

Title Page LCA to provide

**Theme of Convention**  
**Where Love Comes to life**

1 John 4:9-12 (NIV)

This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

**LUTHERAN CHURCH OF AUSTRALIA  
CONVENTION OF SYNOD  
21 TO 24 APRIL 2013**

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## **EXCERPTS FROM THE CONSTITUTION AND BY-LAWS**

with reference to the Church and the Pastorate

### **CONSTITUTION**

#### **ARTICLE III. OBJECTS**

The Objects of the Church are to

- (a) fulfil the mission of the Christian Church in the world by proclaiming the Word of God and administering the Sacraments in accordance with the Confession of the Church laid down in the preceding Article II;
- (b) unite in one body Evangelical Lutheran congregations in Australia and New Zealand for the more effective work of the Church;
- (c) promote and maintain true Christian unity in the bond of peace;
- (d) ensure that preaching, teaching and practice in the Church are in conformity with the Confession of the Church;
- (e) provide pastors and teachers and other church workers for service in the Church and its congregations, and for this purpose to establish and maintain institutions for their training;
- (f) encourage every congregation to carry out its mission to its local community;
- (g) establish, develop and support new congregations where it is not possible for individual congregations to do so;
- (h) support and cooperate with selected churches in other lands as they seek to carry out their mission;
- (i) dialogue with other Christian church bodies;
- (j) establish and maintain schools and other institutions and to foster all other means whereby the members of the congregations receive Christian education;
- (k) cultivate uniformity in worship, ecclesiastical practice and customs in accord with the principles laid down in Article X. of the Formula of Concord;
- (l) publish, procure, and distribute literature compatible with the Confession and principles of the Church;
- (m) minister to human need in the name of Jesus Christ our Lord in the spirit of Christian love and service, and to provide institutions and agencies for this purpose; and
- (n) take such action as is necessary for the protection of the congregations, pastors, teachers and other church workers in the performance of their duties and the maintenance of their rights.

#### **ARTICLE IX.I. DISTRICTS**

1. For the promotion of its Objects by its members in prescribed geographical areas, the Church shall be divided into Districts. The number and the boundaries of the Districts shall be determined by the Church in consultation, and by agreement, with the Districts concerned and be defined in the By-laws.

**BY-LAWS****SECTION V.D – Preamble (excerpt)**

... [T]he New Testament ministry is the office instituted by Christ for the public administration of the means of grace, that is, the preaching of the Gospel and the administering of the Sacraments, through which as through instruments the Holy Spirit works saving faith in the hearts of people (Matthew 10; Matthew 28:18-20; Luke 9:1-2; 1 Corinthians 3:5-7; 2 Corinthians 3:5-8; Augsburg Confession V; Formula Concordiae, Solida Declaratio XI. 29);

... [T]he office of the ministry is not a human institution but one instituted by God (2 Corinthians 5:18-20; Ephesians 4:11; Acts 20:28; Apology XIII. 11);

... [T]he procedures connected with calls and transfers shall serve, under the guidance of the Holy Spirit, towards the fulfilment of the divine promise: 'And I will give you shepherds after my own heart who shall feed you with knowledge and understanding' (Jeremiah 3:15);

... [T]he calling of a pastor is not comparable with the purely secular procedures of employer and employee, but the acceptance of a call establishes a personal, spiritual, and sacred relationship between shepherd and flock in the Church of our Lord Jesus Christ ...

**SECTION VIII.B Officials****1. The President**

- (1) The President by virtue of election shall
  - (a) preach, teach and administer the Sacraments in accord with the Confession of the Church, exercising this ministry in congregations in consultation with the congregation and pastor concerned;
  - (b) exercise oversight of the Church, promote its spiritual welfare and strive to preserve peace and order;
  - (c) exercise oversight over the doctrine and practice of all pastors and congregations of the Church, doing this in association with or through the respective Presidents of the Districts;
  - (d) exercise supervision over the doctrine, practice and official conduct of all officers of the Church, of all Presidents of the Districts and of all those who are elected or appointed by the Church;
  - (e) ensure the pastoral care of the pastors of the Church in association with or through the respective Presidents of the Districts;
  - (f) be the Official Visitor to Australian Lutheran College and as such, in fulfilment of this role, shall
    - (i) assure himself and thereby the Church that the teaching and practice of Australian Lutheran College is in accord with the public teaching and practice of the Church;
    - (ii) be available to provide pastoral care to the Principal; and
    - (iii) satisfy himself that the appropriate pastoral care is available for the staff of Australian Lutheran College;

- (g) ordain approved candidates for the Ministry and install Presidents of the Districts and all those elected or called to spiritual offices of the Church, other than the pastoral ministry;
  - (h) arrange colloquies of persons seeking to enter the Ministry of the Church;
  - (i) officially represent the Church in relations with other church bodies and other agencies, unless these rights have been delegated by the Church to other persons;
  - (j) preside over all conventions of the General Synod, submit a presidential report and supervise the execution of all synodical resolutions;
  - (k) be present at the conventions of the Synods of the Districts, or appoint a deputy, and submit a presidential report;
  - (l) call and preside over meetings of the General Church Council and its Executive and the College of Presidents;
  - (m) provide for the calling of pastors or any other church workers needed for the institutions and/or departments of the Church, unless such powers have been delegated by the Church to Boards, Councils or Commissions or other persons; and
  - (n) be entitled to attend meetings of all the Boards, Councils, Departments, Standing Committees and Commissions of the Church and shall receive due notice of all meetings.
- (2) The President may appoint the Vice-President, the Secretary or another person to act as the President's deputy.
- (3) (a) A President-elect shall normally assume office three [3] months after being elected.
- (b) Before a President-elect assumes office, the outgoing President shall
- (i) continue as President;
  - (ii) use the intervening period to settle the affairs of the administration; and
  - (iii) assist the President-elect to become acquainted with the duties and responsibilities of the office.

#### **SECTION VIII.D The General Church Council**

1. The duties of the General Church Council shall be to
- (a) implement the program of the Church in accordance with the policies established by the General Synod;
  - (b) ensure that the mission of the Church, the proclamation of the Gospel of Christ, remains central in the work of the Church;
  - (c) ensure that all phases of the work of the Church are efficiently planned, coordinated, and controlled;
  - (d) receive the reports submitted at least annually by the boards of the Church, and pursuant to Article VIII. 3. (2) of the Constitution to make any necessary decisions thereon subject to any policy or decisions laid down by the General Synod;
  - (e) review the reports of the boards to the General Synod and submit recommendations for coordinated action to the General Synod;

- (f) initiate research into any sphere of activity with a view to achieving greater efficiency in the promotion of the Objects of the Church;
  - (g) appoint executive officers as required;
  - (h) submit the budget of the Church to the General Synod for consideration and adoption according to the policy laid down by the Church, and to adopt the budget of the Church in a year when the General Synod is not convened;
  - (i) appoint the Auditor of the Church;
  - (j) authorise proposals by a board regarding the number of office staff;
  - (k) appoint such sub-committees and delegate such powers as it sees fit;
  - (l) define from time to time the specific areas of responsibility of the President and Vice-President;
  - (m) fill any vacancy in any office or on any Board, Council, Department, Standing Committee or Commission, except when such vacancy occurs within three months of the next regular convention of the General Synod;
  - (n) remove any Official, officer or member of a Board, Council, Department, Standing Committee or Commission from office during the term if, in its considered judgment, the said person becomes incapable or unworthy of holding office, and to fill the vacancy created until the next regular convention of the General Synod;
  - (o) determine any interim arrangements that may be necessary following the election of a full-time Official of the Church at a convention of the General Synod; and
  - (p) approve any alteration to the By-laws of the Church or the rules governing any board or fund of the Church made necessary by any resolution of the General Synod, as prepared by the Standing Committee on Constitutions.
2. (1) In reference to finance its duties shall be to
- (a) ensure that all moneys collected by or payable to the Church are banked promptly into such banks or other institutions as are approved by the Church and that such moneys are properly accounted for and recorded in the accounting records of the Church. In this respect it shall have oversight of the work performed on behalf of the Church by any person or organisation to whom such work has been delegated by the Church, including a Central Treasury Service;
  - (b) ensure that recurring expenses and charges are paid in accordance with adopted budgets of the Church, and other moneys only withdrawn upon a specific resolution;
  - (c) receive reports on the state of the finances of the Church, including moneys received and payments made, on a regular basis, and present such reports to the President when so required;
  - (d) prepare financial statements for publication or submission to the Regular Convention of the General Synod;
  - (e) submit financial records and statements to the Auditor for examination at least annually, or when it otherwise deems necessary;
  - (f) insure the insurable property of the Church as determined by resolution of the Council;



- (g) have general oversight over all matters relating to the property of the Church; and
  - (h) have the right to appoint an advisory committee to give advice and professional guidance on financial issues.
- (2) In reference to the LCA Pensions Fund its duties shall be to
- (a) administer the funds entrusted to its control in accordance with the policy laid down by the General Synod;
  - (b) keep itself informed on matters relating to pensions, benefit schemes and social services, and at its discretion submit to the General Synod any amendments to the policy of the Church;
  - (c) recommend to the General Synod the scale of benefits and contributions applicable to any or all of the funds;
  - (d) set up the procedures and provide any forms necessary for the payment of benefits from the funds;
  - (e) investigate any applications for assistance not ordinarily covered by the regulations and make recommendations; and
  - (f) regulate and arrange the rest and refreshment leave/long-service leave of church workers.
3. The General Church Council shall meet at least twice a year. Special meetings may be called by the Chairperson, and shall be called by the Chairperson at the request of at least three [3] members of the General Church Council.
4. (1) There shall be an Executive of the General Church Council, consisting of the President, and six [6] other members including at least two [2] pastor members and at least two [2] lay members, appointed by the General Church Council.
- (2) The duties of the Executive of the General Church Council shall be to
- (a) carry out such tasks as are delegated to it by the General Church Council;
  - (b) attend to routine matters in accordance with the policy as generally defined by the General Church Council;
  - (c) advise the President on any matters the President desires to place before it;
  - (d) determine the Register of Lay Workers;
  - (e) determine the rentals to be paid by tenants of Church-owned property; and
  - (f) report all decisions to the General Church Council.
- (3) The Executive of the General Church Council shall be empowered at its discretion to call conferences of executive officers and such other persons as it deems advisable, to advise in the planning and coordination of the Church's program or any portion thereof.

#### **SECTION VIII.F The College of Presidents**

1. The College of Presidents shall consist of the President and the Vice-President of the Church and the Presidents of the Districts. The Secretary of the Church shall be a consultant.

2. The chief function of the College of Presidents shall be collectively to provide leadership, oversight and guidance to the Church, subject to the authority vested in the President, as outlined in Section VIII. B. 1., according to Holy Scripture as interpreted by the Confessions of the Evangelical Lutheran Church.
3. The duties of the College of Presidents shall be to
  - (a) give special attention to the doctrine, worship and life of the Church;
  - (b) support the President in the President's role as the spiritual leader of the Church;
  - (c) encourage the Church to be active in Christ's mission and to strive for unity, harmony and good order in the Church;
  - (d) study developments and trends in church and society and give guidance to the pastors and members of the Church accordingly;
  - (e) care for the pastors of the Church and have oversight of their ministry;
  - (f) give leadership in the resolution of conflict in the Church;
  - (g) advise the General Church Council and any District Church Council on matters pertaining to the Church and its ministry;
  - (h) have oversight of, and report to the General Church Council on the work of the Commission on Theology and Inter-Church Relations, the Commission on Worship, and the Commission on Social and Bioethical Questions;
  - (i) assign, in consultation with the teaching staff, the pastor graduates of Australian Lutheran College and other pastors as the need arises; and
  - (j) give pastoral support, care and counsel to each other.
4. The College of Presidents shall meet and consult regularly in order to carry out its work.

#### **SECTION V.F The General Pastors' Conference**

1. The duties of the General Pastors' Conference shall be to
  - (a) give guidance in matters of doctrine and confession;
  - (b) foster theological studies by all members of the Ministry;
  - (c) stimulate and give guidance to the members of the Ministry in the work of their calling;
  - (d) foster fellowship between the members of the Ministry; and
  - (e) consider matters relating to the well-being of the Church.
2. The General Pastors' Conference shall serve as a theological adviser to the General Synod and in fulfilment of such function
  - (a) shall consider those questions, issues and statements of a theological and confessional nature which appear on the agenda of the Convention of the General Synod and are referred to it by the General Church Council;
  - (b) may voice its opinion with regard to the advisability or non-advisability of dealing with any such question or issue or of adopting a particular statement; and
  - (c) may recommend amendments, corrections, additions or explanations concerning proposed statements.

**BIBLICAL REFERENCES TO THE HOLY MINISTRY****1 Timothy 3:1-7**

*Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.*

**2 Timothy 4:1-5**

*In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.*

**Titus 1:7-9**

*Since an overseer manages God's household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.*

**Titus 2:1**

*You must teach what is appropriate to sound doctrine.*

**DRAFT SCHEDULE  
FOR  
CONVENTION OF SYNOD  
21 to 24 April 2013**

**ADELAIDE ENTERTAINMENT CENTRE, PORT ROAD, HINDMARSH, SA**

**Sunday 21 April 2013**

|         |                       |
|---------|-----------------------|
| 10:00am | Synod Opening Service |
| 12:30pm | Lunch                 |
| 2:00pm  | Alive!175             |

**IMMANUEL COLLEGE, MORPHETT ROAD, NOVAR GARDENS, SA**

**Monday 22 April 2013**

|         |                                       |
|---------|---------------------------------------|
| 9:00am  | Opening devotion and welcome (Chapel) |
| 10:30am | Morning tea                           |
| 11:00am | Synod session                         |
| 12:30pm | Lunch                                 |
| 1:30pm  | Synod session                         |
| 3:00pm  | Afternoon tea                         |
| 3:30pm  | Synod session                         |
| 4:45pm  | In memoriam service (Chapel)          |
| 5:00pm  | Close of session                      |

**Tuesday 23 April 2013**

|         |                                      |
|---------|--------------------------------------|
| 8:45am  | Opening devotion                     |
| 9:00am  | Synod session                        |
| 10:30am | Morning tea                          |
| 11:00am | Synod session                        |
| 12:30pm | Lunch                                |
| 1:30pm  | Synod session                        |
| 3:00pm  | Afternoon tea                        |
| 3:30pm  | Synod session                        |
| 5:45pm  | Evening devotion                     |
| 6:00pm  | Reception and dinner                 |
| 7:00pm  | Synod session                        |
|         | Farewell to Rev'd Dr Michael Semmler |
| 8:30pm  | Closing devotion                     |
| 9:00pm  | Close of session                     |

**Wednesday 24 April 2013**

|         |   |
|---------|---|
| 8:45am  | Opening devotion                          |
| 9:00am  | Synod session                             |
| 10:30am | Morning tea                               |
| 11:00am | Synod session                             |
| 12:30pm | Lunch                                     |
| 1:30pm  | Closing Synod session                     |
| 3:00pm  | Closing worship service (incl HC; Chapel) |



## AGENDA

### 1. PRELIMINARIES

#### 1.1. Formal constitution of Convention

#### 1.2. Endorsements

1.2.1. Minute Secretaries

1.2.2. Tellers

1.2.3. Publicity Officers

1.2.4. Committee for Verification of Minutes

1.2.5. Electoral Committee

#### 1.3. Welcome to Convention

#### 1.4. Civic welcome

#### 1.5. Roll call and apologies

#### 1.6. Greetings

#### 1.7. Adoption of Minutes of Convention of the Sixteenth Regular Convention 2009

### 2. ADMINISTRATION AND PASTORAL

#### 2.1. Report: President of the Church (see page 89)

#### 2.2. Report: General Church Council (see page 101)

##### 2.2.1. APPROVAL OF THE STRATEGIC DIRECTION (see page 232)

**BE IT RESOLVED** that Convention approve the Strategic Direction 2013-2018 as a catalyst for action.

[General Church Council]

##### 2.2.2. APPROVAL OF THE GOVERNANCE FRAMEWORK

(see page 238)

**BE IT RESOLVED** that Convention approves the Governance Framework as a working document of Synod to ensure good governance and management of the Church in a manner consistent with its theological principles and in accordance with its legal responsibilities.

[General Church Council]

**BE IT RESOLVED** that GCC, consistent with the Strategic Direction of the LCA - especially regarding improving our “Governance and Leadership capability” and being “good stewards of our available resources” - undertake a review of the current governance and administrative structures of the LCA including at the National level, District level, Boards, Commissions, Councils and Agencies during the next Synodical term.

*Reason for the proposal: The adoption and implementation of the Our Strategic Direction 2013 - 2018 is a significant event in the growth of the LCA. It provides a unifying direction for the Church, and the special emphasis on Governance and Leadership allows us to look at how we use our God-given resources and how we might improve our stewardship. Compliance will require new planning, redirection of resources, the adoption of new policies and other changes, to varying degrees,*

*across our Church but there is a strong belief that it will enhance our ability to carry out Christ's great commission.*

*This is an opportunity to examine the way we function as a Church and to make decisions about how we might best operate in the future. It is for this reason that the General Church Council presents this proposal regarding LCA Governance.*

*In providing some background for this proposal, GCC draws your attention to the following:*

- 1. We are a relatively small church with 540 congregations, 450 pastors, 71,000 reported members, and approximately 30-35,000 regular worshippers. Yet in addition to the significant requirement for congregational and parish governance, there are more than 2,000 lay persons and 200 pastors voluntarily involved in more than 30 National and 150 District bodies providing oversight of 6 Districts, 86 schools, 44 aged care facilities, etc.*
- 2. The Australian and New Zealand communities and governments expect higher standards of governance than when the Church was formed in 1966. The legal responsibilities and obligation of directors of boards has increased significantly over time, particularly the last two decades. The new Australian Charities and Not for Profit Commission (ACNC) and New Zealand Charities Commission require improved reporting and transparency to the broader community. Accordingly, the number of Lutheran people with the requisite skills and experience required is becoming harder to meet. Moreover, smaller Districts often do not have the critical mass of secretariat resources to meet these increasing governance and compliance requirements, thereby increasing risk to them and the LCA.*
- 3. The current structures have required an increasing number of governance positions whilst Church membership is declining. The number of governance positions required to be filled is growing due to the growing number of legislative responsibilities; the growing number of schools and aged care centres, whilst the pool of governance candidates who are "regular worshipping members" is decreasing, making it increasingly difficult to find people who are Lutheran with the requisite capability to fill governing body positions.*
- 4. Because of the resources required and the number of pastors and lay people involved, many governing bodies meet infrequently. This may impact governance effectiveness and achievement.*
- 5. The National Church and Districts are often responsible for the same policy and administration areas. Streamlined governance may reduce duplication and overlap of policies and related secretariat administration.*

*These scenarios give rise to a range of questions such as:*

- *Are we over-governed and over-administered for our size?*
- *Do we have the capability or capacity of meeting our governance requirements effectively?*
- *Are our current governance structures appropriate?*
- *Do our governing bodies meet with sufficient frequency to be effective?*
- *Are we duplicating governance and administrative work?*

*Consideration of other factors could lead to further questions concerning governance such as:*

- *Can we achieve better outcomes by sharing and/or consolidating available human and financial resources?*
- *Are we capitalising on available technology in our processes?*

*The scope of the review would include LCA National Office, National Boards, Commissions and Councils; and all LCA Districts and their supporting administrative structures and secretariats. It would not include congregational structures. The review will target:*

- *Reducing the human and financial resource quantum currently used for governance and administration*
- *Reducing the total number of LCA governing and administrative bodies through supported consolidation of responsibilities*
- *Reducing the total cost of governance across the LCA including its Districts*
- *Reducing the total cost of administration across the LCA including its Districts*
- *Reducing the minimum number of people required to be on a committee*
- *Ensuring supporting administrative secretariats that are reflective of local needs*

*The review will ensure consultation with, and seek consensus from:*

- *all national governing bodies*
- *all District Church Councils*
- *College of Presidents*
- *Standing Committee on Constitutions*

*The convention proposal regarding LCA Governance is for the purpose of good stewardship of Church resources and the mission of God. To that end GCC recommends the proposed review.*

[General Church Council]

### **2.2.3. REPORT: PRESIDENT OR BISHOP?** (see page 255)

PROPOSAL: **Change of title "President" to "Bishop" – constitutional changes**

(Words to be removed – ~~strike through~~, words to be added – **bold**)

BE IT RESOLVED that in the Constitution of the Church, the word



'President(s)' be substituted with the word 'Bishop(s)' and the word 'Vice-President' be substituted with the word 'Assistant Bishop' in the following cases:

- (a) In Article VII. 2. (f) and (h):*
2. The General Synod shall consist of
    - (a) lay delegates of the congregations;
    - (b) pastor delegates;
    - (c) the members of the General Church Council;
    - (d) all executive officers who are serving the Church, unless already eligible under 2. (a), (b), or (c);
    - (e) chairpersons of Boards unless already eligible under 2. (a), (b), (c), or (d);
    - (f) all **PresidentsBishops** unless already eligible under 2. ~~(a)~~-(b), (c), or (d);
    - (g) one [1] secondary and one [1] primary school principal elected from each region of Lutheran Education Australia by the principals of that region;
    - (h) past **PresidentsBishops** of the Church; and
    - (i) three [3] pastors emeriti nominated by the General Church Council
 who shall comprise the voting members.

*(b) In Article VII. 10. (a) and (b):*

    10. A special convention of the General Synod
      - (a) may be convened by the **PresidentBishop** with the consent of the General Church Council; or
      - (b) shall be convened by the **PresidentBishop** at the request of the General Church Council or of a District of the Church in synod assembled.

*(c) In Article VIII. 1. (a) and (b):*

      1. The Officials of the Church shall be a **PresidentBishop** and an **Vice-PresidentAssistant Bishop**. They shall be elected for a term of office determined by the Church. The **PresidentBishop** and **the Assistant Bishop** shall be pastors of the Church.

*(d) In Article VIII. 3. (1) (a), (b), (d), (e) and 4.:*

        3. (1) The Church shall have a General Church Council which shall consist of
          - (a) the **PresidentBishop** and the **Vice-PresidentAssistant Bishop**;
          - (b) the **PresidentBishops** of the New South Wales, Queensland, South Australia and Northern Territory, and Victorian Districts of the Church;
          - (c) one [1] lay member from the New South Wales, Queensland, South Australia and Northern Territory, and Victorian Districts of the Church, elected by the Synod of the respective District;

- (d) one [1] member each from the Western Australia District and the Lutheran Church of New Zealand, who shall be either their **PresidentBishop** or a lay member; and
  - (e) two [2] members at large elected by the General Synod: one [1] ordained and one [1] lay, unless both the Western Australia District and the Lutheran Church of New Zealand are represented by their **PresidentBishops**, in which case it shall be two [2] lay members.
4. The Church shall have a College of **PresidentBishops**. The composition and duties shall be as prescribed by the By-laws.
- (e) *In Article XI. 2.:*
2. Where a convention determines, without prior notice on the agenda of a proposal to amend, alter, add to or repeal a By-law, to deal with any such matter, the **PresidentBishop** may use absolute discretion to defer consideration thereof and voting thereon until the next day.

BE IT FURTHER RESOLVED that

- (1) in the By-laws of the Church, the word 'President(s)' be substituted with the word 'Bishop(s)' and the word 'Vice-President' be substituted with the word 'Assistant Bishop' in the following cases (list references only – no full wording references):
- (a) Section IV. 1; Section IV. 1. (e); Section IV. 2.; Section IV. 3. (a), (b), (c) and (d); Section V. A. 1. (d); Section V. A. 2. (3) and (4); Section V. A. 4. (1); Section V. A. 5. (1) and (2); Section V.A. 6. (1), (2) and (3); Section V.A. 7; Section V. C. 1., 2., 3., 4. and 5.; Section V. C. 6. (1) and (2); Section V. C. 7., 8. and 9.; Section V. D. (ii); Section V. D. 7.; Section V. D. 8. (1) and (3); Section V. D. 9., 11. and 12.; Section V. D. 15. (2) (b) and (c); Section V. D. 15. (3) (a) and (c); Section V. D. 15. (3) (f) (v); Section V. D. 15. (3) (h) and (i); Section V. F. 3. (1) and (2); Section VII. A. 4.; Section VII. A. 5. (1) and (2); Section VII. C. 1. and 25.; Section VII. D. 1.; Section VII. D. 1. (1) and (2); Section VII. D. 1. (3); Section VII. D. 1. (3) (a) and (d); Section VII. D. 1. (4); Section VII. D. 1. (4) (a), (b) and (e); Section VII. D. 2. and 4.; Section VII. D. 7. (3); Section VII. D. 8. (4); Section VII. D. 9.; Section VII. D. 11. (b); Section VII. D. 13; Section VII. E. 4.; Section VII. F. 1. (6); Section VIII. A. 9. (1); Section VIII. A. 9. (1), (a) and (b); Section VIII. B. 1.; Section VIII. B. 1. (1); Section VIII. B. 1. (1) (c), (d), (e), (g) and (l); Section VIII. B. 1. (2); Section VIII. B. 1. (3) (a) and (b); Section VIII. B. 1. (3) (b) (i) and (iii); Section VIII. B. 2.; Section VIII. B. 2. (a), (b), (c) and (d); Section VIII. C. 1. (a),

- (e) and (f); Section VIII. D. 1. (l); Section VIII. D. 2. (1) (c); Section VIII. D. 4. (1); Section VIII. D. 4. (2) (c); Section VIII. F.; Section VIII. F. 1., 2. and 3.; Section VIII. F. 3. (b); Section VIII. F. 4.; Section VIII. G. 4.; Section VIII. G. 11. (h); Section IX. 3. (1); Section X. B. 3., 4. and 5; Section X. C. 2. (1) (b), (c); Section X. C. 2. (4) and (5); Section X. C. 7. (1) and (2); Section X. C. 8. (a), (c), (d) and (e); Section X. C. 9. (a); Section X. C. 10.; Section X. C. 11 (1), (2) and (4); Section X. C. 21.; Section X. C. 30. (b); Section X. C. 31. (1) (c); Section X. C. 31. (2) (c); Section X. C. 54. (d); Section X. C. 58. (1) (ii); Section X. C. 60. (b).
- (2) in the By-laws of the Church, Section VIII. B. 1. (1) (j) and (k), the words 'presidential report' be substituted with the words 'report of the Bishop'.
- (3) in the By-laws of the Church, Section VIII. B. 2. (b), the words 'presidential duties' be substituted with the words 'duties of the Bishop'.

BE IT FURTHER RESOLVED that in the By-laws of the Church – Constitution of the Districts, the word 'President(s)' be substituted with the word 'Bishop(s)' and the word 'Vice-President' be substituted with the word 'Assistant Bishop' in the following cases:

(a) *In Article VII. 9. (a) and (b):*

9. A special convention of the Synod
- (a) may be convened by the **PresidentBishop** with the consent of the Church Council;
- (b) shall be convened by the **PresidentBishop** at the request of the Church Council.

Notice of a special convention stating its purpose shall be given to the members of the Synod by the Secretary as laid down in the By-laws Part B.

(b) *In Article VIII. 1. and 2.:*

1. The Officials of the District shall be a **PresidentBishop**, one or more ~~Vice-Presidents~~**Assistant Bishops**, a Secretary, and a Treasurer. They shall be elected for a term of office determined by the District. The **President Bishop** and ~~Vice-Presidents~~**Assistant Bishops** shall be pastors of the Church in the District.
2. The District shall have a Church Council, which shall consist of the **PresidentBishop**, ~~Vice-President~~**Assistant Bishop** or ~~Vice-Presidents~~**Assistant Bishops**, Secretary, and as many other members as it may determine in By-laws Part B. The Church Council shall have authority between the Synods to make decisions within the limits prescribed in the By-laws.

(c) *In Article XII. 3.:*

3. Where a convention determines, without prior notice on the agenda

of a motion to amend, alter, add to or repeal a By-law, to deal with any such matter, the **PresidentBishop** has absolute discretion to defer consideration thereof and voting thereon until the next day.

BE IT FURTHER RESOLVED that

- (1) in the By-laws of the Church – By-laws Part A of the Districts, the word ‘President(s)’ be substituted with the word ‘Bishop(s)’ and the word ‘Vice-President(s)’ be substituted with the word ‘Assistant Bishop(s)’ in the following cases (list references only – no full wording references):  
Section IV. 1.; Section IV. 1. (e); Section IV. 2.; Section IV. 3. (1), (2), (3) and (4); Section V. 2. (f); Section VII. 3. (1), (25); Section VII. 3. (26) (2); Section VII. 4.; Section VII. 4. (1), (2) and (3); Section VII. 4. (3) (a) and (d); Section VII. 4. (4); Section VII. 4. (4) (a) and (b); Section VII. 5.; Section VIII. 1.; Section VIII. 1. (2) (a) and (b); Section VIII. 1. (2) (b) (i) and (iii); Section VIII. 2.; Section VIII. 2. (a), (b) and (c); Section VIII. 3.; Section VIII. 3. (a) and (c); Section IX. 2. (c).
- (2) in the By-laws of the Church, Section VIII. 2. (b), the words ‘presidential duties’ be substituted with the words ‘duties of the Bishop’.

BE IT FURTHER RESOLVED that in the By-laws of the Church – Model Constitution for Congregations, the word ‘President(s)’ be substituted with the word ‘Bishop(s)’ in the following cases:

- (a) *In Article III. 1. (d):*
  - (d) agrees to submit to the **PresidentBishop** of the District any amendments, alterations, additions, or repeals which it may make from time to time to its Constitution and By-laws for determination by the Church Council of the District that the amended Constitution and By-laws remain in conformity with Article IV. 1. of the Constitution of the Church.
- (b) *In Article VII. 4. (a):*
  4. The right of the Congregation to call a pastor shall be exercised, where applicable in association with other congregations
    - (a) in consultation with the **PresidentBishop** of the District or the **President’sBishop’s** deputy, and with regard to the regulations of the Church and of the District; and
- (c) *In Article X. 1. (2):*
  - (2) The motion shall be presented to the congregation only after the **PresidentBishop** of the District has been consulted.

BE IT FURTHER RESOLVED that in the By-laws of the Church – Model Constitution for Parishes, the word ‘President(s)’ be substituted with the word ‘Bishop(s)’ in the following cases:

- (a) *In Article IV. 3. (1):*
3. In the event of a projected withdrawal of a member-congregation from the Parish, a peaceful dismissal may be given only after the following steps have been taken:
    - (1) The advice and guidance of the **PresidentBishop** and/or District Church Council shall be sought.

- (b) *In Article V. 1. (a) and 2.:*
1. The Parish shall exercise the right of calling a pastor
    - (a) in consultation with the **PresidentBishop** of the District or the **President'sBishop's** deputy, and with regard to the regulations of the Church and of the District; and
    - (b) only at a meeting duly convened for this purpose and conducted according to the rules of the Church concerning calls and transfers.
  2. All calls shall be in writing, signed by at least two representatives duly appointed by each member-congregation of the Parish, and attested by the **PresidentBishop** of the District. Notification of the call and the forwarding of the Letter of Call are the responsibility of the **PresidentBishop** of the District.

- (c) *In Article IX. 1. (2):*
- (2) The motion shall be presented to the Parish only after the **PresidentBishop** of the District has been consulted.

- (d) *In Article XI. 5.:*
5. The Parish agrees to submit to the **PresidentBishop** of the District any amendments, alterations, additions, or repeals which it may make from time to time to its Constitution and By-laws for determination by the Church Council of the District that the amended Constitution and By-laws remain in conformity with Article IV. 1. of the Constitution of the Church.  
[General Church Council]

#### 2.2.4. REPORT ON THE ELECTION OF THE PRESIDENT OF THE CHURCH (see page 240)

BE IT RESOLVED that

1. Convention receive the report "Election of the President" from the College of Presidents;
2. the process for the election of the President of the Church be implemented when the next election is due, and according to the following procedure:
  - (1) The election of the President of the Church takes place in the twelve months prior to the regular convention of General Synod.
  - (2) The Nominations committee would follow the initial process for nominations (as Section VII. D. Nominations and Elections) by inviting all pastors and all lay delegates to submit up to three nominees for the position on President.

- (3) A list of those agreeing to nomination would be provided to all pastors for determination by ballot. Those who receive sufficient support to be nominated (25%) become the nominations of the Pastor delegates to be presented for election.
- (4) Synod delegates (current) would receive the nominations together with a profile on each candidate. They would be given the opportunity to prayerfully consider the matter taking into account the best interests of the Church.
- (5) The vote is cast by optional preferential postal ballot and then tallied.
- (6) The President elect will begin his role under the current President (should they be different) two months prior to the regular convention of the General Synod in what would be a transitional period.
- (7) The President elect is installed at the opening service of the regular convention of the General Synod where, once installed, he presides over the liturgy.
- (8) The outgoing President acts as the Chairperson for the regular convention of the General Synod.

*Reasons for the proposal: The intent of this motion is to enable the election of the President prior to Synod. It will also facilitate the handover period.*

[General Church Council]

#### **2.2.5. ALTERNATIVE ROUTES TO ORDINATION** (see page 250)

**BE IT RESOLVED** that Convention endorse the report from the College of Presidents “Pathways to Ministry in the Lutheran Church of Australia: An Overview”

[General Church Council]

#### **2.2.6. SPECIFIC MINISTRY PASTORS** (see page 245)

**BE IT RESOLVED** that

1. Convention receives from the College of Presidents the document: ‘Specific Ministry Pastor Program’.
2. Convention adopt the ‘Specific Ministry Pastor Policy’ as listed in the report as being the policy of the Church in developing men for Word and Sacrament ministry in specific situations.
3. The necessary changes are made to the Constitution and By-laws of the Church.
4. Convention encourages the ongoing development of procedures in line with the new policy.

[General Church Council]

#### **2.2.7. STANDING COMMITTEE ON SCHOLARSHIPS – PROPOSAL TO DISBAND**

##### **Background**

The Standing Committee on Scholarships has served a valuable role in the Church. Its primary object has been to provide opportunities for further

study or specialised training whereby church workers and other servants of the Church are equipped for more effective service within the Church.

The report of the Standing Committee for Scholarships to this Convention provides a summary of its work to achieve this purpose. The Scholarships Fund has provided substantial support to enable both pastors and lay people to pursue further studies in areas relevant to their ministry areas.

However, as outlined in the same report, there has been a trend toward the various boards and agencies of the Church taking responsibility for the professional development of their workers. This is a healthy development because they are best placed to determine what is best for the needs of both the individual and the board or agency.

This has led to a reflection of what role the Scholarships Committee is in this changing environment. The primary conclusion drawn is that various LCA boards, councils and committees are responsible for the professional development of their staff, including the provision of relevant financial support within their own budgets.

### **Proposal**

The principle that primary responsibility rests with the “employing body” has led General Church Council to resolve that there is no longer a need in the Church for a Standing Committee on Scholarships.

However, GCC remains strongly committed to encouraging and supporting ‘life-long learning’ for people within the Church through further study and advanced training. It recognised that in devolving responsibility to individual agencies and boards there was a risk of duplication of effort and inefficient use of resources.

It is also acknowledged that there are circumstances where individuals are not part of a board or agency of the Church, but the Church benefits from their expertise and training. These individuals may also require financial support.

During the next Synodical term, key LCA ministries including Lutheran Education Australia, Australian Lutheran College, Board for Lutheran Aged Care Australia and Board for Lay Ministry, and in cooperation with the College of Presidents, will work together to develop a Strategic Framework for professional development within the Lutheran Church of Australia.

The aim is to achieve an integrated and coordinated approach to building the skills of people within the Church using the resources and opportunities that are available. This includes the most effective use of the Funds that have been managed by the Scholarships Committee.

In the short term, the Scholarship Funds will be managed by the General Church Council through the Executive Officer of the Church.

BE IT RESOLVED that the Standing Committee on Scholarships be disbanded; and  
 BE IT FURTHER RESOLVED that the rules of this Committee at Part B20 of the By-laws of the Church, be deleted and that the responsibilities of the Committee be transferred to the General Church Council; and  
 BE IT FURTHER RESOLVED that the name of this Board be removed from the By-laws of the Church, Section VIII. G. The Boards of the Church, 2. (s).  
 [General Church Council]

### **2.3. REDEVELOPMENT OF THE NORTH ADELAIDE PROPERTY**

#### **Growing in faith so we can Go in mission**

##### **Preamble**

The North Adelaide properties owned by the Lutheran Church represent generations of hard work. Some are the result of bold, unexpected decisions, and others of careful long term planning. The Church has continually responded according to its needs, matching them to opportunities as they have arisen.

2013 is the 91<sup>st</sup> year since the purchase of the site occupied by Australian Lutheran College. Over the decades the Church has amalgamated a large and useful parcel of land of 20 acres, with a collection of 19<sup>th</sup> and 20<sup>th</sup> century buildings. Each generation has made its changes according to the needs of a particular time.

Now the Church is once again asking itself, “What are the needs of the Church, and how can the property serve those needs?” Are we still using this gift in the best possible way for the purposes for which it is intended?

Currently those purposes are:

- Theological education and training – Australian Lutheran College
- Worship and congregational life – Immanuel congregation
- Leadership and oversight – President, Secretary of the Church
- Support – Central office of the LCA, Superannuation Fund
- Mission – Board for Mission, Lutheran Media Ministry, Lay Ministry, Lutheran Education
- Tertiary Student Boarding

While there have been a number of informal, or at best partial development proposals and ideas over the last 10 years, none have been considered to maximise the potential of the properties and meet the long term needs of the Church’s various ministries.

Site redevelopment has now become both important and urgent in order to address the constraints created by less than satisfactory facilities, and alleviate the financial pressure caused by buildings that incur significant maintenance costs.

##### **Purpose**

The purpose of the redevelopment is to retain the Church’s valuable properties and develop them in a manner that realises their full potential by:

- o Addressing the issues facing LCA ministries caused by inadequate and aging facilities
- o Providing a precinct that meets the long term needs of the LCA



ministries enabling them to effectively serve the Church and the wider community

- o Generating capital to fund the new LCA facilities and provide ongoing revenue to support the work of the Church, consistent with its Objects and priorities

The master plan concept has been developed to achieve this purpose and incorporates the following features:

- Quality facilities for theological and vocational education and training
- A new worship centre
- New state of the art facilities for Lutheran Media Ministry
- Modern facilities for Lutheran Archives
- A central hub for LCA oversight, leadership and ministries including the Board for Mission, Lutheran Media Ministry, Lay Ministry, Lutheran Education, Office of the President, Board for Child, Youth and Family Ministry and the Superannuation Fund
- Contemporary residential accommodation for married couples and/or families that are studying at ALC
- Retirement apartments with provision of aged care services that, initially, generates capital to fund the new LCA facilities
- Retail and commercial office space that will generate income to support the ministries of the Church in the longer term

The redevelopment concept is not about flashy new buildings and comfortable offices. They are buildings with a mission: a Church that comes to life through effective witness and ministry, so that people everywhere may know Christ and His love.

As faithful stewards of God's blessings, we strive for excellence in all we do. We use effectively and efficiently the gifts we have been given. The North Adelaide properties are a wonderful gift to the Church.

The redevelopment concept seeks to ensure God's provision to us is a blessing multiplied many times for the benefit of the Church in the present, and a legacy for the generations to come.

BE IT RESOLVED that Synod endorses the North Adelaide Redevelopment concept and authorises GCC to oversight the detailed master planning and implementation of the project upon satisfying itself that:

- There is endorsement of the final design by LCA ministries involved in the redevelopment;
- The redevelopment demonstrates financial viability;
- The key risks to the project have been identified and appropriate management strategies are developed to mitigate those risks;
- There is a suitable legal structure to protect the interests of the Church, and meet legislative requirements;
- Appropriate agreements with other ministries involved in the redevelopment project are negotiated and in place
- Sufficient independent due diligence has been incorporated within the master planning process to evaluate that the above criteria have been met.

- The final design:
    - o Addresses the issues facing LCA ministries caused by inadequate and aging facilities
    - o Provides a precinct that meets the long term needs of the LCA ministries enabling them to effectively serve the Church and the wider community
    - o Generates capital to fund the new LCA facilities and provide ongoing revenue to support the work of the Church , consistent with its Objects and priorities
- [General Church Council]

## 2.4. REPORT: CONSENSUS ON WOMEN'S ORDINATION DIALOGUE GROUP (see page 111)

### INTRODUCTION

#### The October 2009 General Convention resolved that:

1. *Convention ask the General Church Council to establish a dialogue group with balanced representation from all sides of the issue, to work towards consensus within the group itself and across the Church on the question of the ordination of both men and women with reference to the published findings of the CTICR (Commission on Theology and Inter-Church Relations), and with a focus on biblical interpretation;*
2. *If Convention were to authorize the ordination of women, an implementation phase should include appropriate preparation time before the practice is introduced, to assist in maintaining unity and harmony and to best manage change in the Church; and*
3. *Convention ask General Church Council, the College of Presidents, the Commission on Theology and Inter-Church Relations and other relevant groups in the Church to note and study the recommendations of the ordination consensus task force as they relate to their work and take appropriate action when required. (Resolution 20)*

These resolutions came from recommendations from General Church Council on the basis of the work of **an Ordination Consensus Task Force led by Dr Lance Steicke** established in the previous synodical term. The task force's terms of reference and report were included in the 2009 Book of Reports pages 257-265, as was General Church Council's report to Convention on the matter at pages 85-89 which gives this further background:

The October 2006 General Convention resolved 'that Synod establish a task force to determine and implement strategies for promoting greater consensus on the question of the ordination of women' (Resolution 66).

This came in the context of debate and a roughly 50/50 vote at both the 2000 and 2006 General Pastors' Conference and General Convention on the question of whether or not Scripture permits women to be ordained. A two-thirds majority at General Convention

is needed to change the Church's current teaching that only men should be ordained. Convention can consider the matter only after a recommendation has been received from General Pastors' Conference (LCA By-law VII.C 28 (2)).

The General Church Council (GCC) subsequently established terms of reference and appointed the task force, requesting that it report back to GCC with its recommendations before implementing particular strategies. The task force was requested to consider these particular aspects of the situation faced by the Church:

- the *character* of consensus in relation to questions of doctrine;
- the problem of *different theological conclusions* in the matter;
- the effect of the *open* nature of the question in the Church;
- variation in beliefs about the *impact on Church unity* of differences over women's ordination;
- the *methods* by which the ordination question has been and could be approached, including alternative 'consensus' methods of decision-making and the way consensus was achieved at the amalgamation of the two synods to form the LCA in 1966;
- the *pastoral impact* of the long debate on individuals and the Church at large, and pastoral and synodical responses to hurt caused by the matter.

[end quote from 2009 GCC report]

In advancing the Church's consideration of the question of the ordination of both men and women according to the 2009 Convention resolutions, GCC established **the Ordination Dialogue Group** with the following objectives:

- a) to come to theological consensus on the question of whether or not Scripture permits women to be ordained;
- b) assist the Church come to theological consensus too;
- c) along the way, help the Dialogue Group members themselves, and the Church, understand why there are or have been differences in understanding this matter.

In effect the Church has asked that a small group with different views on the matter struggle over it together on behalf of the Church, given that previous attempts in General Pastors Conference and General Convention have not come to consensus. In this spirit, and to bring fresh hearts and minds to the matter, GCC appointed members to the Dialogue Group from the newer generation of pastors, with co-chairs from the different sides of the issue. The Group has met both face-to-face and by Skype. It has given time to considering the nature of consensus on doctrinal matters in the Church and the place of General Pastors' Conference in making recommendation to the Synod, and it has studied the approach of the Lutheran Confessions to biblical interpretation ('hermeneutics') and how

this is being applied differently to the relevant texts. The Group is also facing the personal effects of the debate and has brought God's grace to relationships within the Group through biblical reconciliation. More time is needed by the Group to continue its work. Its terms of reference (see page 259) and progress report (see page 111) are included in the Book of Reports.

In order to help the **focus on biblical interpretation** requested in the 2009 Convention resolution, GCC authorized a **Hermeneutics Symposium** on the initiative of the President of the Church. One goal was to enable the LCA to hear from and engage with specialists in biblical interpretation from a wide spectrum of Lutheran churches overseas. Around a hundred people attended the three day event at Faith Lutheran College, Tanunda, in October 2011, reactions were invited from a spread of those who attended, and papers from the Symposium were published in the Lutheran Theological Journal. A booklet titled 'A Hearing Heart' has been prepared to assist LCA members better appreciate the significance of how we listen to the Scriptures, and copies will be distributed with Convention material. As the different beliefs of some in the LCA regarding the ordination question result from different approaches to biblical interpretation and therefore of conclusions drawn from the key texts, further study of biblical interpretation/hermeneutics is needed.

Finally to better understand how the Church can come together in unity of faith and confession in regard to the ordination question, a closer **study of the meaning of consensus** in the Church was conducted during the synodical term, and the results passed on to pastors and the Ordination Dialogue Group, as well as being made available on request through the LCA President's Page. Questions still remain to be explored.

Given the matters reported above, GCC presents this proposal for General Convention to consider.

**BE IT RESOLVED that** the Church adopt the following approach to the question of the ordination of both genders:

- Receive the interim report of the Dialogue Group studying consensus on this issue
- Request the Dialogue Group continue their work
- Address the hermeneutic question arising from a symposium convened by the Church in October 2011
- Study and present to the Church what 'consensus' means in our confessional church.
- On completion of the above, place the matter before either the Commission on Theology and Inter-Church Relations, or another group of theologians of the Church as appointed by the College of Presidents in agreement with the General Church Council, for study by the pastorate and the laity of the Church and as per the Synodical process place it back on the agenda of synod if that is the wish of the Church.

## 2.5. PROPOSALS FROM DISTRICTS AND CONGREGATIONS

### 2.5.1. ORDINATION OF WOMEN

Given that the Lutheran Church of Australia's Commission on Theology and Inter-Church Relations (CTICR) has reached a majority agreement that the Bible and the teachings of the church permit the ordination of women to the pastoral office in the Lutheran Church of Australia;  
 and, given that prior to the 2000 National Convention of Synod, the CTICR and General Church Council stated that, "On balance scripture and theology permits the ordination of women";  
 and, given that a simple majority of delegates at both the 2000 and 2006 General Conventions of the Lutheran Church of Australia voted in favour of the ordination of both men and women to the pastoral office;  
 and, given that, in our view, the ministry of the church is diminished by preventing women from serving Jesus Christ through the ordained ministry;  
 and given that there are theologically qualified women in the Lutheran Church of Australia who have received God's call to the ordained ministry, and have had their personal call and fitness for ministry recognised by many;

BE IT RESOLVED that the General Convention of the Lutheran Church of Australia approve the ordination of women to the pastoral office.  
 [St Stephens Adelaide]

Whereas "The Status of the Theses of Agreement and other Doctrinal Statements" prepared by the CTICR and adopted by Synod in 1975 under "Doctrinal Statements and Theological Opinions of The Lutheran Church of Australia" states that "Should amendments (*to the Theses of Agreement*) become desirable in the course of time, such amendments would have to be submitted to the entire Church after thorough theological examination and discussion," and

Whereas the LCA has commissioned the CTICR to examine the ministry and ordination of women by conducting a thorough theological examination and discussion of the key texts cited in support of the ordination of men only, namely, I Cor 14:33b-38 and I Tim 2:11-15 (Theses VI par 11) culminating in the CTICR Final Report (CTICR-FR 2000) and Whereas the CTICR-FR 2000 has summarised the theological arguments not only for the ordination of women but also for the ordination of men only, and presented these theological opinions to Synod, we submit that in the course of time it is now evident that two divergent interpretations of the two key texts cited in Theses VI par11 are held, not only amongst our respected theologians but also amongst the laity of the LCA, and Whereas there now are two entirely different theological opinions in the LCA regarding the long-held public doctrine of the church in reference to the question of the ordination of women (Theses VI par 11) we conclude scripture itself is not clear on the matter that men only should be ordained and that women should be prohibited from ordination, and Whereas these two different theological opinions concerning 1 Cor 14:33b-38 and I Tim 2:11-15 have different implications for doctrine and practice

within the LCA, we conclude Theses VI par 11 needs to be amended because, as CTICR-FR 2000 states: all teaching must be consistent with what is confessed as the clear teaching of scripture. Yet scripture is not clear on this issue, and

Whereas the CTICR-FR 2000 concluded by majority that: “scripture and theology permit the ordination of women in the LCA” and,

Whereas The Augsburg Confession states “it is enough for the unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments” (AC VII) and,

Whereas Lutheran theology affirms God has instituted the Office of the Ministry and the *efficacy* of the ministry of word and sacrament is in no way due to the gender of a pastor who is ordained, but solely due to the work and power of God the Creator, Jesus Christ our Redeemer and the Holy Spirit our Sanctifier, working through those servants who proclaim the apostolic gospel (AC V) in the church through the ministry of word and sacrament, and

Whereas the gospel, which is central to the ministry of word and sacrament, cannot be negated by ordaining women into the Office of the Ministry, ordination is therefore a matter of practice reflecting pastoral sensitivity to a particular historical tradition and cultural context which may vary between Lutheran Churches and within Christendom, rather than a fundamental doctrine of the church

BE IT RESOLVED that Synod commission the CTICR to amend or delete Theses VI par. 11 in order to reflect the majority conclusion of the CTICR that: “scripture and theology permit the ordination of women in the LCA” and, that this amendment be submitted to the next Pastors’ Conference and General Synod for review and ratification.

Whereas the Constitution ARTICLE XII. ALTERATIONS TO CONSTITUTION part 1 states that “The Church at a convention of the General Synod may amend, alter, add to or repeal any of the rules, except Article II. and Article XII.1, which shall be considered fundamental and unalterable in their intent and meaning”, it therefore follows that all other parts of the Constitution may be subject to alteration when justified, and Whereas the CTICR-FR 2000 concluded by majority that: “scripture and theology permit the ordination of women in the LCA therefore

BE IT RESOLVED that Synod request the Constitutions Committee amend ARTICLE V. THE MINISTRY Item 1. second sentence to read: For this purpose it shall receive into its Ministry by ordination, or by colloquy for ministers ordained elsewhere, any person whose qualifications for the office have been established and who...

Whereas God in love and wisdom has called women to be pastors and gives them to the LCA to serve in the ministry of word and sacrament, and Whereas women who are unable to follow this call of God towards the path of ordination have experienced significant pain and in some cases a crisis of faith

BE IT RESOLVED that the LCA no longer rejects this gift from God but

accepts God's generous gift of love and ordains these women to serve as pastors in the LCA

Whereas the CTICR-FR 2000 concluded by majority that: "scripture and theology permit the ordination of women in the LCA" and, The Augsburg Confession states "it is enough for the unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments" (AC VII) and

Whereas the CTICR-FR 2000 Part D addresses the theological and pastoral implications of the commission's conclusion under the headings – The question of truth; The question and unity; and The question of love

BE IT RESOLVED that with prayer and thanksgiving the Lutheran Church of Australia harnesses all of God's gifts bestowed on us including the CTICR, the LEA, The Lutheran, the pastors of the church and the leaders of the congregations to inform and guide all members of the LCA in questions of TRUTH, UNITY and LOVE and encourage one another in our understanding and experience of how the ordination of women can enhance the ministry and outreach of the church and the proclamation of the gospel.

[St Peters Lutheran Church Indooroopilly]

### **2.5.2. GAELSBURG RULE AMENDMENT**

The Gaelsburg Rule currently reads as follows in the LCA Model Constitution for Congregations:

Article III "Relationship to the Church", clause 2 of the LCA Model Constitution for Congregations:

- 2 In common with the Church the Congregation regards unity in doctrine and its application in practice as the necessary prerequisite for church fellowship, and it rejects religious syncretism or unionism in all its forms. It therefore adheres to the principle: Lutheran pulpits are for Lutheran pastors only; Lutheran altars are for Lutheran communicants only. Any exception to the application of this principle belongs to the sphere of privilege, not of right; and the determination of any such exception is to be made in consonance with the above by the conscientious judgment of the pastor, as the case arises.

BE IT RESOLVED that: **Article III, 2 of the Model Constitution for Congregations be replaced with the following:**

The congregation accepts the pastoral guidelines for responsible communion practice in the LCA. The pastor and congregation agree to seek the district president's approval for any proposal for the public proclamation of the Word in the divine service by others than those normally authorised to do so in the LCA.

[LCA SA/NT Pastors, Conference]

### **2.5.3. THESES OF AGREEMENT**

BE IT RESOLVED that Synod acknowledge the historical importance of the Theses of Agreement in the formation of the Lutheran Church of

Australia (1966) and in order to treat them as historical and informative documents no longer binding on the LCA and to better reflect our current position and future; Synod ask GCC to have a new doctrinal statement prepared for study at pastors' conferences and for consideration at the next General Convention of Synod to take the Theses place.

**Reason for the proposal**

1. *The Theses were written in the 1950-60s to bring the two former Lutheran churches in Australia together and therefore although they are historically important the LCA is now almost 50 years old and no longer finds itself in the situation of coming together or of feeling like two churches needing to be held together.*
2. *The Theses are not mentioned in the Constitution of the LCA which suggests that they were not seen at the time to be an essential part in the future of the new church.*
3. *The Theses continually refer us to the Word of God and the Lutheran Confessions and continually claim the Word of God and the Lutheran Confessions as our rule and standard. The further we move from the historical reason for the Theses existence the more we are in danger of making them the 'rule and standard' in and of themselves and therefore open ourselves to sectarianism.*
4. *The LCA has needed to move beyond the original intent of the Theses at various points.*
5. *The Theses regularly use the language of 'coming together' and a set of doctrinal statements and opinions of this now not-so-new church would be more succinct, helpful and appropriate.*

[Bethany Tabor Lutheran Parish, Tanunda, SA]

Response to the proposal from Bethany Tabor by General Church Council:

- The status of the Theses of Agreement and Other Doctrinal Statements (A25)
- The Permanent Status of the Theses of Agreement (A26)
- Document of Union (A27, Doctrinal Basis, 3 )
- The Theses of Agreement is a foundational document of the LCA, subject to Scripture and the Confessions.
- The Theses of Agreement defines the public teaching and practice of the Church as referred to in the vows of ordination and installation of the Pastors.
- The Theses of Agreement is a historical document and one which has relevance for the unity of the Church today.
- Amendments are allowed on the basis of error when viewed in light of Scripture. "Such amendments would have to be submitted to the entire Church after thorough theological examination and discussions" (A25.2)

[General Church Council]

Refer (see page 263) – The Status of the Theses of Agreement and Other Doctrinal Statements



#### **2.5.4. REVIEW MEMBERSHIP CRITERIA**

BE IT RESOLVED that General Church Council in consultation with CTICR, the committee for constitutions, congregations and other relevant bodies review the membership criteria that appears in the model constitution relating to member, especially in relation to Communing members, as the current description does not encourage a healthy approach to discipleship for people to grow in their relationship with God or other believers. The review along with any recommendations be dealt with at the next national synod.

*Reasons for the proposal: Throughout 2012 our Board for Congregational Life has discussed the issue of membership and leadership in the church. Two of our main concerns are that the current membership criteria as outlined in the model constitution does not encourage a healthy approach for discipleship nor does it suggest a reasonable level of engagement in congregational life for people undertaking leadership responsibilities, where the requirement for these responsibilities requires the person to be an active member of the church.*

*As we discussed this matter we also realized this is a broader Church issue and believe it to be appropriate for a synodical review on the matter. We requested that Pastor Richard look for the best avenue to raise this issue, and recommended the above motion:*

[Portland-Heywood Lutheran Church]

#### **2.5.5. PROMOTION OF VOCATIONAL PATHS IN LCA**

Whereas:

- The harvest is plentiful but the workers are few (Matt 9:37-38)
- There are not enough candidates in the full time ministry of the Word for a growing church
- Lutheran Schools, Lutheran Community Care and our church agencies require well trained pastors
- Our Schools and Colleges always require quality committed Lutheran graduates

**BE IT RESOLVED** that the LCA engage in a comprehensive campaign to promote vocational paths (pastor, lay-worker, teacher) within our church.

*Reasons for the proposal:*

*Explanation to the motion:*

*Those implementing this program would need to determine what is most effective, but strategies might include:*

1. *That ALC be particularly intensively promoted to school leavers and in upper years of Secondary school.*
2. *That LCA vocational paths be studied and promoted within LEA Christian Studies Curricula.*
3. *A program of speakers attending Lutheran Colleges to promote their LCA vocations.*
4. *That district youth departments, congregational youth programs, and events like Christian Life Week include study and promotion of LCA vocational paths.*

5. *That parishes be encouraged to strategically seek out and encourage those suited for paid ministry and that each parish nominate a representative to promote ALC.*
6. *That congregations be urged to pray specifically (and in general prayers) for more workers for the harvest.*

[Immanuel Lutheran Church, Buderim]

#### **2.5.6. LUTHERAN CHURCH OF AUSTRALIA - FULL MEMBERSHIP IN THE LUTHERAN WORLD FEDERATION**

**BE IT RESOLVED** that the Lutheran Church of Australia in this anniversary year applies for full membership in the Lutheran World Federation.

*Reasons for the proposal: The following points are submitted by way of preface and background and were part of discussion held at a Special Meeting of the Congregation today, at which a resolution seeking agreement to the agenda item was passed:*

- *The Lutheran Church in Australia is celebrating the 175 anniversary of organized Lutheran activity in Australia and New Zealand, and subsequently New Zealand, Papua New Guinea and South East Asia, which demonstrates an historic participation in the life of the Lutheran Church locally and globally;*
- *The Australian Lutheran World Service is co-operating with the Lutheran communion in service projects overseas;*
- *The Lutheran Church of Australia is developing mission and ministry opportunities with various nationalities from around the world;*
- *The reality that various traditions of the Lutheran family, from Germany, Scandinavian and Baltic countries are in Australian inner city areas, which need our support- and have origins in settlement of people after World War 2; and*
- *The reality that the Lutheran tradition practices the path to communion with Jesus Christ is via the Cross;*
- *Full membership is not presaged to include full altar and pulpit fellowship -the traditional approach of exercising considered admission of clergy is essential to the maintenance of theological integrity remains;*
- *If the Lutheran Church of Australia wants to have input into the larger Lutheran movement then it must participate as members to be able to legitimately exercise a voice;*
- *The Lutheran Church of Australia must inform the larger Lutheran movement of the platforms it agrees with and those with which it disagrees, so as to contribute to maintaining that which is considered Lutheran in the world; and*
- *Lutheran Churches throughout the world are those which basically profess the same confessions, but it is acknowledged that there are some differences in interpretation, which preclude close communion, and therefore maintain appropriate points of separation.*

[Lutheran Church of St Andrew, Brisbane City]

## 2.6. CONSTITUTIONAL MATTERS

### 2.6.1. REPORT: STANDING COMMITTEE ON CONSTITUTIONS

(see page 113)

#### 2.6.2. MAJORITY VOTING

BE IT RESOLVED that the terms used in reference to voting in the Constitution of the Church, the Districts and the various models be amended as follows (words to be removed – ~~strike-through~~; words to be added – **bold**):

- (a) Article XII 2. of the Constitution of the Church:
  2. Notice of any such **Any proposal to** amendment, alteration, addition or repeal **any of the rules** shall be given on the agenda of the convention, and any such **motion to** amendment, alteration, addition or repeal shall require a two-thirds majority of **all** delegates registered at the Convention.

*Reason for the proposal:* This motion is an item of unfinished business from Synod 2009. A revision of terminology was required to clarify aspects of the “majority” understanding and to enable the use of uniform terminology in all matters relating to voting, motions, and resolutions.

#### 2.6.3. DEFINITIONS OF DISTRICTS – AMENDED NAME

BE IT RESOLVED that Section IX 1. (f) of the By-laws of the Church be amended as follows (words to be removed – ~~striketrough~~; words to be added – **bold**):

- (f) LUTHERAN CHURCH OF NEW ZEALAND as the New Zealand District, comprising the ~~Dominion~~ **sovereign nation** of New Zealand;

*Reason for the proposal:* This is to correct the description of the country of New Zealand.

#### 2.6.4. ADDITION OF SENTENCE ON HIGH VOTING ABSTENTIONS

*(The 7 parts of this motion all propose exactly the same change in each case.)*

(a) BE IT RESOLVED that in Section VII. C. Procedure in Transacting Business, of the Constitution of the Church, the following sentence be added to clause 26 (words to be added – **bold**)

26. Unless otherwise stipulated a majority of those delegates voting shall decide the motion and, in the event of an equality of votes, the Chairperson shall in addition to a deliberative vote have a casting vote, or refer the motion for further discussion. **Where the number of those abstaining is considered to be too high, further discussion may take place and a further vote may be taken.**

(b) BE IT RESOLVED that in Section VII. The Synod. 3. Procedure in Transacting Business, of the By-laws of the Church – By-laws of the

Districts, the following sentence be added to clause 26. 1. (words to be added – **bold**)

26. (1) Unless otherwise stipulated a majority of those delegates voting shall decide the motion and, in the event of an equality of votes, the Chairperson shall in addition to a deliberative vote have a casting vote, or refer the motion for further discussion. **Where the number of those abstaining is considered to be too high, further discussion may take place and a further vote may be taken.**

(c) BE IT RESOLVED that in Article VIII Meetings, of the Model Constitution for Congregations, the following sentence be added to clause 7 (words to be added – **bold**)

7. Unless otherwise stipulated a majority of those members voting shall decide the motion and, in the event of an equality of votes, the Chairperson shall in addition to a deliberative vote, have a casting vote, or refer the motion for further discussion. **Where the number of those abstaining is considered to be too high, further discussion may take place and a further vote may be taken.**

(d) BE IT RESOLVED that in Article VII Meetings, of the Model Constitution for Parishes, the following sentence be added to clause 7 (words to be added – **bold**)

6. Unless otherwise stipulated a majority of those members voting shall decide the motion and, in the event of an equality of votes, the Chairperson shall in addition to a deliberative vote, have a casting vote, or refer the motion for further discussion. **Where the number of those abstaining is considered to be too high, further discussion may take place and a further vote may be taken.**

(e) BE IT RESOLVED that in Article VI Meetings, of the Model Constitution for a School – Parish, the following sentence be added to clause 7 (words to be added – **bold**)

6. Unless otherwise stipulated a majority of those members voting shall decide the motion and, in the event of an equality of votes, the Chairperson shall in addition to a deliberative vote, have a casting vote, or refer the motion for further discussion. **Where the number of those abstaining is considered to be too high, further discussion may take place and a further vote may be taken.**

(f) BE IT RESOLVED that in Article VII Meetings, of the Model Constitution for a School – Association, the following sentence be added to clause 8 (words to be added – **bold**)

6. Unless otherwise stipulated a majority of those members

voting shall decide the motion and, in the event of an equality of votes, the Chairperson shall in addition to a deliberative vote, have a casting vote, or refer the motion for further discussion. **Where the number of those abstaining is considered to be too high, further discussion may take place and a further vote may be taken.**

(g) BE IT RESOLVED that in Article VII Meetings, of the Model Constitution for a School - District, the following sentence be added to clause (8) (words to be added – **bold**)

6. Unless otherwise stipulated a majority of those members voting shall decide the motion and, in the event of an equality of votes, the Chairperson shall in addition to a deliberative vote, have a casting vote, or refer the motion for further discussion. **Where the number of those abstaining is considered to be too high, further discussion may take place and a further vote may be taken.**

*Reason for the proposal: This motion provides for a better process in decision making where the vote participation is substantially low.*

#### **2.6.5. DEFINITION OF VOTING MEMBERS – CONGREGATION**

BE IT RESOLVED that the Model Constitution for a congregation, Article V. Membership, 1. (5) be amended as follows (words to be added – **bold**):

- (5) VOTING MEMBERS shall be **persons who**
  - (a) **are both** confirmed and communing members;
  - (b) accept the Constitution of the Congregation; **and**
  - (c) **meet the voting requirements stipulated in the By-laws.**

It shall be the duty of voting members to attend the meetings of the Congregation, and there shall be no voting by proxy. Any voting member whose right to partake of the Lord's Supper has been suspended by the Congregation as an act of church discipline is not entitled to exercise the right to vote while under such suspension.

*Reason for the proposal: There has been some confusion on the matter of the definition of a voting member in a congregation. The intent of this amendment is to make it clear that a person must be both confirmed and communing, as well as satisfying any requirements stipulated in the By-laws in order to be considered a voting member of the congregation.*

#### **2.6.6. RULES FOR TRANSACTING BUSINESS – AMENDMENT**

BE IT RESOLVED that Section VII. The Synod., of the By-laws of the Church – By-laws Part A of the District, clause 3. (1) be amended as follows (words to be deleted: ~~striketrough~~; words to be added: **bold**):

3. (1) The business of a convention of the District Synod shall be chaired by the President, or at the President's request, the **First** Vice-President, the **Second Vice-**

**President or, with the consent of the Convention, a lay person may be elected.** ~~If they are unable to act, the convention shall elect its own Chairperson.~~

*Reason for the proposal: The proposed changes to this clause have been made necessary in order to allow for the chairing of a District Synod by a lay person at the discretion of the President of the District. It is intended that the right to chair the Convention should always remain with the President subject only to his discretion and the consent of the Convention.*

## 2.6.7. ELECTION OF PRESIDENT – CONSTITUTIONAL CHANGES

(see also 2.2.4)

BE IT RESOLVED that Section VII. D. Nominations and Elections, in the By-laws of the Church, be amended as follows (words to be removed – ~~strike-through~~; words to be added – **bold**):

### Officials, General Church Council

1. The method of nominating the President and thereafter the Vice-President shall be as follows:
  - (1) A Nominations Committee consisting of three [3] pastors shall be appointed by the Pastors' Conference Program Committee not less than ~~six ten~~ [610] months prior to the convention of the General Synod at which the election for the office of President falls due.
  - (2) All pastors whose names are recorded on the Roll of Pastors of the Church, excluding pastors emeriti, are eligible for the position of President and Vice-President.
  - (3) Nomination of President
    - (a) For the nomination of President, the Nominations Committee shall invite all pastors whose names are on the Roll of Pastors **and all lay delegates** to submit the names of up to three [3] eligible pastors in their order of preference on the form provided to be returned by a date specified by the committee, the date being not less than ~~two six~~ [26] months prior to ~~the a~~ meeting of the General Pastors' Conference **held prior to the regular convention of the General Synod**. The first preference on each ballot paper shall be used to establish a list of nominees who shall then be approached by the committee to ascertain whether they are willing to stand for election for the office of President, or, if not elected, for the office of Vice-President. The committee may confidentially make known to any such nominee the number of votes cast in favour of that nominee.
    - (b) If the withdrawal of proposed nominees involves twenty-five [25] per cent or more of the votes cast, the next preferences on the ballot papers shall be used to establish the list of nominees.

- (c) ~~The list of nominees shall be presented to the General Pastors' Conference held immediately prior to the regular convention of the General Synod.~~ **pastor delegates to the regular convention of the General Synod by postal ballot together with a curriculum vitae of each nominee. Completed ballots shall be returned to the committee in the supplied return mailing envelope.**
  - (d) By preferential ballot of pastor delegates only, the list of nominees shall be reduced until there remain only those who have received at least twenty-five [25] per cent of the total votes cast, and these shall be declared to be the nominees ~~of the General Pastors' Conference~~ for the office of President.
- (4) Nomination of Vice-President.
- (a) Any nominees for the office of President, if not elected to such office, shall with their consent automatically be nominees for the office of Vice-President.
  - (b) Separate nominations for the office of Vice-President shall be made by ballot at the General Pastors' Conference held immediately prior to the regular convention of the General Synod. The nominations shall be made by the pastors who are pastor delegates.
  - (c) The first ballot shall be a ballot to establish a list of nominees. Before publication of the results of the ballot, the committee conducting the election shall privately ascertain from all nominees whether they are willing to stand for election, and may confidentially make known to any such nominee the number of votes cast in favour of that nominee. The committee thereupon, without divulging the number of votes cast, shall publish to the General Pastors' Conference the names of those willing to stand for election and the names of those who declined to stand.
  - (d) If the withdrawal of proposed nominees involves twenty-five [25] per cent or more of the votes cast by those present and voting, another ballot shall be held to establish the list of nominees. The names of all persons who were not willing to stand for election shall be made known prior to such ballot.
  - (e) By preferential ballot of pastor delegates only, the list of nominees shall be reduced until there remain only those who have received at least twenty-five [25] per cent of the total votes cast, and these shall be declared to be the nominees of the General Pastors' Conference for the office of Vice-President.
2. The method of electing the President and thereafter the Vice-President of the Church shall be as follows:
- (1) **Election of President**

- (a) **The declared nominations as determined in the preceding Section VII. D. 1. (3) shall be presented to all lay and pastor delegates to the regular convention of the General Synod for determination by optional preferential postal ballot together with a curriculum vitae of each candidate, notice of the closing date and address for the return of the ballots.**
  - (b) **The ballot shall be declared closed on a stipulated date not less than two [2] months prior to the General Pastors' Conference and the committee shall include all votes with a postal mark on or before the stipulated closing date. Completed ballots shall be returned to the committee in the supplied return mailing envelope. The result shall be announced to the Church by the Electoral Officer.**
- (2) Election of Vice-President
  - (1a) The names of the nominees chosen in accordance with the preceding Section VII. D. 1. (4) shall be submitted in the manner laid down in the ~~preceding~~ **following** Section VII. D. 4. to the convention of the General Synod at which such elections are to take place, and shall stand as the list of nominees unless the convention determines by resolution after the reading of the relevant nominations that additional nomination or nominations may be made. For inclusion on the list each proposed additional nomination shall separately require a majority of those delegates present, the vote being taken by show of hands.
  - (2b) The provisions of the preceding Section VII. D. 1. (4) **(a) in respect of nominations for the office of Vice-President** shall apply to any nominee whose name was added to the ballot paper by action of the convention.
  - (3c) The elections shall be conducted by optional preferential ballot prior to the reading of nominations for all other elective offices in the Church.
3. The nomination and election of the elected members of the General Church Council shall be conducted according to the procedures laid down for nominations and elections in general.
4. During the first session of the convention the written list of nominations for the ~~offices~~ **office** of ~~President and Vice-President~~, and the written list of nominations for the elected members of the General Church Council, shall be distributed to the delegates, and this shall be regarded as the first reading of nominations. The second reading of nominations for these offices, in the above order, shall begin after the adoption of the President's Report and shall in each case be followed by the elections for that office.



### 2.6.8. ADDITION OF INDEMNITY - AMENDMENT

BE IT RESOLVED that Article VI Authority and Powers, in the Constitution of the Church, be amended as follows (words to be removed – ~~strike-through~~; words to be added – **bold**):

5. The Church shall have power to acquire, accept, hold, dispose of, lease, let, mortgage or otherwise deal with real and personal property and any estate or interest in real and personal property and to give ~~guarantees~~ **any guarantee or indemnity with or without security solely or jointly with any other corporation or natural person for the payment of money or the performance of any contract, obligation or undertaking by any person, firm, corporation or association** as it may deem necessary for the effective promotion of any or all its activities.

*Reasons for the proposal: This change has been made necessary in order to reflect legal requirements in respect of guarantees and indemnities.*

### 2.6.9. BOARD FOR DIRECTORS OF AUSTRALIAN LUTHERAN COLLEGE – REVISED RULES

BE IT RESOLVED that the new rules for this Board (as distinct from the Constitution for the Australian Lutheran College Company) be adopted as follows:

#### BOARD OF DIRECTORS FOR AUSTRALIAN LUTHERAN COLLEGE

Adopted 2013

#### NAME

1. The name of the Board shall be BOARD OF DIRECTORS FOR AUSTRALIAN LUTHERAN COLLEGE.

#### OBJECTS

2. The object of the Directors shall be to form the Board for the provision of the theological and educational training facility of the Church in accordance with the objects of the Company as contained in the constitution of the Company, Australian Lutheran College.

#### MEMBERSHIP

3. The Board shall consist of ten [10] members:
  - (a) the President of the Church;
  - (b) two [2] pastors and two [2] lay members elected by the General Synod; and
  - (c) one [1] pastor and four [4] lay members appointed by General Church Council.

The Principal of the College shall be a consultant.

#### DUTIES

4. In addition to the general duties of a board of the Church as laid down in Section VIII. G. of the By-laws of the Church, the duties of

- the Board shall be to ensure that the facility is equipped to
- (a) prepare candidates to be pastors of the Church;
  - (b) prepare candidates to be teachers in the schools of the Church;
  - (c) prepare candidates for diaconal work in the Church;
  - (d) provide continuing and postgraduate studies in theology and education;
  - (e) provide theological education leading to such awards as the College may from time to time confer;
  - (f) undertake such other activities reasonably incidental thereto which promote the mission of the Church; and
  - (g) establish and maintain relationships with any relevant board or institution in the Church and its Districts and with Lutheran educational bodies overseas.

### MEETINGS

5. The Board shall maintain a regular schedule of meetings. Any additional meetings shall be subject to the provisions of Section VIII. G. 7. of the By-laws of the Church.

*Reason for the proposal: These new rules have been prepared for this Board which is elected to become the membership of the Australian Lutheran College Company limited by guarantee.*

### 2.6.10. BOARD FOR LUTHERAN EDUCATION AUSTRALIA – REVISED RULES

BE IT RESOLVED that the revised rules for this Board (as distinct from the Constitution for the Company, Lutheran Education Australian Ltd) be amended as follows (words to be removed – ~~strikethrough~~; words to be added – **bold**):

#### BOARD FOR LUTHERAN EDUCATION AUSTRALIA

*Amended 2003, 2006.*

#### NAME

1. The name of the Board shall be BOARD FOR LUTHERAN EDUCATION AUSTRALIA

#### OBJECTS

2. The objects of the Board shall be to promote Lutheran schools at pre-primary, primary, and secondary levels as agencies of Christian education in the Church, and to give guidance in the development and coordination of the educational program of the Church in this field.

#### MEMBERSHIP

3. The Board shall consist of seven [7] members:
  - (a) ~~one [1] pastor and one [1] lay member elected by the General Synod;~~
  - (a) **one [1] pastor and three [3] lay members appointed by the**

**General Church Council; and**

- (b) one [1] representative from each of the regions of Lutheran Education Queensland, Lutheran Education South Eastern Region, and Lutheran Schools Association SA/NT/WA, appointed by the General Church Council upon nomination by the respective region according to the procedure laid down in Section VII. G. 4. of the By-laws of the Church; and
  - (c) ~~two [2] lay members appointed by General Church Council.~~
  - (d) ~~The executive Director of Lutheran Education Australia who shall be an ex-officio, non voting member; and~~
  - (e) ~~the three regional directors as shall be consultants to the Board.~~
- In addition to the members of the Board, the following shall attend meetings:**
- (a) **the Executive Director of Lutheran Education Australia; and**
  - (b) **the Regional Directors.**

**DUTIES**

4. In addition to the general duties of a board of the Church as laid down in Section VIII. G. of the By-laws of the Church, the duties of the Board shall be to **pursue the objects as laid out in the following clause 5.**
  - (a) ~~formulate statements of policy on matters relating to Lutheran schools for consideration and adoption by the Church, and to have general oversight of the implementation of such policies;~~
  - (b) ~~monitor the development and growth of schools in the Church in consultation with the Districts, and to consult with Districts and advise on the coordination of the planning and development of schools;~~
  - (c) ~~promote the preparation and recruitment of teachers for service in Lutheran schools, and to collaborate with Australian Lutheran College in matters relating to pre-service and in-service study courses or programs;~~
  - (d) ~~assist Districts and governing bodies of schools in matters of staffing and to that end assess staffing needs, maintain records on teachers in service, collate information concerning other available personnel and consult with teachers and calling bodies;~~
  - (e) ~~initiate and promote Scripture curriculum development, working in cooperation with the Australian Lutheran College and the schools; to recommend Scripture curricula for use in schools; and to promote curriculum evaluation in other subject areas and assist schools in matters relating to curriculum in general;~~
  - (f) ~~serve as a resource agency, and to that end~~
    - (i) ~~keep abreast of current issues affecting Lutheran schools and evaluate them;~~
    - (ii) ~~collect, evaluate and disseminate information relating to education in general;~~

- (iii) — initiate studies and research projects in any area it deems necessary; and
  - (iv) — promote and facilitate the sharing of resources by schools;
  - (g) — provide information on all relevant school matters and to make recommendations when necessary
    - (i) — to the General Church Council; and
    - (ii) — to the Districts and the governing bodies of the schools;
  - (h) — establish and maintain relationships in matters affecting Lutheran schools
    - (i) — with the Commonwealth Government and its education agencies;
    - (ii) — with the National Council of Independent Schools Associations, the Catholic Commission for Education, and other similar educational bodies;
    - (iii) — with Lutheran educational bodies overseas; and
    - (iv) — with any relevant board or institution in the Church and its Districts.
5. **The principal object of the Board is to set strategic direction and establish the overall policy environment for the schools of the church and as such it shall**
- (a) **promote Lutheran schools as agencies of Christian education;**
  - (b) **uphold and safeguard the confessional teachings of the Church, especially as these relate to the nature, purpose and program of schools;**
  - (c) **provide strategic leadership and support for the schools of the Church in those matters designated as national areas of responsibility as agreed from time to time;**
  - (d) **formulate national policy that gives direction to Lutheran schools as agencies of Christian education of the Church;**
  - (e) **promote, support and ensure the implementation of approved policy and associated procedures in the schools, working through regional structures;**
  - (f) **work in close co-operation with the Church, in particular with the regional organisational arms of Lutheran education and other appropriate departments of the Church;**
  - (g) **represent Lutheran schools and regions nationally to the Church, its departments, committees and auxiliaries, and to Australian Lutheran College;**
  - (h) **research, make approaches, represent and act on behalf of regions and schools in relation to the Commonwealth government, its departments and government authorities and political parties, respond to Commonwealth government directives and initiatives relating to education and associated matters, and provide representation to national educational bodies where strategic and appropriate;**

- (i) develop co-operative working relationships with other sectors of education at national level;
- (j) approve the establishment of new schools and change in function of existing Lutheran schools in consultation with the regions;
- (k) develop, coordinate and evaluate the national curriculum in Christian Studies for Lutheran schools, develop resources for, and promote and support the implementation of the Christian Studies curriculum in schools through regional authorities and/or officers;
- (l) ensure that recruitment and staffing strategies, and leadership development programs are in place to meet the needs of Lutheran schools, that accreditation requirements in accordance with policies of the Church are implemented, and that a staff database is maintained and national conferences convened to promote the welfare of those who work in Lutheran schools;
- (m) ensure income for the operation of the Board by means of annual levies or other means from Lutheran schools;
- (n) undertake, develop and maintain key relationships with international Lutheran schools and education systems, considering compatibility with the Church's international relationships and programs, and the global focus of Lutheran schools; and
- (o) undertake other activities related to those matters designated as national areas of responsibility or as agreed with the regions.

#### MEETINGS

6. Regular meetings of the Board shall be held at least once a year. Any additional meetings shall be subject to the provisions of Section VIII. G. 7. of the By-laws Church.

*Reason for the proposal:* These revised rules have become necessary in order to reflect the incorporation of Lutheran Education Australia Limited following the Resolution at Item 89 of the minutes of Synod 2009.

#### 2.6.11.LCA PASTORS' TRANSFER AND SUPPORT FUND – NEW RULES

BE IT RESOLVED that the rules for this new Fund which was set up following Synod 2009 be adopted as follows:

#### PASTORS' TRANSFER AND SUPPORT FUND

##### NAME

1. The name of the Fund shall be PASTORS' TRANSFER AND SUPPORT FUND of the Lutheran Church of Australia.

### **OBJECTS**

2. The objects of the Fund shall be to provide finances for
  - (a) transfer of a pastor when taking up a charge in the Church;
  - (b) supply in vacancy to provide a parish with pastoral services during a vacancy;
  - (c) support and care of pastors in the form of funding for leave, medical and counselling costs needed to address stress-related problems arising from a pastor's service or vocational situation; and
  - (d) professional development of pastors and other in-service training designed to improve the well-being of pastors and avoid stress-related problems arising from their service.

### **TRANSFER**

3. (1) Monies from the Fund shall be used to cover transfer costs for
  - (a) a newly-ordained pastor of the Church who is entering upon his first charge in the Church;
  - (b) a pastor of the Church who is transferring from one charge in the Church to another;
  - (c) a pastor who moves from a school/college to a parish; or
  - (d) a pastor who, not having been a member of the Church has been received into the ministry of the Church and is entering upon his first charge in the Church.
- (2) Monies from the Fund will not be used to cover transfer costs for
  - (a) a pastor who moves from a parish to schools/colleges as these are the responsibility of schools/colleges; and
  - (b) a pastor who moves to and from a seconded position outside of the Church.
- (3) The Fund will cover the cost of
  - (a) travel costs for the pastor and his family and the cost of relocating household goods and personal effects necessary for living
  - (b) the transfer of a widow and family of a pastor who dies while in active service of the Church, their household goods and personal effects necessary for living.

### **PAYMENTS FOR TRANSFERS**

4. The following provisions shall apply to all transfers, unless otherwise provided for in these rules or otherwise determined in particular cases by the General Church Council.
  - (1) The pastor concerned shall obtain quotes for the cost of removal from at least three different firms of removalists. The determination of the quote to be accepted shall be made by, in the case of
    - (a) a pastor transferring from one parish to another within a district – the Administrator of that District;
    - (b) a pastor transferring from one district to another – the Administrator of the District the pastor is leaving;

- 
- (c) graduate pastors and Australian Lutheran College staff – the Business Manager of Australian Lutheran College; and
      - (d) overseas pastors returning to service in the Church – the Administrator of the District or the Business Manager of Australian Lutheran College, depending on who is receiving the pastor.
    - (2) The travelling expenses of a pastor and family shall be borne by the Fund in the following manner:
      - (a) If not travelling by private car, economy fares shall be paid.
      - (b) If travelling by car, payment at the current rate per kilometre laid down in the Schedule of Salaries, the distance being reckoned by the shortest practicable route.
      - (c) Reasonable additional expenses incurred for living costs and accommodation during a long-distance transfer shall be paid at the discretion of the respective District Administrator or the Business Manager of Australian Lutheran College, whichever is applicable, upon submission of a statement of expenses.
    - (3) The costs of travelling and removal shall be payable for transfer from the place of residence of the vacated charge to the place of residence of the next charge.
    - (4) There shall be a cap on the value of household goods covered by transit insurance through this Fund, with the amount set by the Commission on Salaries every three years and changed annually in line with the generic CPI figure in the interim years.
    - (5) At the discretion of the relevant district administrator or the Secretary of the Church, travel costs to a maximum of \$400 be paid for the relocation of a second car when a pastor relocates to a new position within the Church.
  5. In the case of newly-ordained pastors
    - (a) personal travel costs shall be payable from the place of residence at the time of ordination; and
    - (b) the costs of removal of personal belongings and pastoral equipment shall be payable from Australian Lutheran College.
  6. In the case of pastors from overseas accepted into the service of the Church according to the due procedures of the Church, transfer costs shall be borne by the Fund in the following manner, under the oversight of the Administrator of the District receiving the pastor or the Business Manager of Australian Lutheran College, whichever is applicable:
    - (1) An air fare at economy rates or where available at excursion rates shall be paid from the town of residence or other approved place of embarkation for the pastor, spouse and each totally dependent child. In the case of a partially dependent child, payment of or towards the fare shall be subject to negotiation.
    - (2) The freight costs for the transport of personal belongings and pastoral equipment, generally by means other than by air and for

- an agreed weight or cubic measurement, shall be negotiated with the pastor according to the circumstances of each transfer.
- (3) Approved fares or costs of travel to the place of embarkation and from the place of disembarkation shall be paid. Reasonable additional expenses for accommodation and meals may be paid at the discretion of the respective District Administrator or the Business Manager of Australian Lutheran College, as applicable, upon submission of a statement of expenses.
7. In the case of pastors of the Church in service overseas the Fund shall bear the costs of transfer within Australia of an ordained missionary of the Church who has been in service overseas under the Board for Mission and who is entering upon a charge in the Church. The Secretary of the Church shall have authority to negotiate with that Board regarding the application of the provisions of the Fund.

**VEHICLE TRANSFER ALLOWANCE FOR PASTORS  
TRANSFERRING TO OR FROM NEW ZEALAND**

8. When a pastor transferring to or from New Zealand does not transport a motor vehicle as part of his personal belongings, the Fund shall compensate the pastor with a lump-sum payment, the amount of which is to be set from time to time by the Commission on Salaries.

**SUPPLY IN VACANCY**

9. (1) During a vacancy in a parish the Fund shall bear the cost of
- (a) the salary and applicable allowances payable to a locum tenens who is serving on a full-time basis, provided that such amount shall not exceed two-thirds of the amount received from the parish;
  - (b) the remuneration for services conducted by theological students or retired pastors and their travelling expenses to the parish, at the rate determined from time to time;
  - (c) the travelling expenses to the parish of pastors serving the parish as arranged under the supervision of the President of the respective District.
- (2) The parish shall be responsible for travelling expenses within the parish at the rate normally paid to its pastor. If the visiting pastor is eligible for a higher rate, the difference between the normal rate and such higher rate shall be an expense of the Fund.
10. In exceptional circumstances, on the advice of a District President and in consultation with the Secretary of the Church, the Fund may bear the cost of the expenses of providing pastoral care through a lay person.



**SUPPORT AND CARE**

11. Monies from this Fund may be used to cover costs associated with the care and treatment of pastors for stress-related issues arising from their work in and for the Church in their called position, subject to the availability of adequate monies for this purpose as determined from time to time by the Secretary of the Church.
12. Monies from the Fund will be made available only after the President of the District in which the pastor is serving or the Chairperson of the Board to which he is responsible reaches agreement with the Secretary of the Church that the issue or condition is attributable to the exercise of his call.
13. Under normal circumstances funding will be made available only after the relevant President or Chairperson is in receipt of a medical certificate or formal medical advice relating to the health of the pastor concerned.
14. All claims shall be net of reimbursements received through the pastor's private medical insurance.
15. Claims for funding shall be
  - (a) made to the Secretary of the Church through the respective District or departmental office;
  - (b) signed by the District President or relevant Board Chairperson; and
  - (c) accompanied by evidence that a claim has been submitted and reimbursement received from a medical insurer or by a statement that the pastor is not insured.

**PROFESSIONAL DEVELOPMENT**

16. Monies can be accessed from this Fund for
  - (a) national or district professional development initiatives for pastors aimed at caring for and developing personal skills and abilities that will enhance their ministry and help minimise the risk of them developing stress-related illnesses; and
  - (b) contract support services such as might be required to carry out a program of individual personal appraisals of pastors.  
Monies allocated under this professional development provision may be used to engage external providers or trainers to cover costs associated with putting in place professional development initiatives for pastors.
17. Monies for professional development expenditure shall only be made available when authorised by the College of Presidents.
18. Monies from this Fund will not be available to cover the travel costs of pastors attending professional development programs provided by the Church. However, they may be used to defray or cover travel,

accommodation and related costs where a pastor is advised by his District President or Board Chairperson, with the agreement of the Secretary of the Church, to attend an externally-provided course or event aimed at ensuring his well-being.

### **DEFINITIONS**

19. The term 'charge in the Church' shall include all
  - (a) parishes within the Church;
  - (b) fields of labour under the control of boards which are responsible to the Church, including the boards administering Aboriginal mission fields but excluding the Board for Mission;
  - (c) fields of labour under the control of committees which are responsible to Districts, but excluding the schools/colleges of the Districts; and
  - (d) full-time offices and positions in institutions under the jurisdiction of the Church or its boards, or under the jurisdiction of a District or its committees.
  
20. (1) The term 'vacancy' shall generally comprise the period between the dates when payment to the outgoing pastor is complete and when payment to the incoming pastor is commenced, subject however to any variations the District Church Council or the General Church Council may determine.
- (2) When an outgoing pastor is paid for annual leave on vacating a parish, the period of such leave shall not constitute part of the vacancy.

### **ADMINISTRATION**

21. The Fund shall be administered by the Secretary who shall submit to each regular convention of the General Synod a statement on the administration of the Fund.
  
22. The monies of the Fund shall be handled in the following manner:
  - (1) Each District shall receive from the parishes of that District all monies payable by them to the Fund, and shall pay from such monies
    - (a) the cost of serving vacant parishes in the respective District; and
    - (b) the expenses incurred in transferring a pastor to a charge in the Church.
  - (2) Each District shall submit to the Central Treasury Service quarterly statements of the moneys of the Fund.
  - (3) The Central Treasury Service shall maintain a consolidated record of all moneys of the Fund.
  - (4) To ensure that all Districts have sufficient working Funds in hand, the Central Treasury Service may transfer moneys held in this Fund to a District as necessary.
  - (5) At the end of each quarter the amounts held in credit by each

District, less an amount of not more than the actual expenditure in the previous quarter, shall be remitted to the Central Treasury Service.

- (6) Any credit in the Fund at the end of the year shall be retained in the Fund for subsequent use.

#### **INCOME OF THE FUND**

23. During a vacancy the parish shall make payments into the Fund which are assessed on the current basic salary plus car allowances payable to its pastor, as follows:
- (1) Initially, monthly payments of an amount equal to ninety per cent [90%] of the above.
  - (2) After six [6] monthly payments as laid down in clause 23. (1), the amount paid each month shall be an amount equal to seventy per cent [70%] of the above.
  - (3) After twelve [12] monthly payments as laid down in clause 23. (1) and (2), the amount paid each month shall be an amount equal to fifty per cent [50%] of the above for the remainder of the term of that vacancy.
24. The provisions of Clause 23 shall apply to any vacancy, whether in a single or multi-pastor parish.
25. In the case of the parish experiencing financial difficulty considered to be due to the vacancy the Secretary of the Church shall, on the advice of the relevant District President or Board, have power to remit in full or in part payments due under clauses 23 (1), (2) and (3).
26. The Secretary of the Church shall advise the General Church Council of any necessity to place annually on the budget of the Church such sums as is necessary to provide additional moneys sufficient for the administration of the Fund.

***Reason for the proposal:*** *This is a new Fund to replace the former Transfer Fund as a result of the Resolution at Item 42 of the minutes of Synod 2009.*

#### **2.6.12.LCA SPECIAL MINISTRY FUND – NEW FUND RULES**

BE IT RESOLVED that the rules for this new Fund be adopted as follows:

##### **LCA SPECIAL MINISTRY FUND**

*Preamble: This Fund was established by the LLL Board for the purpose of providing funding for ministry projects within the LCA. The Board has allocated a capital amount to the LLL Special Purposes Permanent Fund and the interest earned through lending these funds is paid on an annual basis into an LLL deposit account called the LCA Special Ministry Fund.*

**Name**

1. The name of the Fund is LCA Special Ministry Fund.

**Object**

2. The object of the Fund is to provide grants for specific ministry projects within the Church which could not normally be undertaken using funds from the Church or District budgets.

**Applications for Funding**

3. Applications for grants may be made by the Church, departments of the Church, Districts or departments of the Districts.
4. Applications for grants from the LCA Special Ministry Fund account are received and approved by the LCA Special Ministry Fund committee.
5. All applications must be endorsed by either the General Church Council or the relevant District Church Council.
6. Subject to clause 7, the maximum grant available through this Fund is \$10,000.
7. Any request for a grant in excess of \$10,000 must be submitted to the General Church Council for endorsement, and to the LLL Board for information.
8. The proposed project must demonstrate how it will benefit the ministry and mission of the wider church beyond local congregation or parish boundaries and will be ultimately directed toward the transformation of people's lives in Christ.

**Reporting**

9. Applicants given grants shall provide annual reports to the General Church Council and a report at the conclusion of the project. Such reports shall summarise the progress of the project, together with details of the successes and those aspects which did not succeed as planned.

**Administration**

10. The Fund shall be administered by the LCA Special Ministry Fund committee and report to the General Church Council and the LLL.
11. Membership of the committee will consist of
  - (a) the Missions Director of the Church;
  - (b) the Chief Executive Officer of the LLL;
  - (c) one [1] representative from the College of Presidents;
  - (d) one [1] representative from the Board for Lutheran Education Australia; and
  - (e) one [1] representative from the Board for Lay Ministry.
12. The accounting and servicing of the Fund shall be undertaken by the LLL.

**Receipts**

13. The Fund may accept donations from members of the church, congregations, auxiliaries and others.

*Reason for the proposal: This is a new Fund of the Church which is established to enable the funding of specific ministry projects.*

### **2.6.13. LCA INSURANCE FUND – NEW FUND RULES**

BE IT RESOLVED that the rules for this new Fund be adopted as follows:

#### **LCA INSURANCE FUND**

##### **Mission Statement**

1. The aim of the Fund is to serve the Church by providing quality, cost effective insurance products, expertise and service.

##### **Purpose**

2. The purpose of the Fund is to serve the Church by administering the insurance portfolio for the Church and its auxiliaries. Through the Fund the Church is to ensure that personnel, buildings, contents and activities of the church are appropriately protected by insurance. This protection will be provided through a broad range of insurance covers designed to meet the specific needs of the organisations of the Church. The covers will be purchased on a bulk basis so as to minimise costs to the individual organisations of the Church that insure through the Fund.

##### **Objects**

3. The objects of the Fund are to
  - (a) provide and maintain, and as necessary broaden, an insurance package in consultation with an insurance Broker that will provide a comprehensive range of cover, adequate limits within the cover, and competitive premiums;
  - (b) provide support, expertise and service to the Church so that insurance requirements are met;
  - (c) build up a reserve so that the Fund can pay claims, re-insurance costs, administration costs and provide flexibility for self-insurance;
  - (d) act as an agent to the Broker in arranging contracts of insurance and annual re-insurance;
  - (e) periodically place the insurance portfolio under a tender process to ensure that the Fund has the best insurance products, service and premiums in the market;
  - (f) help the Church and its related organisations insure its property for realistic replacement values and make the Church aware of the importance of risk management; and
  - (g) ensure that accurate records are kept, claims are paid promptly and annual accounts are produced and submitted for auditing purposes.

##### **Administration**

4. The Lutheran Laypeople's League of Australia Incorporated will administer the Fund on behalf of the Church.

*Reason for the proposal:* This is a new Fund established by the Church for the purpose as stated in clause 2 of its rules.

#### **2.6.14. LCA LOANS – REVISED RULES**

BE IT RESOLVED that the revised rules for Loans be adopted as follows:

##### **Loans from The Lutheran Laypeople’s League of Australia Inc.**

#### **1. Preamble**

- 1.1. The Lutheran Laypeople’s League of Australia Incorporated (hereinafter referred to as ‘the League’), has in its constitution that the purpose of the League shall be ‘to provide aid to the Lutheran Church of Australia Inc. (hereinafter referred to as ‘the Church’), in business and financial matters’;
- 1.2. The prime source of funds available for loans by the League to entities within the Church is depositors’ funds. The Board of the League has constitutional responsibility to ensure that these funds are at all times properly managed, safeguarded and not placed at any unreasonable risk of loss. Therefore, loan rules of the Church must support the Board of the League in safeguarding its funds.
- 1.3. The following rules have been drawn up as a result of consultation between the Board of the League and the General Church Council of the Church.

#### **2. Purpose of Loans**

- 2.1. The purpose of loans provided by the League shall be to provide finance for the provision of resources to aid the ongoing mission of the Church.

#### **3. Loan repayment responsibility**

- 3.1. In the first instance the borrower is responsible for repaying the loan.
- 3.2. If the borrower defaults, then it is the responsibility of the respective District of the Church, subject to the District having provided the guarantee, to ensure that repayments are made in accord with agreements made when the loans were approved.
- 3.3. If the District in its own right is unable to make arrangements for the loan to be repaid, then a written application for assistance shall be submitted by the District to the General Church Council. The final responsibility, in the case of both District-based and national church loans, for ensuring that the loan is repaid to the League rests with the General Church Council.

#### **4. Loan Management Committee**

- 4.1. The General Church Council of the Church shall appoint a Loan Management Committee consisting of six [6] members:
  - 4.1.1. three [3] members nominated by the General Church Council;

- 4.1.2. three [3] members nominated by the League; and
- 4.1.3. the President of the Church or his appointee shall be an ex officio member.
- 4.1.4. The Chairperson shall be appointed by the General Church Council.
- 4.2. Members shall be elected for a term of six [6] years with two [2] members (one nominated by the General Church Council and one nominated by the League) retiring each two years with retiring members being eligible for reappointment.
- 4.3. The duties of the Loan Management Committee shall be to
  - 4.3.1. consider, assess and approve loan applications in accord with the rules as determined by the Church;
  - 4.3.2. monitor all loan movements to ensure that all borrowers are adhering to their loan repayment agreements;
  - 4.3.3. ensure that each District Church Council receives periodic reports on loan movements for all borrowers under its jurisdiction;
  - 4.3.4. require the District Church Councils, and where appropriate the General Church Council, to report on borrowers that have not adhered to their loan repayment agreements;
  - 4.3.5. ensure that District Church Councils take appropriate action in resolving, to the satisfaction of the Loan Management Committee, the difficulties of borrowers that have not adhered to their loan repayment agreements so that loans are repaid in an appropriate time;
  - 4.3.6. attend to any other matters and take any other action that may be necessary from time to time;
  - 4.3.7. determine whether, and if so, what level and what form of security shall be provided to the League for the loan; and
  - 4.3.8. ensure that all documentation is properly finalised prior to an approved loan being drawn down.
- 4.4. The League shall provide administrative assistance to the Loan Management Committee.

## **5. General Rules and Procedures**

- 5.1. Applications for loans from the League may be made by
  - 5.1.1. congregations, parishes, committees, institutions, boards and auxiliaries of the Church or of a District of the Church; or
  - 5.1.2. the Church or a District of the Church.
- 5.2. The general policy regarding the approval and ongoing management of loans shall be determined by the General Church Council in consultation with the League.
- 5.3. Applications shall be made on the form required by the Loan Management Committee and shall be submitted to the respective District Church Council through its relevant department, or the General Church Council. The relevant Church Council shall consider the information provided with the application and, having satisfied itself that all the conditions set out in this document, or

as amended from time to time, have been met, may endorse the application. In the event that the relevant Church Council endorses the loan under conditions that varied from the original application, the relevant Church Council must inform and seek agreement from the applicant for such changes. Once the documentation is complete, the relevant Church Council shall forward the application with its endorsement, to the Chief Executive Officer of the League.

- 5.4. The relevant Church Council shall advise the applicant of its endorsement of the application.
- 5.5. Applications shall be collated by the Chief Executive Officer of the League for presentation to and consideration by the Loan Management Committee.
- 5.6. The Loan Management Committee shall ensure that all the criteria have been satisfied and all conditions have been met.
- 5.7. In carrying out its duties, the Loan Management Committee may at the cost to the applicant
  - 5.7.1. request whatever information and documentation it deems necessary to satisfy itself as to the affordability and viability of projects presented in applications for funding by the Church through the League; and
  - 5.7.2. engage external expertise through consultancies or similar in the event that it believes such input is necessary to effectively analyse submissions or information submitted in relation to any project for which loan support is being sought.
- 5.8. The outcome of the application will be advised by the Loan Management Committee.
- 5.9. The Chief Executive Officer of the League shall report, if required, to each regular meeting of the Loan Management Committee on the level of available funds, taking into account the League's policy on the amount to be withheld for reserves.
- 5.10. The Loan Management Committee shall determine priorities for funding loans and in doing so, may seek the advice of the General Church Council.
- 5.11. Applications for access to the Board for Lutheran Education Australia Special Loan facility shall follow the same procedure as for a normal League loan.
- 5.12. Projects for which an application is lodged shall not proceed until notification of the result of the application is advised by the Loan Management Committee.
- 5.13. These General Rules and Procedures may be varied from time to time by the General Church Council, having first consulted with the League.

## **6. Conditions**

- 6.1. The following conditions shall apply to all applications:
  - 6.1.1. All loans must be fully matched with League deposits for the duration of the loan. It is the responsibility of the borrower to promote and raise the necessary matching deposits. The



- borrower may consult with the League in regard to the raising of matching deposits. Any diversion from this policy shall require the approval of the General Church Council.
- 6.1.2. The maximum borrowings for any new project shall not exceed 80% of the written down value of the property assets (land and building improvements) of the borrower plus the value of the proposed project. This is to ensure that the borrower has at least 20% equity to undergird the project. Any project which is deemed a 'green fields' mission project and is supported by a formal resolution of, and guarantee from, the relevant District of the Church and formally approved by the General Church Council, shall still be subject to an independent external assessment, but will not be required to meet the 20% equity provision.
  - 6.1.3. The Loan Management Committee shall have the right at any time to require a borrower to provide a first mortgage or other appropriate security to the Church, to secure a loan.
  - 6.1.4. Submission of the application by the applicant body shall be supported by a declaration of the resolution adopted at a duly constituted meeting of the body concerned.
  - 6.1.5. Endorsement by the relevant District Church Council shall include a guarantee of repayment and shall indemnify the League against any loss in the event of default by the borrower.
  - 6.1.6. Applicants will need to demonstrate their ability to repay the loans on terms as determined by the General Church Council from time to time. Loan repayments shall be quarterly or more frequently and within the useful life of the asset.
  - 6.1.7. All prospective applicants as defined in Clause 5.1 of the General Rules and Procedures above shall deposit funds with the League. Previous and/or current support of League deposits and the existence of commercial investments will be taken into account when considering approval of applications.
  - 6.1.8. Audited financial statements for at least the two [2] years prior to the date of the loan application, and budget projections or a business plan for at least the following three [3] years, shall be submitted with all applications. At any time during the term of the loan, the Loan Management Committee may request from the borrowing body a copy of the audited financial statements (carried out by an auditor with appropriate qualifications) together with a copy of the auditor's report, and borrowers shall provide that information immediately when requested.
  - 6.1.9. Applicants must demonstrate that the extra financial commitment to repayment of the loan will not be detrimental to their Synodical financial support.
  - 6.1.10. These conditions may be varied from time to time by the

Loan Management Committee, having first consulted with the League.

**7. Procedures – Loan Management Committee**

- 7.1. The Loan Management Committee shall
  - 7.1.1. meet at any time as required to consider loan applications for approval or any other action as determined to be appropriate;
  - 7.1.2. satisfy itself that all loan applications before it meet all conditions and that District endorsement has been provided in accord with the conditions for loans;
  - 7.1.3. be able to refer any matter back to the relevant District for clarification or for further explanation;
  - 7.1.4. refer to the Board of the League, for the Board's consideration and advice, any application which it believes could jeopardise the funds of the League;
  - 7.1.5. where it has any doubt, seek any other information which it needs to satisfy itself that the borrower is able to adhere to the conditions of the loan;
  - 7.1.6. consult with any other persons as necessary to obtain further information to satisfy itself that the loan conditions can be met;
  - 7.1.7. take any other action to secure the funds of the League; and
  - 7.1.8. have the power to delegate its functions with the agreement of the League and the General Church Council.

**8. Loan monitoring procedure**

- 8.1. At the end of each calendar year, and at other times as requested, the Chief Executive Officer of the League shall provide to the Loan Management Committee, loan repayment summaries showing the status of loans at the end of the year and the movements during that year.
- 8.2. For guidance the Chief Executive Officer of the League may highlight those borrowers that have not adhered to the agreed repayment rates and over which the League has some concern.
- 8.3. The Chief Executive Officer of the League shall keep a record of all delinquent loans, as determined by the Loan Management Committee from time to time, and shall issue the Committee with regular reports on these loans until a satisfactory repayment performance is evident.
- 8.4. The Loan Management Committee shall follow up any loans over which it has concerns, with the respective borrower and the District Church Council of which the borrower is a member. The relevant District Church Council has the responsibility to investigate and seek an explanation from the borrower and forward that together with its own comments to the Loan Management Committee within a period of three [3] months. Where the borrower is having difficulty in meeting the agreed repayments, the relevant District Church Council shall take action to ensure that arrangements which

are satisfactory to the Loan Management Committee are made for future repayments.

- 8.5. The Loan Management Committee shall receive reports from District Church Councils and take any action necessary to satisfy itself that debts, including interest, are being repaid satisfactorily and that suitable arrangements are in place where a borrower has defaulted.
- 8.6. The Loan Management Committee shall issue a report on all loans to the Board of the League and to the General Church Council where there has been a default in repayment. In particular, it shall highlight any loan matters over which it has serious concerns and which have not been satisfactorily resolved.

## 9. Disputes

- 9.1. An applicant disputing the decision of the Loan Management Committee may apply to the General Church Council of the Church via the relevant District Church Council for reconsideration. Any decision by the General Church Council shall be made after reference to the Loan Management Committee and shall be final.

## 10. League Prudential Responsibility

- 10.1. If at any time, the Chief Executive Officer or Chairperson of the League is of the opinion that League funds may be or may become in jeopardy, the Chief Executive Officer or Chairperson of the League shall report to the Loan Management Committee with recommendations. If the Chief Executive Officer or the Chairperson of the League is not satisfied with the decision on the report, the Chief Executive Officer or Chairperson of the League shall report to the President of the Church for directions, and, at his discretion, the General Church Council.

*Reason for the proposal: This is to formally adopt the rules that have been in place for some time and which have recently been reviewed.*

### 2.6.15. SUOMI CONFERENCE – AMENDMENT OF RULES

BE IT RESOLVED that the rules of the Suomi Conference be amended as follows (words to be removed – ~~strikethrough~~; words to be added – **bold**):

#### CONSTITUTION SUOMI CONFERENCE, LCA

*Adopted 1986*

#### INTERPRETATION

This Constitution and the By-laws shall be interpreted according to the definitions contained in the Constitution of the Lutheran Church of Australia Incorporated. Specifically, this Constitution says that

- (a) “the Conference” means the Suomi Conference, Lutheran Church of Australia;

- (b) “the Church” means the Lutheran Church of Australia Incorporated;
- (c) “the Pastor” includes pastors of the Lutheran Church of Australia and the Evangelical Lutheran Church of Finland who are serving congregations in Australia.

### I. NAME

1. The name of this association is: SUOMI CONFERENCE, LUTHERAN CHURCH OF AUSTRALIA.
2. The Conference is a sub-committee of the General Church Council.

### II. OBJECTS

The Objects of the Conference are to

- (a) promote the objects of the Church among member congregations;
- (b) glorify the Triune God in all its work and activities;
- (c) promote and support ministry among people who identify themselves as Finnish in Australia and New Zealand;
- (d) cultivate Finnish Lutheran heritage and Finnish culture **in so far as it advances** ~~order to promote~~ the work of the Church;
- (e) promote good stewardship among Finnish congregations so that they accept responsibility for the support of local ministry and the wider work of the Church;
- (f) cooperate in the publication of the periodical “Suomi-**Newspaper**” and other printed **and electronic** material that will best serve the Church in extending the Gospel of Jesus Christ among Finnish-speaking people;
- (g) encourage Church-wide activities that serve member congregations;
- (h) facilitate partnerships between Finnish and English-speaking congregations by which people of Finnish origin may be retained in the Church and integrated into the wider ministry of the Church; and
- (i) encourage and assist Finnish-speaking people to pursue a vocation in the Church, such as pastors, lay workers, teachers and other Church workers.

### III. MEMBERSHIP

1. The membership of the Conference shall consist of Finnish congregations that are members of the Church as defined in the Constitution of the Church in Article IV. 1.
2. The Executive Committee of the Conference may grant associate membership to the Conference to **congregations of the Church involved in Finnish ministry in their area** and small Finnish Lutheran groups which do not fall within the definition of members of the Church as found in the Constitution of the Church in Article IV. 1.
3. Associate members shall have observer status within the Conference.

4. A member or an associate member that terminates membership in the Conference or whose membership is terminated by action of the Conference shall have no claim on the Conference or on the property or funds of the Conference.

#### IV. RELATION TO THE CHURCH

1. The Conference submits itself in all matters to the supervision of the Church and accepts without reservation the Constitution and By-laws of the Church and its Districts.
2. The Chairperson of the Conference shall report annually to the Church through the General Church Council. The report shall include the following:
  - (1) An overview of the activities of the Conference that have occurred since the last report including a roll-call of member congregations and their present status.
  - (2) An overview of the activities of the Conference that are to occur during the next reporting period.
  - (3) An overview, including recommendations, of significant future matters requiring consideration, examination or action.

#### V. OFFICERS AND ADMINISTRATION

1. The Conference shall have a committee of management, called the Executive Committee, ~~consisting of the pastors and full-time lay workers who serve member congregations, and one (1) lay person elected by each member congregation~~ **which shall consist of nine [9] members:**
  - (a) **two [2] pastors of those serving member congregations;**
  - (b) **five [5] lay members elected from nominations made by member congregations;**
  - (c) **one [1] pastor and one [1] lay member appointed by the General Church Council.**
- ~~2. The Church shall appoint one (1) pastor and one (1) lay person to serve as members of the Executive Committee.~~
2. **The Executive Officer shall be appointed by the General Church Council of the Church from nominations made by the Suomi Conference.**
3. The Conference shall elect from the members of the Executive Committee a ~~Chairman~~**person**, a ~~Vice-Chairman~~**person**, a Secretary, and a Treasurer at each regular general meeting. The ~~Chairman~~**person** and the ~~Vice-Chairman~~**person** shall be pastors.
4. The Executive Committee shall carry out the resolutions of the Conference, and shall have authority between the regular general meetings of the Conference to make decisions within the limits prescribed by the By-laws.
5. The Conference shall appoint such other committees and officers as it may from time to time deem necessary for the carrying out of its Objects, and shall prescribe their duties.

## VI. MEETINGS

1. A regular general meeting of the Conference shall be held annually at such time and place as the Conference or the Executive Committee shall decide.
2. Notice of such meeting shall be given to the member congregations by the **Chairmanperson** at least six [6] weeks prior to the meeting.
3. A special general meeting of the Conference may be convened by the **Chairmanperson** with the consent of the Executive Committee and shall be convened by the **Chairmanperson** at the request of the Executive Committee.
4. Notice of a special general meeting stating its purpose shall be given to the member congregations by the **Chairmanperson** at least six [6] weeks prior to the meeting.
5. Each member congregation shall be entitled to appoint up to five [5] delegates, one [1] of whom shall be the pastor, to a general meeting of the Conference. Only one [1] of the congregation's delegates shall have the right to vote.
6. Associate members shall be entitled to appoint one [1] representative who shall have the right to speak but not the right to vote at a regular or special general meeting of the Conference.

## VII. DISSOLUTION

1. The Conference shall apply to the General Church Council for permission to dissolve when membership of the Conference is less than three [3] congregations.
2. A proposal to dissolve the Conference shall require a two-thirds majority of the voting members ~~in the member congregations entitled to vote.~~ **present at the conference.**
3. In the event of dissolution, the Conference may give indication regarding the use of its assets by the Church.
4. Where no such indication is given, they shall be transferred to the Church absolutely.

## VIII. BY-LAWS

1. The Conference shall have power, ~~by majority vote of the quorum prescribed in the By-laws for the transaction of ordinary business,~~ **by majority of those voting members present,** to make, repeal, alter or amend By-laws not inconsistent with these or any amended rules for the regulation of its proceedings and the management of its business and affairs and for giving effect to the rules.
2. Notice of any such change shall either be given at a duly called meeting of the Conference held at least seven [7] days earlier or be published to the Congregation on the two [2] immediately preceding Sundays.

## IX. ALTERATIONS TO CONSTITUTION

1. The Conference at a regular general meeting or at a special general meeting may amend, alter, add to, or repeal any of the rules, except

- Articles IV. and IX., which shall be considered fundamental and unalterable in their intent and meaning.
2. Notice of amendments, alterations, additions or repeals shall be given on the agenda of the meeting, and any such amendments, alterations, additions, or repeals shall require two-thirds majority of the total number entitled to vote according to Article VI. 5.

*Revised Draft agreed to by the Suomi Conference, January 2010.*

*Reason for the proposal: The Suomi Conference has indicated its desire to update some aspects of its constitution as well as revising its committee composition.*

### **2.6.16. SCHOLARSHIP FUND RULES – AMENDMENTS FOLLOWING DISBANDING OF COMMITTEE**

BE IT RESOLVED that the rules of the Scholarship Fund at Part C03 of the By-laws of the Church, be amended as follows (words to be removed – ~~strike through~~; words to be added – **bold**):

#### **SCHOLARSHIP FUND**

*Adopted 1978, amended 2006.*

##### **NAME**

1. The name of this Fund shall be SCHOLARSHIP FUND of the Lutheran Church of Australia.

##### **OBJECTS**

2. The objects of the Fund shall be to grant scholarships to qualified pastors and lay people to undertake post-graduate study or advanced training, to better equip them for service within the Church.

##### **ADMINISTRATION**

3. The Scholarship Fund shall derive its income from special gifts and the interest on endowments and investments in addition to an annual amount allotted from the budgetary funds of the Church.
4. The Scholarship Fund shall be administered by the ~~Standing Committee on Scholarships~~ **General Church Council**.
5. The objects of the Fund shall be carried out by means of short-term scholarships (hereinafter referred to as study grants) of up to one year's duration. In extenuating circumstances, the possibility of extension may be considered by the ~~Standing Committee on Scholarships~~ **General Church Council**.

##### **AWARDS**

6. The ~~Standing Committee on Scholarships~~ **General Church Council**

- (a) shall determine any specific conditions and the term applicable to a particular study grant;
  - (b) may at its discretion determine that no study grant be awarded; and
  - (c) may at its discretion require a personal appearance of the candidates.
7. If the holder of a study grant does not comply with the terms and conditions under which the study grant was awarded, the ~~Standing Committee on Scholarships~~ **General Church Council** may call upon the recipient to show cause why the study grant should not be terminated, and may terminate it if it is not satisfied with the cause shown.

#### AVAILABILITY

8. Study grants shall be made available on conditions determined by the ~~Standing Committee on Scholarships~~ **General Church Council** from time to time.
9. The maximum term for a study grant shall be one [1] year. Any extension of the original term shall require an application stating the special circumstances, shall only be granted at the discretion of the ~~Standing Committee on Scholarships~~ **General Church Council**, and shall not exceed the length of the original term.

#### APPLICATION

10. (1) Application for a study grant may be made by the Board or Council or Institution directly responsible to the Church for the particular area of study or training.
- (2) Boards or Councils or Institutions of the Church may nominate a specific person to be considered for a particular study grant.
- (3) Application may be made by a person who on his or her own initiative wishes to undertake specialised study or training.
11. (1) Application shall be made on the official forms.
- (2) The following shall accompany every application:
- (a) an outline of the proposed course of study or training program and its perceived benefits for the Church, and an estimate of its costs;
  - (b) a brief autobiography;
  - (c) a certificate of health from a legally qualified medical practitioner;
  - (d) a recent photograph;
  - (e) a report from the nominating board/council, or in the case of an application under the preceding clause 10. (3) the names and addresses of three [3] referees;
  - (f) copies of academic records, diplomas, and degrees; and



- (g) particulars of practical experience in the service of the Church.
12. All applications shall be lodged with the ~~Standing Committee on Scholarships~~ **General Church Council** by the specified date published in the official organ of the Church.

#### PROVISIONS

13. (1) The amount of any study grant shall be determined by the ~~Standing Committee on Scholarships~~ **General Church Council** on the basis of an assessment of the costs and of available finance.
- (2) A study grant is to be used solely for defraying costs incurred in pursuing a specific program of study or training and for no other purpose.
- (3) No provision shall be made under a study grant for the family of an applicant.
- (4) A study grant may as applicable provide for the following:
- (a) fees payable at the relevant institution;
  - (b) approved travel costs;
  - (c) approved housing and living allowance;
  - (d) book allowance; and
  - (e) any factor deserving special consideration.
- (5) Where grants are given to meet course fees, such fees shall normally be paid directly to the institution, not to the recipient of the grant.
- (6) Where monies are paid directly to a grant holder for a good reason (eg, in the case of studies or training abroad), all funds not used are to be returned to the ~~scholarship committee~~ **Scholarship Fund**.
14. On completion of their study program all beneficiaries are required to give a written report to the ~~Standing Committee on Scholarships~~ **General Church Council**, detailing benefits received from the program.
15. Recipients of study grants are required to contract themselves to serve the Church for a minimum period of twice the length of the grant tenure. Failure to meet this obligation requires the applicant to reimburse the Scholarship Fund pro rata for the length of the period not fulfilled.

*Reason for the proposal: This change gives effect to the previous motion which transfers the responsibility for this Fund to the General Church Council.*

#### 2.6.17. LUTHERAN BIBLE TRANSLATORS AUSTRALIA – AMENDED TERMS OF REFERENCE

BE IT RESOLVED that the rules for Lutheran Bible Translators Australia be amended as follows (words to be removed – ~~strikethrough~~; words to be added – **bold**):

**GUIDELINES FOR  
TERMS OF REFERENCE FOR THE GOVERNANCE OF  
LUTHERAN BIBLE TRANSLATORS AUSTRALIA**

*(Original guidelines for Lutheran Bible Translators Australia were adopted by  
General Church Council in 1979 and formally endorsed at General Synod in  
September 1981 at Indooroopilly.)  
Adopted 1986 Handbook  
Revised 2013*

**I. DEFINITION**

1. Lutheran Bible Translators Australia (LBTA) is an organisation within the Lutheran Church of Australia (LCA) **for to help** in the translating **ion** and disseminating **ion** of the Holy Scriptures and operates under the Board for Mission of the Church.
2. ~~Lutheran Bible Translators Australia consists of three categories of membership, namely~~
  - (i) ~~Missionary — its members not having voting rights, but being the representatives of LBTA as workers in the field and supported through LBTA. This could include Associate Membership.~~
  - (ii) ~~Supporting — its members having no voting rights, but who have pledged to support the work of LBTA by prayer and by financial and other contributions.~~
  - (iii) ~~Administrative — its members to be appointed by the LCA as is the current procedure to direct/control the affairs of LBTA and to be responsible to the Board for Mission.~~

**II. AIMS**

32. The primary purpose of LBTA shall be to help bring people to faith in Jesus Christ and/or to strengthen their faith specifically through linguistic, literacy and Bible translation work and related tasks.

**III. STRUCTURE**

43. The affairs of LBTA shall be under the direction of the committee set up by the Church ~~for this purpose~~ **to promote the aims of LBTA.** ~~LBTA~~ **The committee** shall be responsible to **and report** to the Board for Mission of the Church. The committee shall comprise
  - (a) ~~the Chairman of the Board for Mission or his deputy;~~
  - (b) ~~the Director of the Board for Mission;~~
  - (ea) one [1] ~~other~~ member of the Board for Mission appointed by the Board for Mission; **and**
  - (db) **at least two [2] and not more than eight [8]** members of the Church ~~at large~~ **from nominations made by LBTA in consultation with the Board for Mission and** appointed by the General Church Council. ~~in consultation with the Board for Mission;~~
  - (c) ~~a representative from Australian Lutheran College appointed~~

- by the General Church Council in consultation with the Board for Mission;
- (f) ~~such other members as may be appointed from time to time by the General Church Council on the recommendation of the Board for Mission, either as full members or on a consultative basis; and~~
  - (g) ~~a consultative member appointed by Lutheran Bible Translators Incorporated.~~

**In addition to the members of the committee, the following may attend meetings of the committee as a consultant:**

- (a) **the Director of the Board for Mission or a nominee of the Director.**

54. Office bearers.

- (1) The committee shall appoint a ~~Chairman~~**person** and a Secretary from its own ranks and a Treasurer who may be coopted on a consultative basis from outside of the committee.
- (2) Appointed committee members shall hold office for a synodical period or as otherwise deemed necessary and shall be eligible for re-appointment.
- (3) The office-bearers shall perform the functions usually associated with such positions and shall be assisted in their ~~executive~~ capacity by the Director and office staff of the Board for Mission as determined from time to time.
- (4) ~~The Executive shall consist of the Chairman and Secretary of the committee and the Director of the Board for Mission.~~
- (54) Meetings of the committee shall be held at least twice annually.

#### IV. FUNCTION

65. The duties of the committee shall be to

- (a) ~~administer the affairs of LBTA;~~**promote the cause of Bible translation;**
- (b) ~~recruit and support personnel of LBTA;~~**administer the affairs of LBTA;**
- (c) ~~provide training and other preparation for personnel of LBTA;~~**recruit and support suitably qualified personnel for literacy and translation work in keeping with the aims of LBTA;**
- (d) ~~promote the cause of Bible translation;~~**ensure there is adequate training, preparation and support for personnel of LBTA;**
- (e) encourage and stimulate financial support for the ~~Bible-translating program of the Church~~**work of LBTA;**
- (f) seek out potential **new** areas of service;
- (g) liaise with relevant Boards and/or Committees of the Church; and
- (h) ~~cooperate with Lutheran Bible Translators Incorporated and~~

Wycliffe Bible Translators and liaise with other agencies and persons involved in the translation and/or distribution of Scriptures as determined by the committee from time to time.

- (h) **cooperate with other organisations who have similar aims to LBTA and liaise with them in translation, publishing and/or distribution of Holy Scripture and related material;**
- (i) **encourage co-operation with partner Churches;**
- (j) **report in writing on the progress of the work and financial activity of the committee to the Board for Mission following each meeting of the committee; and**
- (k) **report in person to a meeting of the Board for Mission annually.**

#### V. REVIEW

6. **The Board for Mission shall conduct a review of the activity and operations of the committee against the governance terms of reference and the strategic initiatives of both the Church and the Board for Mission in a timely manner prior to each General Synod.**

*Reason for the proposal: The Board has conducted a review of its operation and seeks to vary its composition, to bring its operation under the supervision of the Board for Mission and to update its duties.*

#### 2.7. SUPPORT FOR PASTORAL MINISTRY

2.7.1. **Report: Board for Support to Pastoral Ministry** (see page 115)

2.7.2. Board for Support to Pastoral Ministry – membership amendment

BE IT RESOLVED that the rules for the Board for Pastoral Ministry be amended as follows (words to be removed – ~~strikethrough~~; words to be added – **bold**):

#### BOARD FOR SUPPORT TO PASTORAL MINISTRY

*Approved 2000*

##### NAME

1. The name of the Board shall be BOARD FOR SUPPORT TO PASTORAL MINISTRY.

##### OBJECT

2. The object of the Board is to promote the well-being of pastors and their families, especially at critical times.

##### MEMBERSHIP

3. The Board shall consist of six [6] members:
  - (a) two [2] pastors and four [4] lay members appointed by the General Church Council; and
  - ~~(b) the President and Secretary of the Church as consultants.~~

**In addition to the members of the Board, the following may attend meetings of the Board as consultants:**

- (a) the President of the Church; and**
- (b) a representative of the School of Pastoral Theology of Australian Lutheran College.**

#### **DUTIES**

4. In addition to the general duties of a board of the Church as laid down in Section VIII. G. of the By-laws of the Church, the duties of the Board shall be to
  - (a) seek reports from the President and the College of Presidents on matters relating to the support of pastoral ministry;
  - (b) develop and provide resources to support pastors and their families in their personal lives, especially at critical times;
  - (c) develop and provide resources to support the pastor in ministry in both parish and non-parish situations;
  - (d) develop and prepare materials to assist pastors, their families and congregations as they move through all actions of the call process;
  - ~~(e) receive reports from the Secretary of the Church on matters relating to the calling of pastors;~~
  - (fe) liaise with Australian Lutheran College for the well-being of ~~seminarians~~**pastoral candidates** and their families as the need arises;
  - (gf) liaise with other boards of the Church as the need arises; and
  - (hg) advise and make recommendations to the General Church Council about issues or concerns relating to the well-being of pastors and their families.

#### **MEETINGS**

5. Regular meetings of the Board shall be held at least twice a year. Any additional meetings shall be subject to the provisions of Section VIII. G. 7. of the By-laws of the Church.

*Reasons for the proposal: The Board seeks to have a representative of the School of Pastoral Theology from the Australian Lutheran College as a consultant in place of the Secretary of the Church.*

### **3. SAFE PLACE**

**3.1 Report: Safe Place Committee** (see page 117)

### **4. LAY MINISTRY**

**4.1. Report: Board for Lay Ministry** (see page 119)

### **5. AGED CARE**

**5.1. Report: Board for Lutheran Aged Care Australia** (see page 122)

**5.2. Proposal from Board for Lutheran Aged Care Australia for increased pastoral care professional development**

Whereas Pastors of the LCA are now encouraged to participate annually in 20 hours of professional development, and annually report on their continuing education to the LCA Continuing Education Co-ordinator, And whereas the ministry area of aged care pastoral care contains specialized life and ministry issues,

And whereas the Board for Lutheran Aged Care Australia (BLACA) now offers scholarships for training that prepares and equips those entering this specialized ministry and for ongoing professional development,

**BE IT RESOLVED** that

1. All Pastoral Carers in Lutheran aged care facilities undertake an initial course in pastoral care (e.g. a unit of Clinical Pastoral Education), and a spiritual care and ageing unit through Australian Lutheran College (ALC) or other local accepted educator; and Lay Chaplains also undertake a unit on a basic understanding of Lutheran theology through ALC;
2. All pastoral carers in Lutheran aged care facilities achieve 20 hours per annum professional development, including regular pastoral supervision (i.e. reflection on pastoral practice with an accredited pastoral supervisor);
3. Each District and employing facility be encouraged to support and monitor this ongoing professional development.

**6. YOUTH AND FAMILY MINISTRY**

**6.1. Report: Board for Children Youth and Family Ministry** (see page 126)

- 6.2.** Board for Children, Youth and Family Ministry – amended board rules  
**BE IT RESOLVED** that the rules for the Board for Children, Youth and Family Ministry be amended as follows (words to be removed – ~~strikethrough~~; words to be added – **bold**):

**BOARD FOR CHILDREN, YOUTH AND FAMILY MINISTRY**

*Approved 2000, amended 2003*

**NAME**

1. The name of the Board shall be BOARD FOR **CHILDREN, YOUTH AND FAMILY MINISTRY**.

**OBJECTS**

2. In its commitment to strengthening **Children, Youth and Family Ministry** in the Church, through the encouragement of **such youth**-ministry in the Districts by seeking to foster partnerships between District ~~Youth~~-ministry networks and providing collaborative ~~youth~~-ministry efforts, the Board shall work according to the Biblical mandate to
  - (a) help Christian **children**, young people **and families** live in their

- baptism and grow to maturity in Christ (Romans 6:3–14);
- (b) help **children**, young people **and families** hear Jesus' call and follow him in the way of obedience, both to God and in love and service to other people (Matthew 16:24–27; Matthew 5:43–48);
- (c) recognise and exercise relationships within the body of Christ and building relationships with other **children**, young people **and families** (1 Corinthians 12:1–27; Psalm 133);
- (d) help **children**, young people **and families** participate in the mission and ministry of the church to the world (Matthew 28:18–20);
- (e) help **children**, young people **and families** serve others, particularly the disadvantaged, poor and the powerless (Colossians 3:12–17; Matthew 25:34–40); and
- (f) advocate for servant leadership (Philippians 2:1–11).

### RELATIONSHIP TO THE CHURCH

3. **All activities and programs of the Board shall be consistent with and in conformity to the Constitution of the Church.**

### MEMBERSHIP

- ~~3. The Board shall normally consist of six [6] members:
 
  - ~~(a) the District Youth Directors or equivalent;~~
  - ~~(b) one [1] pastor appointed by the General Church Council on the recommendation of the Board.~~~~
4. The Board shall consist of seven [7] members appointed by the General Church Council after consultation with the existing Board:
  - (a) a chairperson;
  - (b) four [4] members involved in children, youth and family ministry as follows:
    - (i) one [1] pastor;
    - (ii) one [1] member with expertise in children, youth and family ministry;
    - (iii) one [1] member who is a practitioner in children and family ministry;
    - (iv) one [1] member who is a practitioner in youth ministry;
  - (c) two [2] members with the following skill set requirements:
    - (i) one [1] member with strategic planning expertise; and
    - (ii) one [1] member with business/administration expertise.
- ~~4.5. Consultants and Executive Officers may be recommended to the General Church Council. Their terms of reference, including financial responsibilities, shall receive prior approval from the General Church Council. They shall be non-voting members. **The Board may make recommendations to the General Church Council for the appointment of consultants and executive officers. The terms of reference, including any financial responsibilities, shall be determined by the General Church Council in conjunction with such appointments.**~~

### DUTIES

- 5-6. In addition to the general duties of a board of the Church as laid down in Section VIII. G. of the By-laws of the Church, the duties of the Board shall be to
- (a) recommend national **children, youth and family** ministry policies;
  - (b) suggest, develop and facilitate specific programs and resources;
  - (c) develop strategies **for children, youth and family ministry**;
  - (d) assist **in children, youth and family** ministry development;
  - (e) review and monitor the program directions of the Church;
  - (f) assist with collaborative efforts **between Districts**;
  - (g) act as a national clearing house **point of reference for children, youth and family** ministry;
  - (h) develop and maintaining connections with other ministry bodies of the Church;
  - (i) develop and maintaining connections ecumenically both on a local and international level; and
  - (j) advocate nationally for ~~young people~~ **children, youth and families** and **children, youth and family** ministry.

### RESPONSIBILITY

- 6-7. The Board shall be responsible to the General Church Council and shall
- (a) provide a written report to each General Church Council meeting **or as requested by General Church Council**;
  - (b) participate in the Board's budget preparation and financial planning with the ~~Secretary~~ **Executive Officer** of the Church; and
  - (c) be responsible for meeting its financial commitments, and be accountable to the ~~Secretary~~ **Executive Officer** of the Church for its financial management.

### MEETINGS

- 7-8. Regular meetings of the Board shall be held at least twice a year. Regular ~~telephone conferences or similar~~ **communication** shall be maintained. Any additional meetings shall be subject to the provisions of Section VIII. G. 7. of the By-laws of the Church.

*Reason for the proposal: This motion is the result of a review in this area of ministry to better reflect the combined operation of this Board and Faith Inkubators and to strengthen the emphasis of ministry to the whole family.*

### 6.3. Proposals from Board for Children, Youth and Family Ministry:

#### 6.3.1. Support for Youth Camping

##### Preamble

Camping ministry is a vital strength and component of the LCA's ministry to young people. National support for camping ministry is a strong contributor to church growth in Australia and New Zealand because it is



one of those key opportunities for our youth to learn to be the body of Christ and it gives incredible opportunities for faith development and faith sharing.

**BE IT RESOLVED** that General Convention strongly encourages each district to provide funding to enable appropriate support to Youth Camping Ministry in the form of part-time camping ministry co-ordinators and camping leadership development.

**BE IT FURTHER RESOLVED** that each congregation and parish of the LCA support camping ministry by releasing pastors to participate, providing lay support and by providing financial support for leaders and campers to participate in camping ministry.

**6.3.2. Encouragement in the use of ‘Taking Faith Home’**

**Preamble**

The home and family is one, if not the most important place for faith formation to happen. Parents must be seen as the key faith mentors and teachers of their children with the church in partnership with and equipping parents for this task.

*“The best way to get most youth more involved in and serious about their faith communities is to get more parents more involved in and serious about their faith communities.” Christian Smith & Melinda Denton\*\**

Taking Faith Home developed by Pastor Greg Priebsenow and in 2013 in partnership with Faith Inkubators Australia is a simple tool to help households share and live their faith together during the week. Taking Faith Homes includes the Faith5\*, key Scripture readings, prayers, blessings, faith talk, and rituals and traditions. Taking Faith Home is designed to be an insert in your Sunday weekly bulletin and linked to the Sunday church readings. It can help you take your faith home and not leave it behind in the pew!

**BE IT RESOLVED** that Congregations of the LCA be encouraged to access the free resource Taking Faith Home as a way of supporting households in growing in faith together.

\* *Faith5 is a resource of Faith Inkubators Australia.*

\*\* *Quote from the book: Soul Searching: The Religious and Spiritual Lives of American Teenagers, Christian Smith & Melinda Denton*

**7. MISSION**

**7.1. Report: Board for Mission** (see page 132)

**7.2. Board for Local Mission**

**BE IT RESOLVED** that Convention approve a trial of the Board for Local Mission notwithstanding the LCA Governance Review.

**BE IT RESOLVED** that an interim Board for Local Mission be established with the following terms of reference:

Lutheran Church of Australia  
**BOARD FOR LOCAL MISSION**

**NAME**

- 1 The name of the Board shall be the BOARD FOR LOCAL MISSION

**OBJECTS**

- 2 The Objects of the Board are to
  - (a) nurture a growing missional culture in the Church; and
  - (b) promote, resource and coordinate within the Church participation in the Triune God's mission to Australia and New Zealand in bringing the good news of Jesus Christ to all people. (John 20:21-23; see also Acts 1:8; Matthew 28:19,20)

**MEMBERSHIP**

- 3 The Board consists of the following:
  - (a) two [2] representatives, at least one of whom shall be a lay person, from each District of the Church, nominated by the respective District Church Council and elected by District Synod;
  - (b) the Mission Director or equivalent of the Church;
  - (c) the Mission Director or equivalent of each District of the Church; and
  - (d) a member of the College of Presidents nominated by the College of Presidents and appointed by the General Church Council.  
The Board may appoint other consultants or observers as necessary to fulfil its Objects and Duties.
4. The executive of the Board shall be
  - (a) the chairperson of the Board;
  - (b) the Mission Director or equivalent of the Church;
  - (c) the Mission Director or equivalent of each District of the Church; and
  - (d) up to two [2] other Board members appointed by the Board.

**DUTIES**

5. In addition to the general duties of a board of the Church, as laid down in Section VIII. G. of the By-laws of the Church, the duties of the Board shall be to
  - (a) support the articulation of the goals of the Church for the enhancement of local mission;
  - (b) work with the districts to equip and assist every congregation and other ministries and agencies of the Church to carry out its mission to its local community, through
    - (i) articulation of good mission practice by study of missiology and society and culture;
    - (ii) identification and assessment of the lessons from the practical experience of mission within the Church, as well as the results of formal study and research;
    - (iii) facilitation of sharing of mission lessons learned as well as from the findings of formal study and research, including innovative approaches to mission;
    - (iv) development and provision of appropriate missional resources to congregations and other ministries and agencies of the Church; and
    - (v) training programs that build mission capacity of individuals,

- and congregations and other ministries and agencies of the Church;
- (c) foster cooperation between all departments and agencies of the Church to support a consistent approach to mission activity within and by the Church;
  - (d) work in close cooperation with the Board for Mission to ensure an appropriate integration and/or distinction of tasks between the two mission boards of the Church;
  - (e) support the work of the districts and their congregations and other ministries and agencies of the Church as they respond to emerging mission opportunities and challenges, such as represented in ethnic groups, areas of social and economic disadvantage and the like;
  - (f) assist districts and congregations and other ministries and agencies of the Church through the identification of new mission possibilities and, where feasible, support their establishment with advice and mobilisation of resources;
  - (g) manage the Church Planting Grants Program of the Church, and any other financial mission support mechanisms that may be established from time to time;
  - (h) be responsible for the recruitment and management of Mission Coordinators, volunteers and other staff who may be appointed from time to time by the Board to further its Objects and Duties;
  - (i) coordinate effective communication of the work of the Board, including through appropriate media such as the website of the Church;
  - (j) liaise with, the mission departments of other Lutheran churches, denominations and ecumenical mission agencies to mutually support each other in the task of mission of the church universal; and
  - (k) carry out such other duties as may be assigned or required by the College of Presidents or the General Church Council.

#### **FUNCTIONS OF THE BOARD**

- 6. The functions of the Board shall be to
  - (a) approve annual plans to guide its work, consistent with its Objects and Duties;
  - (b) submit to the General Church Council an annual budget for its operations;
  - (c) appoint advisory groups to advise and support the work of the Board;
  - (d) approve policies and guidelines which are relevant to its Objects and Duties;
  - (e) approve funding recommendations of the Executive;
  - (f) receive and approve reports from the Executive and any other Advisory Groups that are established from time to time;
  - (g) approve, or recommend for approval, formal documents and publications for distribution within the Church;

- (h) approve the recruitment of personnel to further the objects of the Board;
- (i) appoint consultants and observers to the Board; and
- (j) consider any matters that may be directed to it by the Executive.

#### **FUNCTIONS OF THE EXECUTIVE**

7. The functions of the Executive of the Board shall be to
  - (a) prepare annual work plans for approval by the Board;
  - (b) prepare an annual budget for approval by the Board;
  - (c) be responsible for the financial management and performance of the Board;
  - (d) manage the recruitment of paid staff and/or engagement of volunteers or short term consultants, to monitor their performance, and provide support as required;
  - (e) manage funding schemes for which it has responsibility, in accordance with the approved guidelines, and this shall include
    - (i) receiving and making recommendations on applications;
    - (ii) following up reports;
    - (iii) initiating remedial action when necessary;
    - (iv) undertaking periodic evaluations of such schemes; and
    - (v) providing reports to the Board for its consideration;
  - (f) meet annually with the executive of the Board for Mission to discuss points of overlapping responsibility and to ensure integration of activities;
  - (g) prepare reports for relevant bodies, including the General Synod, the General Church Council and the District Church Councils;
  - (h) ensure that any activities of the Secretariat are carried out in line with the duties assigned to it; and
  - (i) undertake matters that may be referred to it by the Board from time to time.

#### **FUNCTIONS OF THE SECRETARIAT**

8. A Secretariat may be established to support the Board in carrying out its Objects and Duties.

#### **MEETINGS**

9.
  - (a) The Board shall normally meet twice a year.
  - (b) The Executive of the Board shall meet at least three times a year.
  - (c) Any additional meetings shall be subject to the provisions of Section VIII. G. 7. of the By-laws of the Church.

#### ***Reasons for the proposal:***

1. *The planning process of the Church has identified the strategic priorities of growing the missional culture of the Church and increasing spiritual depth. This board will work to implement and resource the goals flowing from these priorities.*
2. *There is no Church-wide entity with specific responsibility for local mission and no forum for different parts of the Church to learn from one another and work towards a more coordinated approach.*

3. *There is an urgent need to better resource the whole Church for local mission and to share resources and insights.*
4. *At present the smaller Districts of the Church tend to be isolated from the wider discussion, yet they have much to offer as well as to receive.*
5. *Experience over a decade has shown that the present Board for Mission is structured primarily for mission work beyond Australia and New Zealand. Therefore the Board for International Mission has been unable to adequately work in this area as well as in the overseas sphere. This new board complements the Board for Mission and brings the opportunity for cooperation between local and overseas mission.*

## 8. THEOLOGY

### 8.1. Report: Commission on Theology and Inter Church Relations

(see page 143)

### 8.2. Report: Prophecy in the Church (see page 269)

### 8.3 Report: Human sexuality: key issues today (see page 283)

## 9. SOCIAL QUESTIONS

### 9.1. Report: Committee on Social and Bioethical Questions (see page 147)

## 10. WORSHIP

### 10.1. Report: Commission on Worship (see page 150)

## 11. MEDIA MINISTRY

### 11.1. Report: Board for Lutheran Media Ministry (see page 154)

### 11.2. Proposal from Lutheran Media - **USE OF MEDIA TO SHARE THE GOSPEL**

**BE IT RESOLVED** that Synod urge congregations, groups, and individuals to continue to use and support Lutheran Media Ministry to share the gospel of Jesus Christ and build bridges into the community through media.

***Reason for proposal:** The Board for Media Ministry is thankful for the prayers and support (including the use of Lutheran Media Ministry resources and financial support through donations and bequests) from congregations, groups, and individuals including our listeners and readers. The use of media in our communities continues to grow and the opportunity to use media effectively to reach over 1,000,000 people each week with the good news of Jesus Christ is invaluable for the mission of the church.*

## 12. ARCHIVES AND RESEARCH

### 12.1. Report: Board of Archives and Research (see page 159)

### 12.2. Board of Archives and Research – Revised Rules

**BE IT RESOLVED** that the rules for the Board of Archives and Research be amended as follows (words to be removed – ~~struckthrough~~; words to be added – **bold**):

## BOARD OF ARCHIVES AND RESEARCH

*Adopted 1986 Handbook, revised 2000*

### NAME

1. The name of the Board shall be **BOARD OF LUTHERAN ARCHIVES AND RESEARCH**.

### OBJECTS

2. The objects of the Board shall be to
  - (a) manage ~~the Lutheran Archives of the Church~~ as the official repository of ~~historical material relating to~~ **the records** of the Church, its officers, boards, institutions and congregations;
  - (b) ~~receive and file all statistical returns required by the Church;~~
  - (c) ~~serve as the official research agency for the Officials and Boards, both Synodical and District, in all cases of data or information required from statistics, records, or the history of the Lutheran Church in Australasia;~~
  - (db) foster throughout the Church the preservation of historical material **relating to the Church** and to encourage all sections of the Church to deposit such material in ~~the Lutheran Archives of the Church;~~ **and**
  - (ec) promote interest in the history of the Church, and encourage historical research and publication of articles on historical subjects; ~~and.~~
  - (f) ~~make available for research purposes to students of the history of the Church or any part of it the material in the Archives.~~

### MEMBERSHIP

3. The Board shall consist of six [6] members:
  - (a) one [1] pastor and three [3] lay members elected by the General Synod; and
  - (b) one [1] pastor and one [1] lay member appointed by the General Church Council.

### DUTIES

4. In addition to the general duties of a board of the Church as laid down in Section VIII. G. of the By-laws of the Church, the duties of the Board shall be to
  - (a) operate ~~an Lutheran Archives and Library, an Office of Statistics, a Museum, and a Research Division~~ **and oversee its various activities, including its finances;**
  - (b) ~~act as the coordinating centre for all historical material and to receive all records and other material of historical value when they become of no further functional use in the Districts~~ **determine the collection policy;**
  - (c) ~~determine, in consultation with the Board or Official concerned, the Destruction Schedule for materials received, and to provide for the destruction or retention of materials~~

- in accordance with the Schedule act as a facilitator with the **departments of the Church and with congregations in the appropriate management of their records;**
- (d) acquire or purchase such historical material and objects as it deems necessary and to accept donations and loans of historical material on behalf of the Church;
  - (e) ~~produce~~ **maintain** catalogues and inventories of all material held by the Board **Lutheran Archives**, suitably classified, numbered and arranged for security and convenient reference;
  - (f) ~~provide any necessary regulations~~ **establish** rules and procedures relating to the use of **and access to** material deposited in the **Lutheran Archives**;
  - (g) ~~publish and evaluate the statistics of the Church;~~
  - (hg) maintain in good condition buildings and equipment provided for the archival material;
  - (ih) recommend and promote the preservation of places, buildings and monuments of historical interest and value to the ~~Lutheran Church~~ Church; and
  - (j) ~~encourage the establishment of a District Committee for Archives in each District of the Church to serve as its agent in the promotion of the objects of the Board in the respective District.~~
  - (i) **promote within the Church and the broader community the nature and extent of the archival collection and encourage researchers to make use of the collection;**
  - (j) **provide support and encouragement for the Archivist, staff and volunteers; and**
  - (k) **appoint an Archivist and other staff.**

#### MEETINGS

- 5. **Regular meetings of the Board shall be held at least quarterly. Any additional meetings shall be subject to the provision of Section VIII. G. 7. of the By-laws of the Church. The Board shall meet at least half-yearly, or whenever the Chairperson or two members deem a meeting necessary.**

#### EXECUTIVE OFFICER

- 6. **The Board shall have an executive officer who shall be the Archivist in accordance with the provisions of Section VIII. H. of the By-laws of the Church. The Archivist shall perform duties in accordance with the duty statement prepared by the Board.**

#### REPOSITORY

- 6. ~~The Archives includes the material related to the history of Lutheranism in Australia such as~~
  - (a) ~~records, documents, of the Church, of church bodies amalgamated in the Church, and of bodies linked significantly to the history of the Church;~~

- (b) — records, documents, of each synodical District;
  - (c) — pamphlets, tracts, and other printed matter of a similar nature, referring to doctrine, history, expansions, of the Church;
  - (d) — minutes, minute books, correspondence, constitutions and other documents of Church Boards and Committees, officials, pastors, teachers, other church workers, institutions and organisations within the Church (when these are no longer in current use);
  - (e) — periodicals, newsletters, bulletins, published by congregations or parishes;
  - (f) — photographs, films and tapes relating to church buildings, personalities, and celebrations and other photos, films and tapes of historical interest;
  - (g) — papers, printed programs of dedications, ordinations, installations, jubilee booklets, other programs put out by synodical institutions, congregations or organisations;
  - (h) — plans, blueprints, designs, of churches, colleges and other Synodical or District property; and
  - (i) — any other manuscripts and literature of archival value and interest.
7. — The Library includes the following:
- (a) — books pertaining to the history of the Church and Churches in Australia, their Districts and congregations, and other books of historical interest;
  - (b) — books and literature pertaining to the European background of the Lutheran immigrants to Australia;
  - (c) — periodicals published by the Church or by societies or organisations within the Church, or by Churches in affiliation with the Church;
  - (d) — books published by the Church or used in the Church, such as Liturgy, Hymn-books, Synodical Reports, Almanacs;
  - (e) — books belonging to people prominent in the history of Lutheranism in Australia, especially where signatures, marginal notes and under-linings are contained;
  - (f) — books and magazines illustrative of Lutheran usages in home, school, college, seminary; and
  - (g) — any other books or materials pertaining to Lutheranism in Australia, or throwing light on activities in which the Church or its members have been or are engaged.
8. — The Museum will include the following:
- (a) — artefacts illustrative of national, social, economic, religious conditions, customs and practices, pertinent to the history of Lutheranism in Australia;
  - (b) — artefacts having to do with Lutheran missionary endeavours;
  - (c) — artefacts belonging to people significant in the history of the Church and its missions;



- (d) — in general all material of an artefact nature which helps to tell the story of Lutheranism in Australia in the past and the present.
9. — All completed records, correspondence, and other material of officers, boards, councils, committees, departments of the Church and its Districts shall be transferred to the Archives.
10. — The records and other historical material of institutions, boards, councils, committees, departments and congregations that are disbanding shall be transferred to the Archives for preservation and future reference.
11. — Congregations and parishes are invited to entrust their old record books and documents to the safekeeping of the Archives with the assurance that such material will at all times be available for reference by the pastor or any accredited representative of the congregation.
12. — The Board shall be authorised to approach through the Archivist any organisation or individual within the Church for a copy, gratis, of anything published by them or for any material in their possession, which would be of historical interest or value to the Church Archives.

### STATISTICS

13. — The Statistician shall be appointed by the General Church Council after consultation with the Board of Archives and Research.
14. — The Board shall appoint a Sub-Committee on Statistics, consisting of the Statistician and two other members including an Assistant Statistician, who need not be members of the Board.
15. — The duties of the Statistician, in consultation with the Archivist and in association with the Sub-Committee on Statistics, shall be to
- (a) — gather the annual statistics of the parishes and the Districts of the Church, as well as of the boards, committees, and Institutions of the Church, and its Districts;
  - (b) — gather information regarding the contributions of the parishes for budget, non-budget and home purposes and, in consultation with the Secretary of the Church and the treasurers of the Districts, to collect and file copies of the financial reports of the Church and the Districts and of boards and committees;
  - (c) — tabulate and publish such statistics as determined by the Board in consultation with the General Church Council;
  - (d) — file the statistics so that they are available for research and record survey purposes;
  - (e) — prepare the forms to be used in collecting the necessary and desired statistical information; and

- (f) ~~issue instructions in keeping with the decisions of the Board and to give advice to the pastors of the Church and others responsible for the lodging of statistical returns.~~

*Reason for the proposal: The revisions to the rules for this Board are being amended in order to reflect the current operation of this Board.*

### 12.3. Lutheran Archives Fund – Amended Rules

BE IT RESOLVED that the rules for the Lutheran Archives Fund be amended as follows (words to be removed – ~~strikethrough~~; words to be added – **bold**):

#### LUTHERAN ARCHIVES FUND

*Approved by the Commissioner of Taxation as a fund accepted under the provisions of Subdivision 30-BA of the Income Tax Assessment Act 1997, whereby donations to the Fund are allowable as deductions in the Income Tax assessment.*

*Adopted 1975, revised 2006*

#### NAME

1. The name of this Fund shall be LUTHERAN ARCHIVES FUND.

#### PURPOSES

2. The purposes of the said Fund shall be to establish and maintain for Church and public use and benefit the ~~archives archival and museum~~ facilities of the **Lutheran Archives and Research Centre** of the **Lutheran Church of Australia Inc.**, and to this end to receive and disburse moneys for financing
  - (a) the construction, maintenance or development of buildings used for the purposes of the **Lutheran Archives and Research Centre**;
  - (b) the acquisition or maintenance of archival material, books, and exhibits; and
  - (c) other direct costs of operating the **Lutheran Archives and Research Centre**.

#### ADMINISTRATION

3. The Fund shall be administered by the Board of **Lutheran Archives and Research**.

#### RECEIPTS

4. (1) The Fund shall be open to receive gifts for the above-mentioned purposes which are made by persons in all States and Territories of the Commonwealth of Australia and in the ~~Dominion~~ **sovereign nation** of New Zealand who are members of the said Church or by any other interested persons.
  - (2) All gifts to the Fund shall be deposited in a separate account

entitled 'LUTHERAN ARCHIVES FUND', which shall have at least two operators appointed by the Board of **Lutheran Archives and Research**.

#### DISBURSEMENTS

5. (1) Disbursements from the Fund shall be made upon the authorisation of **the** Board of **Lutheran Archives and Research** and shall be used for the purposes laid down in these rules.
- (2) In the event that the said Fund is wound up, the Board of **Lutheran Archives and Research** shall have authority to transfer the residue of the Fund to such other fund, authority or institution as is determined by the General Synod or the General Church Council of the ~~Lutheran Church of Australia Inc.~~, subject however to such approval by the Commissioner of Taxation as may be required through any concessions granted to the Fund under Subdivision 30-BA of the Income Tax Assessment Act 1997.

#### AUDIT

6. The Fund shall be audited annually by an auditor ~~approved by the Board of Archives and Research~~ **appointed by the General Church Council**.

*Notes: Since 2003 the name registered with the Australian Taxation Office is LUTHERAN ARCHIVES FUND.*

*Reason for the proposal: The rules of this Fund are being amended in order to reflect the changes in name and function of the Board.*

### 13. AUSTRALIAN LUTHERAN COLLEGE

- 13.1. Report: Board of Australian Lutheran College (see page 162)
- 13.2. Financial Report ALC Ltd
- 13.3. Financial Report: LCA Student Fund

### 14. SCHOLARSHIPS

- 14.1. Report: Standing Committee on Scholarships (see page 171)

### 15. LUTHERAN EDUCATION

- 15.1. Report: Board for Lutheran Education Australia (see page 173)

### 16. ABORIGINAL MISSIONS

- 16.1. Report: Finke River Mission Board (see page 181)
- 16.2. Finke River Mission – Amended Board membership

BE IT RESOLVED that the rules for the Finke River Mission Board be

amended as follows (words to be removed – ~~strike-through~~; words to be added – **bold**):

#### **MEMBERSHIP**

3. The Board shall consist of eight [8] members:
  - (a) one [1] pastor and two [2] lay members elected by the General Synod; and
  - (b) ~~two one~~ [21] pastors and ~~three four~~ [34] lay members appointed by the General Church Council.
4. The General Church Council shall have the right to appoint persons with special qualifications to act as required as consultants at meetings of the Board or its sub-committees.

*Reason for the proposal: The current constitution requires a minimum of 3 pastors on the FRM Board. In the past this might have been desirable in order to help provide and ensure pastoral and theological oversight to staff and for the training offered to our pastors. These days FRM works collaboratively with Australian Lutheran College to provide theological training courses and closely with the SA/NT District President to provide pastoral and theological oversight. The Board's desire is to reduce the minimum required Board representation to two pastors.*

### **17. WORLD SERVICE**

**17.1. Report: Australian Lutheran World Service** (see page 183)

**17.2. Appointment of Independent Auditor for ALWS**

BE IT RESOLVED that MRL Group be appointed as ALWS' independent auditor for the period 1 January 2013 to 31 December 2015.

### **18. TERTIARY MINISTRY**

**18.1. Report: Commission on Tertiary Ministry** (see page 193)

**18.2. Commission on Tertiary Ministry proposal**

BE IT RESOLVED that the LCA recognises and affirms tertiary ministry as an important part of the work of the LCA and encourages districts without a tertiary ministry focus to stimulate work in this area.

*Reason for the proposal: At the LCA National Convention of Synod in 2009, the LCA approved the re-constitution of the LCA Commission on Tertiary Ministry. We recognise and give thanks for the wonderful work done by tertiary ministries in strengthening faith, and we give thanks to God for the many alumni of tertiary ministry who now serve in the church and in their vocation as faithful Christians. However, around 80% of active Christian young adults who begin tertiary study will not be actively involved in a faith community at the end of their degree. We would like to see this outcome reversed, and believe that an intentional focus of ministry and mission in this area could have beneficial impacts on individuals and the church as a whole. More can be done at a local and district level to encourage people in their faith as they transition to adulthood, and so we encourage districts without this particular focus to intentionally pursue such ministry.*

(Commission on Tertiary.Ministry)

**19. GENERAL FINANCE**

**19.1.** Financial reports – LCA Inc Income and Expenditure 2009 – 2011  
(see page 195)

**20. LOAN MANAGEMENT COMMITTEE**

**20.1. Report: Loan Management Committee**

**21. SALARIES**

**21.1. Report: Commission on Salaries**

**22. LUTHERAN LAYPEOPLE'S LEAGUE**

**22.1. Report: Lutheran Laypeople's League** (see page 206)

**22.2.** Financial Statement

**23. FUNDS OF THE CHURCH**

**23.1.** Financial reports – LCA Provident Fund

**23.2.** Financial reports – LCA Pensions Fund

**23.3.** Financial reports – LCA Transfer and Support Fund

**23.4.** Financial reports – LCA Levy Fund

**23.5.** Financial reports – LCA Car Grants Fund

**23.6.** Financial reports – LCA Insurance Fund

**23.7.** Report LCA Nominees

**24. GENERAL**

**24.1.** Report: Lutheran Men of Australia

**24.2.** Report: Lutheran Nurses Association of Australia

**24.3.** Report: Parish/Pastoral Care Nursing

**24.4.** Report: Lutheran Women of Australia

**24.5.** Report: Lutherans for Life

**25. ELECTIONS OF OFFICIALS AND GENERAL CHURCH COUNCIL MEMBERS**

*(Retiring office bearers listed below)*

**25.1.** Election of President

President: Rev'd Dr M P Semmler

**25.2.** Election of Vice President

Vice President: Rev M Lieschke

**25.3.** Election of General Church Council

[1 pastor, 1 lay member elected]

Pastor at large: Rev A da Costa

Lay person at large; Dr G Heintze

**26. BOARDS PARTIALLY ELECTED BY SYNOD**

(\* denotes action depending on the outcome of a Convention proposal)

**26.1. Board of Directors Australian Lutheran College Ltd**

**[1 pastor, 2 lay members elected by Convention]**

Pastors: S Schultz, C Bartholomeaus, D Gogoll, M Semmler

Lay members: Mrs S Kloeden, Dr R Hunter, Mrs K Kernich, Mr V Lange,  
Mr D Nivala, Dr M Proeve

Consultants: Revs J Henderson, Mrs A Lamnek

**26.2. Board for Mission**

**[1 pastor, 2 lay members elected by Convention]**

Pastors: B Shek (replaced by M Grosas), N Hedt, M Semmler

Lay members: Dr L Fyffe, Mr P Schirmer, Ms A Synott, Mr S Wilksch

Consultants: Revs P Hage, G Harms, N Otto, B Shek, Dr D Zweck,  
Mrs G Hartwich, Mr S Hoffmann, Ms S Minge

**26.3. Board for Archives**

**[1 pastor, 3 lay members elected by Convention]**

Pastors: P Pfitzner, R Sellars

Lay members Mrs L Coleman, Mr D Thiele, Dr L Zweck, Mrs M Koch

Consultant: Mr L Kupke

**26.4. Board for Media Ministry**

**[1 pastor, 3 lay members elected by Convention]**

Pastors: M Hansen, R Zweck

Lay members: Mr F Hoogerwerf, Mr I Liddell, Mrs J Petering,  
Mr D Kalisch

Consultant: Rev R Fox

**26.5. Board for Lay Ministry**

**[1 pastor, 3 lay members elected by Convention]**

Pastors: K Spilsbury, D Gosden

Lay members: Mr C Pfeiffer, Mrs A Bartel, Mr D Canute, Ms D Ahern

Consultants: Mr J Doecke, Mrs L Wiebusch, Ms F Weckert

**26.6. Board for Lutheran Aged Care Australia**

**[1 pastor, 1 lay member elected by Convention]**

Pastors: L Bartel, P Semmler, G Wegener

Lay members: Mrs S Zibell, Ms F Hage, Mr M Johns, Ms J Kelly,  
Mr Thilo Troschke, Mr Gaidis Zids

Consultants: Mr K Adams, Ms Kylie Congram, Mr A Morgan

**26.7. Board of Directors Lutheran Education Australia Ltd \***

**[No members are elected by Convention since the incorporation of  
Lutheran Education Australia Limited]**

**26.8. Commission on Salaries**

**[1 pastor, 2 lay members elected by Convention]**

Pastors: J O'Keefe, J Haak

Lay members: Mr A Kupke, Mr R Pietsch, Mrs N Heppner, Mrs K Doecke

**26.9. Commission on Theology and Inter-Church Relations**

**[1 pastor, 1 lay member elected by Convention]**

President and Vice President of the Church: M Semmler and M Lieschke

College of Presidents representative: G Pietsch

ALC teaching staff: Dr G Lockwood, Dr P Lockwood, Dr A Pfeiffer,

Dr J Silcock, Dr D Zweck

Pastors: F Pearce, A Ruddell, C Schmalkuche, M Thomas

Lay members: Dr P Simonsen, Ms I Thiel

Consultants: Revs D Altus, J Henderson, N Noack, N Otto, G Pfeiffer,

M Whitfield

**26.10. Commission on Worship**

**[1 pastor, 2 lay members elected by Convention]**

Pastors: L Jansons, A Kitson, G Pietsch, M Prenzler

Lay members: Mrs A Hansen, Mrs J Kaesler, Mrs H Smith

Consultants: Dr J Kleinig, Dr T Skene

**26.11. Standing Committee on Constitutions**

**[1 pastor, 2 lay members elected by Convention]**

Pastors: A da Costa, R Pace, W Schiller

Lay members: Mrs M Koch, Mrs R Dillon, Mr D Dreckow, Mr G Materne

**26.12. Standing Committee on Scholarships\***

**[1 pastor, 2 lay members elected by Convention]**

Pastors: P Albrecht, M Bartsch

Lay members: Mr J Kupke, Ms D Myers, Mr J Pfitzner, Mr M Wagner

**26.13. Finke River Mission Board\***

**[2 pastor, 2 lay members elected by Convention]**

Pastors: S Maas, G Schutz, R Zadow

Lay members: Mr D Grosser, Mr C Gunter, Mr C Schwarz,

Mr T Stollznow, Ms M Swift

Consultants: Mr S Hoffmann, Mrs M Roberts

**26.14. Commission on Social and Bioethical Questions**

**[2 parish pastors, 4 lay members elected by Convention]**

Pastors: S Haar, T Kowald, B Schild, M Wilksch

Lay members: Mrs J Hahn, Mrs H Lockwood, Dr P Meyer, Dr R Pollnitz,

Dr T Wittwer

**27. CLOSING FORMALITIES**

**27.1 Next Convention**

**27.2. Vote of thanks**

**27.3. Close of Convention**





## REPORT OF THE PRESIDENT OF THE CHURCH TO THE CONVENTION OF SYNOD 2013

### UNITY

As a church celebrating 175 years of Lutheran activity in Australia, and as the Lutheran Church of Australia and New Zealand (LCA) looking forward to celebrating 50 years as one church in 2016, we have experienced what is required for our unity.

Unity has a number of levels.

There is the unity we have as God's family in the universal church where all who believe in Christ as Saviour are one body. There is a unity as Lutherans worldwide; unity in a synod and unity in personal reconciliation.

Lutheran Churches across the world subscribe to SCRIPTURE ALONE and in varying degrees to the Confessions of the evangelical Lutheran church contained in the *Book of Concord* of 1518 as true expositions of Scripture. Scripture brings us the gospel of what God in Christ has done and it changes our lives for eternity.

What brought us together as the LCA keeps us together, and that is our *Theses of Agreement* drawn from the only norm and source of all teaching, the Scripture and the Confessions. It is who we are. Each of these – Scripture, Confessions and our own *Theses of Agreement* – are spoken, taught and brought to us in history.

The truth they bring is not bound by time or culture, our own interpretations, or our sense of justice, age or gender. Truth stands alone.

As human beings we all carry emotions, anger, hopes and fears, and we all have an inborn desire to reject God and his will.

Unity for us at all levels is found in Truth. That is, the inspired Word of God. Finally that Word is enfleshed for us in God's Son our Lord Jesus. Our eyes of faith are on him. Our ears of faith listen to him as he comes to us in Word and Sacrament.

For us, remembering our past is not to detach it from the present, but to continue involvement in it now and into the future.

When we enter into special relationships, as we have with the Lutheran Church – Canada, it is to the *Theses of Agreement* that we look. Our two Churches need to know how we teach and live under the Scripture and Confessions of the evangelical Lutheran church. This is our integrity.

Of course the statements of the Theses can and should be re-examined from time to time to see if we missed the whole picture or have nuanced our stand incorrectly. The Scriptures are clear. This is God

speaking to us. But we are not always so clear in our hearing and understanding.

The apostle Paul says it best *'For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known'* 1 Cor 13:12. This is the case where the divine touches the human.

When an issue arises between us within the Lutheran Church of Australia, while it may be frustrating, exhausting and long and drawn out, we can with our experiences at amalgamation (1966) take heart and be positive that the outcome can be to the glory of God. That is why we celebrate our time now and look forward with expectation to the future.

Sometimes it takes a fresh look from new eyes and even another generation to understand what we may have missed or emphasised poorly. But we can never build a teaching on what is not said.

It would be preferable if all our questions of teaching came from our study of Scripture, but the reality often is that it comes from challenges by our culture. A classic example is that of same sex marriage. We can be grateful that our teaching of the Synod enabled us to make clear representation to our government on this issue.

When challenges to our teaching come from outside in a secular world, even from the government which reacts to society and quite properly protects us in community and attends to ordering our world so that we can live peacefully, we are sent back into the Scriptures to re-examine what we have been led to espouse, in our synodical teachings.

Any short cut to this approach should be rejected regardless of our feelings or wishes if we are to learn from our history.

### **'How are we hearing Scripture?'**

In October 2011 our Church was able to convene a symposium on what is called 'hermeneutics'. We thank the LLL for granting us the financial resources to seriously address an issue so basic in our Church but which is critical in our study of the question of ordination and gender in the first instance and no doubt many other following issues.

The two texts used for our current understanding of the male pastorate in Article VI (*Theses on the Office of the Ministry*) in the *Theses of Agreement*, in paragraph II, are 1 Corinthians 14:34,35 and 1 Timothy 2:11-14.

In interpreting Scripture ('how are we hearing?') you will hear the term 'exegesis' which is the actual study of the texts. From here we draw our interpretations. Now the matter identified as needing to be addressed in our Church, is at least in part 'hermeneutics', which

put simply, means the principles of interpretation. Through what framework and approach are we hearing Scripture?

As an example, 'the simple meaning of a text' is a hermeneutical principle which reminds us it is not our cleverness which determines what God is saying. You will have heard it said that 'Scripture interprets Scripture'. That is another principle. Provided the text we struggle with is of the same area of teaching, we can bring another text which may be clearly understood, to shed light on our reading of what we are 'seeing dimly'.

The unity of the church is addressed in Article VII of the Augsburg Confession '*For this is enough for the true unity of the Christian church that here the gospel is preached harmoniously* (some may substitute 'conformity' and 'unanimity' for 'harmoniously') *according to a pure understanding and the sacraments are administered in conformity with the divine Word*' (Kolb Wengert).

This church will remain until Christ returns. It is also why at the beginning of each convention of synod in the LCA, whether of the Church, or its divisions (arms) the Districts, we assure each other and the world that we say the ecumenical creed (Apostles) and restate what is in our Constitution that the only '*infallible source and norm for all matters of faith, doctrine and life*' are the Holy Scriptures.

We restate our acceptance of the Confessions and clearly speak of Baptism and Holy Communion. These are marks of the church across time.

Our pastors all vow that they believe and accept the same when they are ordained. The church does not depend on ceremonies or particular orders for its authenticity or existence. It rises and continues where the uncompromised gospel of what God in Christ has done is taught and proclaimed and that in Baptism God gives faith even to an infant, or perhaps especially to an infant. Faith is not about reason or intellect. We confess that we believe Christ is present in his body and blood at Holy Communion. We refer to the Word and Sacraments as 'means of grace'.

Pastors also vow to '*uphold the public teaching and practice of the Lutheran Church of Australia*'. This vow speaks to a pastor exercising his teaching and living under the Scriptures and Confessions in solidarity with the LCA and under the pastoral and teaching supervision of the president.

As the LCA under Scripture and Confessions we look for the basis of our union to the synodically accepted teachings as we find them in the *Theses of Agreement* and other statements we make as a Church in convention from time to time.

As we address tasks unfinished within the LCA it is worth reminding ourselves of the Formula of Concord, Solid Declaration (Tappert pg 503:1):

*'The primary requirement for basic and permanent concord within the church is a summary formula and pattern, unanimously approved, in which the summarized doctrine commonly confessed by the churches of the pure Christian religion is drawn together out of the Word of God. For this same purpose the ancient church always had its dependable symbols. It based these not on mere private writings, but on such books as had been written, approved, and accepted in the name of those churches which confessed the same doctrine and religion.'*

The Commission on Theology and Inter Church Relations does not establish teaching but produces papers and statements for the theologians and pastors and members of the Church to study. Pastors in conference give guidance to the Synod which in convention can agree that this is where we stand on a scriptural teaching.

This identifies us also in the Lutheran world not as a statement of separation, but indicating what we look for and have to contribute in our relationships with other Lutherans, and indeed to the wider world of Christianity, in ecumenical forums.

Pastors are charged with speaking to and for the Church and the delegates in Convention who are appointed by their parishes to represent the Church beyond just localised interests should not be satisfied if guidance is not decisive from the pastors.

This is the process and practice of our Church as stated in our Constitution and By Laws to preserve the unity and integrity of the LCA and to give us a sound way in which to address all issues, controversial or not. This will stand us in good stead for the future. Challenges as yet unknown will come. There are likely to be more significant bioethical questions on the horizon where moral issues will be tested.

The temptation to dilute or bypass the tried and proven process is not to be encouraged. We could easily open up a dysfunctional entity for succeeding generations. Do let us remember that Truth and Love go together (cf Eph 4:15).

Jesus prayed in John 11:17, 18 *'Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world'*.

In the Gospel and sacraments we are on holy ground and we cannot give a centimetre. The gospel involves reconciliation as Christ reconciles us to our heavenly Father. We then in confession and forgiveness are ambassadors of reconciliation to each other and the world.

The disciples were sent out, not in secular sandals but with the breath of eternal reconciliation and life in Christ.

In reconciliation there is unity. There is no unity without truth. Truth is not determined by my sincerity. It is God's. The culmination is in

what Christ the Truth (John14:6) says and does for our rescue from sin and the law which accuses and condemns us.

(We enjoy the work of the Director of Reconciliation, Rev Bruce Zagel, seconded from the USA and the Ambassadors of Reconciliation organisation who has been commissioned to remind and instruct us in walking the way of the gospel through conflict).

The unity question for the LCA determines our involvement in ecumenical gatherings. We do not compromise the gospel, nor do we give a false impression of unity, but we rejoice at wherever the gospel is clearly proclaimed in the family of God in the universal Church.

We have an interesting position in being associate members of both the Lutheran World Federation (LWF) and the International Lutheran Council (ILC). They are not alike in function and purpose, but together involve almost the entire spectrum of Lutheranism in the world.

The ILC does not seek to act as 'communion' as is the case for LWF which has emphasised 'a communion of churches'. This is a shift from its basis as a Federation bringing the LCA some reason to raise eyebrows.

We are not dependent on either organisation, and pay our full dues to both. We benefit from being able to work with partner Churches in mission throughout South East Asia and Papua New Guinea as well as being able to cooperate with such synods as the Lutheran Church Missouri Synod from where a recent graduate pastor was ordained for the LCA at our request.

'Ambassadors of Reconciliation' arrived in Australia through contact at an ILC meeting in West Africa.

It would seem we have respect from many quarters. That integrity serves the kingdom in which we are involved at this time very well.

The LCA has strong involvement in the National Heads of Churches and the National Council of Churches in Australia. As the LCA we look to emphasise the gospel in all conversations including those which seem to major in important but not ultimate issues of social justice and related concerns.

The challenge is always there in ecumenical relationships as well as inter-Lutheran cooperation. Service and holy living flow from justification by faith and our eyes need to stay firmly on the author of our faith.

During the time of celebration of our history as Lutherans in this part of the world we can be encouraged to face the future with expectation even as we are amazed at the blessings of the past. What transformed those before us who committed their witness to Christ, in Australia and New Zealand, is also ours for the transformation of those who come after us.

**O GIVE  
THANKS TO  
THE LORD**

With thanks we hand on the gospel to each succeeding generation.

We give thanks when we hear the good news proclaimed according to the Scriptures. Textual sermons are not just springboards for the same (even though it may be correct) simple (or simplistic) spiritual milk but are to offer us the meat of the Word.

We give thanks when our liturgies bring the word of salvation from the lips of God in a largely scripturally illiterate age. It is a mistake to succumb to the temptation to concentrate on what is popularist and attracts, pleases and entertains but is devoid of God's Word, even though it seems to 'work'. All eras should contribute to the rich tapestry of liturgy, hymns and songs in worship.

While those formed in a particular congregational context will continue their lives in the faith, a congregation may cease to exist. We may have difficulty in seeing that a congregation's purpose has been fulfilled and that the gospel now lives on in those who have moved to other places and have carried it with them. Give thanks for the part the congregation has played.

If a church building closes, take some of the material and have it used in a current place of worship or church institution and plaque it giving thanks for what has been done, in forming and equipping us for the future. The work of our forefathers is not contained in a building because it is the work of the Holy Spirit for all generations.

In this I have a personal 'St Jakobi factor'. That congregation where I was baptised, confirmed and ordained has served its purpose, completed its call and is now no longer a congregation. A school which was formed from St Jakobi is still bringing Christ to children. Give thanks.

As the people of God living at a time of significant advances in technology including that of communication, information and social networking, we have a gift to be used to uplift each other, encourage each other and to bring the good news of Christ to all who will engage with us. Let us edify each other in the Truth knowing God's Word is Truth. Great opportunities are already available to our Media Ministry. Do not hold back on support for this challenge ably headed by Director, Pastor Richard Fox, building on the foundation and initiatives of the past under Pastor Richard Mau.

In a world concerned about the environment, we will find, as we are steeped in God's Word, that we can often do better than our 'no no's' to development (not exploitation), and that the gift of science can be part of our contribution as we follow the will of our Lord to nurture the environment and the land we have been blessed to manage. It is not a matter of cocooning ourselves back in history, for this is God's world. He is the creator and sustainer and we have at our fingertips such things for example as the simple ecofriendly hydrogen power.

That is one possibility for replacing fossil fuels. Farmers know of non-till methods to preserve the structure of the soil. These are examples of God's gift of science and technology for us to live until he returns.

Christians can be such a positive influence in all aspects of society and in doing so, we can be light and salt for Christ. The church will always act differently from society.

None of this means closing eyes to evil, sin and our inbuilt opposition to God. On the contrary, it is because Christ has faced and triumphed over sin that in our daily return in repentance to him we can give ourselves to the welfare of others and for the world around us.

As we move through an era and into the future we are exhorted by the apostle Paul to think on '*whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me and the God of peace will be with you*' Philippians 4:8,9.

Approaching 500 years since the Reformation (2017), 200 years of the Bible Society in Australia (2017) and 50 years as the Lutheran Church of Australia (2016) we begin to realise all of what God has done for us, enters our history and our time whatever the era.

We are blessed with true gratefulness when we join with the angels and archangels in worship; when we hear the absolution; when we are presented with the radical message of what God has done for us in Christ crucified. What other response is there when we taste the bread and wine of Holy Communion and hear our Saviour declare '*this is my body, this is my blood, given and shed for you for the forgiveness of sins*'? Here for sure, **Love comes to Life** as our current LCA tagline reminds us.

We have faithful pastors, teachers, lay workers and a family of fellow children of God surrounding us to encourage us and to care for us. God's very own angels protect us in our daily lives. In our darkest hours our Saviour walks with us. Yes, *even in the shadow of death we fear no evil*.

## PLANNED DIRECTIONS

It can be helpful to be a 'big picture' thinker, but it is not by itself the final word. To be a visionary can be misused, but that is not to deny its usefulness. Putting in place mission statements and strategic initiatives for the Church can help us give direction. But we must not neglect other matters which are of God's will, to say nothing of the flexibility to address unforeseen challenges. We do pray '*Your will be done on earth as it is in heaven*'.

The plan of salvation belongs to God. The vision for his people is his vision in Christ. We cannot add to or take anything from that. It is that '*every knee shall bow, every tongue confess, that Jesus Christ is Lord*' (Song 26, *Altogether Now*, cf Phil 2:10-11).

*'The plans of the mind belong to mortals, but the answer of the tongue is from the Lord.*

*All ones ways may be pure in one's own eyes but the Lord weighs the spirit.*

*Commit your work to the Lord and your plans will be established'* Prov 16:1-3

What we have developed as '**strategic initiatives**' will serve us in channelling our energies and resources into **nurturing in the faith**, growing in Christ and in the resultant **mission** of reaching those who have not heard of the hope we have.

Our worship lives, our devotional habits and hearing God speak to us of reconciliation enabling us to live that in our fragmented and dysfunctional circumstances are of the highest order.

Our Church, in its history, has been blessed by faithfulness to the Word so it is an ongoing focus for us as we '**Grow and Go**'.

Having a clearer understanding of what salvation is, given our otherwise hopeless future, will better equip us to be witnesses for Christ. Opportunities and responsibilities lie in our families among colleagues, in local communities, the wider country and overseas, especially in Papua New Guinea and South East Asia. This is the world in which God has placed and called us.

It is critical that we understand as Christians in Australia and New Zealand, that we are in a situation of cross-cultural mission within our own countries. Many people are at a cultural distance, which means that they will never 'come to us' or enter our churches to hear the gospel. As the LCA, we need to find innovative ways to 'go to them' in 'their own contexts', bearing the good news of life, hope and forgiveness in Jesus, in ways that will cross the cultural divide and speak clearly to people.

How may this happen? One possibility is that the church will encourage and equip the formation of 'missional communities' – groups of people who together are committed to living and proclaiming the good news of Jesus in a particular context, who may give one or more years to intentionally live as missionaries sent to the cities and towns of Australia, perhaps under the oversight of 'missional order' with the LCA (**diaconate**).

### **Communication**

As already mentioned, Media Ministry has many opportunities to use **communication technology**. God has given us this technology for his purposes. How good it is when the gospel is heard by so many through the variety of media now available.

What glory to God and mutual edification comes when healthy discussions on what Scripture teaches is found on blog sites as bloggers lift each other up as fellow heirs of eternal life.



We already have an excellent publication in 'the Lutheran'. Thank you Linda Macqueen.

**Leadership** is on the Church agenda. So much of what we do needs the input of the next generation including decisions on the stance of the LCA on sensitive issues. Leadership takes on various forms; it is often better learned than taught. The Lord uses the most unlikely of us at times and the Church needs to be supportive in the development of leaders at all levels.

## PRESIDENT

As we elect a new President of the Church, let us seek a John the Baptist type, who may not so much aspire to the position or one who takes on a cause, but a pastor who like the Baptist points us to Christ and his promises above all and who under the Good Shepherd will care for us, and will pray for us. Let us seek a pastor who will submit to the will and vision of God and his Word. A gentle but firm witness for Christ.

The church does not have its origins in the will of people, but is created by the Lord of the church, Jesus Christ himself.

The church is Christ's and does not belong to us or any denominational leader.

## PROPERTY

Responsible use of **resources** including the physical resources of property, gifted to our Church, can be part of our plan to enable the continued ministry and mission of the LCA. The proposed development of the North Adelaide precinct (talked about already in 2001 when all parties met but now more timely) is to benefit the whole Church.

If indications are correct and it is viable, it can assist in the sustaining and developing of Australian Lutheran College so important to us and to our part of the world. Efficiency across the LCA as an organisation could be marked. The service to mission with availability of studies and interaction with other Lutheran Churches in our region cannot be overestimated. Let's not forget better facilities for our Media Ministry which is constricted to working off budget.

This is just one example encouraging us to make best use of God's gifts. It is not to detract from the essential commitment also of resources by each one of us as a disciple of Christ.

## CONVENTION PASTORAL OPPOR- TUNITIES

- At this synod we may well decide to call our Presidents 'Bishops' in order to re-emphasise the pastoral role within our Church, without getting caught up in perceived pomp and ceremony. Such a description would also assist us in relating to our partners in mission. The term 'president' often is taken as that of a leader in a secular setting.
- The diaconate discussion would return us to having well trained people (of both genders) to be called to serve to educate and to

counsel in established congregations and church agencies as well as providing a 'here I am send me' group ready for mission work wherever that may be.

## CHALLENGES

- To maintain respect for the Church and its well tested synodical processes which serve us well in the face of emotive controversies.
- In the specific issue of the ordination of both genders, to actually address and focus on the biblical texts in all debate.
- To use blog sites, tweets, Facebook and other communication media and sites to edify, to respect, to discuss and to give glory to God.
- To understand that parish delegates to a convention of synod are delegates of the Church for the synodical period and are trusted to judge matters for the benefit of the Church.
- For Schools of the Church to best live out that role.
- For Aged Care Institutions of the Church to provide vocational paths for those who work there and to build leadership capacity which is informed as to why Lutherans care. For all employees (even volunteers) to have professional development in what the Church understands as care flowing from the gospel of Christ.
- To help parents of the Church, single parents and those in mixed marriages in forming their children in the faith.
- To pastor all people in their struggles and particularly those who experience same sex attraction or who live in same sex relationships.
- To live the life of the reconciled in Christ.
- To be better pastors and congregations serving and offering the gospel in local communities.
- To encourage young people to consider a vocation as a teacher, a pastor or lay worker (deacon).
- To re-align our parishes which may mean closure for some so that all our people can be pastored.
- To have stated professional standards for the Church arising from Scripture in concert with what is Lutheran.
- To restructure our administration for the sake of consistency and efficiency, and to reduce overlap and bureaucracy building.

## IT IS ENOUGH

All around there is unrest internationally. We have experienced erratic climate events with earthquakes, fires and floods. There are personal tragedies and relationship breakdowns, but there is a city of God as Psalm 46 assures us. Perhaps not a fortified earthly city envisaged by some who heard the Psalm but a kingdom in Christ, a fortress in

forgiveness. There is love, mercy and the protection of an eternal life untouched by death.

*'Be still'* says the Psalm *'and know that I am God'*. It is enough. God has acted in Christ for you and for me. Know that he has done that and that is enough. We can be confident and at peace with God, no matter our circumstances.

Thank you to our gracious God for all your support, encouragement and correction. It has been humbling when you have prayed for those of us called to serve in leadership positions. It has been to your benefit. The petitions covered in the Prayer of the Church each week have found favour with God. We see it in government and in our Church at many levels.

Our faithful God has given us families and friends and co-workers. On your behalf and particularly personally, thank you Chris for walking with me throughout our years together but especially during these 12 plus years of the presidency. To our children and now grandchildren, all of you have contributed to the calling I vowed, at the request of the Church, to follow. Thank you. The staff at the National Office, so unheralded, but committed, my personal thanks and that of the Church. There have been such blessings for the Church from you and special mention must be given to the Secretary of the Church Rev Neville Otto and the two Assistants to the President in Jenny Wagner (now at home with her Saviour) and Larissa Helbig with whom it continues to be a privilege to serve.

Additional thanks and acknowledgements needing to be recorded are: the willingness of Rev Mark Lieschke taking over the Vice Presidential Role when Rev John Henderson stepped down; Stephen Rudolph accepting the Directorship of Lutheran Education Australia after a long serving Adrienne Jericho was suddenly called home to his heavenly Father; former Executive Secretary of Australian Lutheran World Service, Peter Schirmer, accepting the Executive Officer of the Church position vacated by a now Queensland member of Parliament Trevor Ruthenberg and the eleven-year service of James Doecke in ordering the Lay Ministry Department of the Church as Director.

The term for which I have served has seen three National Mission Directors, four Vice Presidents of the Church, and in all 15 District Presidents, a good number of General Church Councillors, a change of name and status for the Seminary of the Church spanning three principalships to name just a few indicators of time.

Let us give due honour to our College of Presidents which serves us with spiritual oversight and presidents who work to ensure that the gospel message brought by our pastors is clear, and who will not succumb to other demands just because they are attractive. *'Lutheran pastors for Lutheran pulpits'* is such a tool to give confidence to us all that the gospel we hear will be in line with the unity with which we are blessed.

The current College of Presidents is a fine team and serves us all well.

The catch phrase I used at the first synod over which I presided was 'Time is short and the world is small'. It was true then and it is true now.

I leave this position amazed at God's blessing to a reluctant servant, humbled by the privilege it has been.

The glory is God's. He has favoured us.

In Christ,

**Rev'd Dr Mike Semmler**

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In our quest to live worthily by grace in the individual callings we have received where as one in the Body of Christ we take pains to maintain our unity as individuals in the Church, we may well pray:

*'Lord Jesus, we thank You for all the different gifts we have received. You've sprinkled Your fullness on us all, and You want us to serve You and one another, each with his own gift. Help us now so we don't hold on to what's ours and expect everyone to be like us. Help us to see Your entire kingdom and just be happy when we find more of it in others than we find in ourselves. Give us in Your Church, the gifts we need to grow. Give us good pastors and teachers who really can edify us with the Word that comes from You. Lead us to unity in the faith and the knowledge of You so we can grow in You, our head'.*

*To Live with Christ, Bo Giertz, pg 585*

## **REPORT OF GENERAL CHURCH COUNCIL TO CONVENTION 2013**

The work of the General Church Council (GCC) over the past term has been a demanding yet also a rewarding one for all members. Members have been actively involved in implementing the program of the Church and in making the decisions as required for the carrying out of its responsibilities. The proclamation of the Gospel of Christ has been central in all that has been done. It has been a privilege to serve the Church in this capacity.

The membership of GCC has undergone some changes since the 2009 Synod.

Rev Robert Erickson was replaced by Rev Mark Whitfield on his election as the President of the Lutheran Church New Zealand. Rev Mark Lieschke replaced Rev John Henderson on his resignation as the Vice-President of the Church. Rev Lieschke began the term as 'Pastor Member at Large' and on becoming NSW District President his position was taken up by Rev Avito da Graca Costa. Rev Noel Noack replaced Rev Tim Jaensch on his retirement as the Queensland District representative. Mr Michael Stolz replaced Mr David Spanagel as the Queensland District representative. Mr Tim Wiebusch replaced Mr John Paech as the Victoria/Tasmania District representative. Mr Volker Hopfmueller replaced Mr Ted King as the Western Australian District representative.

Mr Trevor Ruthenberg was replaced as the Executive Officer of the Church by Mr Peter Schirmer. Mrs Debbie Venz in her role as Business Manager serves as the meeting secretary. Ms Larissa Helbig also served as GCC minute secretary during the term. After many years of service, Mr Richard Bartholomaeus the General Manager of the Lutheran Laypeople's League retired and, as a consultant to GCC in finance, was not replaced. Financial advice is now provided by the Executive Officer of the Church. We thank these people who have served on GCC and for the contribution they have made towards the work of the Church.

GCC expresses its thanks for the contribution all members and consultants have made towards the work of the Church through this council.

### **Current members of the GCC are:**

President: Rev Dr M P Semmler.

Vice-President and NSW District President: Rev M T Lieschke

District Presidents: Revs G P Pietsch (VIC/TAS), D J Altus (SA/NT), N H Noack (QLD), M L Whitfield (LCNZ).

District Lay Representatives: Mr D Menzel (NSW), Mr M Zerner (SA/NT), Mr T Wiebusch (VIC/TAS), Mr M Stolz (QLD), Mr V Hopfmueller (WA).

Members at large: Dr G Heintze, Rev A da Graca Costa.

Consultant (Secretary of the Church): Rev N Otto.

Consultant (Executive Officer of the Church): Mr P Schirmer.

Consultant (Business Manager and Minute Secretary): Mrs D Venz.

**Attendance to February 2013 (including teleconferences).** Attendances vary depending on being a current/outgoing member or consultant of the committee during the synodical term.

Rev Dr M P Semmler (29 meetings/35), Rev J R Henderson (13), Rev N R Otto (25), Rev G P Pietsch (28), Rev R A Erickson (10), Rev M T Lieschke (29), Rev N H Noack (34), Rev D J Altus (34), Rev M L Whitfield (7), Rev A da Graca Costa (28), Mr D Menzel (34), Mr M Zerner (32), Mr T Wiebusch (30), Mr M Stolz (16), Dr G Heintze (34), Mr D Spanagel (15), Mr V Hopfmueeller (27), Mrs D Venz (35), Mr P Schirmer (7), Mr T Ruthenberg (21), Mr R Bartholomaeus (9).

### **MATTERS REFERRED TO THE GENERAL CHURCH COUNCIL FROM CONVENTION 2009**

| <b>Agenda Item</b> | <b>Topic</b>                                     | <b>Action</b>   |
|--------------------|--|---|
| 14                 | Spiritual role of principals in Lutheran schools | Paper written and policy developed/approved                     |
| 20                 | Consensus on the ordination of women             | Consensus paper written and dialogue group established.         |
| 21                 | Tertiary ministry                                | Commission established.   |
| 22                 | Process of electing president                    | Report and recommendations prepared for Convention 2013.        |
| 42                 | LCA transfer fund                                | Pastors' Transfer Fund established with new terms of reference. |
| 89                 | Incorporation of Lutheran Education Australia    | Incorporation of LEA (LEA Ltd)                                  |

### **UNFINISHED BUSINESS**

It was resolved by Convention of Synod that unfinished business from the 16th Regular Convention of the Lutheran Church of Australia be referred to the General Church Council. This includes the following agenda items: 2.4.2(part 2), L1, L2.1, L2.2, L2.3. These matters are being processed by GCC.

### **ORDER OF AUSTRALIA: REV WAYNE ZWECK**

GCC acknowledged and extended its congratulations to Emeritus Pastor and former Mission Director and Secretary of the Church, Rev Wayne Zweck on being awarded an Order of Australia medal in 2012. The citation included his work for the LCA and his service to our partner churches in Papua New Guinea and South East Asia.

### **AUSTRALIA DAY HONOURS - SES MEDAL: MR TIM WIEBUSCH**

GCC acknowledged and extended its congratulations to Mr Tim Wiebusch on being awarded in 2013 the SES Medal for the Victoria Emergency Services branch.

### **GIVING THANKS FOR THOSE WHO HAVE SERVED**

Over the past term, there has been through retirement and resignation a significant change in personnel on GCC. GCC expresses its thanks to Rev John Henderson, Rev Rob Erickson, Mr David Spanagel for the contribution they have made towards the work of the Church through this council.

After sixteen years of service as the Director of Lutheran Media Ministry, **Rev Richard Mau** has retired from this role. GCC is thankful for the contribution he has made in this ministry of the Church and the many lives he has touched with the gospel message. At the same time, we give thanks to God that **Rev Richard Fox** has accepted the call to this important position.

The Director of Lay Ministry, **Mr James Doecke** announced his resignation from this role in February 2013.

**Mr Peter Eckermann** completed his contract as Faith Inkubators Coordinator in February 2012.

**Mr Rod Krenske** completed his contract as LCA Financial Resources Development Director in August 2012.

GCC thanks these faithful servants for their dedication and for using their God given talents in the service of the Church.

GCC gives thanks to God for the service of **Dr Adrienne Jericho** who served for 16 years as Executive Director of Lutheran Education Australia and was called home in 2010. We welcomed **Mr Steven Rudolph** as he took up this important role in 2011.

GCC extends its sympathy to the family of **Mrs Jenny Wagner**, who worked tirelessly for the LCA, including in the role of Assistant to the President for 10 years, as a way of serving her Lord. Jenny was called home in January 2013.

### **LCA STRATEGIC DIRECTION**

The strategic direction of the LCA has its foundations in the Objects of the Church which are clearly stated in our constitution. GCC appreciates the many conversations and meetings that have occurred in order to establish the direction of the Church over the next two synodical terms. Two core priorities associated with the work of the Church, summarised as 'grow' and 'go,' have been identified. Some specific activities for consideration are; expanded church planting, specialised ministries, new models for mission, innovative ideas, training and support learning, leadership training and land banking. It is recognised that we are a church of limited resources and careful consideration will need to be given to implementation. It is proposed that the plan will cover a six year timeframe. The vision is well stated: to see God's love in Christ coming to life in people everywhere through a Lutheran church that joyfully receives, lives and shares the gospel (cf 1 John 4: 9-12).

More detailed background to the proposed Strategic Direction 2013 – 2018 is included in the Book of Reports.

### **GCC GOVERNANCE FRAMEWORK**

GCC, with the guidance of the Executive Officer of the Church, has developed a governance framework for implementation across the whole Church.

Further background to the Governance Framework is included in the Book of Reports.

### **PROFESSIONAL STANDARDS UNIT**

Since its inception in 2010, the Professional Standards Unit (PSU) under the direction of Ms Liz Crawford has played an important role in the protection of the Church. As explained in more detail in the PSU Report at Appendix A, this includes the development of policies and statements that reflect the theology of the Church

and meet with legislative compliance. These policies and related procedures will be consistent with the Governance Framework. The PSU will play an important role in supporting the consistent application of these policies across the Church, including the provision of training. A vital function has been to ensure the Church implements Safe Place and Child Safe systems and procedures.

### **EFFECTIVE GOVERNANCE**

GCC is proposing to Synod a review governance and management within the LCA. The scope of the review will cover all LCA national Boards and Commissions and all LCA Districts and their supporting administrative secretariats. It will not include congregations. Some of the issues that need to be taken into consideration:

- we are over-governed for our size;
- many governing bodies meet infrequently;
- geographical representation does not necessarily provide best governance;
- there is duplication of governance and administrative work;
- the number of governance positions is growing whilst church membership is declining;
- the requirements of governance are increasing;
- more effective use of money making funds available for ministry and mission.

The review will ensure consultation with and seek consensus from all stakeholders.

### **NORTH ADELAIDE PRECINCT DEVELOPMENT**

GCC commissioned investigations into the redevelopment of the LCA North Adelaide precinct to meet the future needs of the LCA. A concept design has been developed under the direction of a Project Team, with specialist expertise provided by architect Mr Craig Vale, following a period of extensive consultation with the key LCA ministries including ALC, Lutheran Media Ministry and LEA, as well as Immanuel Lutheran Church, North Adelaide. GCC acknowledges the excellent work that has been done by the project team to prepare a concept design that has taken account of the Church's ministry needs, considered the financial feasibility of the project, as well as addressed or identified other key issues associated with a project of this size.

GCC will seek the endorsement of Synod to proceed with the redevelopment, subject to meeting the conditions recommended by the Project Team.

Further background and detail about the project is available for delegates and an enabling proposal for the redevelopment is being presented.

### **SHARE POINT INSTALLATION PROJECT**

The Share Point Installation Project is underway along with the training of personnel to handle the software. The National office will be the first to use this software after which investigation on the ability for Districts to be in-serviced will be conducted. Share Point offers a secure way of storing information while allowing the flexibility that an internet system provides. This is in addition to and in conjunction with the document storage facilities of Lutherans in Australasia Members Portal (LAMP).

### **LUTHERAN E-PAY PROJECT**

GCC approved the Lutheran E-Pay project which is being managed by the LLL. This



project is designed to make the processing of donations and payments to all agencies of the LCA easier and more flexible. Implementation is expected to be completed in the second half of 2013.

### **LUTHERAN MEDIA MINISTRY**

GCC would encourage congregations and individuals to make use of the DVD worship resource that has been produced along with the other programs and materials available from Lutheran Media Ministry.

### **BOARD FOR MISSION**

GCC was encouraged by the number of new and exciting mission opportunities that emerged during the last Synodical period, and were pleased to approve or support the following:

- Wyndham Mission Project at Werribee and the associated funding through the Home Mission Establishment Project.
- \$1,000,000 funding toward the Fit for the Future project of Western Australia District from the Home Mission Establishment Fund.
- Additional Church Planting Funds through the LLL for the period 2013 to 2015 to allow for the development and support of new strategic mission proposals. Such funds have already been made available for the South East Melbourne and Shepparton projects.

GCC continues to encourage congregations to consider ways in which they can extend God's mission into their communities. GCC strongly recommends that congregations seek the support of their District Mission Director, especially if giving consideration to making application for a Church Planting grant.

### **SAME SEX MARRIAGE**

The President of the Church presented the teaching of the LCA on this issue and outlined his response to the Federal government inquiry which was held in Sydney, 2012.

### **ORDINATION OF WOMEN**

In line with the decision of the 2009 Synod, GCC initiated a study on the meaning of consensus in a confessional Church. This document which has been distributed remains available in two forms (popular and extended versions) through the National office. The Hermeneutics Symposium added to the discussion of this issue particularly amongst members of the Consensus Taskforce. The process for consensus is clearly stated in the synodical resolution:

Convention ask the General Church Council to establish a dialogue group with balanced representation from all sides of the issue, to work towards consensus within the group itself and across the Church on the question of the ordination of both men and women with reference to the published findings of CTICR, and with a focus on biblical interpretation (20.1).

A more detailed approach to this issue can be found in the prepared reports by the College of Presidents and the Ordination Dialogue Group.

**OPERATION CONNECT**

GCC strongly supports the work of Operation Connect (OC), Lutheran Winemakers and Longest Lutheran Lunch (LLLu) as a means of reaching out to the wider community. The first LLLu was held on 30 October 2011 (Reformation Sunday) with more than 120 congregations participating, and developing a huge range of creative activities. The second LLLu was held on Sunday 28 October 2012 which proved to be an even greater success than previously. GCC commends the Operation Connect concept and in particular express their gratitude for the work of **Mr Jonathan Krause**. The Lutheran Winemakers releases of four "Classic Cases" and "Stelzer Sixes" continues to provide financial support to the OC and LLLu programme.

**RECONCILIATION MINISTRY**

GCC acknowledges the work that is being done in this area by the Director, **Rev Bruce Zagel**. Reconciliation with its scriptural directives encourages us in the way we are to deal with each other in the LCA as God's people. Workshops have been well attended throughout Australia and we would urge congregational members to take up this opportunity. GCC has also taken into consideration similar ministries undertaken by the Lutheran Church-Canada and in Lutheran churches in the United States of America.

**FINKE RIVER MISSION (FRM) CELEBRATES 135 YEARS**

With all members of the LCA, GCC celebrates the 135<sup>th</sup> anniversary of Lutheran ministry in the Red Centre. Today the Church serves over 6000 people throughout the area and it is only fitting to acknowledge the wonderful outreach that has occurred there and to give thanks that God's Holy Spirit has led many to faith in Christ. The FRM staff, Board and senior Church people have developed a new mission statement. 'FRM Mission: Live, promote, teach and nurture the proclamation of the Gospel among the indigenous people of central Australia according to the Scriptures and the Confessions of the Lutheran Church.' The mission work needs the prayerful support of all members of the LCA as they seek to reach out with the Gospel message across some 40 communities with 25 different languages represented.

**LUTHERAN LAYPEOPLE'S LEAGUE**

GCC acknowledges the ongoing support of the Lutheran Laypeople's League (LLL). Without it's help many of the projects of the Church would simply not proceed. The LLL remain a vital and supportive partner of all that we do in the LCA. In like manner, we encourage all members of the LCA to support them with personal deposit accounts and through the other facilities that the LLL offers. It is another way you can play an active role in the mission of the Church.

**COLLEGE OF PRESIDENTS**

The College of Presidents (CoP) deals with all pastoral matters across the Church and where appropriate reports on these issues to GCC. CoP has developed responses to the following areas and tabled it's reports with GCC: 'Report: President or Bishop?', 'Report on the Election of the President of the Church', 'Alternative Routes to Ordination', and 'Specific Ministry Pastors'.

**RETREAT WITH LUTHERAN CHURCH - CANADA PRESIDENTS**

At the invitation of the Lutheran Church – Canada (LC-C) Council of Presidents,

the LCA College of Presidents travelled to British Columbia, Canada to retreat with the Presidents 23-28 September 2013. This was an invitation to follow up initial talks between the LCA Presidents and the LC-C Presidents who visited Australia in February 2008. Presidents Mike Semmler, Noel Noack, Greg Pietsch, Greg Pfeiffer, and Secretary Neville Otto attended from the LCA. While in Canada the LCA Presidents also took time to meet with key leaders in the Lutheran Church – Canada including Rev Warren Hamp, chair of the Canadian Commission on Theology and Church Relations; Mr Daryl Becker, ABC District Parish and School Services and Ambassadors of Reconciliation; Rev Dr Len Harms Overseas Mission; and Rev Dr Glenn Schaeffer, ABC District Executive Assistant Outreach.

The LCA is in a special relationship with the Lutheran Church – Canada and the Presidents discussed ways in which our two churches can work more closely together. Some areas of focus for the coming years include working together to bring mutual understanding and support to cultivating Christian reconciliation as a lifestyle within our churches (both churches are working with Ambassadors of Reconciliation resources); interaction for the Schools departments through ACLE; possible joint mission work and support for local Lutherans in Cambodia, Mission Director Neville Otto is meeting and travelling with LC-C leaders in Cambodia in March 2013; the exchange of ideas for urban mission in western culture between LCA and LC-C District Mission Directors and Presidents; sharing of resources and the exchange/calling of pastors from each other's churches.

#### **TABLE TALK - LCA DISCUSSION LIST**

The College of Presidents has been working together with the ICT Committee, and in consultation with LCA Communications Coordinator Ms Linda Macqueen, to set up a web-based forum where LCA members can participate in hearty and respectful dialogue on theological, cultural, social and bioethical issues and current affairs. Views expressed on Table Talk will not necessarily represent the official position of the LCA, its pastors, lay workers, officers, councils, boards, commissions or committees. Table Talk is currently in testing and it is hoped that it will be ready for use across the LCA by Synod 2013.

#### **APPEALS**

Over the Synodical period there have been two major appeals launched for assistance in the aftermath of significant natural disasters. In 2010 an appeal for victims of the Queensland floods was held and this raised over \$1 million. In 2013 an appeal was launched for the victims of floods in Queensland and fires in NSW, Tasmania and Western Australia. At the time of printing \$280,000 has been raised. The proceeds of these appeals are distributed through the local district offices.

#### **REV NEVILLE OTTO**

Secretary of the Church

#### **APPENDIX A – PROFESSIONAL STANDARDS UNIT**

*‘I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock. And*

*when the chief shepherd appears, you will win the crown of glory that never fades away.  
(1 Peter 5:1-5) NRSV*

**The Establishment of the PSU** In August 2010, GCC commissioned a Proposal for the establishment of a national PSU. This Proposal was to be presented to GCC at its February 2011 meeting.

In the development of the Proposal, a wide ranging Risk Assessment of the LCA was undertaken. This included sending questionnaires to more than 100 randomly selected congregations and more than 100 randomly selected pastors in all the Districts of the Church. We received a 25-30% response to the questionnaires. Policies and procedures from all the Districts and agencies of the Church were collected and collated to develop an understanding of the development of a risk management culture within the Church and to build upon those resources and materials already developed within the Districts and agencies of the Church.

A comprehensive Proposal was presented to GCC in February 2011 and GCC resolved to establish the LCA PSU. The Proposal identified the principal risks to the LCA as a lack of policies and procedures, whilst sexual abuse and harassment of an adult by an adult had been addressed in the Safe Place policy, other forms of bullying and harassment had not been identified and addressed, there was no comprehensive manner in which complaints could be made, investigated and the data analysed and recorded to ensure improvements, records were not kept in a consistent manner and the process of risk management for all Church activities was not well understood.

The agencies of the Church generally had competent systems to address risk management, therefore the focus would be to develop resources and provide education to support the congregations of the Church. The Proposal adopted by GCC is a holistic system to care for the Church and all who engage with the Church. It has three elements:

- a) Risk management to prevent harm through the use of practical policies and guidelines,
- b) In the event of a complaint, a formal process of investigation in a timely, transparent and equitable manner to ensure the harm is minimised; and
- c) Following the investigation of a complaint, a process of reconciliation and forgiveness implemented to care for all parties.

The Proposal proposed six overarching policies which would have application to all congregations and agencies of the LCA. The intention being that the policies would be general policies which could be further developed by a District, agency or congregation to address their specific needs. The proposed policies:

- a) A Code of Ethical Standards of Behaviour which would apply to all who engage with the Church
- b) Privacy
- c) Conflict of Interest
- d) Complaints
- e) Volunteers
- f) Risk Management.

Since the initial Proposal was developed we have identified further policies which form part of Risk Management:

- Prevention of Abuse and Harassment
- Child Protection
- Prevention of Fraud
- Gift Acceptance
- Training and Learning
- Prevention of Harm from a Known Sex Offender
- Work Health & Safety

And a complaints process and procedure.

### **PSU Staffing**

The Proposal was for a PSU Director to provide oversight of all activities of the PSU, a PSU Coordinator to coordinate training activities in the Districts to ensure quality and consistency, a part time Administrative Assistant and Professional Standards Officers (PSO) in each District to deliver training, maintain records and provide support and assistance to congregations in the implementation of risk management processes and procedures. These positions are to be on a full or part time basis, depending on the size of the District.

Liz Crawford was appointed as the inaugural PSU Director effective May 2012. Districts currently have a PSO providing some of these services in their District.

### **The Responsibilities of PSU**

The responsibilities of the PSU reflect the Church's responsibility to manage risk in accordance with the draft Governance Framework. The Responsibilities of the PSU are:

- The development of national policies and procedures for risk management in consultation with all relevant stakeholders
- The development of an implementation framework and the provision of education, support and assistance to implement national policies and procedures in consultation with all relevant stakeholders
- Complaint management
- The provision of consistent national education and training, specifically the Safe Church training in accordance with the LCA's obligations as signatory to the National Council of Churches Safe Church Training Agreement
- The provision of advice and support to Districts, agencies and congregations of the LCA
- The provision of information regarding relevant legislative change and/or requirements particularly in relation to child protection and Work Health & Safety
- The recent announcement of the Royal Commission into the Sexual Abuse of Children in Institutions (including religious organisations) has been added to the PSU responsibilities. These responsibilities may include the provision of information, development of, and response to submissions and any other matters.

**PSU Activities**

These are in no particular order and not a complete list, however demonstrate the complexity of the task.

- Engagement with all Districts and agencies of the LCA
- Development of an understanding of the LCA as a unified body
- Engagement with the theologians of the Church to ensure that all PSU activities are in accord with the theology of the Church
- Review of training materials for Safe Place, Safe Church and Child Safe in all Districts
- Development of a common Safe Church training package, which includes Safe Place and Child Safe, available for all Districts
- Training of Church Safe presenters in several Districts
- Delivery of Safe Church training to congregations
- Assuming the administration of the Child Safe risk management system for the LCA
- Support and assistance for those providing PSO services in the Districts
- Engagement with Professional Standards and other officers in other Churches to ensure that the LCA is meeting or exceeding best practice
- Development of draft policies in consultation with the theologians of the Church
- Engaging with Districts and Agencies of the Church to ensure that draft policies and procedures are not in conflict with existing policies and procedures and meet the relevant legislative requirements in various jurisdictions
- Development of systems of consultation to enable consultations with pastors and congregations regarding draft policies
- Development of a complaint management system
- Assessments and investigations of complaints
- Dealing with difficult complainants
- Encouraging a culture of reporting of complaints and concerns so that matters may be resolved simply and easily without escalating into a dispute.
- Provision of advice and support to Districts, Agencies of the Church and congregations
- Development of templates and generic materials to assist congregations
- Newsletters and other documents to assist with communication
- Liaison with the Church's insurers
- Development of a risk management approach to Church activities

The provision of Professional Standards services to the LCA is essential to enable the health, wellbeing and safety of all who engage with the Church, particularly our children and the vulnerable.

## **CONSENSUS TASKFORCE ON THE ORDINATION OF WOMEN**

### **1. Nature and Task of the Group**

In accordance with the instructions given by General Synod 2009, GCC appointed Thomas Bohmert, James Haak, Fraser Pearce, Thomas Pietsch, and John Strelan to the consensus taskforce on the ordination of women.

In particular, GCC gave the taskforce the following objectives:

- a) to come to theological consensus on the question of whether or not scripture permits women to be ordained;
- b) to assist the Church come to theological consensus on the question too;
- c) along the way, to help Dialogue Group members themselves, and the Church, understand why there are or have been differences in understanding this matter.

The majority of the taskforce first met at the Tanunda Symposium on hermeneutics in October 2011. At the time of writing this report (November 2012), the taskforce has met in person twice, and a number of times via Skype conferencing.

### **2. Consensus in the LCA**

Within the LCA, the current lack of consensus regarding the prohibition of the ordination of women is seen not only in theological and other publications, but also in CTICR reports, in General Pastors' Conference failing to give clear guidance to Synod, and the Synod's two split votes of around 50% on each side.

As a starting point, the taskforce explored and affirmed the consensus that already exists both within the group and in the LCA, especially regarding the authority of Scripture. This consensus is located in the public confessional statements of the LCA. This consensus includes our subscription to the Book of Concord of 1580. It also includes our upholding of the Theses of Agreement and other public doctrinal statements of the LCA, even during dispute and the process of possible change. Every pastor of the LCA at his ordination assents to the Confessions and vows to uphold the public teaching of the LCA. The Confessions are also written into our LCA constitution, including District and congregational constitutions. Every Synod re-affirms these public confessional statements in which we have consensus. It is within this consensus that we have constitutionally defined processes for debate on our public teaching.

### **3. Hermeneutics**

In their initial discussions following the Tanunda Symposium, the taskforce members responded to the Symposium papers. The taskforce members also discussed their own fears and presuppositions in relation to the issue at hand. In moving forward, the members researched and reported on current hermeneutical approaches, including Lutheran hermeneutics.

While the Lutheran Confessions provide a common basis for the approach to Scripture, there remain differences in the way this is applied to concrete scriptural

texts. The taskforce members are still exploring the reasons for the differences they find among themselves.

#### **4. Continuing objectives**

- a) The members of the taskforce both acknowledge and understand that the debate touches on deeply held convictions, emotions, matters of self identity, and matters of conscience among members of the LCA. The conflict surrounding this matter can be troubling in light of Christ's continual prayers for the unity of His church.

In recent years Ambassadors of Reconciliation resources have been officially promoted in the LCA. These resources have encouraged the taskforce members to consider the conflict in the LCA, and even within the taskforce, as an opportunity for God to be glorified; to see others not as antagonists but as brothers and sisters to serve; and to grow to be like Christ. The taskforce believes these resources are a gift to be used in any continuing debate.

- b) The taskforce explored the process for dealing with changes to the public doctrine of the LCA, and the role of the General Pastors' Conference in relation to the General Synod.

The final authority with respect to doctrinal change rests with the General Convention, where clergy and laity work together in service of God and for the good of the church. As part of this process, the Constitution and By-Laws of the LCA, Part A, Section VII C, 28(2) state: 'a matter deemed to be of a theological and confessional nature which has been referred to the General Pastors' Conference for consideration shall be considered by the Convention only after a recommendation has been received from the General Pastors' Conference'.

Historically speaking, the issue of women's ordination has twice been voted on at the General Convention without a recommendation from the General Pastors' Conference. The taskforce suggests that the constitutional requirement of a recommendation from General Pastors' Conference is a necessary and important part of achieving consensus with respect to doctrinal change in the LCA.

Therefore, if the Synod finds this issue to be of continuing importance, it needs to request the General Pastors' Conference to again take up the discussion with a view to making a recommendation.

#### **5. Future directions for the taskforce**

At this point, there is no consensus among taskforce members on the ordination of women. The taskforce is continuing its work by completing a review of the theological debate in the LCA so far. This will lead into an exploration of Scripture and doctrine as it relates to the ordination of women, as well as further exploration of the differences in hermeneutical approach among its members.

**REV JAMES HAAK**  
Chairperson



## STANDING COMMITTEE ON CONSTITUTIONS

It has been a daunting privilege of serving as Chairperson of this committee since Clive Wundersitz retired from the position after last Synod. It will take a long time for anyone to come near the benchmarks in the ability and leadership which Clive provided. It is but by the grace of God that we are able to serve the Church in this role. I thank the members of the committee for their enthusiasm and the work which they all contribute.

You have probably heard the term used 'They must have a pretty good constitution!' referring to someone who is healthy or overcomes problems with relative ease. The term 'constitution' is often misunderstood when it comes to organizations such as the Church and all its various parts. This is often the case until one takes the time to read the documents. The Church is a group of people working together for a particular purpose. When read and understood, the Constitution is simply the agreed set of rules that enable people to proceed in an orderly fashion to achieve the agreed purpose, to understand what authority and responsibility they have, and to understand their relationships to the other parts of the Church.

One of the roles of this committee is to provide Model Constitutions and provide oversight of the various constitutions of the Church and its Boards including its Districts, auxiliary organizations and Congregations. This is to provide a consistency throughout the organizations of the Church. A Working Group is preparing a series of notes to complement the Model Constitutions. This will assist people when writing or amending their own constitutions. Guidance will be in the areas of- *Why this part cannot be changed, why this part needs to be included and, those parts which can be changed to reflect the local situation.* We are all members of the one Church and as a consequence have the same purpose and this is to be reflected in our constitutions. Other work of this committee is to review and prepare proposals to Synod detailing the required changes to various Constitutions, Rules for Boards and Funds of the Church.

This committee does not have administrative support. Therefore Pastor Schiller, in addition to his Parish work, handles all secretarial responsibilities. While he is interested and able to advise when members of a congregation seek help, such contact should be with the relevant District Committee in the first instance. The Standing Committee has the prior responsibility to provide advice to GCC, other Boards, organisations and Districts of the Church.

When the 2000 Synod adopted the document "Opinion re Female Elders", advice was given that the term "lay assistant" should be used for this auxiliary office. The Standing Committee on Constitutions wishes to remind congregations of this advice and encourage its adherence in order to avoid confusion with the understanding of authority.

On Friday 27th May 2011, the first National Constitutions Forum for the Church was held in Adelaide where representatives from the Constitutions Committees of the Districts met with this Committee. To have a face-to-face meeting with valuable

input from the esteemed Dr Henry Proeve, a former Secretary of the Church and a key person in the writing of the Constitution of the Church, President Mike Semmler and others was very helpful in gaining a better understanding of the background of the formation of the LCA, the need for strong but not restrictive constitutions and the need to remember that we are “Synod-walking together” – doing together what we cannot do alone. There are many issues that need to be addressed continually including good communications between the District and LCA committees.

Such a forum needs to be held regularly, at least once every triennium, to build stronger relationships in this part of the body of Christ and to help newer members of Constitutions committees to understand their role.

Since the last Synod the committee held thirteen full-day meetings. The current members are: Pastor Avito Da Costa, Rosemary Dillon, David Dreckow (Chairperson), Margaret Koch, Gilbert Materne, Pastor Ray Pace and Pastor Wally Schiller (Secretary)

**DAVID DRECKOW**

Chairperson

## **BOARD FOR SUPPORT TO PASTORAL MINISTRY**

The Board for Support to Pastoral Ministry is an advisory board to the College of Presidents, and information and recommendations are generally provided to the College for discussion, amendment, and implementation. When requested by the College of Presidents, the Board reviews resources produced by the College as well as material from other sources, and recommendations and alterations are referred back to the College. An important aspect of the Board's work is to support the General President, and to act as a sounding board for him.

The Board has broad responsibilities in the area of support to pastors and their families. This encompasses the full range of ministry situations such as parish pastors, church leaders, chaplains, and lecturers. It includes aspects of both personal and professional support. The Board seeks to identify the needs of the clergy and their families, and to provide resources that support their ministry.

The overall wellbeing of pastors and their families remains the central concern of the Board. Reports of pastors under stress are continuing to be received. We remind delegates of the resolution that was passed at the 2009 Synod:

### **It was resolved that**

- a. an appropriate body is made responsible for oversight of the pastor's workload to ensure that he maintains an appropriate work/life balance, including adequate planning for Rest and Recuperation (R&R) leave;
- b. the pastor is assisted to focus his time and energy primarily on the tasks he has been called to do in the Rite of Ordination and Letter of Call; and parish members regularly affirm the pastor and his work.

Has this resolution been discussed and implemented in your Parish?

During this last Synodical term, the Board has also:

- Reviewed the Pastors' Appraisal process in the LCA. Comments were passed to the College of Presidents. Some Districts are now using a different approach which uses the LCA's Letter of Call as the basis for discussion by the Parish's review group. The appraisal process is facilitated by someone from outside the Parish who is approved by the District President. Many pastors felt that the former process was focused too heavily on the performance of the pastor as viewed by people in their parish, and was a time of considerable stress and anxiety for the pastor. It was felt that many members do not have a good understanding of their pastor's work, and therefore often give a rather subjective view of the areas included in the surveys that were distributed as part of the appraisal process. The new approach focuses more on a review of the Parish's ministry and the pastor's role within it.
- Financial issues were recognised as causing stress for some pastors. Discussions were held with a number of interested parties on possible ways of offering financial seminars for pastors that would not only help them in

managing their finances during their ministry, but also prepare them for retirement. This is still an ongoing project.

- Reviewed and shared a variety of available resources with the College of Presidents. These included material from Beyond Blue, Lutheran Laypeople's League, and Lutheran Media.
- Phone calls were made to selected pastors to enquire about their ministry and well-being, and to assure them of the Church's support and prayers.
- The Constitution of the Board was reviewed, and changes made to more closely reflect the current situation and practice of the Board. The altered Constitution has been referred to the LCA's Constitutions Committee for approval.
- The Chair of the Board spoke about caring for pastors at the SA District Secretaries' Day.
- A meeting was devoted to discussion with ALC lecturer Pastor Stephen Pietsch who has researched and presented material on the care of pastors. In this discussion, it was suggested that the question was not so much 'How do we fix the problem?' but rather 'How can we walk beside those with problems?'
- Two members of the Board attended the Doxology Conference on 'Spiritual Care for Pastors and Lay-workers' at Hahndorf.

During this Synodical term, Jenny Schultz resigned as a member of the Board. We thank Jenny sincerely for her valued input and for her service as Secretary of the Board.

**PASTOR DAVID ECKERMANN**

Chairman

## NATIONAL SAFE PLACE COMMITTEE

Because of the planned establishment of the LCA Professional Standards Unit [PSU], originally in February 2011, the National Safe Place Committee has been in recess for the latter half of the current synodical term. The various District Safe Place Committees have continued to function to ensure the implementation of the LCA Safe Place Policy and Procedures. They have also remained responsible for ensuring that necessary training has been provided for those employed and those working as volunteers in the congregations and institutions of the LCA.

With the beginning of the new synodical term, there was a significant change in the membership of the National Safe Place Committee. The retiring members were Ms Colleen Fitzpatrick (Chair), Mr Jeff Pfeiffer (Secretary), Dr Michael Proeve, and Ms Bev Saegenschneider (LEA). The new committee members are Felicity Hage (BLACA), Helen Lockwood (LCC), and Paul Weinert (LEA). Continuing members are James Doecke (BLM), Judy Gilbertson and Wayne Maddox (GCC appointees) and Malcolm Bartsch (ALC and representative of the LCA President). Judy Gilbertson agreed to be the Secretary and Malcolm Bartsch was requested by the President to be the Chair.

The National Committee met on 8 occasions following the 2009 General Convention with the last meeting being in November 2010. The National Committee also organised 4 National Safe Place Forums, the final one was held in March 2011. In these meetings and forums, the following matters were addressed. A number of these remain for decision and implementation by the PSU.

1. A significant agenda item at the meetings of both the Committee and the Forum during this synodical term was preparation for the PSU. Various briefings were given and approaches discussed so that members could begin to appreciate how the work for which they had been responsible would fit into the brief of the PSU.
2. A major project, largely the work of Judy Gilbertson, was the collation of the many documents relating to the policy and procedures of Safe Place developed over the years by the National Safe Place Committee. These were incorporated into two documents, the Safe Place Policy and the Safe Place Operational Manual. The GCC approved these for release for use in the LCA.
3. Training materials for Safe Place and Child Safe were continually under review, and new materials were being developed, in order to try to simplify training and make it more readily available. This is an ongoing process as new government regulations are made in the various states. Online training is also being developed. The special needs for Lutheran schools and Lutheran aged care facilities also needed to be addressed.
4. The Committee began a project of establishing a central data collection of reported cases of sexual abuse and harassment. This is important to provide information as individuals move from state to state. The recording of incidents of bullying was also raised. This will now be part of the role of the PSU.
5. There was considerable discussion at the National Forum level of the monitoring of the 1800 reporting number as opinions varied about the process

of handling reports made via this 1800 number. In this matter, as in some others, there were differing approaches from some districts. The PSU will enable a common national approach for the LCA which will distinguish clearly between investigating a report and subsequently dealing with any concerns raised by the investigation.

6. Dissemination of information about Safe Place via the new LCA website was addressed. It was felt important that this should be accessed easily from the homepage. Discussions also related to making fuller use of LAMP for maintaining records for Safe Place. This includes congregational records of training as well as lists of approved trainers.
7. The National Safe Place Committee was asked to investigate steps that need to be taken to reach all members of the LCA, regardless of ethnicity. Included in this was discussion at the National Forum level of approaches for Indigenous Australian congregations, Chinese and Sudanese congregations as well as those of other African and South East Asian groups.
8. The National Forum dealt at some length with questions relating to the provision of pastoral services for known sexual offenders and also with the development of a draft policy for re-admission of known sexual offenders to LCA public worship. Assistance in this was received from LCA insurers. A draft policy was provided to the College of Presidents and the matter now becomes the responsibility of the PSU.
9. The National Forum expressed the desire for a nationally consistent job description and appraisal system for Case Managers.
10. Concern was raised about the current status of police checks and Safe Place and Child Safe training for retired pastors and others doing *locum tenens* appointments, especially as they move from District to District.
11. Clarification was made by the committee that the training which Lutheran school teachers receive through the program 'Valuing Safe Communities' meets the requirements of LCA Safe Place training.

In handing over its responsibilities to the Professional Standards Unit, the National Safe Place Committee is satisfied that it has met its assignment under its constitution 'for recommending policy and procedure, for responding to issues of sexual abuse and sexual harassment and for monitoring implementation of the policy and supporting activities on a national basis'. Further development of this is now in the hands of the PSU.

**MALCOLM BARTSCH**

Chair

## BOARD FOR LAY MINISTRY

The board continues to acknowledge the need for training Lay Workers, to both know the teachings of the Church so they can share them within their communities and to build their own faith and desire to communicate Jesus. To that end, the *Classification and Training Framework for Lay Workers* was completed in 2009. This provided employers with a framework of required competencies which they were urged to assess when looking to employ a Lay Worker. It is also to be used by employers to assess current positions and by Lay Workers seeking employment within the church. In collaboration with the Commission on Salaries, rates of pay were associated with the various levels of competency.

Initially Delta Ministries worked with the board to prepare courses to provide the required levels of competency and we are indebted to the work of Shannon Hood who later joined Australian Lutheran College (ALC). The contents of a Certificate IV in Christian Ministry was established as the minimal level of achievement for Lay Workers, while a Diploma in Christian Ministry and Theology was also established. ALC took over the teaching of these courses and they continue to do so today. In an endeavour to cultivate a culture of continual learning, a scholarship fund was established and opened up to all lay people within the church, the concept being that two or more people attending from the same congregation would enhance the adoption of sound ministry practices. Due to financial restraints this fund is now only able to support Lay Workers. The board is indebted to the staff of ALC for enabling regular input into course assessment and development and for the professional teaching they provide. Thanks are also extended to the Council of Presidents and the Lutheran Laypeople's League (LLL) who enabled all Lay Workers to participate in the *Ambassadors of Reconciliation* program.

As a means of developing networking opportunities, sharing concepts, re-energising, learning and taking time to reflect spiritually, the 2009 Lay Worker Conference was held at Belair in South Australia and the 2011 conference was held at Alexandra Headlands, Sunshine Coast, Queensland. These conferences also encourage Pastors to join with the Lay Workers, so that a team ministry approach can be developed rather than having independent ministries. Employers are encouraged to budget for their Lay Workers to attend these conferences as the benefits will be seen back in the local communities.

The most significant step taken by the board during this term has been the creation of the Lay Worker Formation Officer position. The position allows for face to face meetings with Lay Workers, Pastors of employing bodies and lay representatives from those organisations. Issues covered include assessment of current competencies and suggestions for further training, preparing job descriptions, advising on salaries, encouraging personal health awareness, assisting employers with creation of job positions and advice on how to provide local support for Lay Workers. In all cases District Presidents are consulted regularly so they are also aware the work being undertaken by Lay Workers in their Districts. We are indebted for the initial work undertaken by Cheryl Bartel which enabled the concept to better reflect the actual circumstances encountered in the field. God has blessed this work through the

experience and wisdom of two of our churches most experienced Lay Workers, Verena Johnson and Glenn Schulz. Together with Director James Doecke, they have been instrumental in providing our church with a professional standard of care and support for Lay Workers, Pastors and employers, while at the same time, encouraging a more professional approach to training. Since the beginning of 2012, we have seen the number of Accredited Lay Workers increase from 25 to 54 as a result of encouraged studies.

The Board's strategic planning workshops and stakeholder consultations identified the following key priority areas for action over the next 5 years and these are the basis for all actions undertaken by the Board for Lay Ministry

- 1 **Leading and influencing change:** through ongoing interactions at LCA and District levels, collaboration with mission and other departments, and communication using all available media
- 2 **Promoting vocational pathways:** through pastors, schools, ALC, and lay worker formation officers
- 3 **Equipping lay workers:** through ongoing roll-out of current training packages, ongoing review of training needs, employment of district-based lay worker formation officers as first-line Board support, and further development of online resources and systems
- 4 **Pastoral care:** through employment of lay worker formation officers as first-line Board support, online information packages and resources, and encouragement for employers to provide adequate pastoral care
- 5 **Support of employers:** through up-to-date, accessible information packages, team ministry training involving pastors and lay workers, and one-on-one guidance and advice
- 6 **Governance and management:** by exploring alternative funding arrangements, employing lay worker formation officers, and monitoring and reviewing its plans and initiatives

#### **Lay Workers employed in positions within the LCA**

|                          |            |
|--------------------------|------------|
| Aboriginal Ministry      | 4          |
| Aged Care                | 3          |
| Camping Ministry         | 12         |
| Children, Youth, Family  | 45         |
| Ministry Worker          | 32         |
| Outreach                 | 4          |
| Parish Nurse             | 6          |
| Pastoral Care            | 24         |
| School Ministry          | 20         |
| Small Group Ministry     | 6          |
| <b>Total Lay Workers</b> | <b>159</b> |

85 Part Time and 78 Full Time including 8 interns

94 Congregations, parishes, districts or boards employing lay workers



The board continues to work with Lutheran Education, Parish Nurses, Board for Youth, Children and Families, and Board for Lutheran Aged Care Australia as we look to develop standards in ministry suitable for all parts of the church. We have also appreciated the contribution these boards have made to Lay Ministry. Our achievements would be nowhere near the stage they are today without the encouragement of the General Church Council and the Council of Presidents and the financial assistance from the Koch Dolling Fund and the LLL.

The board wishes to thank the Director for Lay Ministry, James Doecke, his Assistant, Erika Mills and the two Lay Worker Formation Officers, Verena Johnson and Glenn Schulz for accepting God's call to serve the church through their roles. The employment of Lay Workers within the LCA is important to our ministry and these people have a heart for people and a passion for sharing Jesus.

**CHRIS PFEIFFER**

Chair

## BOARD FOR LUTHERAN AGED CARE AUSTRALIA (BLACA)

The past three years contain significant achievements and challenges for this Board of the Lutheran Church of Australia. This report will outline our activities over this time, our intentions for the future term, and the challenges for aged care.

### **Opportunity for Aged Care Service and Ministry**

The Lutheran Church of Australia has increasingly taken seriously the responsibility and opportunity to care for those who are ageing, both within our congregations and those who require residential aged care in aged care facilities. In the midst of losses, changes and diminishments, it has brought and lived the message that God holds us and is present, and that life continues to have meaning, purpose and hope in the later years.

However, there are a number of challenges which the Lutheran Church now faces. These include:

- The implications of an ageing population, dementia and other health issues requiring special care.
- A greater proportion of our congregations are now comprised of ageing people, and the opportunity for ministry this presents.
- Ageing people remaining in their home for a longer time before entering an aged care facility.
- Financial pressures and aged care reforms impacting our aged care facilities.
- In our aged care facilities, catering for the spirituality of those of the Lutheran faith, other Christian faiths, and other expressions of faith and spirituality, and the mission and ministry opportunity this provides.

This is the context in which this Board of the LCA seeks to serve the Church, its congregations and aged care facilities.

### **Aged Care Reform**

Announced in April by the Federal Government, *Living Longer Living Better* detailed a 10 year plan to create a bigger, stronger and more flexible system that provides older Australians with more choice, control and easier access to a full range of services.

Minister Mark Butler has indicated that this is part of a major expansion in home care services which will see the number of packages more than double over the next 10 years, from about 60,000 to about 140,000. There will also reportedly be an extra 65,000 residential aged care places provided over the next 10 years.

All new Home Care Packages in this year's Aged Care Approvals Round must be offered to consumers on a Consumer Directed Care basis, and from July 2015 all packages, including pre-existing packages, will be Consumer Directed.

Consumer Directed Care delivers services that allow consumers and their carers to have greater control over their own lives by allowing them to make choices about the

types of care they access, including who will deliver the services and when. Where an entitlement for care is approved, the funds that are allocated to that level of care can then be used by the Consumer to purchase particular services from a variety of providers.

From 1 July 2013, four levels of Home Care Package will be available, with the aim of providing older people with a seamless continuum of options for home care ranging from basic care needs all the way through to low, intermediate and high care needs. (From extracts from the DPS e News, 14/11/12.)

Consumers will be required to contribute up to \$25,000 per annum up to a maximum of \$60,000 in a lifetime toward the care component of the services provided, which applies to those with the appropriate levels of asset and income. Accommodation and services will be in addition to the care costs for those who can afford them. These proposed cost structures from July 2014 are very complex and will create great concerns for Consumers and families as they struggle to understand the impact of these measures.

**The implications for the Church** are that more elderly people will be in their own homes receiving the levels of care for their environment and spiritual care will be required regularly. The weak and vulnerable people are of particular concern and will need to be supported.

Assessment systems for the elderly could become a bottleneck as demand for services increases, with the ageing of the population resulting in the elderly remaining at home with low levels of support. Financial considerations will also impact on the care services provided as some Consumers delay the purchase of services.

The Reform process is gathering some momentum, but the lack of detail is a frustration for Providers as they assess the impact of the proposed changes. While a Federal Election will be held in 2013 and a possible change of Government may see some changes to the Reform Agenda, the ageing of the population is a constant, and significant change to aged care systems will continue. More elderly people staying in their own homes, consumer directed care and a greater individual contribution toward care services are the basic strands of the Reform agenda and are unlikely to be removed.

### **Purpose of BLACA**

At first glance, it is often assumed that BLACA is a governance Board, and thus able to direct both aged care facilities and what happens within Districts. With representatives from across the Districts of the LCA, this Board has a different role and purpose, and includes such duties as to:

- Formulate framework policy on matters in relation to Lutheran aged care for consideration and adoption by the Church, and to have general oversight encouraging the acceptance of such policies by the aged care facilities.
- Advise and promote within the LCA both the gift of the ageing to the Church, and the opportunities for mission and ministry these provide.
- Collect, evaluate and provide information relating to aged care in general

and its specific ministry, and make recommendations where necessary to the Church.

- Consult with Lutheran aged care providers through their governance boards on current issues, and advise and support them on service delivery and pastoral care provision.
- Support, assist and promote the recruitment and ongoing professional development of suitable staff, including the provision of pre-service and in-service courses to promote what is Lutheran in aged care provision.
- Promote and encourage the appointment of pastors and chaplains to aged care ministry, and their professional development for this specialised ministry.

In such ways this Board provides advice, gives support, and promotes this vital service, mission and ministry area of the LCA.

### **Strategic Plan**

Over this Synodical term, the Board has endeavoured to carry out these duties through its strategic plan. The main key result areas have been:

1. **A Training Path for Chaplains and Pastoral Carers:** the intention has been to encourage and support the initial and ongoing development of those who provide pastoral care in Lutheran aged care facilities for this specialised ministry. This received significant impetus by the grant of \$100,000 from the Lutheran Laypeople's League for the training and professional support of chaplains, and encouraging the creation and provision of resources relevant to pastoral care of the ageing in our Lutheran facilities. For this reason, **the Board recommends to General Synod** the adoption of a motion that Lutheran aged care facilities encourage and support the initial and ongoing professional development of their chaplains, so that chaplains grow in their provision of pastoral care in this specialized field of ministry.
2. **Maintain Contact with and Contribute to Peak/Industry Bodies:** this has occurred through national participation in peak bodies and groups that are able to influence the development of aged care policy. Even though the Lutheran group of aged care is relatively small on the national stage, we have had significant involvement and contribution to aged care issues in national bodies such as the National Aged Care Alliance (NACA), the Christian Coalition for the Ageing, and the Productivity Commission.
3. **Resource Development for aged care issues:** the goal has been the sharing of information to support the health and well-being of older people in congregations, the community and residential care. Over this Synodical term a number of features on ageing and ministry to the ageing appeared in *The Lutheran*.
4. **Keep Facilities informed on aged care issues and BLACA:** this communication has been an ongoing challenge, due to only meeting three times per annum. Some actions in this field have been newsletters and an improved website.
5. **Advice and information, framework policy to GCC and the Districts:** this has occurred on a number of fronts, including the holding of two successful

LCA Aged Care Conferences in Melbourne (2010; Theme: *Everyone is Someone*) and Adelaide (2012; Theme: *Positive Transitions*), participation in the LCA Strategy Stakeholder Representation Team, and exploring the issues around risk management.

### **Conclusion**

This term has contained many challenges for the Board, with our minimal meetings and the unfolding national aged care reforms. I thank the Board for their contributions and commitment to this vital area of service and ministry in the LCA. The conclusion of this term brings the retirement of five members of the Board, who have served for long terms and carry significant experience and history. Most have served for up to ten years, and I recommend that the Convention recognizes their contribution: Keith Adams, Pastor Lyle Bartel, Thilo Troschke (Chair until October 2011), Sandra Zibell, and Gaidis Zids. This obviously means significant changes and orientation for the Board in the next Synodical term.

I commend and thank the many people who carry out service and pastoral care to the ageing in our churches, community and residential facilities. “Even to your old age I am he, even when you turn gray I will carry you. I have made, and I will bear; I will carry and will save.” (Isaiah 46:4)

**PASTOR GORDON WEGENER**

Chair

## BOARD FOR CHILDREN YOUTH AND FAMILY MINISTRY

### Childrens Ministry Survey

In 2011, BCYFM conducted a survey of LCA congregations with the purpose of reviewing current children and family ministry practise in the LCA. The survey was completed by 129 congregations (26%) and the results provided reasons to celebrate and identified areas of concern.

We were pleased to discover that 85% of respondents said that their congregation is intentional about involving and welcoming children in worship. We were also pleased to discover that 83% of the congregations who responded currently facilitate a Sunday school ministry.

Unfortunately the biggest single theme identified in the results was the overall lack of investment in Sunday school ministry in our Church. Congregations spend very little on Sunday school ministry (83% spend less than \$500/year) and rely on volunteers (87% of congregations) to facilitate the program. Only 13% of congregations utilise paid lay workers or Pastors in this area of ministry. Given this lack of investment it isn't surprising that the key challenges for congregations are 'finding suitable volunteers', 'training' and 'resources'.

Also concerning is the lack of deliberate support provided to the parents in our communities. Only 28% of respondents provide intentional and deliberate support to Lutheran parents (i.e. support groups, faith at home training, workshops etc.) and only half of these extend that support into the wider community.

### Three simple ways to improve your congregation's ministry to children and families

1. Budget to send your Sunday school teachers and other children's ministry volunteers to training – *it won't necessarily cost much but it will lead to better trained volunteers and better ministry!*
2. Sign-up for BCYFM's new FREE 'Taking Faith Home' resource which you can include in your bulletin every Sunday (contact Jodi Brook via email at [Jodi.Brook@lca.org.au](mailto:Jodi.Brook@lca.org.au)) – *every congregation should be doing this!*
3. Contact your District CYFM department or Mission and Ministry department and ask them to help you review your local ministry – *an easy (and FREE) way to get some new ideas and support!*

### Faith Inkubators Australia

There is a saying that defines faith as a fantastic adventure in trusting him. For Faith Inkubators Australia, that has certainly been the case over the last synodical term as we sought to strengthen the LCA's strategic objective of deepening faith by supporting congregations in their endeavours to equip parents for incubating faith every night in every home.

At the heart of Faith Inkubators is the Faith 5 which was beautifully modelled at last Synod by the Gladigau family from Loxton, S.A. They demonstrated how just five minutes a night can significantly deepen family ties and provide natural opportunities to pass on the faith to the next generation. The FaithInk Australia Management Team (FIAMT) were very encouraged by the stories of transformation that they had heard from individual families and congregations. It's only five minutes but it makes

a huge difference and it is something that we encourage all members of the LCA to practice in their own homes.

Some highlights of the last synodical term:

- 70 congregations and/or Parishes using one or more elements of Faith Inkubators.
- The completion of all the journals for Head to the Heart. These are great tools which can be used even in smaller congregations to create discussion between parents and young people. They are available from Australian Church Resources.
- First National Faith Inkubators Conference on the Gold Coast in 2011 with over 25 participants who came together for the week to be immersed in the elements that make up Faith Inkubators. These are great opportunities to network, share stories and encourage one another as they seek to implement changes in their congregational ministry to equip parents to pass on the faith.
- A second National Conference held in Adelaide in 2012 with another 25 people coming together for training and support.
- A pilot project with Lutheran Education Australia to develop a devotional resource for primary school classrooms based on the Bible Song material. This is in the beginning stages.
- The support the LCA through the LLL to fund the ministry of Faith Inkubators Australia.

The last Synodical term has also seen a change in personnel. We thank God for the foundational work that Peter Eckermann undertook to establish the ministry in the LCA. Peter's servant heart and commitment to passing on the faith was outstanding and we are so grateful for his work in those initial four years. At the end of 2011, the Management Team restructured the role and appointed Jodi Brook to the position of National Director. Jodi has been a real gift from God in this role and has helped to further grow, expand and help launch Faith Inkubators Australia into new ministry initiatives. Together with Joanne Jones, as the Training and Support Coordinator, the two have formed a fantastic team ministry. If your congregation or District is serious about developing discipleship ministries that equip parents to pass on faith to their children, please contact Jodi or Jo who are more than willing to support you as you embark on this new ministry direction.

At the end of 2011, the GCC undertook a review of Child, Youth and Family Ministry in the LCA. The end result was the establishment of a new Board for Child, Youth and Family Ministry that will encompass Faith Inkubators Australia but be broader in its scope than just Faith Inkubators. The outgoing FIAMT see this as a positive move and are excited about the possibilities that this will provide long term for the LCA in helping congregations, families and individuals grow deeper in their relationship with Jesus Christ and pass on that faith to the next generation.

The new BCYFM wish to express their deep appreciation to the Management Team, under the leadership of chairman Ps. Mark Schultz, who stepped out in faith in bringing Faith Inkubators to Australia five years ago. They have passionately served the LCA by championing the message of incubating faith every night in every home. God has given us great joy in seeing the difference that Faith Inkubators has made in the life of the LCA. It has achieve much more than many would have ever imagined

the new BCYFM is excited about how it can continue to build on, grow and develop this ministry for the blessing of the Church and the growth of God's Kingdom.

### **Youth Bible Engagement Research**

In 2010/11 BCYFM partnered with the Bible Society and their research partners to fund research into youth Bible engagement in Australia, with the purpose of identifying how youth engage with the Bible and the underlying influences that affect bible reading.

The research discovered that 70% of Australian youth (aged 12-24) never read the Bible, 20% read it occasionally and only 10% read the Bible regularly. For the majority of young Australians the Bible is 'unbelievable', 'difficult to understand' and 'irrelevant to their lives'.

Despite this there are still some young people in Australia who read the bible regularly and the research discovered that they do so because they are encouraged by their family and Church community. The research results, which match international studies, determined that the best 'micro-climate' for Bible engagement was a supportive family and Church community that modelled, encouraged and resourced Bible reading and study.

### **What does this mean for my congregation?**

The research results affirm that 'successful' youth ministry requires an 'intergenerational approach' that affirms and supports parents as the primary faith educators of their children. How is your congregation supporting parents to model and pass on the faith to their teenagers?

### **National Youth Forum**

A key project for the board during the last synodical term was the inaugural National Youth Forum which was conducted in Adelaide in November 2012. The purpose of the forum was to engage young people with the issues facing our church and to give them a voice in shaping our church's response to those issues. Each District was invited to send up to three 15-to-18-year-old representatives to be involved in the forum.

During the forum representatives from LCA national office, CTICR, ALWS and BCYFM presented and guided discussion on current issues facing the church including human sexuality, refugees, worship and the future of the LCA. The young people enthusiastically engaged with the heavy theological issues and wrestled willingly with the expert presenters.

The forum highlighted the pressing need for our church to better communicate our Church's rich theology with young people and to engage the wider LCA membership, particularly young people, in theological discussion. Issues such as human sexuality are tangible challenges for young people who engage daily with friends or family with different sexual orientations. The forum discussion indicated that the theological understandings of the young people were heavily influenced by their peers; presumably because they had not been given the opportunity to consider and engage with our Church's teaching on these matters before.

The forum also highlighted camping ministry as a strength of our church's ministry to young people in the LCA and essential for the future of our Church. In the participants' experience, camping allows young people to gather together, grow in relationship with each other and with God. It also gives them a place to be the body of Christ and an opportunity to invite their friends to meet Jesus. The support for



camping ministry was so strong that a BCYFM resolution requesting national support has emerged from the forum.

Overall the inaugural National Youth Forum was a great success as it gave young people a much needed voice in our church and provided them with a greater understanding of the LCA. Everyone involved with the forum was impressed by the quality and caliber of the young people represented, and by their ability and willingness to discuss heavy theological issues. It was clear that the participants have a deep love for the Church and are committed to helping to shape it into the future.

### **CYFM subject at ALC**

BCYFM is partnering with ALC to develop a vocational CYFM elective that students will be able to complete as part of ALC's certificate IV in Christian Ministry. Pastors would also be able to complete the training as part of their annual CEP requirements. We are hopeful that this elective will be offered for the first time in late 2013.

### **Transition of ChildSafe to the LCA Professional Standards Unit**

The LCA has children's ministry ranging from church-wide faith-nurturing programs involving families in the congregation and home to long-established camp ministries around the country. It is essential that these ministries are safe places for children.

The Board has been responsible for some customisation and supporting the introduction of the ChildSafe Management System that has been designed to promote the physical, emotional, psychological and spiritual wellbeing of young people, their families and caregivers.

ChildSafe is a safety and risk management system for people working with children and young people, incorporating a safety manual, policies and an online procedure system. It is relevant to anyone within the LCA who engages in work with children, young people and families.

With the establishment of the LCA Professional Standards Unit (PSU), the responsibilities for ChildSafe have now been transition to the LCA PSU for carriage into the future.

### **Transition to the Board for Children, Youth and Family Ministry**

Late in 2012, General Church Council approved a proposal to re-focus Children, Youth and Family Ministry at the National level within the LCA.

GCC endorsed a revised terms of reference and appointed a new Board that brings together members from across our Church with a mix of skills in Child, Youth and Family Ministry, strategic, project and financial management. The aim of the new Board is to further enhance and support Districts and their congregations in their ministry to children, youth and families across the LCA by being a point of reference and resource to the wider church. The Board and staff team will do this by researching and developing CYFM resources along with equipping and encouraging Districts and congregations in their ministry, including camping ministry.

The Board intends to bring its programs, resources, training, and support together under the banner of 'Grow Ministries'. 'Grow Ministries' is the culmination of the focus areas previously created and fostered by the former Board for Youth and Family Ministry and the Faith Inkubators Management Team. The oversight and continued development of the Faith Inkubators Australia resources will form a key component of the broadening approach to the LCA's Child, Youth and Family Ministry.

Jodi Brook, former National Director of Faith Inkubators Australia, is the newly appointed National Director. She will be responsible for the development of new resources, training and support and will also be a point of reference for CYFM matters. Jo Jones will continue in her role as Faith Inkubators Australia Training and Support Coordinator. Leah Cronin, who was supporting the old BYFM, will continue to support this ministry in her new role of Assistant to the Director.

### **Funding Support**

The generosity of the LLL has continued to benefit the ministry to children, youth and families in a very direct way. Through the LLL Youth Ministry Permanent Fund, BCYFM has provided over \$100,000 during the last synodical term to support ministry projects across the LCA.

Outlined below are the key projects that this LLL fund has supported:

#### **Equipping Parents to be the primary faith educators of their children | \$47,300**

- Support for Faith Inkubators Australia to enhance and ‘aussify’ their ministry resources.
- Provision of ‘Faith Family’ newsletters to the Lutheran Church of New Zealand (LCNZ) to support parents as they share faith at home.
- Seeding funds to develop and print a Milestones Ministry resource in the Vic/Tas District.

#### **Developing our volunteer leaders | \$16,900**

- Subsidised leadership training for volunteer youth leaders and paid youth workers in the WA and Qld Districts.
- Seed funding to develop new certified training for children, youth and family ministry workers.
- Subsidies for young adults to attend leadership training events in the SA/NT district.
- Seed funding to provide leadership training workshops as needed in the SA/NT district.
- The development and facilitation of a leadership development course for 16-30 year olds within the LCNZ.
- Equipment and resources to provide training to volunteer children, youth and family leaders in NSW District.

#### **Growing the ministry capacity and quality of District Youth Departments | \$19,500**

- Funding to develop new on-line communication tools to grow children, youth and family ministry in the NSW and SA/NT Districts.
- Seed funding given to the Lutheran Youth of Western Australia to develop a part-time ‘Ministry Coordinator’ position to grow ministry influence.
- Audio-visual equipment to enhance the camping ministry in QLD district.
- Support to enhance the reach of the camping ministry in VIC/Tas District.
- Subsidised first-aid training for youth leaders in WA District.
- Funding to equip trainers to develop new leadership training programs in Lutheran schools in QLD District.

**Understanding and reaching out to a young generation | \$25,600**

- Funding to bring an international ‘Youth Encounter’ team to the WA District in 2011.
- Joint research with the Bible Society SA to identify how we can engage young people with the Bible.

**Recognizing Service in the last synodical term**

Late in 2012, General Church Council approved a proposal to re-focus Children, Youth and Family Ministry at the National level within the LCA.

GCC endorsed a revised terms of reference and appointed a new Board that brings together members from across our Church with a mix of skills in Child, Youth and Family Ministry, strategic, project and financial management. The aim of the new Board is to further enhance and support Districts and their congregations in their ministry to children, youth and families across the LCA by being a point of reference and resource to the wider church. The Board and staff team will do this by researching and developing CYFM resources along with equipping and encouraging Districts and congregations in their ministry, including camping ministry.

The Board intends to bring its programs, resources, training, and support together under the banner of ‘Grow Ministries’. ‘Grow Ministries’ is the culmination of the focus areas previously created and fostered by the former Board for Youth and Family Ministry and the Faith Inkubators Management Team. As a Church we have been blessed by the wisdom, creativity and dedication shown by those serving in this Ministry. The oversight and continued development of the Faith Inkubators Australia resources will form a key component of the broadening approach to the LCA’s Child, Youth and Family Ministry.

The Board for Youth and Family Ministry lead the way in introducing Child Safe Management Systems. In 2012, the accountability for the support and maintenance of this system has now been transitioned to the LCA Professional Standards Unit (PSU).

The Board gives thanks for the dedicated service of those members who served on the Faith Inkubators Australia Management Team during this last synodical term (PrMark Schultz, Pr Mark Hansen, John Gladigau, Pr Nigel Rosenzweig, Pr Vaughan Spring, Emma Graetz, Fiona Weckert, Emma Robinson, Jodi Brook, Jo Jones and Richard Mau (as consultant) and for the many blessings they supported through the development of resources and systems that are growing and nurturing the children, young people and families of our Church.

The Board is also thankful for the dedicated service of those members of the Child Safe Management Team (Serica Yurisich, Liz Crawford, Kellie Renwick, Carolyn Kiss, Tanya Cunningham, Denise Muschamp, Miriam Rowley, Michael Edgecombe, Judi Sykes) who have helped in developing systems that support keeping children and young people of our Church safe.

The Board give thanks to those members of the Church who served on the Board for Youth and Family Ministry during this last synodical period (Serica Yurisich, Aaron Glover, Pr Tim Jarick, Fiona Weckert, Tim Eckert, Michael Edgecombe, Jodi Brook, Ben Hepner, Dion Jaeschke, Kathy Guelens, Emma Graetz, Pr Lee Kroehn) and wish them blessings for their continued District ministries.

**TIM WIEBUSCH**

Chairman

## **BOARD FOR MISSION**

St Paul writes “I thank my God every time I remember you. In all my prayers for all of you I always pray with joy because of your partnership in the gospel...” (Phil 1:3).

These words, and particularly the phrase ‘partnership in the gospel’, summarise in many ways the work of the Board for Mission (BfM). Partnering in the gospel! Whether it be the LCA partnering internationally with long time gospel partners in Papua New Guinea or in new ways with the Lutheran Church Singapore in Cambodia the key is focusing on Christ; focusing on his mission and working together using our resources in meeting needs for the sake of the gospel and the people we seek to serve.

Similarly within the LCA, partnering between ministry areas such as the growing partnership between the BfM, Australian Lutheran World Service (ALWS) and Lutheran Education Australia (LEA) involves a partnership in the gospel as we work together building up churches in PNG and Indonesia so that their schools will be strong places where the gospel is at work among their communities.

Gospel partnering is the key to relationships between LCA congregations and schools and congregations and schools in PNG, Indonesia, Malaysia, Singapore, Thailand, Cambodia and the Mekong area.

Gospel partnering leads to ordained pastors and gifted lay people being called to serve in our partner churches in long and short roles ranging from full time to short volunteer placements.

Gospel partnering! God in Christ Jesus calls us by his Spirit to follow where he leads in mission. He invites us to partner with him in mission field and the Board for Mission wishes to thank the many, many faithful supporters of LCA Mission in the world.

In Australia and New Zealand gospel partnering has occurred in many places between congregations, schools, Districts and the National BfM. The primary mechanism for these partnerships has been through church planting grants and Home Mission Establishment loans which are reported on below. It is with thanks to God that the growth of ministry involving people who have come from Asia has led to the calling of a full time Asian Ministry Coordinator for an initial period of 2 years. Pastor Brian Shek accepted this Call (previously part time in conjunction with St Andrews, Brisbane Chinese). Pastor Brian has been establishing this new coordination ministry working with people locally in their congregations and with District and national Church leaders.

Furthermore, this past term of synod has seen the LCA take up a wonderful new opportunity to partner together at local, District and national levels in the growth of ministry to folk who have come to Australia from Africa (fuller details follow below). Whilst working with local congregations and Districts has been the primary activity of the BfM, there is also a need to understand where, how and if we are called to

work with churches in Africa associated with folk in our congregations in Australia. This scoping work is being carried out by Dr Ken Bartel as this report is being prepared.

Having introduced the BfM's role in local mission in Australia and New Zealand, it is also recognised that more focus can be given to the study of evangelism, missiology, church planting etc. So, much discussion and work has begun with the District Mission Directors in considering a Board for Local Mission to provide even greater local mission focus at a national level.

There is a situation of some urgency relating to cross-cultural mission to our cities and communities within Australia and New Zealand. In the past, we may have thought of 'mission' in terms of *being sent to cross a geographical distance* (and therefore also a cultural distance); now we need to think of 'mission' in the Australian/New Zealand context as *being sent to cross a cultural distance* in order to bring the Gospel to people where they desperately need it. We need missionaries to the West! People who understand that they are sent in mission to suburban Melbourne, Sydney, Perth..., to towns and communities around Australia. The BfM has commenced discussion on one possible way of nurturing such local missionaries. The early stages of discussing a 'missional order' within the LCA has been discussed by the BfM. A missional order would consist of individual people and local communities of people who commit themselves to follow Jesus in daily life and intentionally multiply the ministry of the gospel among those whom the institutional church will not reach.

With the many local and regional mission needs and opportunities in mind the BfM embarked early in the new synodical period on a process of strategic planning.

The BfM Strategic Plan highlights the values of Gospel Partnering to bring the good news of Jesus to all people, and value of empowering people locally to proclaim Christ and live life in him. Now to some details of God at work in wonderful ways in and through his Church:

## **LOCAL MISSION 2009-2012**

### **Church Plant Grants:**

The primary function of the BfM in the past synodical term has been to provide seed planting grants for new and newly establishing church plants. This is done with the vital partnership support of the LLL which provides the LCA with funds in line with the Church's stated priorities. We certainly thank God for his leading as the opportunities to support new starts continues strongly in our LCA. In this regard it is good to note that in the previous triennium the BfM provided \$283,500. In this past three years (2010-12) the amount of funds paid to new starts was \$222,500. However approvals for grants commencing 2013 and which will be paid in the period 2013-15 already total \$802,000! A major reason for the increase has been the approval of grants beyond the regular \$75,000 in total over a period up to 5 years. The BfM received applications for support which were of a high need/high priority basis. The Board believes strongly that in situations of graduated empowerment there is often need for strong up front support. In the case of African ministry in South East

Melbourne which has a strategic plan to establish a regional ministry in that region the BfM has granted \$100,000 per annum over three years. In the case of the growing ministry at Shepparton involving folk who have come from Africa the Board approved a grant of \$75,000 per annum over 3 years to provide a lay worker to assist and especially build capacity for local people in child, youth and family ministry.

An important development from the growth of mission and ministry with folk who have come to our lands from Australia is the desire of these folk to support their Christian sisters and brothers and churches back home. So the BfM has asked Dr Ken Bartel to undertake scoping work and provide the Board with a picture of the Lutheran scene and the Lutheran network of partnerships already in place so that our contribution may be most helpful and effective. As this report is written this work is in its infancy stages.

#### **Home Mission Establishment Fund:**

The Home Mission Establishment Fund (HMEF) was established by the LLL Board to provide new mission congregations with initial capital to erect a manse/church or other building necessary for their operation. In addition, loans may be provided to enable the purchase of land in developing areas. The money borrowed from this fund is interest free for an initial period of 5 years and during the same period no repayments of interest and principal are required. If necessary, borrowers may apply for an extension of the loan for further periods. Once the LCA organisation is in a position to assume financial responsibility for the loan it is transferred to a normal LLL loan after the initial 5 year period where interest is charged and repayments are expected. Applications for loans are received and approved by the LCA Board for Mission which analyses the mission component and then the LCA Loans Management Committee ensures the loans meet necessary standards for servicing the loan. The purpose of the Fund is two-fold:

1. To provide interest free loans to new mission congregations in the initial stages of their development or until such time as they are able to service a normal LLL loan
2. To provide interest free loans to LCA Districts or LCA organisations, to enable them to purchase suitable land, in developing areas, for the purpose of establishing a church centre or other church facility (e.g. school) at some future time

The HMEF is a revolving fund so that monies repaid and donations are made available for further mission support.

During the past synodical period the following loans were approved through the HMEF.

1. Wyndham Mission Project for land at Werribee for school: \$4 million repayable 30/6/16
2. WA school: Ocean Forest: \$1.5 million which was repaid 30/9/12
3. WA school: Halls Head: \$786,094 to be repaid 30/6/2016
4. WA District/St John's Perth: \$1 million (approved but not yet drawn down)

5. Purchase Manse for Goulburn Murray Parish: \$185K (approved but not yet drawn down)

The Board has also commenced discussions concerning the investigation of Land Banking or a similar way to provide funds for mission support in new and growing areas.

#### **Establishment of the Indonesian Lutheran Church Pasadena, SA in Jan 2011**

- A unique partnership, involving Trinity Pasadena congregation a new Indonesian congregation worshipping at Pasadena and the Board for Mission, sees Rev Dendy Siduaruk (GKPS scholarship recipient) from Indonesia studying and also serving this new congregation on a part time basis.

### **OVERSEAS MISSION**

In addition to supporting mission in Australia and New Zealand, a major focus of the BfM is in supporting mission work overseas. The following strategies underpin the work of the BfM in this sphere;

#### **1. Building Gospel Partnerships and supporting Partners to proclaim Christ**

The goals and objectives seek to serve one purpose and that is to proclaim Christ to all nations. The LCA has a rich history and brings rich gifts of grace to proclaim Christ and to build up people locally to do so. In this regard I highlight the following:

##### **Church to Church Partnerships**

The LCA is blessed to walk with a number of Churches in PNG and South East Asia in bringing the gospel to people in their countries.

The **Evangelical Lutheran Church in Papua New Guinea (ELC-PNG)** has around one million Lutheran members and the coordinating body of 12 Lutheran Churches in **Indonesia** represents more than five million Lutheran members. These partnerships now involve joint support from the BfM, Australian Lutheran World Service (ALWS) and Lutheran Education Australia (LEA) in supporting the building up of Lutheran schools in PNG and Indonesia as primary mission arms of the Lutheran Churches. In 2013 we are committed to responding to the ELC-PNG request to assist in introducing Reconciliation Ministry to Papua New Guinea. LCA Director of Reconciliation Ministry Rev Bruce Zigel will oversee this and conduct a series of workshops throughout PNG.

Special thanks to Dr Neville Highett who assisted and continued the work commenced by Dr Adrienne Jericho in Indonesia. In Indonesia the joint BfM/ALWS/LEA partnership also supports the ongoing establishment of the Centre for Disaster Risk Management and Community Development in Medan, North Sumatra. This joint project was in response to the terrible effects of the tsunami in 2004 and the ongoing natural disasters which affect the people of Indonesia.

The LCA continues its partnering with the **Lutheran Church in Singapore (LCS)**. In this past three years the partnership has strategically focused on mission work

in **Cambodia**. Bishop Terry Kee of LCS attended the 2009 LCA Convention and introduced this ministry to us as LCA. It is pleasing that this mission work in Cambodia has expanded from the initial start in the village of Phum Crus, 90kms north-west of the capital Phnom Penh to a new student hostel ministry/house church in Phnom Penh itself. It is also exciting to report that our relationship with the Lutheran Church Canada (LCC) may also bear further fruit through joint mission support in Cambodia where the LCC already supports a local group of Lutheran churches.

We look forward in the coming term to productive discussions with the Lutheran Church Canada and with Lutherans in Africa and in Lutheran Church Missouri Synod and in Australia with organisations such as Asia Focus.

The LCA continues to partner with **Lutheran Church in Malaysia (LCM)** and in the past synodical term we have walked with the LCM and other partners in seeking to support Lutheran Churches in Myanmar. In 2012 we were blessed to host Lutheran pastors from two Lutheran Churches in Myanmar on short term 'Lutheran Distinctives' scholarships at ALC.

We continue our relationship with both two other Lutheran Churches in Malaysia, the **Evangelical Lutheran Church in Malaysia** and the **Basel Christian Church in Malaysia** which is based in Kota Kinabalu where Sabah Theological Seminary (STS) is based. It is with much thanks to God that we can report that through the very generous support of an LCA donor, the LCA has been instrumental in assisting STS to establish a **Lutheran Study Centre** which is designed to serve the Lutheran Churches of Malaysia and Singapore and beyond into wider South East Asia. In particular the Study Centre will give opportunity for the seminary to go to where the pastors and students are to build them up in Lutheran Confessional understanding and identity. The desire to grow in Lutheran identity is indeed one of the stated needs of Asian Lutheran leaders who met in 2010 in Kuala Lumpur at a conference to determine the needs of Asian Lutheran Churches.

In this regard the provision of theological scholarships is a key component of the LCA support for our partners (see below for full details). As members of the **Mekong Mission Forum (MMF)** the LCA along with various overseas Lutheran partners seeks to support the mission and ministry of Lutheran Churches in Thailand, Cambodia, Myanmar, Laos, Vietnam and now in Bhutan and Nepal. In 2013 we look forward to welcoming a Lutheran pastor from **Bhutan** and a Lutheran pastor from **Nepal** to come to Australian Lutheran College for short term (up to 12 weeks) scholarships to study 'Lutheran Theological Distinctives'.

### **The Asian Century**

As we write this report the Federal Government has just released its 'Australia in the Asian Century' White Paper which is designed to outline a long term road map to increase engagement and integration between Australia and the Asia region.

The LCA is well placed to continue to be active, responsible and passionate gospel partners in Asia. Our focus is to engage and assist people locally to encounter Christ Jesus through the proclamation and living out of the gospel. A key need expressed



by Lutheran leaders in our region is the need for support in growing specifically as Lutheran Christians. As the 500<sup>th</sup> anniversary of the Reformation beckons in 2017 how will we respond to the God's gift of grace to us? How will we bring this same gift to our neighbours?

### **LCA Mission Staff serving overseas**

We thank God for those who are called to serve in the mission fields of our partner churches. **Pastor Greg Schiller**, who has served in the Evangelical Lutheran Church in Papua New Guinea for approximately 23 years, accepted a call last year from Martin Luther Seminary in Lae to serve in the Evangelism Department of the ELC-PNG. The Evangelism Department will coordinate the introduction of Reconciliation Ministry in 2013 to PNG.

**Pastor Simon Mackenzie** has served in the Evangelical Lutheran Church in Thailand for six years. Around the time of the previous LCA Synod, Pastor Simon and his family (wife Oiy and son Aussie) moved to the province of Nan to serve the Lua hill tribe people. Pastor Simon has teamed with Thai Pastor Amnuay to establish this ministry in the last three years.

We also thank God for the following missionaries serving overseas:

- **Wayne Beven**, Building and Construction Supervisor, Lae, (ELCPNG)
- **Nick Schwarz**, Research Assistant, Melanesian Institute, Goroka, PNG
- **Hanna Schulz**, Bible Translator, Lutheran Bible Translators Australia, PNG

### **Volunteer placements**

Overseas and in Australia through the LCA BfM in this current period has amounted to 31 individuals or couples (previous synodical period there were 20 placements). This is an increase of more than 50%. These volunteers, have not only given their time and money to support the ministries in which they have served, but have built relationships and also strengthened and helped to build the capacity of the partner churches to share the love of Jesus Christ in tangible ways. We record our deep thanks to these people and those who have supported them through prayer and finances.

- **Nick Schwarz** PNG in Goroka at the Melanesian Institute
- **Mostyn and Maxine Roocke** to serve at Martin Luther Seminary ELC-PNG cataloguing library books
- **Mark and Marion Schubert** and **Rosemary Winderlich** to work on two English teaching programs, with the STT HKBP students in the PST program and one for pastors of the GKPI, in Siantar, North Sumatra
- **Rosemary Winderlich** Debora orphanage 2 months
- **Hannah Thompson** three months at Home of Grace in Thailand (commenced December 2009)
- **Mostyn and Maxine Roocke** for two months in the library of Martin Luther Seminary, Lae PNG, 2009
- **Mark and Marion Schubert** to Indonesia – STT HKBP and GKPI pastors/leaders to teach English (July /August 2009)

- **Rosemary Winderlich** Indonesia STT HKBP and GKPI pastors/leaders to teach English (July / August 2009) and to Debora orphanage
- **Stan and Gwen Dudgeon** for two years as Project Manager for the reconstruction of Gaubin Hospital Karkar Island PNG
- **Roger Whittall** for two months at Martin Luther Seminary, Lae, PNG as guest lecturer and Library volunteer
- **Ray and Marcia Smith** served as volunteers with the African community in the Shepparton congregation
- **David and Ruth Craig** teaching English to the pastors and leaders of HKBP, in Indonesia for three months in July 2010
- **Mark and Marion Schubert** and **Julian Pfitzner** teaching English to students of STT (Seminary) HKBP and GKPI pastors and leaders in Indonesia in July 2010 for one month
- **James and Jennie Jones** teaching English at Elim orphanage to staff and children in Sinatar, North Sumatra, Indonesia (2010)
- **Anneke Neijelke** for five months at LWM Kampong Chhnang Cambodia
- **German volunteers (ELCB)** – Joy Bird and Verena Ott serving at Halls Gap Lutheran Youth Camp, Melbourne LSF and Boronia Lutheran Homes, Yirara Lutheran College and Hope Vale
- **Patrick Carson** at Bethany Home, Malaysia (three months)
- **Brian Schwarz** spiritual retreat leader for the overseas staff serving in ELC-PNG
- **Nicole Graham** on Karkar Island as home-school teacher for one year placement
- **Mostyn and Maxine Roocke** volunteer teachers of English at STT HKBP for the PST course, Indonesia
- **Marlene Plueckhahn** volunteer teacher of English at STT HKBP for the PST course, Indonesia
- **Nathan and Stacey Bradtke** Bethany Home, Malaysia
- **Ellen Hoopmann** Bethany Home, Malaysia
- **Megan and Matt Geddes**, Lutheran World Mission, Kampong Chhnang
- **Penny Werner** in Sabah with BCCM teaching English
- **Sybil and Devon Dutschke** on mission team in LWM Cambodia
- **Carl Richter** in ELCPNG working for LOPC/OPAC
- **David and Ruth Craig** teaching English in Phnom Penh Hostel
- **Brian and Janet Schwarz** Thailand, teaching pastors and evangelists and exploring options for a volunteer teaching English program in the schools in Nan.

### Scholarships

Of particular encouragement to report is the fact that there has been growth in both applications from partners and the granting of scholarships particularly coming into 2013:

Longer-term scholarships in Australia

- **Wey Tyng Vun** [Jess] Basel Christian Church of Malaysia (BCCM) Master of Christian Education (jointly shared with the ELCB) 2008 to November 2009
- **Rev Timothy Kising** Evangelical Lutheran Church in Papua New Guinea (ELCPNG) lecturer from Balob Teachers College, Lae, Master of Education 2010

- **Rev Dendy Siduaruk** Gereja Kristen Protestan Simalungan (GKPS) short –term (2011) and long term (2012/13)

#### Short-term scholarships in Australia

- **Rev Maudis Simamora** the General Secretary of the Gereja Kritean Protestan was the first of the short-term Indonesian scholarship recipients for 2010
- **Rev Sikpan Sihombing** a lecturer of STT HKBP was a recipient of the short-term scholarship from August to November 2009. Rev Sipkpan Sihombing also the recipient of an LCA in-country scholarship for doctoral studies
- **Rev Maurids Simamora** General Secretary of the GKPI
- **Rev Victor Tinambunan** a doctoral studies student and lecturer at STT HKBP six-week stay, doing research for his thesis
- **Rev Dendy Siduaruk**–short-term scholarship and assistance at Pasadena Indonesian congregation
- **Rev Jonathan Kua** (ELCPNG) studying Hebrew at ALC for doctoral studies
- **Dr Jontor Sitamorong** (STT Abdi Sabda Seminary, Indonesia) – Sabbatical
- **Rev Samuel Wang** (Lutheran Church in Singapore – LCS) – writing ordination paper
- **Rev Abraham Hutasoit** Gereja Kristen Protestan Angkola (GKPA)
- **Rev Rahel Naomi Simamarta** Huria Kristen Indonesia (HKI)
- **Rev Penga Nimbo** (ELCPNG) studies in ‘Pastoral People’ and chaplaincy
- **Rev James San Aung** (Myanmar Lutheran Church)
- **Rev Martin Lal Thangliana** (Lutheran Church in Myanmar)
- **Rev Jim Lee** (Lutheran Church in Singapore) Special Ministry Pastor training at ALC

#### In-country

- **Ms Rosmah A/P Bah Hau** (LCM in STS in Sabah)
- **Rev Albert Purba** (GKPS, Indonesia)
- **Rev Jan Hotner Siragih** (GKPS, Indonesia)
- **Rev Jufri Simorangkir** (GKPI, Indonesia)
- **Youth** music scholarship for Mentawi island students
- **Ms Kristiani Sipahutar** GKPI Yaptentra school for blind
- **Mr Nao Sokhom** from Cambodia (MMF) in Lutheran Theological Seminary (LST) Hong Kong

#### LCA congregational partnerships

A significant increase in LCA congregational partnerships with overseas partner churches and their institutional ministry programs has provided many opportunities for members of the LCA to engage very personally in God’s mission in the world through prayer, financial support and face to face visitation and ministry programs. Some of the partnerships which have been established over this season have diminished while others have gone on to thrive giving many opportunities for people to use their gifts to serve others and share the love of Jesus in very practical ways.

- **Holy Trinity, Horsham Vic** - GKPA in Indonesia
- **St Paul’s Hahndorf, SA** - ELCPNG Heldsbach evangelist training centre
- **St Marks Epping, NSW** - ministry to Lua people, Nan Province, ELCT Thailand

- **St Luke's, Manawatu (New Zealand)** Hephata HKBP Home for people with disabilities, Indonesia
- **Good Shepherd, Ringwood, Vic** - Margarita orphanage (GKPS, Indonesia) and Siassi High School, Lablab, ELCPNG
- **Grampians Parish, Vic** - Gaubin Hospital, Karkar Island, ELCPNG
- **St John's, Dernancourt, SA** - LWM Cambodia
- **Pilgrim Magill, SA** - LWM Cambodia
- **Victor Harbor** on-going support for Lua ministry in Nan Thailand
- **SHWALLY (Springhead, Woodside, and Lobethal Lutheran Youth)** partnership with Lutheran Church Malaysia youth ministry and Orang Asli ministry
- **Pasadena Trinity** with Indonesian GKPS SAMBU BARU, Resort Medan Barat, District 1V
- **Golden Grove** with Asaroka circuit, ELCPNG
- **St Paul, Blair Athol** with Church of Hope, Lae, PNG

Other congregations have explored or are exploring the possibility of overseas partnerships.

### School partnership and school teams

New School partnerships

- **Living Waters Lutheran School, Warnbro, WA** with ELCM – Rumah Luther Ria, Port Dickson, Malaysia
- **St John's Primary School, Highgate, SA** with the schools of Siassi Island, PNG
- **Tatachilla Lutheran College, SA** with Banz and Milep schools in PNG
- **Unity College, Murray Bridge, SA** medical mission teams to LWM Cambodia
- **Pacific Lutheran College, Qld** with LWM Cambodia
- **Navigator College** and GKPS plus visit and service learning
- **Peace Gatton** with Bemal Lutheran primary school PNG
- **Portland Lutheran Primary school, Vic** with Graged Primary school, Madang, PNG
- **Peace College, Cairns** with Bubia Lutheran School, Lae, PNG

### Stamps for Missions

Peter Nitschke continues to serve as the collector and coordinator of the Stamps for Mission program. Each year significant contributions have been made to the ministry programs of the LCA BfM. At the time of writing the contributions amounted to in excess of \$25,000 during this past term. Many of the volunteers have given extensive years of service in this program and we thank God for them.

### Birthing Kits for PNG

We thank God for the devoted work of those involved in preparing Birthing Kits for PNG

- The kits are for the use of the village midwives when they attend deliveries but are also used in Aid Posts and small Health Centres where they lack a good labour ward
- The birthing kits that have been donated continue to help midwives in remote areas to provide a clean environment for the birth of a child in PNG

- At the beginning of this year a shipment of around 41 boxes of birthing kits was sent to PNG, each box can normally hold around 34 kits which means in February from donations from Lutheran Women around 1400 kits were sent and since the beginning roughly around 8000 kits have been sent. How wonderful! Praise God that such a small package containing some recycled items can have such a lasting and lifesaving effect on the lives of some of the most vulnerable people in PNG

### **Lutheran Bible Translators Australia (LBTA)**

- New Chairperson, **Dr Tim Fischer**
- **New member** Mostyn Roocke
- **Margaret Mickan** continues her work of preparing literature in the Kriol language to support the translation of the Kriol Bible
- **Hanna Schulz** in PNG has begun her life of service as a Bible translator. Currently undertaking orientation and waiting for placement for work in translating for a particular language group

### **Funded support for lecturers in overseas seminaries**

- Dr Wilfred John at Sabah Theological Seminary (STS)
- Rev Linda Hindianto (STS)

### **Translation of Growing as God's people into Chinese**

- In partnership with the Lutheran Church in Singapore
- The LCA has many valuable resources in the publications of the former Openbook Publishers which can and will be an invaluable resource for building faith and strengthening in the people living in our near neighbouring countries
- Lutherans in Myanmar also have expressed desire to translate LCA materials

### **On-going support of LWA**

- The LCA BfM highly values the on-going support for mission and ministry programs
- In this past synodical period the projects support by LWA are the following:
  - New Guinea Scholarship fund, *Papua New Guinea*
  - Scholarships for overseas students studying at Australian Lutheran College
  - Home of Praise, *Thailand*
  - Bethany Home, *Malaysia*
  - Debora orphanage, *Indonesia*
  - Special project: Solar panels for Lutheran Health Service sub-centres in Papua New Guinea

## **2. Building a strong team and organisation that will support and sustain its program goals and objectives**

### **Program Assistants**

The introduction of Country specific Program Assistants (volunteers) for the BfM overseas partnership programs has provided a great opportunity for sharing more of the mission and ministry opportunities available with more congregations and individuals in the LCA. The Country specific Program Assistants has helped

greatly in supporting the work of the LCA BfM in its gospel partnership with the overseas partner Churches. We thank God for the inspiring work of **Simon King** (for Thailand), **Warren Schirmer** (for Cambodia) and **Colin and Ruth Hayter** (for Papua New Guinea) who give their time as volunteers.

### **Communications Strategy/New website**

A major focus of the strategic planning of the BfM is to improve our communication within the LCA and beyond. We have been very blessed to work with Linda Macqueen from LCA *Connect* on this and now we are very pleased that Mrs Kendrea Rhodes is working with us as a contract Communications Assistant. Kendrea is one of the team which has worked to create a new website to tell the stories of God's mission in the world. We hope to engage with both the traditional supporters of the BfM and a growing number of new people. In particular we seek to connect with young people about how they can support, pray and serve in God's harvest field.

### **New logo**

In anticipation of the approval of Synod for a new Board for Local Mission, the BfM has been preparing to launch a new name and logo for our overseas mission work.

### **Staff and Board**

The BfM staff team consists of Rev Neville Otto Mission Director, Glenice Hartwich Program Coordinator, Sharon Minge Administrative Officer, Chelsea Hampel part time Administrative Assistant and Stephen Hoffmann part time Treasurer.

As the chair of the Board I express sincere thanks to our dedicated staff, who, called to serve in their respective roles, nonetheless give freely of their time in excess of their regular work hours. This is even more the case for Glenice Hartwich and Neville Otto whose travel commitments place huge demands on their 'away from family time'. I wish to further highlight, albeit with some concern, the enormous load the Mission Director, Rev Neville Otto, carries. I thank God for the protection, energy and sustaining strength afforded to Rev Neville. However, we should not, as a matter of convenience, add to the Church Secretary and BfM Mission Director's workload because he is so capable; to this end the Board (BfM) is seeking ways to alleviate the Mission Director's workload.

To the Board (BfM) members I extend my heartfelt thanks for their service of time and talent as we collectively seek to further 'gospel partnering' which is at the heart of all our endeavours.

To God be the glory.

**DR LOYD R FYFFE**

Chair

**REV NEVILLE OTTO**

Mission Director

## COMMISSION ON THEOLOGY AND INTER-CHURCH RELATIONS

### **Membership**

The membership of the commission (CTICR) over the triennium comprised the following: Rev Dr Michael Semmler (LCA president), Rev Dr Jeffrey Silcock (chair), Rev Dr Andrew Pfeiffer (vice chair), Rev Dr Peter Lockwood (secretary), Rev Dr Greg Lockwood, Rev Dr Dean Zweck, Rev Dr Andrew Ruddell, Dr Pauline Simonsen, Rev Greg Pietsch, Rev Mark Lieschke, Rev Matthew Thomas, Ms Ilene Thiel, Rev Fraser Pearce, Rev Cecil Schmalkuche. The commission was one lay member short. The consultants were: Rev John Henderson (ALC), Rev Neville Otto (Secretary of the Church), and presidents Rev David Altus, Rev Noel Noack, Rev Greg Pfeiffer and Rev Mark Whitfield.

The commission re-elected Dr Jeff Silcock as chair, Dr Andrew Pfeiffer as vice-chair, and Dr Peter Lockwood as secretary. These three together with Dr Greg Lockwood and the president, Dr Michael Semmler, formed the executive. The commission was served by two minute secretaries: Mr Chris Gamlin and Mr Matthew Bishop.

### **Process**

The work of the commission over the last triennium concentrated on the topics mentioned below. The policy of the commission is to prepare draft documents and then release them to the pastors' conferences, and in particular the General Pastors Conference (GPC), for discussion and feedback. The study document will then be finalised after synod and, where appropriate, released to the church. While the CTICR provides the Church with guidance on theological matters, it is eager to engage the whole Church in theological conversation, especially the pastorate.

### **Prophecy in the Church**

This is a topic that the commission has had on its books for two triennia and has worked on in stages. A revised draft was released to the pastorate in 2012 and the feedback considered. The penultimate draft has been prepared for the 2013 GPC and convention. The feedback received will be discussed by the CTICR and a final version of the paper released to the church. The final section of the paper should be particularly helpful for pastors ministering in situations where people claim to have received the gift of prophecy. There is also a useful table summarising six principles for wise discernment.

### **Infant Communion**

Work on this topic has now been completed and a final report prepared for GPC. In spite of the broad (though not total) theological agreement in the commission and across the pastorate that there is no compelling biblical or theological objection to the practice of infant communion, the commission nevertheless decided to recommend that the LCA's practice remain unchanged, mainly for pastoral and practical reasons. However, while not recommending infant communion, it does recommend that the age of first communion be significantly lowered. But no age has been specified since the decision as to the earliest appropriate age should be made by the pastor in consultation with the parents.

**Deliverance Ministry and Spiritual Warfare**

A paper on this topic has been prepared for discussion at GPC. The main issues considered were: the question whether the baptised can be inhabited or possessed by a demon; the matter of so-called demonic entry points or points of vulnerability, including the question of generational sin and soul ties; and the phenomenon of territorial spirits and strategic level spiritual warfare. Time did not permit the CTICR to properly study the matter of exorcism and it is anticipated that this will be an agenda item for the next triennium.

Although these topics largely come from Pentecostal and charismatic circles, they need to be discussed in order to determine what accords with scripture and what doesn't. While the CTICR does not deny the reality of demonic activity today, it recommends a sober approach when Christians claim to be possessed by demons or request exorcism. At the same time, it warns against meddling in the occult as this can open the door to demonic powers.

What the Church always needs to emphasise is Christ's victory over the demonic, and that where he rules in people's lives they can be confident that Christ will protect them from all spiritual harm and danger, unless of course they ignore the warnings of Scripture and deliberately place themselves in harm's way. The Church's focus needs to be on Christ and his authority over the demonic rather than shifting it to the believer and the authority of the believer over the forces of darkness.

**Human Sexuality**

The topic of homosexuality was first considered by the Commission on Social and Bioethical questions (CSBQ) in response to a request by the Church to update its 1975 statement. The topic was later handed over to the CTICR and expanded to include human sexuality more broadly so that the topic of homosexuality could be considered within the context of marriage and singleness rather than in isolation. Because the topic is a source of lively discussion in both church and society (and given added impetus by the recent public debate about 'equal marriage'), a generous block of time has been allocated to discuss it at GPC. In addition to a larger study document for the pastors, a shorter document has been prepared for the synod in the form of an interim report. The feedback from GPC and the synodical convention will be further discussed by the commission in the new triennium, and in due course a statement on human sexuality will be placed on the LCA's website.

**Ecology and Environmental Ethics**

This paper addresses the topic of Christian responsibility for and custodianship of God's world. It shows that our current global ecological crisis is fundamentally a spiritual problem. Humankind has fallen short of the biblical command for responsible dominion. All too often it has been attracted to its false gods of consumerism, self-advantage and the desire for mastery over nature.

The study does not specifically deal with the issue of whether climate change is natural or man-made. While this is a valid scientific question for governments to wrestle with, which operate in the left-hand kingdom, it is a secondary question for church and theology. Independent of the provisional findings of science, the clear



message of 'dominion' in Scripture is that it is God's creation and we are to care for it and use it responsibly.

Since the whole issue is controversial, the CTICR knows that it needs to produce a statement that speaks to people on all sides of the debate. The final paper will be written in such a way that the theological points made about the care of God's creation will be able to be recognised as valid by all Christians, irrespective of their position on the science of climate change. The draft to date has been released to the pastorate, inviting comment. The document will be finalised after synod and placed on the LCA's website.

### **LCA Website**

The CTICR is gradually getting more material onto the LCA website. The CTICR pages can be found by following the link to 'doctrine and theology'. Our policy is that once we have finished a major document, we will provide a short summary on the website with a link to the reference document that stands behind it, for those who want to delve more deeply into the theological issues.

### **National Council of Churches in Australia (NCCA)**

Since the LCA is a member of the NCCA, the CTICR has a representative on the NCCA's Faith and Unity Commission (Rev Cecil Schmalkuche). The commission's main task is to deal with matters of theology and ministry as well as social justice and ethics. It engages ecumenically with the theological work of the wider church, with an explicit awareness of its Australian context, in particular its Aboriginal and Torres Strait Islander heritage, multi-cultural experience, and the current setting of its churches in a post-Christendom, multi-faith and secular environment within the Asia-Pacific region.

### **Lutheran-Catholic Dialogue**

At the last convention in 2009 the CTICR was able to hand over to the church the document *The Ministry of Oversight: the Office of Bishop and President in the Church*. Among other things, it reminds us that the earliest Lutherans did not reject the office of bishop in the church. Likewise, many Lutheran churches today use the title bishop for their church leaders rather than that of president. In today's climate at least, the title 'president' seems to belong more to the business world than to the church. The joint dialogue team took seven years to complete the document, and it will need at least as long for the Church to receive and appropriate it. Once again at this synod there is another document that the commission will present to the church. It is the recently completed report *Living Word, Living Tradition* (2011) which is the product of three years of work and deals with the relation between Scripture and Tradition. The document makes an important distinction between human traditions (such as CTICR guidelines and statements) and apostolic Tradition (capital 'T') which is the handing on of the apostolic faith in the life of the church (such as we have in The Lutheran Confessions). The publication was officially launched at St Francis Xavier Cathedral on 1 December 2011. The President of the Church will have the opportunity to receive this document on behalf of the LCA at this synodical convention. The joint dialogue is currently engaged in conversations about the Petrine office, which has to do with the authority of the Roman Pontiff

(the Bishop of Rome). The Lutheran co-chair of the dialogue is Dr Dean Zweck.

### **Anglican–Lutheran Dialogue**

It was reported to the 2009 convention that the Anglican—Lutheran consultation had not met during the previous triennium. Regrettably, it was still unable to meet during this last triennium, despite the best efforts of the Lutheran co-chair to get things moving. Nevertheless, there appears to have been a breakthrough in that the co-chairs met in 2011 with a few members from both sides to determine the topic for the next round of conversations. However, as of the time of writing, there has still not been a meeting of the plenum. An important change was made to the status of the joint dialogue group at the suggestion of the commission, namely, that its name revert from consultation back to ‘dialogue’. The name change reinforces the fact that its main task is theological conversation rather than overlooking the joint ministry and worship arrangement between cooperating congregations— which is really the responsibility of Anglican bishops and Lutheran presidents. We thank Dr Malcolm Bartsch who recently retired as co-chair of the Lutheran team, and we welcome Dr Steen Olsen to the position and wish him well as he leads his team in what we hope will be a new round of conversations on the topic of mission.

### **Lutheran–Uniting Dialogue**

The 2009 convention adopted the LCA–UCA *Declaration of Mutual Recognition* which now provides the theological basis for shared pastoral and sacramental ministry between LCA and UCA congregations in special situations where either church or both churches are struggling to provide word and sacrament ministry. The four provisos that were agreed to by the dialogue and endorsed by the 2009 synod have been reworded at the request of the UCA’s Assembly Standing Committee (the equivalent of our GCC) in order to make them more equitable. The way they read now, both UCA and LCA ministers have to conform to certain agreed norms and standards in doctrine and practice. During the last triennium, the joint dialogue discussed the ministry of oversight (*episcopate*) and the theological underpinnings of the liturgy of the Lord’s Supper which in the UCA is called The Great Prayer of Thanksgiving. Following a discussion of this prayer, a joint commentary was compiled with brief explanations of the different aspects and emphases of our respective eucharistic liturgies. The joint commentary will be an educational tool, not just for the congregations of our two churches involved in cooperative ministry, but for both our churches generally. The Lutheran co-chair of the dialogue is the undersigned.

### **Conclusion**

The commission has once again had a very full agenda with the bulk of the drafting work falling on the shoulders of the ordained members of the ALC faculty. The tone of the discussions has been excellent, and I thank all members for their contributions.

**REV DR JEFF SILCOCK**

Chair

## COMMISSION ON SOCIAL AND BIOETHICAL QUESTIONS

The current members of CSBQ are – Stephen Haar, Julie Hahn, Tim Kowald (secretary), Helen Lockwood, Paul Meyer, Rob Pollnitz (chair), Basil Schild, Matthew Wilksch and Tanya Wittwer. In 2007 we restructured CSBQ to cover four groups – Helen Lockwood represents the Human Relationships group, Paul Meyer the Human Rights group, Tanya Wittwer the Environment group and Rob Pollnitz the Bioethics group. Other members (and any co-opted persons) can work with any group or on any particular task as needed.

This month the Australian Lutheran College has announced plans for 2013 for a new institute for theology and ethics (called ALITE). This sounds to be focused on research and education, and will involve Mark Worthing and Stephen Hultgren, and hopefully we can build some bridges between ALITE and CSBQ.

Our Human Relationships group has continued to appear at forums to discuss domestic violence (many in rural areas), and to play a role in the Gambling Taskforce, and to work on issues related to cohabitation and marriage and the family.

Those of you who follow the actions of our parliamentarians will be aware that in September 2012 both houses of Federal Parliament voted against same-sex marriage, with a total vote of 139 no and 68 yes, interesting results when the mainstream media were expecting a win. Just 2 of 30 Queensland MPs in the House of Representatives voted yes, and it has been the QLD government that has announced an end to single and same-sex surrogacy and asserted the basic right of a child to be raised by a mother and a father whenever that ideal is possible. The various same-sex marriage bills in the States appear irrelevant in that the definition of marriage is a Federal and High Court issue.

Members of CSBQ are agreed on the need for the LCA to develop a warm and caring pastoral approach to members who are battling with a homosexual orientation, and our 2009 interim report on homosexuality has been forwarded to the Commission on Theology as they explore the issue of human sexuality to report to General Pastors Conference in 2013. CSBQ members look forward to working with the CTICR team on this complex issue later in 2013.

In SA in 2012 there have been two bills to legalise prostitution, both based on the assertion that this is a simple commercial exchange between two equal consenting parties. Similar laws in NSW and elsewhere have resulted in a boom of legal and illegal brothels and street prostitution, with the usual links with organised crime and illegal drugs and violence against women. In November 2012 the bill in the lower house was defeated and the bill in the upper house continues. Critics prefer the Swedish model, which regards the prostitutes as victims and criminalises the purchasers and the pimps.

The Human Rights group also has many concerns, including the welfare of asylum seekers and refugees, and their paper on this group dated February 2012 is available

on the CSBQ website. Many LCA congregations support refugees in different ways. The SA Hills pastoral fraternity have negotiated access to the Inverbrackie closed site and provide counselling and services to the families there as desired.

This group has also been updating our papers on global food and hunger and poverty issues, and these papers can also be found on the CSBQ website.

CSBQ has been following developments in Australia on modern slavery (human trafficking, mainly from Asia) and on the arrival of child brides from Asia, Africa and the Middle East, with some girls of a reported age of 17 years being brought here by men aged in their fifties.

Our Environmental group studies food security, climate change, caring for the earth and other issues. Many LCA congregations have become People for Fair Trade, purchasing Fair Trade tea and coffee and chocolate and other products to ensure that over 50 per cent of the retail price returns to the primary producer in poor countries, compared with often less than 10 per cent in the regular system (for the details see [www.fairtrade.asn.au](http://www.fairtrade.asn.au))

CSBQ has been developing a discussion paper on social networking, looking at both the risks and benefits of sites such as Facebook for young people, and the issue of mobile phone bullying. It appears to help where teachers use digital technology as an educational tool. Minors need to develop the confidence to use social networks “critically”, with help and guidance from parents and teachers, so that the experience becomes a part of their personal and social growth.

Our Bioethics group continues to work on the human life issues from conception to natural death, with our efforts to oppose euthanasia bills (to provide lethal doses on request) being a regular item in both State and Federal parliaments in this term. As I write in November in SA we have a bill the Labor Government has pushed through the lower house on Advance Care Directives, a variation that would allow euthanasia by omission of reasonable ordinary care, as when a substitute decision maker chose to refuse oral food and fluids or simple antibiotics for a patient. In the absence of family the bill allows a doctor or director of nursing to make such decisions.

In the Federal arena, Green Senator Dr Di Natale has another bill to try again to restore the right of the NT and the ACT to make laws to allow euthanasia by providing lethal doses on request. Both territories have no house of review, and the ACT has a Labor/Green coalition in power. (see [www.no euthanasia.org.au](http://www.no euthanasia.org.au))

And in the same week our Federal government announced that RU-486 and misoprostol will be fully approved as therapeutic goods for the medical termination of pregnancy. I note there were 5,437 reports of child abuse in 2010-2011, and in the same year there were about 100,000 induced abortions in Australia (exact number not known, due to imprecise reporting).

On an average day, 274 babies will be terminated, say 1,096 over the four days of this synod.

We abort one out of every four pregnancies, 97 per cent for social reasons. You may call me pro-foetus, but it seems the most dangerous place for a child today is the womb.

Among the other topics CSBQ has considered in this synodical term are

- cloning human embryos and the ethical new alternative, induced pluripotent stem cells
- promoting alternatives to abortion and opposing the abortion reform law in Victoria
- assisted reproductive technology and surrogacy
- the marketing of alcohol to Aboriginal people
- the traditional rights of Aboriginal people to their own homelands
- suicide and mental health issues

We are often frustrated by our inability to contribute more to the debate on the major social and bioethical issues in our world. The full-time teams of the Australian Catholic Social Justice Council ([www.socialjustice.catholic.org.au](http://www.socialjustice.catholic.org.au)) and the Adelaide Centre for Bioethics and Culture ([www.bioethics.org.au](http://www.bioethics.org.au)) produce much good work in these areas. While it would feel good for us to produce comment with a more Lutheran flavour, we simply do not have the resources. As always, we welcome input from any concerned member of the church as to how we can improve.

CSBQ members and co-opted experts work on issues referred to us by the LCA College of Presidents, on discussion papers for the LCA website, on pieces for The Lutheran, on submissions to government committees, and on talks to groups when requested. We continue to liaise with other LCA groups, to exchange information with other Christian churches, and to have email contacts with overseas Lutheran groups working on social and bioethical issues.

In closing, I am grateful to the members of CSBQ and to those we co-opt for their continuing efforts on a voluntary basis.

**ROB POLLNITZ**

Chair

## COMMISSION ON WORSHIP

### **Purpose and Membership**

*They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and the prayers. (Acts 2:42)*

The objects of the Commission on Worship (updated General Convention 2010) are as follows:

- (a) to give guidance in conformity with sound Lutheran principles to the Church, its pastors, congregations, institutions, auxiliaries, and other organisations, in the theology and practice of Christian worship;
- (b) to prepare materials for worship as requested by the Church.

The Commission comes under the oversight of the College of Presidents.

The Commission does much of its work in departments, each of which has its own terms of reference: the Departments of Liturgics, Visual Arts, and Music and Song, with the Department of Drama and Movement being in recess throughout this Synodical term. Commission members all serve on, and represent, one or more Departments.

Membership of the Commission is: Pr Greg Pietsch (chair); Pr Matthias Prenzler (vice chair); Mrs Anne Hansen, Mrs Jan Kaesler, Pr Linards Jansons (secretary), Pr Adrian Kitson, Mrs Heidi Smith. Mrs Sue Westhorp resigned from the Commission during 2011 after many years of outstanding service and her place has remained vacant. In addition Pr Brett Kennet (ending 2010) and Mrs Trudi Skene (beginning 2011) have served as consultants.

The Commission needs members who provide a range of skills for the projects it undertakes: liturgical scholarship, authoring and editing, visual design and mentoring, music composition and evaluation, project management, web management, product management, plus skills in the preparation and leadership of worship and preaching. Consultants are invited to serve the Commission to supplement its skills. The Commission generally meets in February and August. During this extended Synodical term it will have met seven times.

### **LCA Worship Planning Page**

A significant focus for the Commission in recent years has been the provision of worship resources for small gatherings with limited capabilities, and for services which can be lay led. The outstanding advance in this area has been the weekly provision of resources by means of a blog called 'LCA Worship Planning Page'. You can find this at <http://www.lca.org.au/worshipplanningpage>. It was launched in November 2010 and is being developed through the three-year Church Year.

Key features of the Worship Planning Page are:

- the provision of well-known and much-used material from the existing 'LCA Worship Resources' library, including readings, collects, prayer suggestions, hymn and song suggestions;

- the provision of less-well-known material such as the more recent ‘Sunday Word and Prayer’ service orders for lay-reading in ready-to-print, PowerPoint and Word format, sometimes with modifications for the specific Sunday (eg insertion of specific readings or psalm);
- the addition of new material such as sermons edited for lay-reading, links to sermons, and a complete Prayer of the Church; note that the provision of sermons for lay-reading satisfies a request of the SA/NT District Convention some years ago, and that a process for approving edited sermons and the pastor-sites for sermon links is in place as agreed with the College of Presidents;
- helpful use of technology such as hotlinks to BibleGateway.com and the TNIV text of the readings.

This blog has several significant advantages:

- It means that the resources go to people rather than people have to find their way to the resources. By subscribing to the blog, users receive an email advising them of a new posting and containing the necessary links and some of the material. This means that people who are not familiar with navigating their way into the LCA website and its contents can nevertheless get easy access to what they need for planning worship.
- Users can be immediately informed of, and receive, new and relevant resources, such as the special material which was provided at the time for the devastating Queensland floods.
- Resources can be built up over time, week by week, rather than having to be prepared in advance of the three-year church calendar. This is currently happening for newly authored material.

Use of the blog is free and we’ve focused on making resources free of copyright as well. Regular users can subscribe (also free) so that the Worship Planning Page is emailed out each week. Occasional users simply access the page from the Commission on Worship page on the LCA web site. At time of writing the page has 172 subscribers and has received 120,000 visits.

The site continues to be produced by a team of people on roster, with Trudi Skene from Melbourne doing the majority of the work: regular collation, building and blog posting. She is paid an honorarium for her services which averages a day a week for the project. A disciplined policy of review is applied so that oversight by an ordained member of COW is implemented, especially for sermons.

Here are some interesting figures from a 2012 survey:

- o *44% of respondents use the site weekly, 22% fortnightly and 27% monthly.*
- o *The vast majority of users are from the LCA (87%). There are a few users from other Lutheran Churches around the world and a few Anglicans.*
- o *42% of users are Lay readers/Lay worship leaders, 23% are ordained clergy. The rest are musicians, members of worship teams, admin support and 1 Teacher/School Chaplain.*
- o *The song and hymn suggestions are the most used resources, followed by the*

*Prayer of the Church, prayer of the day, downloadable sermons, links to Bible readings, online links to sermons, and orders of service.*

- o 57.6% of users are very satisfied (the highest rating) with the content, 34.3% satisfied.
- o Most people find the site easy to use: 94% rated it easy or very easy to use.

### **New sung setting of the Service with Communion**

In 2011 the College of Presidents asked the Commission to prepare a new setting of the service with communion which could be easily played and sung across the LCA – in effect a new ‘Worship Today’. This is now in progress and our hope is to be able to launch, and indeed use this, at General Convention. Tasks involved considering which parts of the service would be sung and what format they should take. It was decided that metrical texts (that is, in verse format, with regular beats) would satisfy the criterion best, and these texts were then prepared. Next came inviting composers across the Church to submit music, with a monetary prize for the chosen setting. This would also involve giving permission to the Church to print, record and perform the music without worrying about copyright. Amazingly 21 submissions have been received from across Australia and New Zealand, and through contacts, from even as far away as Canada and Belgium – a real testimony to the engagement of musicians with the Church’s worship! Finally a range of aids will be prepared including music score, backing tracks using a range of instruments from simple guitar and keyboard to more elaborate possibilities, plus sung versions to help learning and to provide a lead in congregations where local musicians may not be available. We also hope to prepare a DVD of a congregation using the setting to inspire us all in how it will sound and serve the Church.

### **Promotion of visual arts in worship**

The Department of Visual Arts is active in promoting, assisting and teaching the enhancement of worship by the wide use of visual arts. It holds forums and workshops to encourage hands-on learning and confidence building, and it is keen to hear from those who are active in the visual arts in their local congregation. A number of resources are available on the Commission on Worship web page (under *Browse Worship Resource Collection*) including down-loadable sessions from a workshop conducted by skilled members of the Department.

### **Commission on Worship publications**

As the Church has no publishing arm, the Commission has taken on the management of all past and current Commission publications. We are delighted to be in partnership with Mike Grieger and his Australian Church Resources (ACR) as the on-line sales service, and we encourage congregations and members to browse his web site for products – simply go to [www.acresources.com.au](http://www.acresources.com.au) and select *Lutheran Resources* or browse more widely, or click individual product links from the Commission web page (under *Order Resources*) on the LCA site. We continue to express our thanks to ACR.

Note that recently the Commission re-printed the tune edition of the Lutheran Hymnal as this was out of print. It has been produced as a two-volume, spiral bound edition so that it can easily sit open on an organ or music stand. As with all



Commission products, the selling price has been kept to a minimum (\$60 for the two-volumes together) by the policy that, where possible, resources are self-published, copy-right free and with no margin to COW. Other re-prints have been *Lutheran Hymnal Supplement (harmony edition)*, *Seasonal Prayer*, and *Guitar Chords for Hymns*. These are the physical resources which can be purchased:

*Everyday Prayer* (also available in family and group packs)  
*Seasonal Prayer* (also available in family and group packs)  
*The Lutheran Hymnal with Supplement* (pew edition)  
*The Lutheran Hymnal Supplement* (harmony edition)  
*Lutheran Hymnal Tune Edition* (2-volume reprint, spiral bound)  
*Sing the Feast*  
*Guitar Chords for Hymns and Songs from the Lutheran Hymnal with Supplement*  
*LCA Music Resources Volume 1* (Keyboard and instrumental music for worship)  
*LCA Music Resources Volume 3* (Psalm settings)  
*LCA Worship Resources CD* (lots of material for each Sunday and Festival)  
 The *All Together* books (not COW products but supported by it)  
*Church Rites*  
*Rites and Resources for Pastoral Care*  
*Sing to Jesus*

### Other Key Activities

- The Commission's web content was satisfactorily translated to the new LCA website last year, with a lot of work by Linda Macqueen in the process. The website remains an important repository for Commission resources, and a vital tool in making them readily available to the Church. Together with managing LCA products, managing our website content is a key task of the Commission these days. Among other things it holds the LCA's *Approved Worship Services*, The Commission's *Worship Statements*, and a large range of worship helps and articles.
- A range of pastoral helps for conducting funerals in today's contexts is nearing completion and the Commission has offered to lead a session on this at General Pastors Conference.
- The Commission continues to research and write on topics as needed.
- Note that Lutheran Media Ministry has its video-recorded worship services offering up and running, and we appreciate the consultation with the Commission in planning this resource.
- The Commission continues to represent the LCA in on-going conversations re worship through the Australian Consultation on the Liturgy, and the Australian Academy of Liturgy.

### Thanks

The Commission continues to do its work almost exclusively through volunteers and on the slimmest budget of \$8,000 per annum, plus grants from the Church for special project work. I thank God for the dedication and service of those involved – a relatively young group of pastors and lay people from nearly all the corners of the LCA, with a few old hands for a link into earlier times. We try and balance

scholarship, practitioner skill, authoring, composing, editing and IT skills, and gender as well. God's love comes to life in his dynamic interaction with us in worship, where he bestows his grace and favour and where he builds up the body of Christ in love. Thank you to all who support worship in every situation across the Church, and thanks be to our living and loving Lord.

## GREG PIETSCH

Chair

## BOARD FOR LUTHERAN MEDIA MINISTRY

*“Bringing Christ’s love to people’s lives through media”*

Bringing Christ’s love to people’s lives through media in these turbulent and uncertain times has presented exciting new challenges as evolving technologies have provided us with many opportunities to connect people to Christ. Through Lutheran Media Ministry the Lutheran Church has reached out to countless people in Australia, New Zealand and world-wide providing them with hope and healing in Jesus Christ.

The Board for Media Ministry met 9 times.

|                                    |   |
|------------------------------------|---|
| Chairman and Executive Member      | Ian Liddell   |
| Vice Chairman and Executive Member | Pastor Richard Zweck  |
| Secretary and Executive Member     | Joan Petering   |
| Board Members                      | Frans Hoogerwerf, Pastor Mark Hansen,<br>Pastor Richard Fox, Des Kalisch. |

*Our Mission* Connecting People to Christ through Media

**Our Vision** In response to God’s undeserved love:

- We share the good news of Jesus through the electronic media.
- Our staff members provide hope to the unchurched and churching in a professional, creative and caring manner through high quality, relevant programs and follow-up.
- We link respondents to people from local churches who build relationships through personal contacts.
- We provide resources and training to assist this process.
- We share resources worldwide as part of an international family of media ministries.
- We continue to build a sound financial base so that this ministry can continue to grow.

**Who we are** We are a mission arm of the Lutheran Church of Australia

**What we do**

- We share God's love in Jesus via commercial, community and Christian Radio, Television, the Internet, Print Media and Video.
- We support national, state, regional and local bodies of the LCA.
- We also cooperate with local, national and international Christian media organisations

**On behalf of the LCA we have been**

- Sharing – the good news of Jesus Christ
- Connecting – people to Christ and to the church
- Developing – a high quality, relevant, viable and sustainable ministry

**Sharing via Media**

**Radio**

Our **Face to Face 15 minute program** continued to be well received by an audience many of whom are looking for encouragement and help with life. The number of stations on which it is broadcast grew to well over 500. It was also available on the Internet at [www.facetoface.org.au](http://www.facetoface.org.au) around the world. We received a number of requests from people outside Australia and New Zealand. We have continued to reach at least 5 times as many people as the number of Lutherans who worshipped every week.

Our **Face to Face one minute program** was broadcast on ACE Radio commercial stations across Victoria and stations across Queensland reaching 600,000 listeners every week. It was also broadcast on stations in Sydney, Parkes, NSW and SA. Responses have been most encouraging and we have helped many people deal with difficult situations from a Christian perspective.

**On the Spot** 30 and 60 second spot messages were broadcast on 83 radio stations – reaching an estimated weekly audience of 200,000.

A growing number of stations began to download program masters for broadcast from the Internet rather than receiving them via CD's.

**TV and Video**

*Little Shepherd* and *Red Boots for Christmas* were broadcast on the NINE, WIN and IMPARJA TV Networks at Christmas in 2009, 2010 and 2011. Selected Christmas Films were shown on the Australian Christian Channel via FOXTEL and AUSTAR Pay TV.

*On Main Street* was broadcast on the Australian Christian Channel via FOXTEL and AUSTAR Pay TV.

Our range of video titles featuring the popular Christmas films "Little Shepherd" and "Red Boots for Christmas"; the Puzzle Club series and other titles have been widely distributed. These videos have proven to be a valuable resource in children's ministry.

**Internet**

[www.lca.org.au](http://www.lca.org.au)

We invested a large portion of time and money to upgrade and maintain the LCA Website which is managed by Lutheran Media Ministry. The revamped website was launched in 2011 and is appreciated by many of those who access news, information and devotions.

Linda Macqueen was employed to manage the content of the site and this worked well. We are thankful for the dedicated service that Linda and Web Manager David Mau have given to make it such a success.

[www.facetoface.org.au](http://www.facetoface.org.au)

At a time when church attendances are declining, relevant TV and Radio programs have become an effective way to reach people wherever they are. The internet has become an excellent way to deliver radio programs like Face to Face to people who are actively seeking help, and it was broadcast to a worldwide audience! We have been developing this website as the LCA's online outreach site.

[www.redboots.com.au](http://www.redboots.com.au)

The Redboots Christmas website continued to spread the message of God's love in Jesus at Christmas.

Easter resources including Easter E-cards have been accessible during the time leading up to and including Easter at [www.lca.org.au/easter](http://www.lca.org.au/easter) .

The children's website [www.happyland.com.au](http://www.happyland.com.au) attracted a growing number of visitors. An app was built and made available via iTunes. It was designed as a safe website for children aged 4-7yrs. Games and activities based on themes from the Bible continued to help children have fun while introducing them to Jesus. A series of **children's talks** featuring Pastor Rob Sellars were filmed for use on the Happyland website.

**DVD Worship Resource**

After a number of requests, careful research and consultation with the Commission on Worship we provided high quality equipment paid for by the LLL to Good Shepherd Toowoomba and St Michael's Hahndorf. Films of their regular services were made available on DVD for congregational use and for individuals who were unable to get to a worship service. The services were much appreciated by a growing audience and by the end of 2011 approximately 60 DVDs were distributed each week.

**Connecting Reaching into the Community**

Significant amounts of time and resources were taken up providing appropriate help for those who responded to our programs. Our booklets helped people work through their situations from a practical and spiritual perspective. We thank pastors and people in congregations for your invaluable support in following up those who requested help. People are connected with Jesus as they listen to and watch programs and then meet up with those who share his love while dealing with their concerns. We will never know how many lives have been touched by our messages of hope.

However we know that God keeps working in his own time to produce the rich harvest he has promised.

### **Staff and Volunteers**

The Board acknowledges the efforts of our staff. They operated in a climate of significant resource restraints. Their faithful and professional efforts were responsible for the high level of interest created by the ministry. Staff members were:

|                         |  |
|-------------------------|--|
| Director:               | Pastor Richard Mau. (Full Time)                                  |
| Administration Officer: | Kathryn Heavyside. (Full time)                                   |
| Web Manager:            | David Mau. (Part Time)   |
| Production:             | Andy Voigt. (Part Time)  |
| Office Assistant:       | Rosalie Warner. (Part Time)                                      |
| Graphic Design:         | Carey Isaacson.  |
| Volunteers:             | Russell Hermann, Barry Marschall, Annette Wessling, Heather Mau. |

*Face to Face 15min.* Speakers: Pastors Trevor Keller, Bob Turnbull, Rob Schubert, James Winderlich, Mark Doecke, John Henderson, Adrian Kitson, David Altus, Richard Fox and Richard Mau, who was also the host.

*Face to Face 1 min.* Presenter: Pastor Richard Mau.

*On The Spot* Presenters: Kathryn Heavyside and Des Feary.

Other volunteers assisted our ministry in important ways. Without their assistance the ministry would not have been able to help so many people – we thank them for their faithful and cheerful service.

### **Developing**

The Board has continued to meet in different states once a year for promotional purposes and to observe first-hand the places where we broadcast. We held a strategic planning day in Sydney in 2011. It has been important to have representatives from most states and big population centres.

During 2011 the board decided on a transition plan leading up to the retirement of Director Richard Mau. After a comprehensive selection process a call was issued to and accepted by Pastor Richard Fox. The board was delighted at his decision and planned for the transition to take place from March to November 2012. We thank God for the opportunity to have this handover period as it has worked in the best interests of the ministry.

### **Finance**

Since 1995 Lutheran Media Ministry has received no monies from your offerings given to the LCA. However the development of programs and resources requires a high level of financial commitment. Therefore we sincerely thank all donors and sponsors for their loyal support of media ministry. We are also indebted to those who provided bequests as they continue to provide the necessary income enabling us to make the most of outreach opportunities through media.

**LUTHERAN MEDIA MINISTRY**  
**Financial Statement for Years 2009, 2010, 2011**

|                                  | 2009           | 2010             | 2011             |
|----------------------------------|----------------|------------------|------------------|
| <b>Income</b>                    |                |                  |                  |
| Sponsorship                      | 158,056        | 154,855          | 171,869          |
| Donations                        | 112,745        | 149,259          | 121,625          |
| Legacies                         | 47,873         | 44,558           | 53,080           |
| Other                            | 64,174         | 69,894           | 63,419           |
| Video Sales                      | 901            | 428              | 210              |
| Transfer from Legacy Fund        | 83,546         | 75,067           | 157,000          |
| Special Project                  | 4,800          | 19,982           | 10,258           |
| B/Forward                        | 0              | 0                | 0                |
| <b>Total</b>                     | <b>72,095</b>  | <b>514,043</b>   | <b>577,461</b>   |
| <b>Expenditure</b>               |                |                  |                  |
| Director                         | 79,063         | 81,365           | 85,109           |
| Assistant                        | 54,510         | 57,736           | 62,589           |
| Office                           | 32,470         | 44,865           | 41,482           |
| Radio                            | 134,616        | 115,353          | 121,614          |
| Television                       | 1,210          | 10,114           | 1,462            |
| Video                            | 63             | 36               | 56               |
| Promotion                        | 38,664         | 36,625           | 40,281           |
| Internet                         | 106,811        | 126,026          | 148,120          |
| Audience Relations               | 11,178         | 9,223            | 13,513           |
| Transfer to Legacy Fund          | 0              | 0                | 0                |
| Other                            | 8,710          | 4,850            | 5,145            |
| Special Project                  | 4,800          | 27,850           | 58,090           |
| <b>Total</b>                     | <b>472,095</b> | <b>514,043</b>   | <b>577,461</b>   |
| <b>Surplus/Deficit</b>           | <b>0</b>       | <b>0</b>         | <b>0</b>         |
| <b>Other Available Funds:</b>    |                |                  |                  |
| LCA Legacies                     | 950,663        | 1,030,669        | 1,106,998        |
| LLL Trust account                | 28,732         | 28,732           | 30,954           |
| LLL Long service leave provision | 3,803          | 4,408            | 2,918            |
| LLL MEG a/c                      | 0              | 9                | 6,998            |
|                                  | <b>983,198</b> | <b>1,063,818</b> | <b>1,147,868</b> |

**The need for Support**

Lutheran Media Ministry reaches a million people each week across Australia and beyond helping people to walk with Jesus. This electronic ministry of the LCA is vital in today's electronic world. The opportunities will continue to grow in the years ahead. Please pray that God will continue to bless a growing number of people as they consider Gospel messages of hope in Jesus received through the electronic media. Your continued financial support is also important. Connecting people to Christ is our task and joy – the impact is eternal.

**IAN LIDDELL**  
 Chairperson

## BOARD FOR ARCHIVES AND RESEARCH

### 1. Membership

The Board for the current synodical term was constituted on March 15 2010. Members from the previous term are Mrs Margaret Koch (re-elected secretary), Pastor Peter Pfitzner (elected chair) and Dr Lois Zweck. Newly elected/appointed members are Mrs Leona Coleman, Pastor Rob Sellars (vice-chair) and Mr David Thiele.

### 2. Meetings

Regular meetings take place at the Archives building, 27 Fourth St Bowden, once per quarter; 13 meetings during the current term to date, with rarely a member absent. A special one day meeting on October 4 2012 attended to strategic planning, with guidance from Mr Des Kalisch. Members consult face to face and by email between meetings as required.

### 3. Staff

The Archives has been excellently served by the Archivist, Mr Lyall Kupke, and Assistant Archivist, Ms Rachel Hoffmann. Increasing the full-time staff to two has meant that gains have been made on the back-log of work, particularly in the area of accessioning, and more service to the LCA and the public has been made possible. Appraisals of the staff conducted early in 2011 returned very positive results; one comment submitted for the Archivist's appraisal stated, '*This is easily the friendliest and most accessible archive I have visited, in Australia or Germany.*' We commend the articles in *The Lutheran* and other publications by the archivists, and the promotional feature appearing in the March 2012 issue of *The Lutheran*, prepared by the editor with the archivists, was well received. Delegates and members of the church are referred to this feature for insights into the value of the Archives for the LCA and the wider community, and ways in which they may support, and benefit from, this agency of the LCA. Mr Kupke's attendance at district synods beyond SA/NT has also presented opportunities for making the services of the archives better known throughout the church.

Mr Kupke advised the Board at its November 2011 meeting that he is approaching retirement age and asked for an additional period in the position to continue knowledge transfer to the Assistant Archivist, Ms Rachel Hoffmann. The Board was happy to agree to this arrangement; at the Board's strategic planning meeting Mr Kupke advised that he will conclude his role as Archivist by mid-2014. The Board encouraged the staff to give high priority to knowledge transfer during this period. Ms Hoffmann successfully completed her Graduate Diploma of Science (Information Services) with specialisation in Archives and Records from Edith Cowan University in mid-2011. Following a recent successful application prepared by her, the Archives was awarded a \$4,000 Community Heritage Grant by the National Library of Australia, and Ms Hoffmann has attended a related workshop in Canberra and reported on this.

In addition to the paid staff, 22 people work in the Archives in a voluntary capacity on tasks such as copying and data cataloguing, usually for one-half to one full day

per week, and another 10 work at home on transliteration of German script and/or translation. The Board expresses the appreciation of the LCA for these workers at an annual pre-Christmas event, where volunteers receive a book of their choice from a range of recent publications the Archives has been involved with.

#### **4. Support**

The budget adopted for the Archives in 2012 was \$220,000 to be funded from the LCA and privately. Of course, support is found in relationships as well as funding. We are also most grateful to the GCC for funding to support the position of Assistant Archivist, both in the initial stages and during 2012, and the Board has appreciated opportunities to report directly to the GCC during the current term. As previously reported, GCC provided funding in 2009 for the new Geni database system: that has progressively been tailored to the needs of the Archives and is serving well.

Friends of Lutheran Archives (FOLA) has continued to provide access to the riches of the Archives through its public meetings, its annual Journal and its quarterly newsletter, and provides financial support for smaller projects. While FOLA runs a full schedule of public meetings in S.A., it has active chapters in Qld and Vic and thus provides opportunity for involvement and benefit to many throughout the LCA. Individual donations (including tax-deductible gifts) and legacies have been quite significant. We would especially acknowledge, amongst other legacies, \$14,000 each from the estates of Mrs LM Obst and Mr EH Neumann.

Dr. Lois Zweck has established good connections between our Archives and other institutions locally (University of Adelaide) and in Germany through correspondence and visitation. This has resulted in access to records we did not have, e.g. those providing background to the earliest Lutheran missionaries in Australia.

The Board has also pursued the development of relations with the educational sector of the LCA, and recently, with the Australian Lutheran Institute for Theology and Ethics (ALITE), sponsored the inaugural Fritzsche lecture, which was a public lecture at ALC by Dr Malcolm Bartsch.

#### **5. Clients**

The Archives is an agency of the LCA and primarily exists to preserve the memory of the church for the church in its families, congregations, schools and welfare agencies, committees and boards. Although it is used by academics, historians, ethnographers, linguists, theologians, writers, film-makers and other researchers, 50% of research is carried out by people preparing family histories. Congregations are reminded and encouraged to recognise and use the Archives as their own safe storehouse.

#### **6. Future**

Digitisation of photographic and text data in the Archives is ongoing, and has been considered on a broader scale in relation to partnerships with other bodies and projects. While no process has been settled on during the current term, this is an area the Board will continue to consider, both for its storage and dissemination/marketing possibilities.



Terms of Reference for the Archives and the Archives Fund have been revised and are presented to this convention for adoption.

**7. Thanks**

On behalf of the church I wish to acknowledge all members of this Board for the contributions of time, talent and personal energy that they have made over the current term. I especially mention the effective work of our secretary, Mrs Margaret Koch, who works expeditiously at and between meetings, also as a volunteer, coach and caterer.

**PETER PFITZNER**

Chair

## BOARD OF AUSTRALIAN LUTHERAN COLLEGE

www.alc.edu.au

ALC is shaping tomorrow's pastors, teachers, and church workers who will think imaginatively about issues that affect all of life in the church and the world. They are learning to think faithfully and critically about life and faith in the light of biblical and church teaching, and to be effective in the church and communities they will serve.

ALC provides opportunities for growth, education, and training in Higher Education and Vocational Education and Training formats, including Certificate IV, Diploma, Bachelor, Masters, and Doctoral studies.

Based in Adelaide, South Australia, the majority of students live elsewhere, utilising on-line learning, local workshops, and intensives, and in some cases regular classes such as undergraduate teacher electives in Brisbane.

### Strategic Plan

Since 2009 ALC has operated under the guidance of its Strategic Plan. The Plan was most recently updated in 2011, and has guided ALC in expanding its educational focus to include new opportunities for student learning.

Our goal is to provide and facilitate Lutheran theologically-based educational services across all streams of post-secondary education.

Our four major strategies are:

- Higher Education Provider
- Vocational Training and Education
- Continuing Education
- Centre for Theology and Ethics

### Educational vision and priorities

Australian Lutheran College is a leading provider of transformative theological education that prepares people to be effective spiritual leaders serving the life of church and community.

- Teaching Lutheran theology within the wider Christian tradition
- Impacting church and community through Christ-like reflection and action
- Ensuring ALC has the capacity to support an active research culture within a transformative learning community.

### Higher Education

As of 2013 all ALC Higher Education (HEd) students are enrolled in awards of MCD University of Divinity (MCD):

|                              |  |                             |
|------------------------------|--|-----------------------------|
| <i>Bachelor of Ministry</i>  | <i>Grad Dip in Theology</i>                      | <i>Doctor of Philosophy</i> |
| <i>Bachelor of Theology</i>  | <i>Master of Arts (Education &amp; Theology)</i> | <i>Doctor of Theology</i>   |
| <i>Diploma in Theology</i>   | <i>Master of Arts Theology</i>                   | <i>Master of Arts</i>       |
| <i>Grad Cert in Theology</i> | <i>Master of Divinity</i>                        | <i>Master of Theology</i>   |

ALC has been a Recognised Teaching Institution MCD since December 2010. In December 2011 MCD became Australia's first specialised university under new government legislation ([www.mcd.edu.au](http://www.mcd.edu.au)).

Through this arrangement:

- ALC is relieved of the multiple reporting relationships and details of being a stand-alone provider in an increasingly demanding regulatory environment.
- MCD handles all matters with regard to registering and accrediting authorities.
- Audits by the Tertiary Education Quality Standards Agency are handled by MCD.
- ALC participates in a collegiate university of scholarship and the study of theology
- University status encourages research and advancement in theological studies, building a new generation of theological scholars and teachers

### **Vocational Education and Training**

ALC provides a *Certificate IV in Christian Ministry and Theology*. This qualification is widely used by lay workers and others in active service and is encouraged by the LCA Board for Lay Ministry. ALC is a partner in the Australian College of Ministries training network which serves as our Recognised Training Organisation.

VET units are delivered via workshops, group studies, flexible learning packages, and virtual learning environments.

In 2010-11 ALC delivered the Vetamorphus program for year 11 students in South Australia and Western Australia. Vetamorphus is essentially a Certificate III in Christian Ministry and Theology credited to a student's secondary school studies. ALC is partnering with Lutheran schools to explore a Cert III CMT commencing in 2014.

In 2011-12 ALC partnered with the Executive Officer of the Church in the Twenty20 leadership program, arranging the study and formational activities for the participants. T20 participants studied for a Certificate IV in Training and Assessment and a VET Diploma of Management. Fifteen participants completed the program in November 2012.

### **Grassroots Training**

Grassroots Training connects with the people of the church through workshops and practical training: 'everyday people for every day ministry'.

Local workshops can be on a range of topics, utilising subjects from Cert IV, or specially developed material. There are no prerequisites to attend a Grassroots workshop, and the aim is to deliver locally across the LCA. Using a simple partnership model, local ministries, districts, or departments provide the venue and some basic organisation, and Grassroots provides the trainer/presenter and the materials.

You can find out what's currently available or express interest in hosting a local Grassroots Workshop by phoning 1800 625 193 or look up the website [www.grassroots.edu.au](http://www.grassroots.edu.au) .

**iLearn**

In 2013 ALC is introducing *iLearn*, an interactive web-based learning site, through which students and teachers will be able to interact, access unit materials, and participate in a virtual classroom. Initially three units are on offer, and this system will be progressively rolled out to all HED and VET units, courses, and qualifications available through ALC.

*iLearn* is a major advance on our previous distributed learning system, and will enable students to seamlessly engage in study anywhere in Australia, New Zealand, or globally.

The launch of *iLearn* has been made possible by the support of the LCA and the LLL.

**Australian Lutheran Institute for Theology and Ethics (ALITE)**

[www.alite.alc.edu.au](http://www.alite.alc.edu.au)

The mission of ALITE is to initiate, support, and promote research projects based in Lutheran theology and ethics, and to assist in their contemporary application within the Lutheran Church of Australia and beyond.

ALITE incorporates the following features:

- a deep and demonstrated commitment to the Scriptures and Lutheran theology
- research of theological, ecclesial, and community interest and relevance
- service to the LCA and its activities e.g. schools, aged care, indigenous ministries, and community care

ALITE aims to:

- initiate and support research projects based in Lutheran theology and ethics
- promote research activity in Australian Lutheran College
- build a national and international profile and reputation for research excellence in theology and ethics
- disseminate research findings widely to the Lutheran community and general public

At the launch of ALITE in November 2012 a number of \$5,000 research grants were advertised for use by LCA ministries wanting to explore more deeply aspects of their ministries.

The inaugural Director is Rev Dr Stephen Hultgren. ALITE's first major partnership is with Lutheran Education Australia for the provision of research into Lutheran schooling. With funding provided by LEA ALC has engaged the services of Rev Dr Mark Worthing as Senior Researcher for a period of two years.

ALITE is ready to establish partnerships with the LCA and its entities to enrich our understanding of the church, its ministries, and the world in which we serve and proclaim the gospel.

**Central Australia**

ALC is in partnership with Finke River Mission to do theology in the bush with local pastors and evangelists in the Centre. ALC teachers who participate find this work

particularly enriching. Rev Andrew Jaensch has also assisted in teaching at Wontulp-Bi-Buya College in Cairns.

### **International**

ALC assisted in establishing the Network of Lutheran Theological Institutions in Asia (NeLTIA) in March 2010. 14 institutions are involved in the network. NeLTIA focusses on strengthening theological education and contributing to the formation of leadership for the churches.

ALC has partnered with Sabah Theological Seminary as it establishes a Lutheran Study Centre. We are hoping to establish a MoU that will assist in the development of the Centre. Our partnership has been made possible through financial support of a donor.

Through partnership with the Board for Mission ALC continues to host church leaders from SE Asia and Melanesia for short and longer term visits, and to undertake studies. In 2010 the Evangelical Church of Papua New Guinea appointed the ALC Principal as a member of the Establishment Working Group of the Lutheran University of PNG.

Education staff from ALC have attended and presented at theological and church conferences and dialogues in the USA, Canada, Germany, and elsewhere.

### **Boarding**

50 years ago the model for theological education, particularly pastors, was single men studying theology together in a live-in environment. Graebner Hall was built as a boarding house for that environment.

Today's reality for theological education is couples, families, and singles, living in a variety of locations. This makes for a dynamic and diverse community, but it could also leave a facility like Graebner Hall largely empty. The solution for many years now has been to fill the place with tertiary boarders from the wider Uni and TAFE scene, and this has been a remarkable success, a ministry in itself.

ALC manages this tertiary boarding environment on behalf of the church, particularly those in South Australia, the Northern Territory, and some parts of Western Victoria.

### **Staff**

ALC is served by a dedicated staff team. They include theological lecturers and educators, VET trainers, curriculum writers, Business Manager, Dean, librarians, bookkeepers, boarding manager, cooks, cleaners, maintenance, community carer, researchers, reception, and administrative and student support.

During the last triennium Rev Dr Malcolm Bartsch, Dr Meryl Jennings, and Rev Dr John Kleinig retired from the education staff, and Rev Linards Jansons, Dr Merryn Ruwoldt, Mrs Tania Nelson, and Rev Dr Stephen Hultgren were called to the education staff. In the same period Rev Dr Stephen Haar was appointed Dean, Mrs

Ruth Zimmermann appointed Associate Dean for Learning and Teaching, and Rev Dr Jeff Silcock appointed Associate Dean for Research. Dr Dean Zweck retired as Vice-Principal while remaining a teacher at ALC. The Vice-Principal role has been assumed by the Dean. Rev Dr Stephen Hultgren was appointed Director of ALITE.

### **Board of Directors**

Over the last triennium the Board of Directors has met 4 times per year under the leadership of Rev David Gogoll as Chairperson. Dr Roger Hunter, Ms Kim Kernich, and Rev Chris Bartholomaeus have announced their intention not to seek re-election in 2013.

### **The Future – boom or bust**

Whatever we call it, however we configure it, ALC has been with the LCA since union. We always assume it will just be there. Like part of the furniture it can be used and cherished as something valuable, or stored away in the shed as old and slightly shabby. We know we can always bring it out again and dust it off if we need it.

There are strong signals that situation could change very soon. There has long been evidence of financial stress and after many years of operating deficits, ALC is at the point where it cannot survive much longer. A status quo approach to the future will force ALC to close its doors before the next Convention. Spiralling costs are compounded by continuing low numbers of students, despite the serious attempts made to reverse the trend. Strenuous efforts at good housekeeping have limited expenses as much as reasonably possible, but it is never enough.

A number of long term and church-wide factors contribute to this situation:

- The fees ALC can charge for theological and ministry study do not recover the costs of tuition and training.
- ALC can really only effectively market into the Lutheran environment, automatically capping potential student numbers.
- There is a general expectation across the church that those who ALC services (e.g. through engaging lecturers for presentations and papers) do not require payment, and ALC will absorb time, travel, and accommodation expenses.
- ALC needs to maintain a highly qualified suite of theological teachers. Over recent years this has meant some teachers taking 12 months study leave to undertake doctoral studies while remaining on the ALC payroll, impacting on our ability to deliver programs and placing overloads on existing qualified staff.
- ALC needs to maintain a top quality resource centre/library, and we have one of the best in our field. This is extremely expensive and provides almost no cost recovery.
- Unlike a regular university or TAFE college ALC provides extensive formational programs on behalf of the church. The costs of these programs are not charged out but absorbed by ALC's budget.
- While the LCA subsidy has remained steady and committed, it cannot grow in line with rising costs.
- The LCA subsidy, itself generous considering the circumstances, comes with the requirement that teaching staff should spend one third of their time

serving the church outside ALC. Effectively then, these teachers are not full-time, and ALC carries the cost of that wider service. The subsidy must also cover quite high property and library costs, leaving a greatly reduced portion for the educational program. Due to this situation many LCA teaching staff have been unable to take mandated Rest & Refreshment leave or Long Service Leave, and in some cases, annual leave.

- ALC occupies a largish aging campus in North Adelaide wholly owned by the LCA but wholly maintained by ALC. ALC does not pay rent, but neither can capital expenditure be depreciated against an asset the way businesses normally do.
- Wages pressure continues to build. To attract quality professional people we need to pay them in line with community expectations, although our wages are still often less than those people can gain in commercial employment.
- The internal structures that have evolved over recent decades are complex and multi-layered. In part this is a result of the merging of institutions to form ALC. The old Seminary and Lutheran Teachers College/Lay Training Centre are still present through the ALC schools of Pastoral Theology, Educational Theology, and Theological Studies. While a number of 'silos' have been removed and jobs realigned, it is difficult to do more without yet another major restructure which would affect these schools.
- Demands of the regulatory environment, Work Place Health and Safety, and other compliance issues add cost to the operation, as in all institutions.
- While ALC has many generous donors who do a great deal to support our ministry, generally the result of appeals to church members for donations is down.
- The Boarding operation provides a valuable service to tertiary students studying in Adelaide. It adds complexity to the ALC operation, but the surplus it generates assists in funding the educational operation. That surplus does not take into account capital costs or building replacement.
- The provision of accommodation for our own students adds further complexity to the ALC operation and administration. It does generate some surplus to help in the educational program.
- ALC experiences detractors in the church who are known to actively discourage people from studying theology and ministry at ALC. Such detractors rarely speak directly to ALC about what they find to be wrong or lacking in our educational services. Trying to turn this around is like shadow boxing with veiled opponents. It not only affects our flow of students, and therefore the ministry output for the church, if seriously affects ALC's ongoing viability.
- Others are simply lukewarm to ALC, or hold a historical viewpoint about the effectiveness of ALC based on a personal or historically held position (sometimes second or third hand) without checking it against current reality. In this way it seems that no matter what ALC does to work on that image, any change or progress is largely ignored by some quite significant leaders in the church.

ALC reported to the General Church Council on March 2012 that by 2014 it would be trading insolvent. At the end of 2012, by dint of careful budgeting and cost savings,

that date was extended by 12 months. ALC also informed the Board for Lutheran Education Australia in October 2012 that unless LEA is willing to build solid and quantifiable partnerships for service delivery in teacher training and development, then ALC would be forced to close the School for Educational Theology as on average it costs over \$200,000pa to keep it open.

ALC adopted this shock tactic after spending three years sorting through its finances and determining where every dollar is and where it is spent. The auditor also made the financial circumstances clear to the Board of Directors through discussion and provision of a management letter. Now is the time to act to make sure that the LCA retains its tertiary institution for the training of people for ministry of all kinds in the church.

- What would life look like for the LCA in the 21<sup>st</sup> century without Australian Lutheran College?
- Does the LCA want to keep its college, and what changes and sacrifices will it make to bring this about?
- Will the LCA join with ALC to study what it really wants pastors to be and do, and how that compares with what is actually happening in the field, so that the best possible programs can be designed for training pastors?
- Will the LCA permit pastoral students to study theology alongside other students in an open learning and teaching environment and reduce the compartmentalisation and duplication of the three schools and associated costs?
- How will we assess the real cost of training a pastor and dare we look for more cost effective, and possibly more educationally effective, ways of doing it?
- Are ministries of the LCA such as Lutheran Schools and Aged Care willing to enter into real, defined partnerships with ALC for the delivery of services that are properly costed, assessed, and delivered to a high standard?
- Will pastors' conferences, teachers' and principal conferences, and the like, be prepared to pay ALC staff who prepare and present material a fee commensurate with the time and expertise involved?
- Will the Synod agree to the redevelopment of the North Adelaide site so that ALC no longer has to care for 5 acres of land and buildings, some of which are heritage listed and no longer best suited to the purpose of tertiary education?
- Will the LCA enthusiastically pursue its proposed Strategic Direction so that Lutherans across Australia can pull in roughly the same direction and as a result ALC can find vibrant partners who are actively planning to grow in ministry and mission, and who really want quality training to do just that?
- The library is the church's collection, it is central to our theological education, and yet it will get increasingly difficult to keep it up to its present standard. Will the LCA help ALC consider how it can best provide a high quality well stocked resource centre/library, and determine whether the current library structure is the best way to do it?

**REV DAVID GOGOLL**  
Chair



**AUSTRALIAN LUTHERAN COLLEGE  
INCOME AND EXPENDITURE**

| <b>Income</b>                              | <b>2011</b>        | <b>2010</b>        | <b>2009</b>        |
|--|--------------------|--------------------|--------------------|
| Course Fees                                | \$799,295          | \$597,228          | \$601,415          |
| LCA Subsidy                                | \$1,200,000        | \$1,200,000        | \$1,200,000        |
| Other Grants & Subsidies                   | \$29,704           | \$259,360          | \$127,094          |
| Library                                    | \$10,001           | \$8,051            | \$11,913           |
| Boarding House & Refectory                 | \$934,719          | \$898,600          | \$904,013          |
| Rental Properties                          | \$314,245          | \$317,926          | \$256,852          |
| Interest Income                            | \$119,455          | \$107,270          | \$131,912          |
| Administration                             | \$88,603           | \$197,175          | \$40,391           |
| Donations                                  | \$204,757          | \$112,292          | \$211,146          |
| Bequest                                    | \$30,000           | \$3,333            | \$211,258          |
| VET  | \$271,876          | \$136,740          |                    |
| <b>Total Income</b>                        | <b>\$4,002,655</b> | <b>\$3,837,975</b> | <b>\$3,695,993</b> |
| <b>Expenses</b>                            |                    |                    |                    |
| Administration                             | \$757,447          | \$698,927          | \$736,712          |
| Education                                  | \$166,294          | \$204,039          | \$200,382          |
| Library                                    | \$54,138           | \$37,360           | \$18,463           |
| Boarding House & Refectory                 | \$399,535          | \$418,814          | \$545,755          |
| Rental Properties                          | \$130,824          | \$116,049          | \$0                |
| Promotion & Marketing                      | \$56,447           | \$63,953           | \$0                |
| VET  | \$145,088          | \$100,441          | \$0                |
| Salaries and Wages                         | \$2,880,641        | \$ 2,754,266       | \$2,360,924        |
| <b>Total Expenses</b>                      | <b>\$4,590,414</b> | <b>\$4,393,848</b> | <b>\$3,862,236</b> |
| <b>Operating Surplus/Deficit</b>           | <b>(\$587,758)</b> | <b>(\$555,872)</b> | <b>(\$166,244)</b> |
| <b>Add back Non operating Depreciation</b> | <b>\$376,687</b>   | <b>\$365,647</b>   | <b>\$345,849</b>   |
| <b>Surplus/Deficit for year</b>            | <b>(\$211,071)</b> | <b>(\$190,225)</b> | <b>\$179,605</b>   |

## LCA STUDENT ASSISTANCE FUND

## Income Statement for the year ended 31 December

|                          | 2011            | 2010            | 2009            |
|--------------------------|-----------------|-----------------|-----------------|
| <b>Revenue Received</b>  |                 |                 |                 |
| Donations                | \$54,170        | \$47,412        | \$6,737         |
| Interest                 | \$43,455        | \$39,018        | \$43,520        |
|                          | \$97,626        | \$86,430        | \$50,257        |
| <b>Expenses</b>          |                 |                 |                 |
| Grants Written Off       | \$102,682       | \$6,465         | \$0             |
| Total Expenses           | \$102,682       | \$6,465         | \$0             |
| <b>Total Net Revenue</b> | <b>-\$5,056</b> | <b>\$79,965</b> | <b>\$50,257</b> |

## Balance Sheet as at 31 December 2011

|                            | 2011               | 2010               | 2009               |
|----------------------------|--------------------|--------------------|--------------------|
| <b>Current Assets</b>      |                    |                    |                    |
| Cash at bank               | \$876,974          | \$914,749          | \$941,515          |
| Student Assistance Debtors | \$611,035          | \$578,316          | \$472,253          |
| <b>Total Assets</b>        | <b>\$1,488,009</b> | <b>\$1,493,065</b> | <b>\$1,413,768</b> |
| <b>Liabilities</b>         |                    |                    |                    |
| Loan overpaid              | \$0                |                    | \$668              |
| <b>Net Assets</b>          | <b>\$1,488,009</b> | <b>\$1,493,065</b> | <b>\$1,413,100</b> |
| <b>Equity</b>              |                    |                    |                    |
| SFA - Capital              | \$1,493,065        | \$1,413,100        | \$1,362,843        |
| Current Earnings           | -\$5,056           | \$79,965           | \$50,253           |
| <b>Total Equity</b>        | <b>\$1,488,009</b> | <b>\$1,493,065</b> | <b>\$1,413,096</b> |

## Statement of Cash Flow

|   | 2011             | 2010             | 2009             |
|---|------------------|------------------|------------------|
| <b>Cash flow from operating activities</b>      |                  |                  |                  |
| Net Income                                      | -\$5,056         | \$79,965         | \$50,257         |
| Student Assistance Debtors                      | -\$32,719        | -\$106,063       | -\$19,798        |
| Loans overpaid                                  |                  | -\$274           | \$668            |
| <b>Net Cash flows from operating activities</b> | <b>-\$37,775</b> | <b>-\$26,372</b> | <b>\$31,127</b>  |
| Net Increase/Decrease for the period            | -\$37,775        | -\$26,372        | \$31,127         |
| Cash at beginning of the period                 | \$914,749        | \$941,515        | \$910,388        |
| <b>Cash at the end of the period</b>            | <b>\$876,974</b> | <b>\$915,143</b> | <b>\$941,515</b> |

## STANDING COMMITTEE ON SCHOLARSHIPS

### 1. Membership

The current Standing Committee on Scholarships was constituted in April 2010. Two new members, Mr John Kupke and Mr Julian Pfitzner were welcomed to the Committee to join existing members Rev Paul Albrecht, Ms Deborah Myers, Mr Mervyn Wagner and Dr Malcolm Bartsch. Dr Malcolm Bartsch continued as Chair and Mr Mervyn Wagner as Secretary. During 2011 Mr Mervyn Wagner asked to be relieved of the secretarial duties. These were taken over by Ms Deborah Myers.

### 2. Meetings

During this synodical term a total of 7 meetings were held. Various matters were also considered by email contact with Committee members. The major task of the Committee was the processing of applications for scholarships. Since information about the availability of scholarships has been disseminated through the Office of the President, there have been considerably more enquiries. However, many of these have not resulted in applications.

In addition to the processing of applications, the Committee explored possible sources of funding for scholarships and began to identify opportunities for study offered through Boards and Committees of the LCA and also through avenues such as Churchill Fellowships.

The Committee also examined the Terms of Reference for the Committee and those of the Scholarship Fund to ensure that wording was consistent in the two documents. The term 'scholarship' was adopted rather than 'study grant' in both documents. The wording 'one year' was changed to 'one year full-time equivalent' to allow for part-time completion of a study program. The suggested changes were approved by the General Church Council and passed on to the Constitutions Committee for processing.

### 3. Scholarships awarded

So far during this synodical term a total of 18 applications for scholarships have been approved. Seven of these were for pastors of the LCA undertaking various courses of further study, 2 were for applicants preparing to work in the Sudanese congregations in Melbourne, and 9 were for lay applicants involved in various areas of ministry in LCA congregations. Because of changes in their circumstances 3 of the allocations [2 pastors and 1 lay applicant] have not yet been taken up.

The total value of scholarships approved during the period 2010-2012 amounted to \$111,019. To date [November, 2012] payments of \$44,477 have been made. It is anticipated that at least \$10,000 will not be taken up because of the changed circumstances of the applicants. This means that approved scholarships still to be paid out amount to nearly \$57,000. That leaves a current balance in the scholarship fund of \$21,807.

There are two reasons for the amount of nearly \$57,000 still to be paid out to approved applicants. One is that applications approved at our last meeting (24

Sept, 2012) will be paid out during 2013 as applicants undertake their studies. This amounts to \$23,419. The second reason results from the situation that most applicants complete their studies over a number of years of part-time study. These payments amount to \$33,413.

#### **4. Study and Development Trust Fund**

While the granting of scholarships through this fund is the responsibility of the General Church Council, the Standing Committee on Scholarships is responsible for processing applications from Boards or Councils of the LCA and making recommendations to the GCC. No new applications were received during the current synodical term. The balance in this Trust Fund is currently \$71,555.

#### **5. Scholarship Loan Facility Funds**

This fund is available for interest free loans to scholarship applicants. During the current synodical term, one loan has been repaid and no new loans taken up although some were offered to applicants. The current balance in this fund is \$35,000.

#### **6. Committee budget allocation**

The budget allocation for the work of the Committee is based on interest accrued on capital invested by the LLL for the purpose of supporting the work of the Committee. This has been \$25,000 annually. The LLL is thanked sincerely for this provision.

#### **7. Future of the Standing Committee on Scholarships**

In the report of the Committee to the GCC in October 2012, a question was raised about the increasing number of scholarship offerings being made through boards, councils and committees of the LCA. This has led to questions of how the various requests for scholarships should relate to one another. Should there be one avenue through which all applications are processed taking into consideration the needs and recommendations of the various employing bodies? On the other hand, should boards, councils and committees be responsible for the professional development of their staff, including the provision of relevant financial support within their own budgets?

The GCC strongly favoured the second option. It was felt that this could provide better oversight of the study program and enhance the relationship between the scholarship holder and the employing body. The employing body [or prospective employing body] is also in a good position to evaluate the relevance and value of the study which is proposed. The GCC is therefore bringing to this General Convention of Synod the proposal to disband the Standing Committee on Scholarships and to hand over responsibility for allocating and reporting on scholarships to the appropriate boards of the LCA.

#### **8. Thanks**

Thanks are due to all members for the Committee for their conscientious and careful work during this synodical term.

**MALCOLM BARTSCH**  
Chair

## BOARD FOR LUTHERAN EDUCATION AUSTRALIA

### 1. Introduction

Since the last report for Lutheran education to the LCA General Synod, there has been significant change in the staffing of Lutheran Education Australia and also clear direction set by the Board for the next six years. The passing of the highly respected and loved Dr Adrienne Jericho in 2010 was mourned by many people in the LCA and Lutheran school communities and via this report, the Board wishes to acknowledge the Christian service of Adrienne as Executive Director, Lutheran Education Australia (1995-2010), as a teacher and principal of Lutheran schools (1970-1995) and as a valued colleague and leader who achieved much for Lutheran schools over forty years.

In a tribute to Adrienne's service, the Jericho family and BLEA have established the *Adrienne Jericho Memorial Scholarship Fund*. As at the time of writing some \$77,000 had been donated with the main purpose of the fund to assist PNG Lutheran school educators to receive professional development support to enhance PNG Lutheran schools – a great love of Adrienne's.

At the 2012 Australian Conference on Lutheran Education (ACLE IV) to be held in Brisbane later this year, eight PNG educators will be in attendance. LEA is delighted to support PNG Lutheran schools and educators. May God continue to bless this ongoing relationship.

### 2. Board membership

Since the 2009 General Synod, the Board membership and meeting attendance has been as follows:

|   |            |
|---|------------|
| Mrs Ann Mitchell (Chairman)             | 9 meetings |
| Dr Neville Highett (Vice Chairman) *    | 3 meetings |
| Rev Mark Greenthaner                    | 7 meetings |
| Mrs Tania Nelson                        | 8 meetings |
| Mr John Proeve *                        | 3 meetings |
| Mr Michael Paech (LSA representative)   | 8 meetings |
| Mr Anthony Mueller (LEQ representative) | 9 meetings |
| Mr Tim McInnes (LESER representative) * | 7 meetings |

\* Mr John Proeve was nominated to GCC who approved his Board membership in March 2011; John replaced Stephen Rudolph who resigned from the Board in February 2011 before taking up the role of Executive Director, Lutheran Education Australia, in June 2011

\* Dr Neville Highett was nominated to GCC who approved his Board membership in October 2011; Neville replaced John Proeve who resigned from the Board before taking up the role of Executive Director, Lutheran Schools Association SA/NT/WA

\* Mr Tim McInnes resigned in March 2012; the LESER region had yet to appoint a representative at the time of writing.

As consultants to the Board, the following school directors also attend Board meetings:

|                    |       |
|--------------------|-------|
| Mr Stephen Rudolph | LEA   |
| Mr Paul Weinert    | LESER |
| Mrs Sue Kloeden    | LEQ   |
| Mr John Proeve     | LSA   |

LEA also acknowledges the following school directors who served as consultants during the last synodical term:

|                       |       |
|-----------------------|-------|
| Mr Barry Kahl         | LSA   |
| Mrs Elizabeth Kloeden | LESER |

### **3. LEA staff**

In section 4 of this report, a summary of the LEA Strategic Plan is provided. For this plan to be focussed on and achieved, the Board has supported the following staffing appointments:

Mr Stephen Rudolph, LEA Executive Director [commenced June 2011]  
 Mr Stephen Kroker, Business Manager [commenced October 2012]  
 Mr Shane Paterson, Assistant Director: Leadership [commenced October 2012]  
 Mrs Anne Dohnt, Assistant Director: Formation [commenced January 2013]  
 Rev Dr Mark Worthing, ALC ALITE Research Assistant [commenced January 2013]  
 Mrs Joan Scriven, Executive Assistant [commenced June 1996]

As can be seen from the various staff commencement dates, LEA has assembled a new team. In supporting our Lutheran schools and the three regions, LEA is looking forward to close collaboration and planning for the benefit of our Lutheran schools and the LCA.

## **4. Key focus areas**

### **4.1 Leadership**

In order to support our current 86 Lutheran school principals and 52 early childhood and care (ECC) directors, as well as to ensure future leaders are identified and professionally grown, LEA has appointed Shane Paterson as the Assistant Director: Leadership. Shane's key focus areas are as follows:

- oversee the LEA Leadership Development Program (LDP) which is currently in its fourth cycle and is offered to aspiring leaders
- coordinate and support Lutheran Principals Australia (LPA) on behalf of the LPA Executive and all Lutheran school principals
- support the delivery and reporting of the LEA Better Schools Project to enable each Lutheran school to evaluate and assess school health and culture to better inform future planning
- facilitate the ongoing promotion and delivery of Valuing Safe Communities – a program for all school staff to promote safe working and learning environments
- assist in the planning and execution of National Lutheran Principals Conferences
- enable academic research by ALC's ALITE in areas of leadership, school and principal health and related Lutheran school focus areas
- develop onling professional training resources for school and ECC governing bodies

## **4.2 Formation**

Anne Dohnt commenced her service for LEA in January 2012 as the Assistant Director: Formation. LEA, with the support and advice of the three regions and all Lutheran schools, has developed a number of theological formation programs to assist in the formation of staff and teaching of students.

Anne's key focus areas include:

- cyclic review of Pathways, Equip and the Christian Studies Curriculum Framework
- supporting and facilitating Service Learning in cooperation with the Board for Mission, ALWS and all Lutheran ECCs and schools
- engaging ALC, where appropriate, for theological advice and support to LEA's formation programs
- developing, with support teams, online learning for formation programs
- supporting Christian Studies teachers in their theological growth and development
- coordinating professional growth of, and dialogue amongst, school ministry personnel, eg, school chaplains, layworkers, counsellors
- consider how to support the ongoing development of school worship
- maintain accurate records of staff accreditation compliance

## **4.3 Finance and risk**

Due to increasing expectations of ECC and school accountabilities to governments, parents and the LCA, as well as the incorporation of LEA in 2011, LEA has appointed Stephen Kroker as its Business Manager. While Stephen's role with LEA is part time, his work life is further fulfilled with his duties as Finance Analyst for LSA SA/NT/WA. In his LEA role, Stephen oversees the following:

- coordinates meetings for national and regional office business managers
- develops national financial reporting standards
- cooperates and relates to LLL and LMC on behalf of LEA, regions, ECCs and schools
- supports school loan oversight and coordination
- gathers and analyses school/staff/financial data collection and reporting
- oversees all LEA funds and finances
- facilitates the development of professional development modules for all school business managers
- cooperates with, and supports, Lutheran Super, LLL and other key LCA finance/risk/IT bodies
- assists the LCA, where required, in planning and implementing finance and risk oversight and strategies

## **4.4 Political**

While supporting the LEA staff in each of their endeavours, Stephen Rudolph takes responsibility for all political matters and negotiations with the federal government, the opposition, other peak national education authorities and organisations and also, and very importantly, supports the LCA, GCC and other LCA auxiliaries.

In relation to federal government initiatives, LEA wishes to acknowledge the ongoing financial support of the Commonwealth and the various programs in place which have supported our Lutheran schools in recent years, such as:

- Building the Education Revolution (BER)
- Digital Education Revolution (DER)
- Ongoing recurrent funding
- Access to possible capital funding
- Other special programs and grants

At the time of writing, the federal government is considering the implementation of the Gonski model of funding. While LEA appreciates the proposed funding loadings under this review for indigeneity, disability, rural and remoteness, and socio economic disadvantage. . . , insufficient detail or data has been made clear on the base calculations for recurrent funding of Lutheran schools.

It is clear, however, that on average Australian Lutheran schools provide quality Christian education to communities almost identical in socio economic status as Catholic schools do. The efforts and commitment of Lutheran school parents is acknowledge and appreciated.

In regards to LEA's responsibilities to the LCA, GCC and all church auxiliaries, LEA is pleased to be able to provide information and reports to these bodies on a regular basis. It is pleasing to note that the Executive director has been given the opportunity to report to GCC and the College of Presidents four times in the past twelve months. This is surely evidence of a close and developing relationship.

## 5. LEA Strategic Plan (2012-2018)

In June 2012 the Board conducted a strategic planning workshop to set out LEA's directions for 2012-2018. In ensuring this planning was inclusive and collaborative, representatives from the following LCA bodies were invited to participate:

General Church Council

Australian Lutheran College

Lutheran Principals Australia

Lutheran Education Queensland

Lutheran Schools Association SA/NT/WA

Lutheran Education South East Region

The Board approved the LEA Strategic Plan (2012-2018) at its November 2012 meeting. The following summary is included for the information of General Synod delegates. This summary is supported by a detailed Operational Plan which will be the key guide for LEA's work focus for the next synodical term.

### LEA Vision

LEA will:

- Operate as early childhood centres and schools of the LCA as outlined in the LCA Constitution, the LEA Ltd Constitution and the *LCA and its schools* statement, and aligned with the *Framework for Lutheran Schools in A vision for learners and learning in Lutheran schools*



- Operate early childhood centres and schools where the word of God with the gospel of Christ at its heart informs all learning and teaching, all human relationships, and all activities of the school as outlined in the LCA statement *The Lutheran school as a place of ministry and mission*
- Work collaboratively with all stakeholder groups (\*)
- Be an organisation that is agile and comfortable with change
- Be strategically aligned with the Regions applying a seamless approach and ensuring collaborative use of resources
- Model excellent leadership at management level, supported by a high performing, functional Board
- Be a national system of schools and ECCs
- Maintain and strengthen its Lutheran distinctiveness, celebrating its achievements and heritage
- Establish and maintain meaningful partnerships to promote Lutheran education
- provide leadership and be the accountable body for Lutheran education to LCA, GCC and the Districts

### **LEA purpose**

LEA's purpose is to:

- work together rather than independently
- promote, support and advocate for Lutheran education across Australia and, where relevant, internationally
- support all schools and ECCs in leadership, formation and governance
- be the national voice for education for the LCA
- develop policy and programs which enable national consistency across Australia for schools and ECCs
- in cooperation with ALC, give theological direction, supporting and equipping staff to understand the Christian faith in their service to students and school communities
- support the work of the LCA by ensuring its Strategic Plan aligns with and supports the aims and goals of the LCA Strategic Plan

### **Key challenges**

#### **Structural clarity**

- Clarify and establish a consistent national approach to structures and lines of authority regarding roles and responsibilities of LEA, Regions, GCC, LCA and Districts, so that LEA can provide leadership and be the accountable body for Lutheran education to LCA, GCC and General Synod
- Establish a mechanism to support Regions in assisting schools and ECCs as they manage risk, eg, financial, legal, compliance
- Establish national standards to maintain transparent accountabilities to LCA and government

#### **Relationships and communication**

- Manage stakeholder communications and relationships
- Enable and promote open and frequent dialogue between stakeholders and LEA

**Leadership and formation**

- Identify and grow future leaders
- Ensure current leaders are sustained and supported appropriately for the challenges of their roles
- Ensure appropriate governance training programs are available for governing bodies of schools and ECCs
- Support LPA to become an effective national peak body
- Work in collaboration with ALC to provide theological insight and advice for all leadership and formation programs
- Ensure formation programs equip leaders and staff for service in Lutheran schools and ECCs

**Sustainability: services, finance, funding**

- To ensure that sustainable funding of Lutheran schools and ECCs is planned for and maintained
- To ensure that current and future financial risks are managed appropriately and in a nationally consistent manner
- Review the services and support provided to schools/ECCs and principals/leaders by LEA and the Regions to ensure that they are appropriate and relevant

**6. Partnerships**

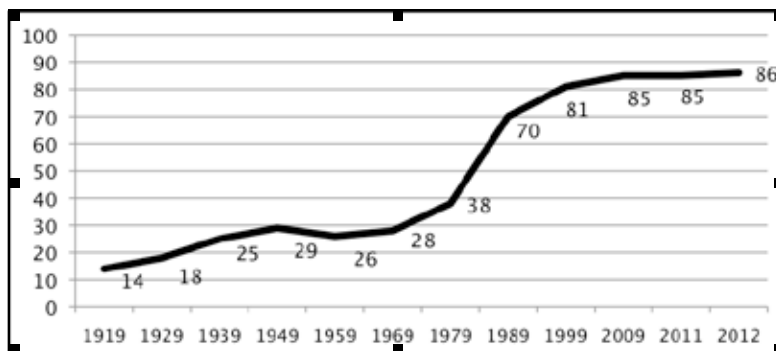
In the LEA Strategic Plan, the further development of LEA/ALC relationships and ongoing collaboration is a significant factor in LEA's future plans. LEA is seeking continuing theological advice and support from ALC and wishes to further ways in which both bodies can benefit from close cooperation. Such areas under consideration and planning include:

- ALC to support and deliver online learning modules for LEA's theological formation programs
- ALITE to research areas of need for Lutheran schools and their communities. Possible areas include faith and spirituality, same sex relationships, depression, drug and substance abuse, matters of abuse, internet interactions, sexuality and pornography, media control and influence, environment and climate change, bullying and social pressures, marriage, family and relationships.
- ALC to assist in the development and possible delivery of leadership programs, school governance training, professional development of school ministry personnel, school worship resource development, and teacher formation courses

LEA looks forward to further reporting on the progress of the ALC/LEA relationship between synods to GCC and at the next General Synod in 2016.

## 7. Key data and statistics

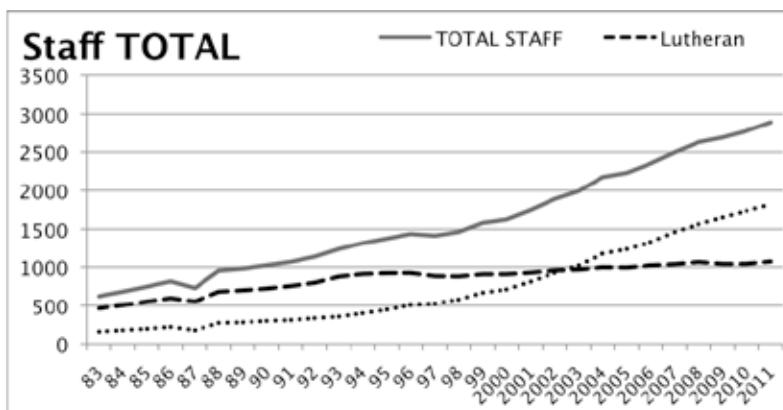
### 7.1 School growth: 1919 - 2012



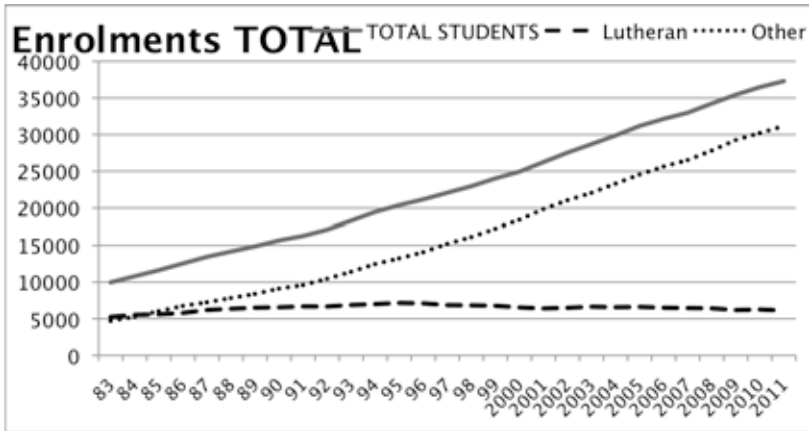
### 7.2 Summary of Lutheran schools and early childhood centres

| State              | Primary   | Secondary | Composite (Prim/Sec) | Total     | Early Childhood Centres |
|--------------------|-----------|-----------|----------------------|-----------|-------------------------|
| South Australia    | 23        | 4         | 6                    | 33        | 6                       |
| Northern Territory | 2         | 1         | 1                    | 4         | 1                       |
| Western Australia  | 0         | 0         | 2                    | 2         | 0                       |
| Queensland         | 10        | 1         | 16                   | 27        | 32                      |
| Victoria           | 9         | 1         | 5                    | 15        | 4                       |
| Tasmania           | 0         | 0         | 1                    | 1         | 0                       |
| New South Wales    | 3         | 1         | 0                    | 4         | 2                       |
| <b>TOTAL</b>       | <b>48</b> | <b>8</b>  | <b>30</b>            | <b>86</b> | <b>45</b>               |

### 7.3 Lutheran school staff (by religion)



#### 7.4 Lutheran school enrolments (by religion)



#### 7.5 School enrolment % annual growth 1983 – 2012

| 83    | 84    | 85    | 86    | 87    | 88    | 89    | 90    | 91    | 92    |
|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| 9966  | 10805 | 11623 | 12539 | 13442 | 14165 | 14860 | 15672 | 16279 | 17129 |
|       | 7.8%  | 7.0%  | 7.3%  | 6.7%  | 5.1%  | 4.7%  | 5.2%  | 3.7%  | 5.0%  |
| 93    | 94    | 95    | 96    | 97    | 98    | 99    | 2000  | 2001  | 2002  |
| 18285 | 19466 | 20392 | 21179 | 22075 | 22963 | 24031 | 24950 | 26257 | 27550 |
| 6.3%  | 6.1%  | 4.5%  | 3.7%  | 4.1%  | 3.9%  | 4.4%  | 3.7%  | 5.0%  | 4.7%  |
| 2003  | 2004  | 2005  | 2006  | 2007  | 2008  | 2009  | 2010  | 2011  | 2012  |
| 28706 | 29887 | 31190 | 32158 | 32994 | 34251 | 35451 | 36485 | 37313 | 38289 |
| 4.0%  | 4.0%  | 4.2%  | 3.0%  | 2.5%  | 3.7%  | 3.4%  | 2.8%  | 2.2%  | 2.5%  |

### 8. Conclusion

The most recent synodical period has been an important time for Lutheran schools and LEA. As we indicated earlier, we've experienced the sad loss of our former Executive Director and the search to appoint the new, third Executive Director was undertaken, resulting in the excellent appointment of Mr Steve Rudolph. I take this opportunity to commend him for the highly professional, energetic and strategic way he has stepped into the role and assumed leadership of a number of major challenges immediately.

Regarding the board itself, the Board of Directors, LEA Ltd at this time is a very experienced board and our church and its schools are truly blessed through the expert contributions of these Christian servants. I commend them to Synod, as a board and individually, for their careful stewardship and their strategic and mission clarity in governance of Lutheran Education Australia. On behalf of the board, I extend our thanks to church, nationally and district, and to congregations for their encouragement and support of, and involvement in, this joyful educational mission and ministry in Christ's name.

**ANN MITCHELL**

Chairman

**STEPHEN RUDOLPH**

Executive Director

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## **ABORIGINAL MISSIONS – BOARD FOR FINKE RIVER MISSION**

### **Our Vision**

Vibrant worshipping communities of the Lutheran Church in central Australia

### **Our Mission**

Live, promote, teach and nurture the proclamation of the Gospel among the Aboriginal people of central Australia according to the Scriptures and the Confessions of the Lutheran Church

### **Our Core Objectives**

To be individually and collectively responsible to:

- Live the message of God's love and salvation
- Identify and empower Aboriginal church leaders
- Offer resources, training, understanding and encouragement
- Lead pastorally as necessary
- Engage with local community and the broader LCA
- Provide or support ancillary services where need and capacity exist

### **Background**

Finke River Mission (FRM) began sharing the Gospel among the Aboriginal people in Central Australia when missionaries Schwarz and Kempe at Hermannsburg over 130 years ago.

Today FRM's core activity involves supporting 25 Aboriginal pastors and over 40 other church leaders who share the Gospel with more than 6000 Aboriginal Lutheran people in 5 language groups located in remote towns and communities around Alice Springs.

FRM also provides Christian secondary education through Yirara College to nearly 200 Aboriginal boarding students from remote NT, WA and QLD and a general store service to Hermannsburg at the request of the local community.

While FRM receives some funding support from the National Church it relies significantly on donations from organisations and individuals with-in the broader Lutheran church.

### **Activities**

Following is a "snap-shot" of activities – it should be noted that there are many wonderful Christian activities that involve or relate to FRM activities which occur in the many Lutheran congregations and communities around Alice Springs that are not covered in this report:

#### **Nurture Faith**

- Regular worship participation at more than 35 churches or worship places over an area larger than Victoria
- More than 150 baptisms in the last 12 months

- Lutheran worship recommenced in several communities
- 'Sing along/Choir' and Christian movie nights
- Biblical studies in the different language areas
- Confirmation teaching and celebration
- Counselling and prayer time with leaders and individuals with specific needs
- Ad hoc translation work including Faith 5, prayers and bible readings
- Training and literacy work with communities
- Distribution of Children's Bibles, books, hymnbooks and CDs
- Hospital, sorry-camp and general visiting
- Producing CDs of Christian songs sung by local choirs

### **Proactive Mission**

- Choirs performing at local festivals
- Community gospel sing-a-longs (Inmas)
- Religious Instruction in community schools
- Pastoral care and engagement with community staff
- Community Christmas and Easter celebrations
- Second hand clothes distribution
- Facilitate restoration and maintenance of community worship places
- Promote co-operation between Christian denominations serving in Central Australia
- Yirara College
- Hermannsburg General store

### **Develop Leadership**

- Bush Courses (3 annually) in conjunction with Australia Lutheran Collage for Aboriginal Pastors and other Church leaders
- Regional women's study courses (2 annually)
- Bible literacy work and worship training with possible future pastors and Church leaders
- Targeted Bible and Catechism instruction for Pastors / leaders
- Support to community and church leaders concerned about the uninvited presence of Pentecostals, Seventh Day Adventists, Mormons, Jehovah Witnesses and other "non-Trinitarian groups" in some communities
- Facilitate Aboriginal Pastors attending Synod and Conferences

### **Communication/Engagement**

- Develop and distribution of bi-annual publication "Christ in the Centre"
- Feature articles in *The Lutheran* and other LCA publications
- Regional visits with various Church and government people
- School engagement programs
- Attend and support community meetings
- Speaking at Lutheran Congregations and Synods around Australia
- Engagement with Territory and Federal MPs

### **FRM Challenges**

- Religious groups (mainly non-Trinitarian) with significant financial backing but insufficient sensitivity to local issues are attempting to establish themselves in

some communities without any communication or consent from community or local church leaders. While mostly well intentioned, these activities continue to cause confusion, division and social unrest.

- On-going alcohol and drug related problems
- On-going incidence of youth and adult suicides
- Finding a balance between finite resources and considerable needs in education, training and community support while remaining true to our mission to “promote, teach and nurture the proclamation of the Gospel”

### **FRM Opportunities**

- Considerable mission outreach opportunities exist through women, music and youth activities and Word and Sacrament ministry into areas that are hungry for the healing and hope the Gospel brings

FRM has experienced many blessings in the past; please pray that God will continue to richly bless the work, the people that serve and our supporters in the wider Church.

### **TIM STOLLZNOW**

Chairman

## **AUSTRALIAN LUTHERAN WORLD SERVICE**

### **Overview**

Two years after the end of the Second World War in 1947, Australian Lutheran pastor, Bruno Muetzfeldt, began ministering to European migrants at the Bonegilla Migrant Centre near Albury, NSW. Recognising the need, Lutheran World Federation established an office in Bonegilla with Muetzfeldt as its director. As the number of migrants decreased over the following years, Lutheran World Service shifted its attention to assisting those fleeing war and persecution elsewhere. In 1991, the program became an Australian operation in its own right.

Sadly, the poverty and oppression which existed then around the world continues today. The divide between the rich and the poor, and between those with rights and those without, is still staggering. Conflict, abuse, corruption and disasters make it extremely difficult for most of the two billion people in desperate poverty to break the cycle. As long as this continues, ALWS endeavours to assist people in need by *reaching out in love ... through justice.*

This means providing immediate and direct humanitarian relief during crises, while also walking alongside people by giving a ‘hand up’ rather than a ‘hand out’. ALWS holds that it is through empowering people to know their rights, and to develop their confidence to stand up for these rights, that long-term sustainable change is possible. And this takes time, patience and commitment, not only by those who work with communities but also from those who have supported this work for so long.

## Development Programs

### *Partners*

ALWS is not an implementing agency but instead works alongside local and international partners. These include:

- Lutheran World Federation / Department for World Service (DWS)
- Action by Churches Together Alliance (ACT)
- Life With Dignity (LWD)
- The Evangelical Lutheran Church of PNG (ELC-PNG)
- Centre for Disaster Risk Management & Community Development Studies (CDRM & CDS)

ALWS continues to focus its support on development programs in seven countries – PNG (ELC-PNG), Indonesia (CDRM & CDS), Cambodia (LWD), Nepal (DWS), Mozambique (DWS), Burundi (DWS) and South Sudan (DWS).

### *PNG*

In 2004, aid and development agencies of seven Australian Christian churches joined together to form a Church Partnership Program (CPP) designed to strengthen the capacity of partner churches in PNG to better serve their people. Recognising the wide scope of influence the churches have in what is largely a Christian country, the Australian Government's agency for international development, AusAID, joined hands with the church agencies in this unique initiative. In 2010, the program entered a second phase (ending in 2016) which encourages greater stewardship of activities by the churches in PNG.

This approach is a break from a traditional welfare model with the clear intention of developing institutional capacity in the hope that one day, when the program finishes, the churches are in a stronger position to continue the work. Of course, this takes time, and the impact is less obvious than perhaps the construction of a school, or the provision of school books, for example. However, through the work of our CPP office in Lae, changes have been made. Notwithstanding the positive affects the activities have already had on communities in a number of areas, the church has adopted more robust processes and systems, the voice of women has been amplified, and departments of the church have recognised the value of more strategic thinking. This has only been possible with the cooperation and support of the Lutheran church in PNG, its leaders, and its people.

### *Indonesia*

Following the response to the 2004 Boxing Day Tsunami in Banda Aceh during which ALWS worked closely with the HKBP Lutheran church in Indonesia, ALWS committed to supporting efforts to minimise the impact of future emergencies in such a disaster-prone part of the world. In cooperation with the LLL and LCA's Board for Mission, together with other international partners, a Centre for Disaster Risk Management & Community Development Studies (CDRM & CDS) was established at Nommensen University. The Centre aims to build the capacity of local governments, churches, community groups and local organisations to deliver effective community-based development programs with a focus on disaster risk reduction.



In October 2010, an earthquake triggered a tsunami which killed 428 people in the Mentawai Islands. The Centre's response was immediate. Essential items such as food, hygiene kits and kitchen sets were distributed, and a temporary school and supplies were provided. The early warning response arguably saved the lives of many who would have otherwise perished. The strength of CDRM & CDS lay in its ability to respond quickly through its extensive network of partners, its willingness to learn from lessons, and build on what worked well. In 2012/13, AusAID has agreed to supplement the generous support already provided by LLL and Lutheran congregations.

### *Cambodia*

In 2010, LWF Cambodia became a national organisation, changing its name to Life With Dignity (LWD). While still acknowledging its Christian heritage and retaining the same values (its new logo deliberately still resembles the cross), the program is now proudly Cambodian. This independence is a goal of all DWS programs, in much the same way independence from non-government organisations remains the goal of many communities. LWD has demonstrated the same high standards as a leading development organisation in the country, and retains the commitment from many of its Christian donors.

ALWS supports an Integrated Rural Development through Empowerment Project in Aoral District in Kampong Speu Province, and Krovanh District in Pursat Province. The projects are strongly rights-based, focusing on sustainable livelihoods, food security, education, health, advocacy and conflict resolution. ALWS also supports a smaller project amongst communities of Kandal and Takeo districts which have 'graduated' to a stage where LWD provides less direct support but instead 'accompanies' the people to be more self-reliant.

### *Nepal*

Like LWD, the LWF Nepal program is entering a stage where localisation is likely. ALWS continues to work with the program in some of the poorest and most marginalised places in Asia through capacity building, education, group credit schemes, skills development, advocacy, agriculture and small scale infrastructure. The program covers areas around Kathmandu and in the East and Far-West of the country, with special emphasis amongst the oppressed communities of the Dalit people and ex-bonded labourers.

With a backdrop of political uncertainty, strikes, and the constant risk of devastating earthquakes, the program operates in a challenging environment. Despite this, the organisation has achieved a remarkable amount through local non-government and community organisations. In 2011, DWS established an Emergency Hub to support disaster preparedness and a rapid response to disasters in the Asia area. This reflects the recognition by the international community of DWS as both a humanitarian and development actor.

### *Mozambique*

2011 marked the twentieth year of ALWS' involvement in Tete Province, Mozambique. Tete became one of the many places people returned to between 1991

and 1994 after seeking refuge in neighbouring countries during the 30 year civil war. DWS assisted communities, initially in the provision of emergency items and the construction of schools, roads and clinics until more recently where the development of people's capacity through community organisations became the focus.

In 2012, a decision was made to carefully exit Tete after two decades of support. In September, a celebration of the positive impact of DWS' work was held with communities, and a concerted effort was made to ensure the handover of responsibilities from DWS to local government and communities was intentional and seamless. ALWS has since shifted its focus to an established Integrated Rural Development Program in the southern province of Gaza, and looks forward to applying some of the lessons learned from similar programs in other countries.

### *Burundi*

Burundi remains one of the poorest nations on earth, still reeling from the affects of a recent and brutal war. ALWS works closely with LWF Burundi to bring healing to the affected population through a Community Empowerment Program in Cankuzo and Ruyigi provinces. The program recognises that this requires a long term approach, aimed at empowering people to know their rights and develop confidence within themselves to begin life again.

The program focuses on returnees, internally displaced people, ex-combatants, the most vulnerable, people with albinism, the landless, and the aboriginal Batwa people. Capacity building through training in areas such as improved livestock breeding, hygiene and sanitation practices, and climate change-resistant crop development have resulted in the development of people's self esteem and value to make a positive change in their own lives. Construction materials were provided to those most in need of shelter, and skills training in areas such as bamboo furniture making has enabled people to break the poverty cycle.

### *South Sudan*

In July 2011, the people of South Sudan finally achieved independence from its northern neighbour, becoming the newest nation in the world. This followed the signing of a peace agreement in 2005, marking the end to the longest conflict in modern history stretching over five decades. Over the last seven years, LWF Sudan has assisted people return to their homelands through a Rebuilding Sustainable Livelihoods program.

In a country where conflicts have historically been resolved through violence, the program works hard to change this behaviour through peace initiatives and education. Unfortunately, tribal conflicts, militia, droughts and floods mean the program needs to constantly shift part of its development focus to emergency relief. Yet there are signs of change. Some conflicts between tribes have been avoided through swift intervention, cases of water-related illness and deaths have decreased due to the availability of clean water, and children in schools now draw pictures of peace and negotiation rather than images of weapons and destruction as they had done in years gone by.

In early 2012, 110,000 people sought refuge from internal conflict and abuse from

the North in camps along the border. With its experience and reputation in camp management, DWS was called upon to assist in areas of education and child protection. The story is indicative of the fragility still in the region, and the need for continued support.

### **Emergencies**

Between 2010 and 2013, ALWS responded to a number of emergencies through the Action by Churches Alliance (ACT), of which DWS is the largest partner. These included the Haiti Earthquake (2010), the Pakistan Floods (2010 & 2011), the Japan Tsunami (2011), the Darfur Crisis (2010, 2011, 2012), and more recently the East Africa Drought Appeal, targeting Somalia & Somali refugees, Kenya, and Ethiopia (2011& 2012).

### **Refugees**

#### *Overseas*

The \$3 million response from the Australian and New Zealand Lutheran communities to the East Africa Drought Appeal far surpassed any other appeal in the organisation's 60 year history. Affecting 13 million people across the Horn of Africa, the drought forced a quarter of a million people to seek food and other assistance in Dadaab in Kenya, the largest refugee camp in the world (470,000 people) and other camps such as Dollo Ado in Ethiopia (155,000).

On 5<sup>th</sup> October 2011, Australian Foreign Minister, Kevin Rudd, announced that for every dollar raised by 18 eligible organisations over the following seven weeks, it would match a dollar of its own. This was the first time the Australian Government had ever made such a gesture, and the response from Lutheran individuals, churches and schools was staggering – \$810,875. Together with the Uniting Church's aid agency, Uniting World, and the government match, almost \$2 million was raised during this short period. Those funds have been allocated to improving education, hygiene and sanitation, protection, and the safe and reliable dissemination of information in a rapidly growing environment.

ALWS has continued its involvement in Kenya's other refugee camp, Kakuma, near the South Sudan border. Like Dadaab, DWS was approached by the United Nations to manage the camp (now 105,000 people) soon after receiving the Lost Boys of South Sudan fleeing war in 1992. Once largely a Sudanese population, the camp now hosts a diverse mix of nationalities, including but not limited to Somali, Sudanese, Congolese and Burundian.

Funds through ALWS provide important work in assisting the new arrivals at the camp's Reception Centre, identifying foster families for unaccompanied minors, supplementing pre-school children's rations, vocational skills for women, awareness on women's rights, and providing specialist teachers for children with disabilities.

#### *Australia*

ALWS' mandate to assist the resettlement of refugees extends to its own shores. It continues to support people seeking refuge in Australia under humanitarian conditions, and provides help to those 'new neighbours' trying to establish another

life in a foreign country. This is done through a revolving loan scheme which sponsors are expected to repay over time. Peace in South Sudan saw a slight decrease in loans in comparison to the 2006 – 2009 period.

It has been heartening to see the increase in support of ‘new neighbours’ by pastors, congregation members and leaders within the LCA. We acknowledge the humble yet instrumental work of the late Pastor Allan Heppner who, through the Victoria District, encouraged us to welcome and respect these people as brothers and sisters in Christ.

| <b>Year</b>             | <b>Airfare Loans</b> | <b>Resettlement Loans</b> | <b>Business Loans</b> |
|-------------------------|----------------------|---------------------------|-----------------------|
| 2009 Year               | \$35,300             | \$4,000                   | NIL                   |
| 2010 Year               | \$36,600             | \$5,000                   | NIL                   |
| 2011 Year               | \$13,500             | \$4,200                   | NIL                   |
| <b>Total Loan Value</b> | <b>\$85,400</b>      | <b>\$13,200</b>           | <b>NIL</b>            |

### **Community Education**

As the aid and development agency of the LCA, ALWS is committed to taking the message of the poor and oppressed to the pews, desks and living rooms of the Lutheran community. Without the endorsement and support of pastors, national and district church leadership, and the LEA, this would not be possible. Here, we pay tribute to the former LEA Executive Officer, the late Dr Adrienne Jericho, who led by example in his tireless work to help people lift themselves out of poverty.

Recognised that the most effective way of advocating for the voiceless is to do this in person, ALWS has visited significant numbers of Lutheran congregations, and all but one Lutheran School, in Australia over the last three years. In 2012 alone, close to 50 congregations or church related forums were visited, over 40 schools welcomed ALWS staff, and almost 60 schools participated in Awareness Days. These visits are supported by educational material easily accessible by school teachers and church communities.

Between 2010 and 2013, annual Teacher Study Tours took place in Burundi (2011), Cambodia (2012), with another scheduled to Nepal in 2013. Further, a Village Partnership Tour (2011) and a Christian Service and Learning Tour (2012) were also conducted. These tours provide a unique and very real insight into the lives of others, as well as the rewards and challenges of development work.

Underpinning this work are the Christian values of service, expressed throughout the Bible. We have been reluctant to compromise on these principles, even if it has meant being unable to secure funding at times.

### **ALWS Support**

We give sincere thanks to the thousands of members of our Lutheran family who donate so generously to help others through ALWS. We extend our appreciation to congregations and schools of the LCA for their loyal support. We also acknowledge the increased contributions from AusAID over the years. Together, this is summarised as follows:

| Year          | LCA                 | AusAID             | Total               |
|---------------|---------------------|--------------------|---------------------|
| 2009          | \$2,943,738         | \$1,099,215        | \$4,042,953         |
| 2010          | \$3,646,541         | \$1,847,014        | \$5,493,555         |
| 2011          | \$4,608,513         | \$2,748,542        | \$7,357,055         |
| <b>Totals</b> | <b>\$11,198,792</b> | <b>\$5,694,771</b> | <b>\$16,893,563</b> |

The following is a breakdown of LCA member giving by District.

| Year          | SA/NT            | Vic/Tas          | QLD              | NSW              | WA             | NZ/Other       | Total             |
|---------------|------------------|------------------|------------------|------------------|----------------|----------------|-------------------|
| 2009          | 1,356,415        | 464,235          | 602,558          | 278,349          | 89,449         | 152,732        | 2,943,738         |
| 2010          | 1,636,710        | 545,298          | 848,684          | 302,229          | 97,574         | 216,046        | 3,646,541         |
| 2011          | 2,045,370        | 809,148          | 769,395          | 439,083          | 105,306        | 440,211        | 4,608,513         |
| <b>Totals</b> | <b>5,038,495</b> | <b>1,818,681</b> | <b>2,220,637</b> | <b>1,019,661</b> | <b>292,329</b> | <b>808,989</b> | <b>11,198,792</b> |

We realise that through your continued and abiding support that we are not alone in our work. It is only through your generous support that any of this is possible. We also acknowledge that support comes in many guises. We continue to be motivated by the supportive letters and emails, and the many ways people volunteer their time and services to help.

Finally, we remain grateful to the LLL for its steadfast partnership through generous one-off grants, including a wonderful commitment to the vital work of Community Education, and the LLL-ALWS Support Fund which forms part of the Permanent Funds of the LLL. This Support Fund directs interest earned on capital to the work of ALWS. Without this fund, it is likely many of the activities we are committed to would not be possible.

**Stewardship of Resources**

ALWS takes seriously the responsibility entrusted in it to ensure management of funds is transparent and accountable. This is done through the following measures:

ALWS is a signatory to the Australian Council for International Development's Code of Conduct, which requires ALWS to meet minimum standards in governance, management and accountability. The Code is monitored by an independent committee, which includes a member nominated by the Australian Consumers' Association.

ALWS has full accreditation with AusAID and is subject to a rigorous accreditation review every five years. The last review took place in 2010 and ALWS was assessed as having a program of a very high standard. Preparations are already underway for the next review in 2016.

ALWS is subject to an independent audit of its accounts each year. To ensure independence and accountability, ALWS has decided to rotate auditors. We thank Bob Travers & Associates for their work with ALWS over many years, and we welcome ALWS' proposed new auditor, MRL Group Chartered Accountants, in 2013.

ALWS program staff visit core projects annually to provide technical support where possible, and to ensure funds are spent according to agreed terms. Financial and

audit reports are checked regularly throughout the year by program staff. ALWS is also involved in mid-term and final country program evaluations, where possible.

The DWS field programs are monitored, evaluated and internally audited on a regular basis by the Geneva Head Office.

All field programs are also independently audited by reputable accounting firms on a yearly basis.

In 2012, ALWS employed a full time certified accountant in recognition of the increasing revenue and workload.

ALWS is currently in the process of applying for certification of the Humanitarian Accountability Partnership (HAP). The partnership is a multi-agency initiative working to improve the accountability of humanitarian action to people affected by disasters and other crises. In 2012, DWS received HAP certification.

ALWS is an arm of the church, and so we invite LCA members and schools to contact our staff or Board to learn more about our work, offer your services and provide input. We can be contacted on 1300 763 407, by email at [alws@alws.org.au](mailto:alws@alws.org.au) , or you can visit our website at [www.alws.org.au](http://www.alws.org.au) .

### **ALWS Board and Staff**

#### *Board*

Governance responsibility lies with the Board of Directors. The chairperson is appointed by the General Church Council, and the District Directors by their respective District Church Councils. The Board members as of the end of 2012 are:

- Rev Peter Hage, BTh, GradDipMin - Chairperson
- Dr Paul Meyer, BA, MA, PhD (Demography) – NSW and Vice Chairperson
- Mr John Braun, B Tech Electronic Engineering – Vic/Tas
- Assoc. Prof. Judith Murray, BA (Hons), Dip Ed, BEdST, PhD, MAPS - QLD
- Ms Morgan Brookes - SA

Ms Anne Dohnt stood down from the ALWS Board in March 2011. Anne brought to the Board a wealth of experience, especially in education, and a genuine compassion for those ALWS seeks to serve. We will miss her insight, sense of humour, and interest in the wellbeing of staff and Board.

At the same time, we are delighted to welcome Ms Morgan Brookes. Morgan offers a new perspective to ALWS governance and management, and we look forward to her wisdom and guidance over the next years.

#### *Staff*

ALWS has been richly blessed with a capable and committed staff. Peter Schirmer (Executive Secretary) has continued to grow and stretch the organisation under careful and considered stewardship. Between mid 2012 and mid 2013, Peter will fill

the role of Executive Officer of the Church. We are glad to 'second' Peter over this period, and trust he is able to guide the church as competently as he has ALWS.

Donna Gotsalks (former Office Manager) has reduced her workload but remains with us one day a week. Chris Elies (Office Manager/Accountant) was recruited in mid 2012 to manage a growing budget. Chris is a respected professional in her field, and a welcome addition to the team. Holding the fort in Albury is Jenny Monte (Administration Officer). Jenny is by far our longest serving staff member of 25 years, and we are grateful for her loyalty to ALWS over that period.

Jonathan Krause (Community Action Manager) works tirelessly to get our message out among the people. His experience and dedication has resulted in a growing awareness of the lives of those less fortunate than ourselves. He is joined by Susan Seng (Education Resource Development Officer) who has been responsible for the development of education materials, the upkeep of the website, the coordinator of Teacher Study Tours and Awareness Days, amongst other roles. She is complemented by Vicki Gollasch (Community Action Officer) whom we welcomed on board in February 2012. Like Susan, Vicki is a teacher and suitably gifted in working with schools as the demand for speakers and facilitators increases. Vicki replaces Andrew Weiss who served us during 2010.

Narelle Bowden Ford (Africa Program Officer) has been responsible for overseeing the Burundi and Mozambique programs. Like Donna, Narelle is enjoying the balance between work and grandchildren. Narelle is our longest serving programs staff member and a valuable resource of knowledge. Lauren Kathage (Asia/Pacific Program Officer) joined us in mid 2010. Lauren manages the PNG office, provides oversight of the Indonesia and Nepal Programs, and is responsible for the HAP certification process. Lauren also works hard to raise the profile of disability in development within ALWS and its partners, and is an asset to the team.

We are sad to see Jen Pfitzner (Communications & Program Officer) leave us in early 2013. Jen has been responsible for overseeing the Cambodia program since mid 2012 while capably juggling the many jobs required of her as our key liaison person with our donors. Chances are you would have spoken to Jen if you called ALWS. We wish Jen all the very best in the future.

ALWS also acknowledges the value of our casual staff who are able to assist us, often at short notice.

Current permanent staff are as follows:

**Albury**

- Mr Peter Schirmer, BA (Hons), M Dev Studies – Executive Secretary
- Mr Chey Mattner, BA (Hons), GradDipEd – Acting Executive Secretary/Program Manager
- Ms Chris Elies, CA, BBus (Acc/Fin) - Office Manager/Accountant
- Ms Lauren Kathage, BA, M Int'l&CommunityDev - Asia/Pacific Program Officer
- Mrs Donna Gotsalks – Administration Officer

- Ms Jenny Monte – Administration Officer

**Brisbane**

- Mrs Narelle Bowden-Ford, BA, Cert Ed, M Dev Studies – Africa Program Officer
- Mrs Susan Seng, BEd, Grad Dip Ed - Education Resource Development Officer

**Melbourne**

- Mr Jonathan Krause, BA – Community Action Manager

**Portland**

- Mrs Vicki Gollasch, DipT, GradDipThEd - Community Action Officer

**Thank you**

We are deeply grateful for the generosity shown by the people of Australia and New Zealand, and their willingness to respond to the invitation to help others unconditionally. We appreciate you coming along with us on our journey as we continue to change and improve.

We also give thanks for a supportive and encouraging church leadership, and committed institutions such as LLL.

We acknowledge the leadership shown by the present Federal Government to maintain a commitment of reaching an aid and development budget of 0.5% of its Gross National Income.

Finally, we thank God that we are the ones who are able to help others. Why we have been born into the second most developed nation on the planet, while others struggle each day through no fault of their own is hard to understand. We are grateful to God for the riches of peace, options, opportunity, and wealth. At the same time we acknowledge the tremendous responsibility that comes with that.

**CHEY MATTNER**

Acting Executive Secretary



## COMMISSION ON TERTIARY MINISTRY

Since the proposal at the 2009 synod to re-commission the CTM as part of the National LCA structure, there has been a great deal of official and semi-official activity by representatives of the three Districts currently involved in tertiary ministry at a District level (Qld, Vic/ Tas and SA/NT). A *modus vivendi* has been created and adapted to suit both the unique situation of the various constituents as well as the limited operational costs. This is reflected in the new constitution. As promised in the original proposal there has been no financial cost to the National LCA over the past three years. Any of the very minimal expenses have been borne by the three Districts currently involved. The use of three-way phone conferencing has proved to be very effective in between the face-to-face meetings that primarily occur at the annual national Lutheran Students and Friends conference (over the New Year period).

Since 2009 there will have been five face-to-face meetings which use the opportunity of the National LSF conference (and one that used the National university chaplains' conference in Queensland in 2011). The method of the three-way phone link up has been used three times during 2012. The people who have been involved in these meetings over the past three years have included: Queensland reps: Chris Richards (chaplain), Sarah and Andreas Mayer (students), Vic/ Tas: Nathan Hedt and Robyn Kuchel (chaplains), Ben Burdett (local c'tee rep), Steph Juers (student), SA/ NT: Mike Pietsch (chaplain), Ian Lutze (local c'tee rep), Jacob and Emilie Traeger (students).

The ideal representation of members of the CTM are currently three representatives from each District actively involved in tertiary ministry. These three would comprise a local committee member, a chaplain and a student. If one of the representatives were not able to be present the particular District could nominate a person to temporarily stand in for that person. It is hoped that the re-worked and revised constitution will reflect the importance of having a good representation of each District as well as student voices. The potential to include representatives from additional Districts is included in the constitution and CTM would welcome their presence in the phone link-ups and at the LSF National Conference.

Initially the meetings focussed on the re-establishment of the CTM and the negotiations regarding the formal shape and methodology of the commission which was finally worked out in the constitution. It has also been very gratifying to see tertiary ministry represented nationally on the LCA web site. This was one of the hopes in reconstituting the CTM that we would receive national and international presence representing links to the wider LCA and also the world. Other business included the sharing of ideas between the Districts regarding the various positive developments as well as other difficulties that have been experienced. Other areas that are in discussion are the use of electronic or social media, websites and the potential sharing of resources including sermon podcasts, Bible studies online, shared mission trips, resources, and so on.

In more recent meetings the CTM has begun to focus on wider matters as reflected in the proposal to synod regarding the seeding and nurturing of tertiary ministry in Districts beyond the three that are currently working in this way, namely the

NSW, WA and NZ. The CTM would like to highlight two suggested innovations in the following way. Firstly, it has a proposal to synod focussing on the nurturing of tertiary ministry beyond the three Districts currently involved in providing ministry to the tertiary community in their own Districts. The CTM recognises the vital work currently being done by tertiary ministries in strengthening faith. The outcome of some of this is seen in the many alumni of tertiary ministry who now serve in the church and in their vocation as faithful Christians. However, around 80% of active Christian young adults who begin tertiary study will not be actively involved in a faith community at the end of their degree. We would like to see this outcome reversed, and believe that an intentional focus of ministry and mission in this area could have beneficial impacts on individuals and the church as a whole in all Districts. More can be done at a local and district level to encourage people in their faith as they transition to adulthood, and so we encourage districts without this particular focus to intentionally pursue such ministry. The CTM would like to be of assistance in whatever way to these other Districts.

Secondly, Tertiary ministry through Lutheran Students and Friends (LSF) has been operating for more than 50 years in Victoria and South Australia. Many alumni of tertiary ministry (eg LSF) express their gratitude for the ministry they received at a critical time of their lives, and we believe the establishment of a permanent fund could provide a tangible way for alumni to show their support through financial commitment as well as prayer support. The LLL has a number of permanent funds and bequests which support the ministry and mission of the church in diverse areas. Tertiary ministry is an area of the church which will always struggle to be self-funding by the nature of the demographic it serves. An LLL permanent fund devoted to Tertiary Ministry would provide seed money for new ventures in tertiary-age ministry, particularly in districts which do not currently have an intentional tertiary-age ministry. Such a fund could also provide grant money for research into appropriate ministry and mission; grant money for special projects; and support for districts where funding for tertiary ministry is struggling. The CTM wishes to highlight the establishment of this fund and encourage members of the church to seriously and prayerfully consider giving to the ministry to the wider tertiary community in the LCA.

This has been a brief snapshot of what has been the first triennium of the reconstituted CTM and it has been a joy to be able to be part of this and work with such an enthusiastic team of people. Your prayers and support for this ministry into the next triennium are greatly appreciated.

**MIKE PIETSCH**  
Chair

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**LUTHERAN CHURCH OF AUSTRALIA  
INCORPORATED**

**A.B.N. 36 763 133 867  
SPECIAL PURPOSE FINANCIAL REPORT  
FOR THE YEAR ENDED 31 DECEMBER 2012**

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**STATEMENT BY THE GENERAL CHURCH COUNCIL**

The General Church Council has determined that the association is not a reporting entity and that this special purpose financial report should be prepared in accordance with the policies outlined in Note I to the financial statements. In the opinion of the members of the General Church Council of Lutheran Church of Australia Incorporated:

- a) The accompanying Income and Expenditure Statement, Balance Sheet and Notes to the financial statements present fairly the financial position of the Lutheran Church of Australia Incorporated as at 31 December 2012 and its performance for the year ended on that date.
- b) At the date of this statement there are reasonable grounds to believe that the Lutheran Church of Australia Incorporated will be able to pay its debts as and when they fall due.
- c) No officer or no firm of which an officer is a member or no corporation in which an officer has a substantial financial interest has received or become entitled to receive a benefit as a result of a contract between the officer, firm or corporation and the Lutheran Church of Australia Incorporated.
- d) No officer has received directly or indirectly any payment or other benefit of a pecuniary value other than regular remuneration payments to employees.
- e)

Signed in accordance with a resolution of the General Church Council.  
Date 15 June 2012

\_\_\_\_\_ Council Member

\_\_\_\_\_ Council Member

**INDEPENDENT AUDIT REPORT TO THE MEMBERS  
Report on the Financial Report**

We have audited the accompanying financial report, being a special purpose financial report, of Lutheran Church of Australia Incorporated (the association), which comprises the balance sheet as at 31 December 2012, and the income statement, a summary of significant accounting policies, other explanatory notes and the statement by the members of the General Church Council.

*General Church Council's Responsibility for the Financial Report*

The General Church Council of the association is responsible for the preparation of the financial report and have determined that the accounting policies described in Note I to the financial statements, which form part of the financial report, are consistent with the financial reporting requirements of the Associations Incorporation Act of South Australia and are appropriate to meet the needs of the members. The General Church Council's responsibilities also include establishing and maintaining internal control relevant to the preparation and fair presentation of the financial report that is free from material misstatement, whether due to fraud or error; selecting and applying appropriate accounting policies; and making accounting estimates that are reasonable in the circumstances.

*Auditor's Responsibility*

Our responsibility is to express an opinion on the financial report based on our audit. No opinion is expressed as to whether the accounting policies used, as described in Note I, are appropriate to meet the needs of the members. We conducted our audit in accordance with Australian Auditing Standards. These Auditing Standards require that we comply with relevant ethical requirements relating to audit engagements and plan and perform the audit to obtain reasonable assurance whether the financial report is free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial report. The procedures selected depend on the auditor's judgement, including the assessment of the risks of material misstatement of the financial report, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial report in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by the Board of Management, as well as evaluating the overall presentation of the financial report.

The financial report has been prepared for distribution to members for the purpose of fulfilling the General Church Council's financial reporting under the Associations Incorporations Act of South Australia. We disclaim any assumption of responsibility for any reliance on this report or on the financial report to which it relates to any person other than the members, or for any other purpose other than that for which it was prepared.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

*Independence*

In conducting our audit, we have complied with the independence requirements of Australian professional ethical pronouncements.

*Audit Opinion*

In our opinion, the financial report of the Lutheran Church of Australia Incorporated presents fairly in all material respects the financial position of the Lutheran Church of Australia Incorporated as of 31 December 2011 and of its financial performance for the year then ended in accordance with the accounting policies described in Note I to the financial statements.

**MRL GROUP PTY LTD**  
Chartered Accountants

**Mark Le Cornu**  
Director

Adelaide  
19th day of June 2012

**INCOME AND EXPENDITURE STATEMENT  
FOR THE YEAR ENDED 31 DECEMBER 2011**

|   | 2011               | 2010               | 2009               |
|---|--------------------|--------------------|--------------------|
|   | \$                 | \$                 | \$                 |
| <b>INCOME</b>                                       |                    |                    |                    |
| Appeal income                                       | 12,387             | 12,017             | 14,098             |
| Church Executive Office income                      | 596,406            | 351,380            | 98,818             |
| Income from Districts                               | 1,763,052          | 1,809,700          | 1,769,679          |
| Interest and investment income                      | 71,488             | 53,267             | 74,229             |
| LCA Funds allocation                                | 318,505            | 294,092            | 256,064            |
| LCA Sunday contributions and donations              | 32,695             | 39,555             | 46,847             |
| LLL and other Lutheran grants                       | 405,544            | 359,086            | 350,659            |
| Other miscellaneous income                          | 34,846             | 21,147             | 14,908             |
| Rent income received                                | 93,897             | 95,983             | 92,664             |
| <b>TOTAL INCOME</b>                                 | <b>3,328,820</b>   | <b>3,036,227</b>   | <b>2,717,966</b>   |
| <b>EXPENDITURE</b>                                  |                    |                    |                    |
| Administration and operational expenses             | (1,102,849)        | (847,511)          | (667,725)          |
| General Church Boards                               | (105,238)          | (97,590)           | (109,795)          |
| Australian Lutheran College subsidies               | (1,200,000)        | (1,200,000)        | (1,199,765)        |
| Missions of the Church                              | (865,997)          | (662,745)          | (669,710)          |
| <b>TOTAL EXPENDITURE</b>                            | <b>(3,274,084)</b> | <b>(2,807,846)</b> | <b>(2,646,995)</b> |
| <b>OPERATING SURPLUS (DEFICIT)<br/>FOR THE YEAR</b> | <b>54,736</b>      | <b>228,381</b>     | <b>70,971</b>      |
| Less: Funding allocated to LCA Property Limited     | 0                  | (5,417)            | (29,648)           |
| <b>NET SURPLUS FOR THE YEAR</b>                     | <b>54,736</b>      | <b>222,964</b>     | <b>41,323</b>      |

**BALANCE SHEET  
FOR THE YEAR ENDED 31 DECEMBER 2011**

|                                      | 2011              | 2010              | 2009              |
|--------------------------------------|-------------------|-------------------|-------------------|
|                                      | \$                | \$                | \$                |
| <b>CURRENT ASSETS</b>                |                   |                   |                   |
| Cash assets - uncommitted funds      | 2 69,809          | 402,123           | 196,805           |
| Cash assets - committed funds        | 10,510,973        | 11,116,348        | 11,111,645        |
| Trade and other receivables          | 3 778,048         | 402,793           | 347,357           |
| Other assets                         | 37,193            | 3,333             | 5,621             |
| <b>TOTAL CURRENT ASSETS</b>          | <b>11,396,023</b> | <b>11,924,597</b> | <b>11,661,428</b> |
| <b>NON-CURRENT ASSETS</b>            |                   |                   |                   |
| Financial assets                     | 3,514             | 3,514             | 3,514             |
| Property, plant and equipment        | 2,446,179         | 1,995,655         | 2,033,924         |
| <b>TOTAL NON-CURRENT ASSETS</b>      | <b>2,449,693</b>  | <b>1,999,169</b>  | <b>2,037,438</b>  |
| <b>TOTAL ASSETS</b>                  | <b>13,845,716</b> | <b>13,923,766</b> | <b>13,698,866</b> |
| <b>CURRENT LIABILITIES</b>           |                   |                   |                   |
| Trade and other payables             | 270,154           | 106,214           | 76,388            |
| <b>TOTAL CURRENT LIABILITIES</b>     | <b>270,154</b>    | <b>106,214</b>    | <b>76,388</b>     |
| <b>NON-CURRENT LIABILITIES</b>       |                   |                   |                   |
| Borrowings                           | 29,545            | 31,478            | 64,071            |
| Provisions and specific funds held   | 829,533           | 756,663           | 682,705           |
| <b>TOTAL NON-CURRENT LIABILITIES</b> | <b>859,078</b>    | <b>788,141</b>    | <b>746,776</b>    |
| <b>TOTAL LIABILITIES</b>             | <b>1,129,232</b>  | <b>894,355</b>    | <b>823,164</b>    |
| <b>NET ASSETS</b>                    | <b>12,716,484</b> | <b>13,029,411</b> | <b>12,875,702</b> |
| <b>EQUITY</b>                        |                   |                   |                   |
| Accumulated funds                    | 1,969,951         | 1,604,633         | 1,381,669         |
| Reserves                             | 10,746,533        | 11,424,778        | 11,494,033        |
| <b>TOTAL EQUITY</b>                  | <b>12,716,484</b> | <b>13,029,411</b> | <b>12,875,702</b> |

**NOTES TO THE FINANCIAL STATEMENTS  
FOR THE YEAR ENDED 31 DECEMBER 2012**

**NOTE 1**

**STATEMENT OF SIGNIFICANT ACCOUNTING POLICIES**

This financial report is a special purpose financial report prepared in order to satisfy the financial reporting requirements of the Associations Incorporation Act of South Australia (1985) and the specific needs of the members of Lutheran Church of Australia Incorporated ('the Church'). The General Church Council has determined that the Church is not a reporting entity.

The financial report has been prepared in accordance with the requirements of the Associations Incorporation Act of South Australia (1985) and the following Australian Accounting Standards:

AASB I 031 Materiality

AASB II 0 Events after the Balance Date

No other applicable Accounting Standards, Urgent Issues Group Interpretations or other authoritative pronouncements of the Australian Accounting Standards Board have been applied.

The financial report has been prepared on an accruals basis and is based on historic costs and does not take into account changing money values or, except where specially stated, current valuations of non-current assets.

The significant accounting policies adopted by the Church are stated in order to assist in a general understanding of the financial statements.

The following material accounting policies and information, which are consistent with the previous period unless otherwise stated, have been adopted in the preparation of this financial report.

**(a) Scope of the financial accounts**

The financial statements report the income and expenditure of the Church pertaining to its core objects and ministries. The financial accounts also include the assets, liabilities and equity of the Board for Mission and Lutheran Bible Translators of Australia. The financial disclosures of other auspices of the Church are not included in this financial report.

During the year ended 31 December 2011 the Church resolved to transfer the activities and net assets of Lutheran Education Australia (a Department of the Church) into a separately incorporated entity limited by guarantee. Accordingly, Lutheran Education Australia Limited began operation on 1 January 2011. The transfer of net assets is identified at Note II which identifies the cessation of the Reserve account known as 'Lutheran Education Australia' during this period.

**(b) Income tax**

The Church is exempt from income tax under the Income Tax Assessment Act, 1936 and Income Tax Assessment Act, 1997 as amended.

**(c) Cash assets**

The Church holds its cash assets in a cheque account with ANZ Bank Ltd together with numerous accounts with the Lutheran Laypeople's League of Australia Incorporated. These moneys are largely committed for specified purposes including provisions, special funds and reserves of the Church as disclosed at notes 9 and II (refer also paragraph (d) and (e) below). The Church discloses its cash assets as 'committed' and 'uncommitted'. Committed cash assets represent those moneys that support special funds and reserves of the Church as noted above. Refer Note 2 in relation to these disclosures.

**(d) Provisions and specific funds held**

Moneys held on behalf of associated groups and for specific purposes are disclosed together with provisions at Note 9. These moneys represent future commitments and obligations and are accordingly disclosed as liabilities of the Church.

**(e) Reserves**

Reserve balances as at 31 December 2011 are disclosed at Note 11. Reserves represent moneys set aside by General Church Council for future purposes over which it has discretion together with the equity balances of specific departments and auspices of the Church.

**(f) Property, plant and equipment**

The properties of the Church disclosed in these accounts are those held in the name of the Church and are used for specific ministry purposes of the Church. Other property occupied by the Church is held by the LCA Property Limited, a public company limited by guarantee, and are disclosed in the financial accounts of that entity.

A new manse property was acquired by the Church during the year ended 31 December 2011 amounting to \$468,727 and is recorded at cost. This purchase resulted in a transfer to accumulated funds from the Manse Funds reserve (refer Note 10).

Other property is disclosed at valuation as adopted in the year ended 31 December 2004.

In the year ended 31 December 2010, funding amounting to \$5,417 was provided from the Church to LCA Property Limited to complete a project of property improvement.

Plant and equipment is carried at cost less, where applicable, any accumulated depreciation.

**(g) Church Executive Office Income**

The Church established an Executive Office during the year ended 31 December 2009 and

has continued during the years ended 31 December 20 I 0 and 20 II. The Executive Office was formed in order to aid the administration and development functions of the Church and its ministries. Donations and specified contributions were received from supporters of the Church for this purpose over these periods.

In the years ended 31 December 2010 and 2011, the Church utilised funding received amounting to \$351,380 and \$596,406 respectively to offset the cost of the Church Executive Office. These amounts have accordingly been disclosed as income in these years respectively.

Funds remaining for future utilisation of Church Executive Office are disclosed with Reserves at Note 11.

(h) **Prior year adjustment**

Expenditure amounting to \$158,145 was detected during the year ended 31 December 2011 that related to the prior year activity of the Church. This amount has been disclosed as a prior year adjustment in accumulated funds (refer Note 10).

|   | 2011              | 2010              | 2009              |
|---|-------------------|-------------------|-------------------|
|   | \$                | \$                | \$                |
| <b>NOTE 2 CASH ASSETS</b>                   |                   |                   |                   |
| <i>Funds held as:</i>                       |                   |                   |                   |
| Cash on hand                                | 100               | 100               | 100               |
| Cash at bank                                | 78,091            | 176,262           | 104,003           |
| Cash on deposit at the LLL                  | 10,502,591        | 11,342,109        | 11,204,347        |
| <b>TOTAL CASH ASSETS</b>                    | <b>10,580,782</b> | <b>11,518,471</b> | <b>11,308,450</b> |
| <i>Disclosed as:</i>                        |                   |                   |                   |
| Cash assets –uncommitted                    | 69,809            | 402,123           | 196,805           |
| Cash assets –committed                      | 10,510,973        | 11,116,348        | 11,111,645        |
| <b>TOTAL CASH ASSETS</b>                    | <b>10,580,782</b> | <b>11,518,471</b> | <b>11,308,450</b> |
| <b>NOTE 3 TRADE AND OTHER RECEIVABLES</b>   |                   |                   |                   |
| Sundry debtors                              | 756,489           | 395,260           | 305,175           |
| Tax receivables                             | 21,559            | 7,533             | 42,182            |
| <b>TOTAL TRADE AND OTHER RECEIVABLES</b>    | <b>778,048</b>    | <b>402,793</b>    | <b>347,357</b>    |
| <b>NOTE 4 OTHER ASSETS</b>                  |                   |                   |                   |
| Inventory                                   | 3,693             | 0                 | 1,227             |
| Prepayments                                 | 33,500            | 3,333             | 4,394             |
| <b>TOTAL OTHER ASSETS</b>                   | <b>37,193</b>     | <b>3,333</b>      | <b>5,621</b>      |
| <b>NOTE 5 FINANCIAL ASSETS</b>              |                   |                   |                   |
| Shares in listed companies                  | 3,514             | 3,514             | 3,514             |
| <b>TOTAL FINANCIAL ASSETS</b>               | <b>3,514</b>      | <b>3,514</b>      | <b>3,514</b>      |
| <b>NOTE 6 PROPERTY, PLANT AND EQUIPMENT</b> |                   |                   |                   |
| Property at valuation                       | 1,635,000         | 1,635,000         | 1,635,000         |
| Property at cost                            | 468,727           | 0                 | 0                 |
| Plant and equipment, at cost                | 301,869           | 301,869           | 301,869           |
| Motor vehicles, at cost                     | 40,583            | 58,786            | 97,055            |
| <b>TOTAL PROPERTY, PLANT AND EQUIPMENT</b>  | <b>2,446,179</b>  | <b>1,995,655</b>  | <b>2,033,924</b>  |



|  | 2011           | 2010           | 2009          |
|--|----------------|----------------|---------------|
|  | \$             | \$             | \$            |
| <b>NOTE 7 TRADE AND OTHER PAYABLES</b> |                |                |               |
| Sundry creditors                       | 270,154        | 106,214        | 76,388        |
| <b>TOTAL TRADE AND OTHER PAYABLES</b>  | <u>270,154</u> | <u>106,214</u> | <u>76,388</u> |

**NOTE 8 BORROWINGS****INTEREST-BEARING LIABILITIES**

|  |               |               |               |
|--|---------------|---------------|---------------|
| Loan from Board for Lutheran Education Australia | 0             | 0             | 38,123        |
| Loan from Lutheran Media Ministry                | 29,545        | 31,478        | 25,948        |
| <b>TOTAL INTEREST BEARING LIABILITIES</b>        | <u>29,545</u> | <u>31,478</u> | <u>64,071</u> |

**NOTE 9 PROVISIONS & SPECIFIC FUNDS HELD**

|   |                |                |                |
|---|----------------|----------------|----------------|
| Disaster welfare fund                             | 162,268        | 140,311        | 133,160        |
| Finke River mission funds ex appeal               | 91,489         | 91,489         | 91,489         |
| Long service leave provision                      | 31,792         | 19,504         | 11,686         |
| Long service leave provision- Lutheran Archives   | 10,635         | 6,334          | 6,106          |
| Lutheran Archives fund                            | 149,582        | 146,294        | 105,808        |
| Lutheran Archives trust account                   | (117)          | 138            | 346            |
| Pastor's conference provision                     | 29,489         | 16,489         | 3,489          |
| Scholarship fund                                  | 206,919        | 195,539        | 184,879        |
| Vicarage permanent fund                           | 147,476        | 140,565        | 145,742        |
| <b>TOTAL PROVISIONS &amp; SPECIFIC FUNDS HELD</b> | <u>829,533</u> | <u>256,663</u> | <u>682,705</u> |

**NOTE 10 ACCUMULATED FUNDS**

|                                     |                  |                  |                  |
|-------------------------------------|------------------|------------------|------------------|
| Opening accumulated funds           | 1,604,633        | 1,381,669        | 1,340,346        |
| Net surplus for the year            | 54,736           | 222,964          | 41,323           |
| Prior year adjustment               | (158,145)        | 0                | 0                |
| Transfer from 'Manse funds' reserve | 468,727          | 0                | 0                |
| <b>TOTAL ACCUMULATED FUNDS</b>      | <u>1,969,951</u> | <u>1,604,633</u> | <u>1,381,669</u> |

**NOTE 11 RESERVES**

|  |           |           |           |
|--|-----------|-----------|-----------|
| Asset revaluation                            | 1,065,093 | 1,065,093 | 1,065,093 |
| Aboriginal Training fund                     | 16,602    | 15,754    | 15,112    |
| Advisory Committee on Women's Issues reserve | 1,036     | 1,036     | 1,036     |
| Ambassadors for reconciliation               | 2,022     | 1,944     | 27,957    |
| Board for Mission fund                       | 75,912    | 75,912    | 111,804   |
| Commission on Worship Conference fund        | 4,713     | 4,713     | 4,713     |
| Contribution for legal costs reserve         | 10,000    | 10,000    | 10,000    |
| Executive Officers allocation                | 24,122    | 374,539   | 701,182   |
| General President's fund                     | 1,365     | 1,365     | 1,365     |
| Graduates fund                               | 36,290    | 36,290    | 36,290    |
| Home Mission Planters Training fund          | 986       | 986       | 986       |
| Interim Pastors fund                         | 123,303   | 152,179   | 152,179   |
| Klemzig cemetery memorial                    | 2,103     | 2,166     | 2,166     |
| LCA Hermeneutics symposium                   | 17,733    | 0         | 0         |
| LCA Mission fund                             | 19,701    | 85,901    | 56,992    |
| LCA Transfer fund                            | 1,187,346 | 1,239,047 | 1,189,222 |
| Manse funds reserve                          | 1,686,571 | 2,050,797 | 1,967,112 |
| Professional standards unit allocation       | 140,274   | 175,262   | 0         |
| Special gifts for special purposes           | 2,939,073 | 2,187,088 | 2,129,637 |

|   | 2011              | 2010              | 2009              |
|---|-------------------|-------------------|-------------------|
|   | \$                | \$                | \$                |
| Suomi Conference fund                       | 9,112             | 6,936             | 4,356             |
| Volunteers in Mission fund                  | 3,976             | 3,976             | 3,976             |
| Board for Mission funds (specific purposes) | 752,144           | 531,511           | 729,892           |
| Lutheran Education Australia                | 0                 | 971,632           | 994,761           |
| Borgfeldt Estate Legacy reserves            | 673,328           | 642,804           | 616,590           |
| Specific Legacy reserves                    | 1,757,925         | 1,661,341         | 1,533,629         |
| General Legacy reserves                     | 195,803           | 126,506           | 137,983           |
| <b>TOTAL RESERVES</b>                       | <b>10,746,533</b> | <b>11,424,118</b> | <b>11,424,033</b> |

#### **NOTE 12 CONTINGENT LIABILITIES**

Borrowings which are undertaken by auxiliaries and other related bodies of the Church are guaranteed primarily by those bodies and they are secured by the assets acquired with those monies. The Church has guaranteed the repayment of certain of these borrowings in the event of failure of those bodies to meet their repayment obligations.

At the time of signing of the audit report, the Church had provided guarantees to the LLL in respect of loans provided by LLL for:

|                   |                    |
|-------------------|--------------------|
| LCA Pensions Fund | 4,300,109          |
| LCA Car Loans     | 52,904             |
|                   | <u>\$4,353,013</u> |

## **LOANS MANAGEMENT COMMITTEE**

The Loans Management Committee (LMC) was constituted in 2002 to assess all loan applications, on behalf of General Church Council, submitted through the LCA Districts for borrowings financed through the Lutheran Laypeople League (LLL). The committee has continued to work within comprehensive terms of reference for its operations and scrutinises and monitors loans to ensure applicants meet agreed loan rules and that funds security is not jeopardised.

#### **Members:**

GCC appointees Paul Schulz, John Weiss, Mark Fielke.

L.L.L appointees Richard Bartholomaeus, Alan Kupke, Colin Schultz.

Colin Schultz is the GCC appointed Chairman.

#### **Consultation:**

The committee has sought consultation with all District Education Directorates and the relative Finance Committees through visitation to facilitate loan processes as School Loans constitute the majority of applications. Benchmarking criteria for loans has been a positive outcome. Close liaison exists with General Church Council and the LLL Board Executive.

#### **Loans:**

Total LLL loans outstanding as at October 2012 were \$334m, school loans accounted for \$278m of this total.

The demand for loans from schools has necessitated an external loan facility arrangement with Westpac as the resources of the LLL could not sustain all the needs of school development. All loans negotiated with Westpac must still be approved by the LMC. In excess \$55m of loans per annum in the last synodical term were approved by LMC.

**Communication**

The LMC as per its terms of reference does not determine the mission and ministry merits of loan applications but bases its judgement on the financial viability only. Accountability and managing to Key Performance Indicators has been accepted by the Education Directorates. Inability or difficulties in meeting loan conditions/ repayments by borrowers is an ongoing concern for the LMC. This has improved significantly since the last synod report and the Education Directorates are providing timely advice and strategies to address these situations.

**Current Issues:**

**LCA Loan Rules:** GCC has formally adopted the Loan Rules and these allow the scope, complexity and security of loan applications to be carefully considered by the LMC.

**Policy Development:** Papers have been prepared regarding the financing of commercial developments and the impact of re-financing/consolidation of loans particularly in the area of schools. Comment is being sought from the relative bodies.

**Insurance Valuations and Land Values:** A concerted effort has been made to quantify current land values of all bodies who have loans. This has been necessary to ensure that sufficient equity is available for the purposes of loan guarantees

**Succession Planning:** The importance of planned succession/skill mix within the membership of LMC has been seen as critical. Detailed knowledge, skills and tenure is a necessity for sound decision making by committee members and this has provided a very talented team of people who understand financial management and the functioning of the LCA. The two retiring members in the last Synodical term were David Zweck and Kevin Obst.

Paul Schulz and John Weiss are talented people who have been appointed to these vacancies.

**Summary**

The time involvement by LMC members has increased significantly due to the complexity of some loan applications/ projects placed before it. I am indebted to the members for the harmony that exists together with the wide range of skills/ knowledge they each possess. After 10 years of existence LMC is confident that better processes are in place for loan approvals, loan security and payment monitoring. In addition larger projects now seem to gather skilled people to carefully manage both construction and costs.

**COLIN SCHULTZ**  
Chairman

## LCA COMMISSION ON SALARIES

### **Membership**

Current membership of the Commission on Salaries (COS) is as follows:

Allen Kupke, Pastor James Haak, Nichola Heppner (Secretary), Pastor John O'Keefe, Karen Doecke and Ray Pietsch (Chairman).

### **Salaries and Allowances**

The COS annually recommends to General Church Council (GCC) salaries and allowances to be paid to LCA pastors, using the synod approved basis that pastors should be paid approximately the same as the average person in the community. GCC reviews these recommendations and determines if the Church as a whole has the ability to pay the recommended salary package.

The LCA salary package is currently based on 93% of adult fulltime Average Weekly Earnings (AWE) as published by the Australian Bureau of Statistics. This is because 93% of AWE closely offsets the effect of the reduction in the Fringe Benefits Multiple to 1.1 (previously 1.2). Current indications are that AWE increases will continue to be in the 4-5% range over the next few years.

In 2012 we introduced the expression of a single base salary. Allowances and other entitlements are added to this base salary.

The following allowances are paid to pastors to reimburse them for costs incurred:

- Car Allowance – motor vehicle standing costs including purchase costs (depreciation), registration and insurance
- Travel Allowance – motor vehicle running costs including petrol, repairs and maintenance costs
- Research Allowance – library costs including internet access fees.

Motor Vehicle standing and running costs are reviewed annually and are based on latest purchase and running costs obtained from car dealers and motoring organisations.

### **Fringe Benefits**

Due to the concessional treatment of fringe benefits paid on behalf of pastors, the LCA salary package for pastors allows for the payment of fringe benefits. For 2013 the recommended maximum level of fringe benefits was increased to 35% of base salary, to more closely reflect maximum levels of fringe benefits paid in the community. In addition, the Fringe Benefits Multiple has been reduced to 1.1 in 2013 and will phase out altogether in 2015. This multiple was introduced when LCA Fringe Benefits Guidelines were first introduced in 1995 and results in the LCA employer receiving a portion of the tax saving obtained by the pastor due to the fringe benefit concessions, and the pastor receives the balance of the tax saving. However due to the complexity of administering this multiple and the fact that no other denominations have anything similar to this multiple, it is being phased out over a number of years. The LCA salary package basis has been reduced to 93% in 2013 to offset the reduction in the multiple.

The Department of Lay Ministry has also developed a self-assessment form to be

used by LCA employers to help determine if they are eligible for the fringe benefits tax exemption for lay workers employed within the church.

**Superannuation**

LCA salary package guidelines have been revised to allow pastors to make “salary sacrifice” superannuation contributions up to levels able to be made by people in the general community. In 2013, compulsory employer superannuation contributions increased to 9.25% of base salary plus housing allowance, and will increase each year until 2019 when it reaches 12%. Increases are as follows:

|      |       |
|------|-------|
| 2013 | 9.25% |
| 2014 | 9.5%  |
| 2015 | 10.0% |
| 2016 | 10.5% |
| 2017 | 11.0% |
| 2018 | 11.5% |
| 2019 | 12.0% |

In addition, pastors are encouraged to make additional contributions to their superannuation to ensure that they have sufficient superannuation benefits at retirement. This is especially important for pastors, as most pastors must use their retirement benefits to purchase a retirement home, as many will have lived in a church provided house during their years of ministry.

Pastors are also encouraged to obtain independent professional financial planning advice to help them in preparing for retirement.

**Relocation Grant**

In 2010 COS recommended to GCC the introduction of a Relocation Grant to pastor’s when they move from one location to another. The grant is to help cover incidental costs that occur due to relocation, such as new school fees, new uniforms and other changes required, which incur cost when a person relocates. The new grant became effective in 2011.

**Centralised Payroll System**

Due to complexity of payrolls and the need to comply with taxation requirements, many Districts are now offering a payroll bureau service. Congregations/Parishes are encouraged to consider using these services if Treasurers do not feel confident in managing payrolls themselves.

**Other**

We are aware the government is undertaking a review of not for profit organisations and the current treatment of taxation and fringe benefits allowed. Any changes will be monitored and considered if there is an effect on LCA Pastors remuneration in the future.

**Thank you**

Thank you to all COS members for their dedicated service and a special thanks to Nichola Heppner for carrying out the secretarial duties most efficiently!

I also acknowledge and especially thank Allen Kupke who gathers information on changes to Average Weekly Earnings (AWE), researches car prices and running costs, enters data onto spread sheets which allows the COS to review current salary and allowances variances quickly at our meetings.

We thank God for the many blessings that He gives to us, and we pray that He will help us to share these blessings to extend His Kingdom.

## RAY PIETSCH

Chairman

## THE LUTHERAN LAYPEOPLE'S LEAGUE OF AUSTRALIA INCORPORATED

We rejoice in the blessings that our Lord continues to provide to His Church through the work of the LLL.

Key highlights of the last 4 years include:

- 90th Anniversary celebration of the LLL that included \$1.6m in Thanksgiving Gifts to LCA and Districts
- Depositor Balances increased by almost \$190m to \$620.2m
- Loan balances increased by almost \$70m to \$337.1m
- A competitive deposit interest has been maintained
- Legacies and Donations of more than \$4.7m being received
- Value of services and benefits in excess of \$46m provided to the LCA
- Electronic transactions continue to grow
- New branding under the descriptor "Finance with a Mission" launched
- Board continues to strategically plan for the LLL and comply with statutory regulations.

### Deposits

Depositor balances have increased from \$430.8m as at 30/6/08 to \$620.2M over the past four years. This is the first time in the LLL's history that depositor balances have exceeded \$500m.



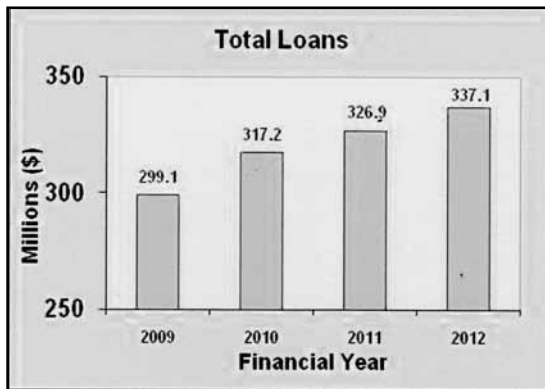
During this time, and in an environment of economic uncertainty, Deposit Interest Rates have varied between 4.75% & 4.25% due to fluctuations in market rates. We remain most grateful and thankful for the ongoing loyalty of our depositor base and their continued support in the operation of the LLL and the benefits that flow to the LCA. Without these deposits, the LLL would not be able to support the work of the LCA in the manner it does.

**Loans**

Demand for LLL Loans continues with a net increase in outstanding loan balances of \$69.4m, from \$267.7M as at 30/6/08 to \$337.1M as at 30/06/2012 (an increase of 25.9%). Another milestone has been reached with loan balances now exceeding \$300m. The major portion of loans are to Lutheran Schools with approximately 85% of LLL lending now to the education sector.

The LLL has been able to maintain the Loan Interest Rate at 5% – a key plank in the LLL's strategy of support to the LCA and its related entities.

We give thanks to our Lord that we have been able to support the ministry and mission of His Church through the provision of these loans.



**Security of Deposits and Loan Repayments**

In accordance with the LLL Constitution, the LCA and Districts provide guarantees for the repayment of loans and indemnify the LLL against loss.

The work of the Loan Management Committee (LMC) is acknowledged with thanks and appreciation for the oversight of all LLL lending, including the assessment undertaken with each new loan application and the firm control maintained in ensuring loan repayments are adhered to.

Our thanks are expressed to the Districts and Regional School Bodies of the LCA for their role in reviewing loan applications, providing guarantees for loans and ensuring compliance with loan conditions, including ensuring that loan repayments are met.

**Legacies**

Legacies totalling nearly \$4.8M have been received over the last 4 years from 44 estates which have been added to LLL Reserves (Permanent Funds). These Reserves (Permanent Funds) provide an ongoing benefit to various LCA ministries via ongoing grants and we thank all those who have honoured God in this way.

| <b>Legacies Received</b> | <b>2012</b> | <b>2011</b> | <b>2010</b> | <b>2009</b> |
|--------------------------|-------------|-------------|-------------|-------------|
|                          | <b>\$</b>   | <b>\$</b>   | <b>\$</b>   | <b>\$</b>   |
| Borgelt, H               |             | 20,421      | 155,168     | 103,750     |
| Brinkmann, E             |             | 41,531      |             |             |
| Brown, L S               |             |             | 5,000       |             |
| Drogemuller, H           | 291         | 291         | 261         | 291         |
| Ebelt, I R               | 2,105,783   |             |             |             |
| Eggart, P                |             | 4,000       |             |             |
| Haase, LEH               |             |             |             | 8,565       |
| Heinrich, S E            | 74,959      |             |             |             |
| Heintze, R A             |             | 500         |             |             |
| Hettner, MA              |             |             |             | 305,920     |
| Janetzki, OJ             |             |             |             | 17,416      |
| Keller, G M              | 200         |             |             |             |
| Klaebe, P M              | 180,000     |             |             |             |
| Kraeche, C C             | 100,000     |             |             |             |
| Loffler, W O             |             | 5,000       |             |             |
| Lubke, R B               |             |             | 2,997       |             |
| Menzel, E R              |             | 30,000      |             |             |
| Mibus, RM                |             |             |             | 46,534      |
| Minge, EB                |             |             |             | 24,766      |
| Mirtschin, S A           | 5,000       |             |             |             |
| Obst, L M                |             | 10,000      |             |             |
| Pfeffer, G               | 5,000       |             |             |             |
| Pietsch, D J             |             |             | 415,191     |             |
| Pietsch, I P             | 3,059       |             |             |             |
| Pietsch, M               |             |             | 1,000       |             |
| Plueckhahn, E A          |             |             | 5,000       |             |
| Plumridge, AA            |             |             |             | 119,882     |
| Richters, L M            |             | 2,101       |             |             |
| Semmler, N A             |             | 381,500     |             |             |
| Schmidt, G W             |             |             | 10,000      |             |
| Schmidt, K J             |             | 54,119      |             |             |
| Schutz, L G              | 5,000       |             |             |             |
| Schwarz, LD              |             |             |             | 5,924       |
| Stiller, L E             |             |             | 19,993      |             |
| Sturrock, W              |             |             | 887         |             |
| Taylor, LB               |             | 3,000       |             |             |
| Volker, D W              |             | 7,000       |             |             |
| Volker, R                |             | 3,774       |             |             |
| Wallent, LHG             |             |             |             | 48,133      |
| Williams, M R            | 1,000       |             |             |             |



| <b>Legacies Received</b> | <b>2012</b>      | <b>2011</b>    | <b>2010</b>    | <b>2009</b>    |
|--------------------------|------------------|----------------|----------------|----------------|
|                          | <b>\$</b>        | <b>\$</b>      | <b>\$</b>      | <b>\$</b>      |
| Woidt, R W               |                  |                | 48,326         |                |
| Wurst, A V               |                  |                |                | 970            |
| Zeunert, F P             |                  |                | 6,000          |                |
| Zweck, D H               |                  | 86,217         |                | 300,000        |
| <b>TOTALS</b>            | <b>2,480,292</b> | <b>646,454</b> | <b>669,823</b> | <b>985,151</b> |

### Financial Performance

The financial performance of the LLL remains strong due particularly to the level of deposit funds maintained. This has enabled the LLL to add to the level of Reserves held and thereby maintain a healthy Capital Adequacy Ratio and provide substantial benefits to a wide range of LCA ministries.

The Benefits & Services provided by the LLL over the last 4 years is estimated to exceed \$46M and consists of:

### Summary of Benefits & Services Provided

|  | <b>2012</b> | <b>2011</b> | <b>2010</b> | <b>2009</b> |
|--|-------------|-------------|-------------|-------------|
|  | <b>\$</b>   | <b>\$</b>   | <b>\$</b>   | <b>\$</b>   |
| Aged Care organisations                              | 29,125      | 29,125      | 29,125      | 29,125      |
| Australian Lutheran College Flexible Course Delivery | 100,000     |             |             |             |
| Australian Lutheran College VET Program              |             |             |             | 50,000      |
| Australian Lutheran World Service                    | 107,723     | 197,176     | 70,763      | 65,376      |
| Bible Ministry                                       | 20,000      | 20,000      | 20,000      | 20,000      |
| Board for Mission - Overseas Projects                | 280,005     | 250,005     | 250,005     | 260,000     |
| Central Treasury                                     | 132,292     | 128,360     | 94,473      | 96,431      |
| Community Care                                       | 55,000      | 105,000     | 5,000       | 5,000       |
| Faith Inkubators                                     | 150,000     | 15,000      | 90,000      | 90,000      |
| Flood, Earthquake & Famine Donations                 |             | 220,000     |             |             |
| Interest saved on loans                              | 9,157,701   | 8,384,048   | 5,390,607   | 7,848,654   |
| Lay Ministry   | 382,050     | 230,174     | 178,970     | 171,863     |
| LCA & District allocations                           | 870,588     | 75,187      | 500,000     | 176,295     |
| LCA Hermeneutics Symposium                           |             | 100,000     |             |             |
| LCA Ministry Support Fund                            | 150,000     | 150,000     | 150,000     | 150,000     |
| LCA Mission Fund - Church Planting                   | 252,434     | 251,731     | 186,730     | 86,730      |
| LCA GCC Fund   | 100,000     | 100,000     | 100,000     | 100,000     |
| LCA Special Ministry Fund                            | 100,000     | 100,000     | 100,000     |             |
| LCA Technology Grants                                |             | 50,000      | 250,000     |             |
| LLL 90th Anniversary Thanksgiving Grants             |             | 1,600,000   |             |             |
| Lutheran Education Project Support                   |             | 75,000      | 45,000      |             |
| Lutheran Media Ministry                              | 28,285      | 38,285      | 28,266      | 28,176      |
| Mission Stimulus Grants 1                            | 00,000      |             |             |             |
| National Church Life Survey Support                  |             |             | 55,000      |             |
| Scholarships   | 75,471      | 25,471      | 25,471      | 25,421      |
| Tract Mission  | 133,135     | 129,742     | 135,042     | 128,226     |
| Various LCA Projects (non interest-bearing accounts) | 1,016,317   | 1,087,648   | 1,254,139   | 965,104     |
| Various ex conditional donations/legacies            | 40,562      | 41,493      | 27,455      | 29,973      |

|                         | 2012              | 2011              | 2010             | 2009              |
|-------------------------|-------------------|-------------------|------------------|-------------------|
|                         | \$                | \$                | \$               | \$                |
| Worship DVD Resources   |                   |                   | 40,000           |                   |
| Youth & Family Ministry | 55,207            | 55,207            | 55,207           | 30,207            |
| <b>Total</b>            | <b>13,335,895</b> | <b>13,458,652</b> | <b>9,081,253</b> | <b>10,356,581</b> |

### Capital Adequacy

The strong capital base of the LLL has enabled a Capital Adequacy ratio exceeding 10% to be maintained, which provides additional security to LLL depositors.

### Compliance and Regulation

The LLL has faced a heightened level of compliance and regulation in the past 4 years.

An Australian Financial Services License (AFSL) was obtained in February 2009 for LLL@Home. The LLL holds an exemption from the Banking Act as a Religious Charitable Development Fund (RCDF) along with over 50 other RCDF's. This current exemption expires in June 2013 and is currently being reviewed by APRA

Whilst the implications of the Australian Charities & Non-Profit Commission (ACNC) are unknown at this stage, close monitoring in this area is being undertaken by the LLL Board.

Our auditors, MRL Group, continue to work with the LLL to ensure compliance is achieved and maintained as and where necessary.

### Risk Management

Managing the LLL's risks is a priority of the Board and Strategic Planning that has been undertaken in this last Synodical term has focused on risk minimisation. Policies and guidelines are put in place to ensure minimisation of financial risk and the maximisation of capital preservation. Various initiatives have also been put in place, including a Business Continuity/Disaster Recovery Plan.

The Board together with the Chief Executive Officer (CEO) are responsible for monitoring and managing financial risk exposures of the LLL. The primary potential financial risks the LLL is exposed to are liquidity risk, credit risk and interest rate risk.

The Board and the Senior Executive Team manage the capital of the LLL to ensure protection of depositors' funds and to fulfil the constitutional objectives of the LLL in support of the LCA. The LLL has a strong and responsible management policy to manage capital funds including the establishment and continued growth of Permanent Funds through Reserves.

### Strategic Priorities

The LLL continues to support the LCA through the following Strategic Priorities:

- Support the LCA in business and financial matters
- Provide benefits & services to the LCA
- Grow Reserves (Permanent Funds)
- Raise Deposits
- Provide Loans.

These priorities ensure the LLL maintains its affirmation to its original purpose to “aid our Synod with word and deed in business and financial matters” and provides extensive benefits to a range of LCA ministries.

**Staff**

We express our gratitude to all staff and praise the Lord for their contribution to the life of the LLL.

Along with the retirement of Kath Gordon and appointment of Ruth Pedler as Office Manager, the extensive service of many staff members is acknowledged, with some staff now having worked for the LLL for more than 30 years

The LLL is blessed with a strong and cohesive staff and they are commended for their outstanding contribution to the work and service of our Lord through the LLL, and the continued excellent service provided to our customers.

**Board**

We acknowledge the valuable contribution all Board members have made to the governance of the LLL and thank them for their time and commitment to serve our Lord and Church in this way. The Board is blessed with directors who bring a diverse range of skills to the LLL. Our Board consists of a group of professionals who use their knowledge, training and skills to enhance the governance of the LLL, while ensuring that maximum support is provided to the ministry and mission of the Church.

In this last Synodical term Roland Dohler has retired from the Board and Mark Altus has been appointed.

Professional development and training of board members continues to be a focus to ensure high governance standards are maintained.

**Outlook**

The issues and challenges which influence the global financial services industry will continue to impact on the outlook for the Australian financial system and the LLL.

The LLL management and Board are committed to closely monitoring these trends to ensure the objectives of the LLL are achieved, depositors' funds are not at risk and ongoing support to the mission and ministry needs of the LCA can be maintained. This includes potential impacts with the Not for Profit and Charities Commission requirements.

To all who contribute to the LLL we express sincere and heartfelt thanks. May God continue to bless all that we do in His name and give us wisdom and guidance to enable the LLL to serve well both our Lord and the LCA in “*Finance with a Mission*”.

**GRAEME HUF**  
Chairman

**The Lutheran Laypeople's League of Australia Incorporated**  
**Statement of Financial Position as at 30 June**

|                             | 2012               | 2011               | 2010               | 2009               |
|-----------------------------|--------------------|--------------------|--------------------|--------------------|
|                             | \$                 | \$                 | \$                 | \$                 |
| <b>Assets</b>               |                    |                    |                    |                    |
| Cash & cash equivalents     | 25,583,679         | 26,593,404         | 24,405,862         | 13,988,222         |
| Financial assets            | 339,374,436        | 315,906,553        | 309,847,127        | 309,414,103        |
| Trade & other receivables   | 345,281,975        | 335,206,192        | 326,608,130        | 306,023,543        |
| Property, plant & equipment | 5,649,338          | 5,694,871          | 5,502,262          | 5,555,993          |
| <b>Total Assets</b>         | <b>715,889,428</b> | <b>683,401,020</b> | <b>666,363,381</b> | <b>634,981,861</b> |
| <b>Liabilities</b>          |                    |                    |                    |                    |
| Trade & other payables      | 3,873,248          | 5,194,935          | 3,571,092          | 2,466,796          |
| Financial liabilities       | 620,238,898        | 594,120,707        | 583,987,332        | 559,935,165        |
| Short term provisions       | 385,947            | 329,975            | 302,862            | 199,905            |
| Total Liabilities           | 624,498,093        | 599,645,617        | 587,861,286        | 562,601,866        |
| <b>Net Assets</b>           | <b>91,391,335</b>  | <b>83,755,403</b>  | <b>78,502,095</b>  | <b>72,379,995</b>  |
| <b>Equity</b>               |                    |                    |                    |                    |
| Retained surpluses          | 8,559,867          | 7,286,483          | 8,227,907          | 9,446,240          |
| Reserves                    | 82,831,468         | 76,468,920         | 70,274,188         | 62,933,755         |
| <b>Total Equity</b>         | <b>91,391,335</b>  | <b>83,755,403</b>  | <b>78,502,095</b>  | <b>72,379,995</b>  |

**INDEPENDENT AUDIT REPORT TO THE MEMBERS OF THE  
LUTHERAN LAYPEOPLE'S LEAGUE OF AUSTRALIA INCORPORATED**

**Report on the Financial Report**

We have audited the accompanying summarised financial report of Lutheran Laypeople's League of Australia Incorporated (the Association), which comprises the summarised Balance Sheet for the years ended 30 June 2009, 2010, 2011 and 2012. We expressed unmodified Audit opinions on the full financial reports for these years in the statutory financial statements that are available from the Association.

**Board of Management's Responsibility for the Financial Report**

The Board of Management of the Association is responsible for the preparation and presentation of the summarised financial report.

**Auditor's Responsibility**

Our responsibility is to express an opinion on the summarised financial report based on our procedures, which were conducted in accordance with Australian Auditing Standards. These Auditing Standards require that we comply with relevant ethical requirements relating to audit engagements.

**Audit Opinion**

In our opinion, the information reported in the summarised financial report is consistent, in all material respects, with the financial reports from which they are derived. For a better understanding of the scope of our audits, this Auditor's report should be read in conjunction with our statutory audit reports relevant to the years reported on.

**MRL GROUP PTY LTD**  
Chartered Accountants



Mark LeCorna  
Director

7<sup>th</sup> December 2012

## LCA PROVIDENT FUND

### Receipts and Payments for the period 1/1/09 to 31/12/11

| <b>Receipts</b>                               | <b>2009</b>       | <b>2010</b>       | <b>2011</b>       |
|---|-------------------|-------------------|-------------------|
| Contributions from congregations              | 50,000.00         | 50,000.00         | 20,000.00         |
| Interest received Lutheran Laypeople's League | 3,428.44          | 4,280.45          | 4,833.29          |
| Balance as at 1st January                     | 105,780.33        | 117,231.11        | 127,970.31        |
|   | <b>159,208.77</b> | <b>171,511.56</b> | <b>152,803.60</b> |
| <b>Payments</b>                               |                   |                   |                   |
| Funeral Benefits                              | 5,800.00          | 10,465.00         | 11,004.00         |
| Recuperative Leave                            | 29,313.43         | 32,697.25         | 31,482.79         |
| Sickness and Accident                         | 1,524.00          | 379.00            | 5,191.61          |
| Special Grant                                 | 5,340.23          | 0.00              | 1,637.15          |
| Balance as at 31st December                   | 117,231.11        | 127,970.31        | 103,488.05        |
|   | <b>159,208.77</b> | <b>171,511.56</b> | <b>152,803.60</b> |

## LCA PENSIONS FUND

### Receipts and Payments for the period 1/1/09 to 31/12/11

| <b>Receipts</b>                                 | <b>2009</b>         | <b>2010</b>         | <b>2011</b>         |
|---|---------------------|---------------------|---------------------|
| Contributions from Congregations<br>(LCA Funds) | 693,561.72          | 327,974.66          | 410,797.91          |
| Contributions from LCNZ                         | 45,272.01           | 44,392.02           | 40,318.29           |
| Housing Loan advances                           | 221,181.76          | 111,078.85          | 297,475.15          |
| Housing Loan repayments                         | 133,935.53          | 168,644.67          | 343,914.06          |
| Interest income                                 | 52,578.07           | 53,172.10           | 42,763.64           |
| Pensions Fund levy                              | 137,748.30          | 153,474.10          | 152,996.20          |
| Balance as at 1st January                       | 1,520,965.38        | 1,675,526.35        | 1,268,890.36        |
|   | <b>2,805,242.77</b> | <b>2,534,262.75</b> | <b>2,557,155.61</b> |
| <b>Payments</b>                                 |                     |                     |                     |
| FBT   | 7,293.55            | 5,097.02            | 3,958.32            |
| Housing Loans                                   | 221,181.76          | 111,078.85          | 297,475.15          |
| LCA payments to Lutheran Super                  | 52,371.90           | 40,806.04           | 46,289.00           |
| Loan Repayment - LLL                            | 216,807.96          | 257,307.17          | 433,777.16          |
| Pension Payments                                | 404,072.88          | 410,526.78          | 422,386.56          |
| Removal Expenses                                | 11,627.05           | 17,683.19           | -                   |
| Retiring Allowances                             | 214,861.32          | 166,808.79          | 178,706.74          |
| Supplementary Pension                           | 1,500.00            | -                   | -                   |
| LCA budget & admin costs 2009                   | -                   | 256,064.55          | -                   |
| Balance as at 31st December                     | 1,675,526.35        | 1,268,890.36        | 1,174,562.68        |
|   | <b>2,805,242.77</b> | <b>2,534,262.75</b> | <b>2,557,155.61</b> |

**Income**

|                           |                     |                   |                   |
|---------------------------|---------------------|-------------------|-------------------|
| Contributions             | 876,582.03          | 525,840.78        | 604,112.40        |
| Interest Income           | 52,578.07           | 53,172.10         | 42,763.64         |
| Interest on Housing Loans | 117,350.23          | 122,846.83        | 125,126.95        |
|                           | <b>1,046,510.33</b> | <b>701,859.71</b> | <b>772,002.99</b> |

**Expenditure**

|   |                     |                   |                   |
|---|---------------------|-------------------|-------------------|
| Contribution to Lutheran Super                      | 52,371.90           | 40,806.04         | 46,289.00         |
| FBT   | 7,293.55            | 5,097.02          | 3,958.32          |
| Interest charged on LLL loan                        | 200,222.66          | 211,509.33        | 214,990.05        |
| Pension Payments                                    | 404,072.88          | 410,526.78        | 422,386.56        |
| Removal expenses                                    | 11,627.05           | 17,683.19         | -                 |
| Retirement Allowances                               | 214,861.32          | 166,808.79        | 178,706.74        |
| Supplementary pensions                              | 1,500.00            | -                 | -                 |
| LCA budget & admin costs 2009                       | -                   | 256,064.55        | -                 |
| Operating credit transferred to<br>Accumulated Fund | 154,560.97          | -406,635.99       | -94,327.68        |
|   | <b>1,046,510.33</b> | <b>701,859.71</b> | <b>772,002.99</b> |

**Loan Liability - Lutheran Laypeople's League of Australia Inc**

|                               |                     |                     |                     |
|-------------------------------|---------------------|---------------------|---------------------|
| Opening Balance 1st January   | 3,951,543.99        | 4,156,140.45        | 4,221,421.46        |
| Net Advances/Repayments       | 4,373.80            | -146,228.32         | -136,302.01         |
|                               | <b>3,955,917.79</b> | <b>4,009,912.13</b> | <b>4,085,119.45</b> |
| Interest Charged              | 200,222.66          | 211,509.33          | 214,990.05          |
| Closing Balance 31st December | <b>4,156,140.45</b> | <b>4,221,421.46</b> | <b>4,300,109.50</b> |

**Housing Loan Summary**

|                               |                     |                     |                     |
|-------------------------------|---------------------|---------------------|---------------------|
| Balance as at 1st January     | 3,951,543.99        | 4,156,140.45        | 4,221,421.46        |
| Advances                      | 221,181.76          | 111,078.85          | 297,475.15          |
| Interest added                | 117,350.23          | 122,846.83          | 125,126.95          |
|                               | <b>4,290,075.98</b> | <b>4,390,066.13</b> | <b>4,644,023.56</b> |
| Repayments                    | 133,935.53          | 168,644.67          | 343,914.06          |
| Closing balance 31st December | <b>4,156,140.45</b> | <b>4,221,421.46</b> | <b>4,300,109.50</b> |

**Funds and Liabilities**

**Accumulated Funds**

|                               |                     |                     |                     |
|-------------------------------|---------------------|---------------------|---------------------|
| Credit as at 1st January      | 1,520,965.38        | 1,675,526.35        | 1,268,890.36        |
| Operating result for the year | 154,560.97          | -406,635.99         | -94,327.68          |
|                               | <b>1,675,526.35</b> | <b>1,268,890.36</b> | <b>1,174,562.68</b> |

**Liabilities**

|          |                     |                     |                     |
|----------|---------------------|---------------------|---------------------|
| Loan LLL | 4,156,140.45        | 4,221,421.46        | 4,300,109.50        |
|          | <b>5,831,666.80</b> | <b>5,490,311.82</b> | <b>5,474,672.18</b> |

**Assets**

|   |                     |                     |                     |
|---|---------------------|---------------------|---------------------|
| Balance - LLL                           | 1,675,526.35        | 1,268,890.36        | 1,174,562.68        |
| Housing Loans to Retired Church Workers | 4,156,140.45        | 4,221,421.46        | 4,300,109.50        |
|   | <b>5,831,666.80</b> | <b>5,490,311.82</b> | <b>5,474,672.18</b> |

## LCA TRANSFER AND SUPPORT FUND

| Year Ended 31st December    | 2011                       | 2010                       | 2009                       |
|-----------------------------|----------------------------|----------------------------|----------------------------|
| Balance as at 1st January   | 1,239,046.76               | 1,189,222.36               | 1,100,258.69               |
| <b>Receipts</b>             |                            |                            |                            |
| South Australia             |                            | -                          | 150,000.00                 |
| Victoria                    | 47,886.16                  | -                          | 3,864.48                   |
| New South Wales             |                            | 20,000.00                  | 70,000.00                  |
| Queensland                  | 12,984.39                  | 91,754.62                  |                            |
| New Zealand                 | 12,096.03                  | 5,374.92                   | 13,121.80                  |
|                             | <u>72,966.58</u>           | <u>117,129.54</u>          | <u>236,986.28</u>          |
| <b>Payments</b>             |                            |                            |                            |
| Insurance                   | 9,635.35                   | 5,314.77                   | 1,950.00                   |
| Travel                      | 31,607.44                  | 7,001.28                   | 7,666.24                   |
| Transport                   | 32,276.42                  | 34,722.38                  | 104,176.74                 |
| Sundries                    | 51,148.07                  | 20,266.71                  | 34,229.63                  |
|                             | <u>124,667.28</u>          | <u>67,305.14</u>           | <u>148,022.61</u>          |
| Balance as at 31st December | <u><b>1,187,346.06</b></u> | <u><b>1,239,046.76</b></u> | <u><b>1,189,222.36</b></u> |

## LCA LEVY FUND

### Receipts and Payments for the period 1/1/2009 to 31/12/2011

|                      | 2009              | 2010              | 2011              |
|----------------------|-------------------|-------------------|-------------------|
| <b>RECEIPTS</b>      |                   |                   |                   |
| <b>Contributions</b> |                   |                   |                   |
| South Australia      | 352,062.00        | 321,438.00        | 340,040.00        |
| Victoria             | 129,560.00        | 115,347.84        | 125,480.00        |
| New South Wales      | 64,663.00         | 55,132.00         | 61,420.00         |
| Queensland           | 208,355.00        | 191,450.00        | 200,242.00        |
| Western Australia    | 17,840.00         | 21,828.00         | 20,460.00         |
| Pensions Fund Levy   | 137,748.30        | 153,474.10        | 152,996.20        |
|                      | <u>931,420.13</u> | <u>875,713.99</u> | <u>932,500.43</u> |
| <b>Interest</b>      |                   |                   |                   |
| LCA Funds            | 19,975.06         | 16,435.45         | 28,286.75         |
| Pensions Fund Levy   | 1,216.77          | 608.60            | 3,575.48          |
|                      | <u>931,420.13</u> | <u>875,713.99</u> | <u>932,500.43</u> |
| <b>PAYMENTS</b>      |                   |                   |                   |
| LCA Pensions Fund    | 831,310.02        | 481,448.76        | 563,794.11        |
| LCA Provident Fund   | 50,000.00         | 50,000.00         | 20,000.00         |
| LCA Car Grant Fund   | 50,000.00         | 50,000.00         | 30,000.00         |
| LCA Admin Expenses   | -                 | 294,092.00        | 318,505.00        |
| B/PAY Fees           | 110.11            | 173.23            | 201.32            |
|                      | <u>931,420.13</u> | <u>875,713.99</u> | <u>932,500.43</u> |



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**Income and Expenditure for the period 1/1/2009 to 31/12/2011**
**INCOME**

|                                  |                   |                   |                   |
|----------------------------------|-------------------|-------------------|-------------------|
| LCA Funds Levy invoiced          | 789,680.00        | 693,556.84        | 758,280.00        |
| Pensions Fund Levy invoiced      | 140,309.50        | 147,662.60        | 156,019.60        |
| Interest                         | 21,191.83         | 17,044.05         | 31,862.23         |
| Transferred to Accumulation Fund | -                 | 25,538.50         | -                 |
|                                  | <u>951,181.33</u> | <u>883,801.99</u> | <u>946,161.83</u> |

**EXPENDITURE**

|                                  |                   |                   |                   |
|----------------------------------|-------------------|-------------------|-------------------|
| LCA Pensions Fund                | 831,310.02        | 481,448.76        | 563,794.11        |
| LCA Provident Fund               | 50,000.00         | 50,000.00         | 20,000.00         |
| LCA Car Grants Fund              | 50,000.00         | 50,000.00         | 30,000.00         |
| B/Pay Fees                       | 110.11            | 173.23            | 201.32            |
| LCA Admin Expenses               | -                 | 294,092.00        | 318,505.00        |
| Write offs/Adjustments           | 7,434.50          | 8,088.00          | 8,255.00          |
| Transferred to Accumulation Fund | 12,326.70         | -                 | 5,406.40          |
|                                  | <u>951,181.33</u> | <u>883,801.99</u> | <u>946,161.83</u> |

**Balance Sheet****Funds & Liabilities****ACCUMULATED FUNDS**

|                                 |                  |               |                 |
|---------------------------------|------------------|---------------|-----------------|
| Credit as at 1st January        | 13687.80         | 26014.50      | 476.00          |
| Operating Credit/Debit for year | 12326.70         | -25538.50     | 5406.40         |
|                                 | <u>26,014.50</u> | <u>476.00</u> | <u>5,882.40</u> |

**ASSETS**

|                    |                  |               |                 |
|--------------------|------------------|---------------|-----------------|
| Debtors            |                  |               |                 |
| South Australia    | 4403.00          | 0.00          | 3,380.00        |
| Victoria           | 2400.00          | 0.00          | 0.00            |
| New South Wales    | 520.00           | 0.00          | 0.00            |
| Queensland         | 9700.00          | 476.00        | 1,114.00        |
| Western Australia  | 3180.00          | 0.00          | 0.00            |
| Pensions Fund Levy | 5811.50          | 0.00          | 1,388.40        |
|                    | <u>26,014.50</u> | <u>476.00</u> | <u>5,882.40</u> |

**LCA CAR GRANTS FUND**  
**Receipts and Payments for the period 1/1/2009 to 31/12/2011**

| <b>Receipts</b>                   | <b>2009</b>       | <b>2010</b>       | <b>2011</b>       |
|-----------------------------------|-------------------|-------------------|-------------------|
| Contributions from congregations  | 50,000.00         | 50,000.00         | 30,000.00         |
| Interest received - LLL           | 6,248.74          | 5,860.90          | 5,822.54          |
| Balance as at 1st January         | 136,094.35        | 153,043.09        | 123,403.99        |
|                                   | <b>192,343.09</b> | <b>208,903.99</b> | <b>159,226.53</b> |
| <b>Payments</b>                   |                   |                   |                   |
| Grants                            | 39,300.00         | 85,500.00         | 87,000.00         |
| Balance as at 31st December - LLL | 153,043.09        | 123,403.99        | 72,226.53         |
|                                   | <b>192,343.09</b> | <b>208,903.99</b> | <b>159,226.53</b> |

**Car Grants paid for the period**

|                |           |
|----------------|-----------|
| Bauer, J       | 10,000.00 |
| Braunack-Mayer | 4,500.00  |
| Buse, MA       | 8,400.00  |
| Davis, S       | 4,000.00  |
| Ebbs, T        | 9,000.00  |
| Fandrich, C    | 4,500.00  |
| Fox, R         | 9,000.00  |
| Frost, W       | 5,000.00  |
| George, W      | 9,100.00  |
| Glover, N      | 9,000.00  |
| Hanola, P      | 9,000.00  |
| Hibbard, S     | 9,100.00  |

**Car Grants paid for the period**

|              |          |
|--------------|----------|
| Hoffmann, T  | 9,000.00 |
| Janetzki, C  | 9,000.00 |
| Martin, D    | 9,000.00 |
| Matthias, R  | 4,500.00 |
| McMaughan, S | 9,100.00 |
| Page, G      | 9,100.00 |
| Peethala, HF | 8,400.00 |
| Pfeiffer, B  | 9,000.00 |
| Pfeiffer, J  | 9,000.00 |
| Pickett, H   | 9,100.00 |
| Raatz, C     | 9,000.00 |
| Smith, M     | 9,000.00 |
| Spring, V    | 9,000.00 |
| Thiele, C    | 9,000.00 |

**211,800.00**

## LCA INSURANCE FUND

### Balance sheet as at 30th June

| <b>LIABILITIES</b>                       | <b>2009</b>         | <b>2010</b>         | <b>2011</b>         |
|--|---------------------|---------------------|---------------------|
| Establishment Loan - LLL                 | 40,000.00           | 40,000.00           | 40,000.00           |
| Provision for Claims and Future Benefits | 3,737,960.89        | 4,053,265.09        | 4,467,056.20        |
| Safe Place Reserve                       | 100,000.00          | 300,000.00          | 300,000.00          |
|  | <b>3,877,960.89</b> | <b>4,393,265.09</b> | <b>4,807,056.20</b> |
| <b>ASSETS</b>                            |                     |                     |                     |
| GST Recoverable                          | 3,070.74            | 58,945.70           | 25,085.53           |
| Investment - LLL                         | 3,830,969.65        | 4,257,911.20        | 4,681,030.81        |
| Sundry Debtors                           | 43,920.50           | 76,408.19           | 100,939.86          |
|  | <b>3,877,960.89</b> | <b>4,393,265.09</b> | <b>4,807,056.20</b> |

### Income and Expenditure Statement as at 30th June

| <b>INCOME</b>  | <b>2009</b>         | <b>2010</b>         | <b>2011</b>         |
|--|---------------------|---------------------|---------------------|
| Brokerage from Wesfarmers  | 5,927.35            | 5,873.05            | 5,880.24            |
| Contract Works premiums  | 32,863.26           | 58,826.50           | 15,352.73           |
| Insurance premiums   | 4,854,013.98        | 5,317,072.64        | 5,459,935.66        |
| Reimbursements of Previous Years Claims                                      | 1,724.27            | 40,998.00           | -                   |
| Sundry income  | 123,273.13          | 132,584.71          | 173,268.52          |
|  | <b>5,017,801.99</b> | <b>5,555,354.90</b> | <b>5,654,437.15</b> |
| <b>EXPENDITURE</b>   |                     |                     |                     |
| Administration expenses  | 52,000.00           | 55,000.00           | 57,500.00           |
| Claims paid  | 423,970.00          | 337,604.93          | 671,055.26          |
| Computer Software  | 837.50              | 189.00              | -                   |
| Contract Works Payments  | 32,862.75           | 60,302.88           | 18,318.95           |
| LCA Lay Ministry Fund Donation   | 5,927.35            | 5,873.05            | 5,880.24            |
| BPay fees  | 197.38              | 228.75              | 339.33              |
| Reinsurance costs  | 3,710,219.00        | 4,023,426.85        | 3,923,644.25        |
| LCA Professional Standards Unit  | -                   | 200,000.00          | 200,000.00          |
| Pastors Income Protection cover  | 360,372.75          | 355,958.29          | 360,239.12          |
| Sundry Payments  | 3,736.82            | -                   | 250.00              |
| Travel & Accommodation   | 1,991.21            | 1,466.95            | 3,418.89            |
| Operational surplus transferred to Provision<br>for claims & future benefits | 425,687.23          | 515,304.20          | 413,791.11          |
|  | <b>5,017,801.99</b> | <b>5,555,354.90</b> | <b>5,654,437.15</b> |

## LCA NOMINEES

LCA Nominees Pty Ltd is the trustee of Lutheran Super.

Lutheran Super currently finds itself in a Superannuation Industry which is constantly evolving both through competition with other Superannuation Funds and increased corporate governance requirements from the bodies that regulate Lutheran Super, the Australian Securities and Investment Commission (ASIC), the Australian Prudential Regulation Authority (APRA), the Australian Transaction Reports and Analysis Centre (AUSTRAC) and the Australian Taxation Office (ATO).

The trustee directors of LCA Nominees Pty Ltd have strived during the last synodical term to improve the benefits available to members and their families, and to continue to provide a product and service to the employees of Lutheran Church affiliated employers based on the beliefs and ethos of the Lutheran Church of Australia.

The following improvements have been actioned. It is the Trustee's belief that these improvements will continue to make Lutheran Super a valued and competitive Superannuation Fund within the Lutheran Church of Australia employer network.

- A full assessment of the assets that back the Investment Options provided by Lutheran Super. As a result, changes have been implemented that have resulted in improved investment performance relative to our direct competitors in the past 12 months. Importantly, the Trustee believes that the changes will result in improved performance over the longer term.
- Enhancements to the Lutheran Super Insurance cover. After an extensive tender process, members of Lutheran Super are now able to access reduced premiums for Death, Total and Permanent and Income Protection Cover. Additionally the maximum benefit period for Income Protection Cover has been extended to the members 67<sup>th</sup> birthday, increased from a benefit period of 2 years and members are able to obtain Death and Total & Permanent Disablement Cover until age 70.
- A short form Product Disclosure Statement is now in place. This assists potential members in understanding the key costs, risks and features of Lutheran Super in a short and simple way that equips those potential members to make better financial decisions.
- A Helpline Advice Service has been introduced, whereby members can call the Lutheran Super Helpline and receive Personal Advice from a Financial Adviser on Investment strategies, Contribution strategies and Insurance. Additionally, high level General Advice can be provided on Wealth accumulation, Overseas superannuation, Redundancy, Estate planning and Financial hardship. There is no cost to the member for this service.

Lutheran Super has also become a founding member of the Christian Super Funds Association (CSFA). The main purpose of CSFA is to provide a mechanism by which, without the invent of a merger, CSFA funds are able to pool resources and assets, in

order to achieve economies of scale and maintain levels of services comparable to larger funds, with the intention of improving cost efficiency, providing value-added services and reducing costs to members.

In the next 12 – 18 months, the efforts of Lutheran Super will be concentrated on meeting the requirements of the Stronger Super legislation. A gap analysis has been conducted. As a result, Lutheran Super is in an informed position which will enable the required MySuper product to be offered and ensure compliance with the requirements of the APRA Prudential Standards for Superannuation. Final Legislation is expected to be passed by the Federal Parliament by the end of 2012.

The fund had 7302 members and Net Fund Assets of \$325,819,262 as at 31 December 2011.

The enhancements that have been made are aimed at enabling Lutheran Super to better help our members to plan for their retirement by giving them the potential to improve their superannuation benefits and their standard of living in retirement.

The trustee directors are looking forward to continuing to serve the Lutheran Church of Australia and the members and employers of Lutheran Super.

**JOHN GROCKE**

Chairman

## **LUTHERAN MEN OF AUSTRALIA**

During the past four years, Lutheran Men of Australia have met in many locations, mainly in South Australia and Victoria. Meetings are generally held monthly. During the year, Victoria has a weekend camp in March at Halls Gap. Attendance is usually 70 plus participants. South Australia meets in June for their annual meeting.

Our membership has declined substantially from 1,970 in 1969, to 120 in 2012. This is now a challenge to see the Lutheran Men of Australia begin to grow. It is obvious we have not been meeting the needs of our men. The executive need to seek wisdom from God, and reach out to our men. There are many people who are in great need for help. This needs to be addressed.

Lutheran Men of Australia are involved in a number of projects, such as gift vouchers to all graduating Pastors, currently to the value of \$500-00. This is known as "The Men for Ministry Project". LMA also supports Lutheran Media Mission with \$3,000-00 per year, and \$1,000-00 per year from interest earned, to the "Children's Garden Radio Mission" in Cambodia. The LMA help with other necessary requests coming from the church from time to time on urgent projects. LMA have also a trust fund with the LLL, especially to keep the "Men for Ministry Project" going for future years ahead. Our projects generally run to around \$15,000-00 for the triennium.

Since last General Synod, we have had a change of leadership. Our dear brother in Christ, John Seidel of Lobethal, S.A. became ill, and was not able to lead the LMA as their president.

I pay tribute to John for the many years he has served the Lutheran Men of Australia as their president. He has done an excellent job. John is currently our Vice-chairman, and editor of our news letter.

As of the 8<sup>th</sup> January 2011, I was appointed as the National President, of the Lutheran Men of Australia. The challenge for me and my colleagues are to see the LMA grow, and extend into every state in Australia. We need to seek God's way to help and assist our men in Australia. This is not about numbers, but seeing men grow in their faith, so that they can help other men. It is the sheep that bear the lambs. The Pastors are to feed their sheep. We at LMA are to be an encouragement to Pastors, and the people in our congregations, also to those outside of the church.

I pray that the Lutheran Men of Australia shall be a blessing to the church.

**NEIL LEHMANN**  
President

## **LUTHERAN NURSES ASSOCIATION OF AUSTRALIA**

The Lutheran Nurses Association of Australia (LNAA) is now in its twenty first year and it has been a pleasing year from the point of view of attendances at the bi-monthly meetings, as quite a few visitors have come to hear our quality speakers. Because these speakers are often the reason people attend our meetings the Association is grateful to each of them for enthusiastically & generously sharing their knowledge.

Professional presentations are a mark of our speakers and these are enhanced by the quality of our venue. The LCA, South Australian, district office, is still the most convenient location to hold our bi-monthly meetings and I thank the LCA SA District for permitting the use of this excellent facility.

For all those members who are unable to attend our meetings because of distance or other commitments, the newsletter 'IN TOUCH', gives them a taste of what they have missed and keeps them informed about the activities of the LNAA.

In 2010, Pastor Chris Mann tendered his resignation as our spiritual advisor due to an increase in congregational pressures and other responsibilities. The vacuum was filled by Pastor Roger Atze, 'bookending' our meetings with his thoughtful prayers, devotions and blessings, keeping the focus on Jesus as our mentor and guide.

National registration for nurses in Australia, effective from 1st July 2010 has offered an opportunity to encourage more participation in and by the LNAA. Nurses and Midwives are now required by the Nursing and Midwifery Board of Australia to demonstrate professional competence and completion of at least 20 hours of Continuing Professional Development (CPD) related to their scope of practice. Some topics presented at LNAA meetings qualify as Continuous Professional Development and a certificate of attendance is issued at no cost.

Being able to offer evidence of CPD to working nurses has brought new people to our meetings.

On average we have had 19 present, ranging between 14 and 29. Consequently, we've gained several new members including at least two students. Since last report our membership has grown to 64.

Despite the Global Financial Crisis and the rise in many taxes, fees and charges, LNAA finances continue to be stable, so subscriptions remain at \$25 (\$20 for non working members & associates). This is largely due to our guest speakers and the executive volunteering their time and the frugal publication of the Newsletter. The Association is able to comfortably continue its donation to the LCA for the use of the facilities and give each guest speaker a donation for the organisation they represent, as well as a small personal token of our appreciation. The LNAA also continues to promote and financially support the valuable ministry of Parish Nursing. In addition, this year, we purchased some Nursing & Midwifery reference books and donated them to the School of Nursing in Papua New Guinea.

There are so many issues in the media relating to the Health System, which faces its biggest cuts as part of the new round of job losses, flagged in the various state and federal Budgets. In amongst this are the nurses (and other Healthcare workers), who are at the frontline and are predominantly the first point of contact for patients.

LNAA being able to offer evidence of CPD to working nurses, free of charge, can make one area of their responsibilities easier and the fellowship after the meeting can help them debrief from some stressful situations. Many ethical issues may arise and Pastor Atze is always available for guidance. With hospitals and nursing homes running at capacity and an increased focus on community nursing, the Parish Nurse role gives an opportunity to ensure holistic care to their congregations, remembering that if the spirit is weak, then so too is the flesh.

In summary the Association continues to grow slowly. As the demand for health services grows, we seek to be a refuge for the “strung-out” nurses and healthcare workers who need spiritual guidance in their work and a base for those seeking to put the challenges of their work into a Christian perspective.

Above all, we will surrender to the Lord’s direction because only He knows what the future holds for the LNAA.

**SYLVIA HUTT**

President

## **PARISH/PASTORAL CARE NURSING**

It is now more than 20 years since the concept of Parish Nursing was introduced to the LCA, 17 years since the first Parish Nurse was appointed, and 13 years since the LCA recognised Parish Nursing as a ministry of the church at its 2000 General Synod. In that time 26 people have served in the role in five Districts of the church, while a number of other nurses have carried out aspects of the role without being officially appointed by their congregation.

That the full dimensions of this role are still not understood in many areas is evidenced by the fact that there are nurses willing to serve, but there are no openings for them in their congregation. While some current Parish Nurses serve in salaried positions, many serve virtually on a voluntary basis, receiving only a nominal honorarium in addition to reimbursement of expenses. At the time this report was drafted, three persons were serving in an aged-care facility, and one in a church college. Two of these were also serving their local congregation, as were the other four.



Although there has not been the numerical growth I would have hoped for, there have been a number of significant developments in Parish Nursing in Australia in the past triennium.

The term 'Pastoral Care Nursing' is increasingly being used to highlight the wholistic nature of this ministry. Hopefully this will encourage people to see the wider dimensions of this role.

- The distinctly Lutheran introductory course, alluded to in the last report to General Synod, was launched in Hamilton, Victoria, in November 2010. Since then, such courses have been held at Raceview (Qld), Pasadena (SA), Nundah (Qld), and Golden Grove (SA), with 44 people participating. Some of these were pastoral carers or hospital chaplains, who also found the course helpful.
- The Golden Grove course was arranged particularly for the benefit of six nurses from Goroka in Papua New Guinea. Some nurses from Goroka who visited Adelaide several years ago heard about Parish Nursing. As a result, the St John Lutheran congregation in Goroka and the adjacent hospital jointly established 'Lutheran Out-Reach Ministry'. My husband and I have been invited to lead an introductory course in Goroka in 2013.
- Following the 'nationalisation' of nursing registration in Australia, the category 'Enrolled Pastoral Care Nurse' was introduced to allow Enrolled Nurses to serve in this ministry within their scope of nursing practice. In line with practice in the USA, the possibility of introducing a category for people who are not currently Registered Nurses or Enrolled Nurses is being explored.
- Lutheran Parish Nurses International was established in 2009 as a global network. Among other things, LPNI arranges annual week-long study tours. The first was to Palestine in 2010. The second brought folk to Adelaide in 2011. In 2012 six Australians participated in a study tour to Finland. The 2013 tour will be to the United States. As well as providing seminars or conferences, these tours give the opportunity to see Parish Nursing in action in different contexts, and to establish useful networks.
- A Pastoral Care/Parish Nursing seminar has been offered annually in the greater Adelaide area at Blair Athol, Tea Tree Gully, and North Adelaide (LLL). Programs have been developed to meet the needs of congregational elders, lay assistants, visitors and carers as well as Parish Nurses. The response has been most gratifying with up to 60 participants attending these seminars.
- I was concerned to learn – virtually by accident – that Australian Lutheran College has 'suspended' its Graduate Diploma in Theology course for Parish Nurses. Following discussions with ALC's Academic Dean and the Head of the School of Theological Studies, I can understand the reasons behind this step, and am encouraged that ALC will pursue the possibility of introducing units into its Certificate IV program that could benefit potential Parish Nurses.

The Lutheran Nurses Association of Australia continues to be the support body

for Lutheran Parish Nurses, providing financial support for publishing brochures and newsletters. It has a Parish Nurse sub-committee with whom I am in regular electronic contact. I am grateful for this support.

Essentially, Parish Nursing is a pastoral care ministry; its focus varies from place to place, according to need. The various aspects of the role include: home and hospital visiting; arranging presentations on health-related topics; providing information for parish bulletins and newsletters; offering blood pressure checks; offering health advice and referring clients to other health professionals; providing support to families and individuals under stress because of health issues, bereavement or other problems; and supporting church visitors and care-givers.

I continue to represent Parish Nursing as a consultant on the Board of Lay Ministry.

**LYNETTE T WIEBUSCH**

LCA Parish Nursing Coordinator

## **LUTHERAN WOMEN OF AUSTRALIA**

The explanatory byline adopted for Lutheran Women of Australia (LWA) is *Women loved by God, sharing this love with others*. As I review the past three and a half years of worship, activities and fellowship, I cannot think of a better way to describe my fellow sisters in Christ. As our women gather together to worship and study God's Word in local groups, zones, districts/states and at national conventions, the blessings they receive are then shared with others.

### **Bible Study**

Bible Study is, and must always remain, the main reason for why we meet. It is the vital link that binds us to Christ and to each other. Our magazine *Lutheran Women* continues to publish regularly Bible Studies for use as desired. Many parish pastors are thankful for and have made use of these studies. They are also much appreciated by the groups who do not have pastors to lead them. Thank you to the pastors who have been willing to write these for us. Devotions are also published for our women's use.

### **Loving Service**

Sharing God's love is at the heart of all who Lutheran women are and do. The generosity of hearts and hands is both humbling and overwhelming. On a national level the support of our projects during this triennium has been outstanding. The LCA Board for Mission recently advised us that around \$250 000 had been received from our women for it alone during this triennium. Through the Board for Mission we have been responsible for the operation of Debora Orphanage in Indonesia, and

supported the church's mission at the Home of Praise in the slums of Bangkok, Bethany Home for people with severe disabilities in Malaysia, the Papua New Guinea Scholarship Fund, and scholarships for overseas students to study through Australian Lutheran College (ALC). A special project to raise \$20 000 for solar panels to provide power to health centres in remote areas of Papua New Guinea has seen more than double that amount raised.

During this triennium our other projects namely our three Aboriginal Missions in Australia, Australian Lutheran World Service, and ALC have also benefited above our expectations. We have established a special fund to finance the work and training of our Aboriginal sisters of Finke River Mission. This has been greatly appreciated by the Mission staff and the women themselves. The pastoral ministry students at ALC are appreciative of the financial help we are able to supply to help them during their study, and through our ALC Auxiliary we have provided funds for the refurbishment of the married students' accommodation.

All this nationally, and yet the women support their local congregations and district projects as well in ways too numerous to mention.

### **Getting the news out**

Our national magazine *Lutheran Women* continues to be well supported with a large circulation. Karin Holzkecht, appointed editor at our Convention in 2009 resigned after some twelve months due to her career shift. She was replaced by Trudi Skene who has acted as interim editor for the rest of this term. Special mention must be made of our business manager Joan Koster who has competently served our magazine for some 22 years, and is retiring at Convention. We sincerely thank Joan for her selfless service to LWA.

During this triennium LWA has worked to produce a special web page that contains news, items of interest, and information on our organisation. This site has proved popular with younger women and we have attracted interest in our work from overseas as well as Australia.

Another initiative has been the production of a brochure about LWA. This colourful pamphlet was well received and is being widely used to introduce women to LWA.

### **Membership**

Despite natural attrition it is pleasing to report our membership is remaining stable. This is something that we can be thankful for in an age where church and other group membership is declining. It is pleasing to see younger women taking an interest, especially in Bible study.

### **Our Council and Executive**

The LWA executive has met regularly. I thank God for our committee of dedicated women: Shirley Teusner (vice president), Maureen Turner (secretary), Janette Neumann (Treasurer) and our extra member Debbie Dreckow. Convention decided to have a member from Western Australia elected to the executive this term and it has been a privilege to have Debbie on our committee. These women have served with their

individual talents that God has used to forge us into a close-knit group. Our spiritual counsellors Pastors Trevor Reu and Roger Atze have given us the benefit of their biblical knowledge and understanding, as well as loving advice and encouragement.

The LWA council met in July 2011. The input from our district leaders is always greatly appreciated. The two days we met together were a joy and a blessing, and the executive valued the loving support shown by all.

### **Thanks**

I am grateful to God for the blessing of serving him and LWA during this triennium. It has been an honour to meet and work with women from throughout Australia – women who love and serve their Saviour and church with such devotion and enthusiasm. May our work be for the glory of God and the benefit of his kingdom.

### **GRACE BOCK**

President

## **LUTHERANS FOR LIFE**

*Promoting the sanctity of life*

Since the last General Synod the work and resolve of LFL to promote the sanctity of life, a gift from God, has continued and strengthened.

There has also been a significant generational transition within LFL council in recent years. The current LFL council members are; Christian Fandrich (president, Qld), Joshua Pfeiffer (vice president, Qld), Chelsea Pietsch (secretary, Vic), Cathy Beaton (Vic), Moira Ganner (SA), Amy Mann (SA), Jason Pokela (SA) Joy Wurst (Qld), and Roslyn Zadow (WA). The position of treasurer is currently vacant. Our immediate past president Tim Kowald retired in 2012 after many years of active and vital service for LFL, and this was acknowledged at the 2012 Geelong national conference.

To fulfill our calling to *promote the sanctity of life*, LFLs main activities are:

1. Producing and distributing our quarterly magazine *Life News* (by print and email).
2. Holding an annual national conference: *Image of God* (Adelaide, 2010), *Love Abounding* (Toowoomba, 2011), *Stories of Life* (Geelong, 2012).
3. Hosting a dinner with a guest speaker for pastoral ministry graduates and their wives.
4. Providing financial support to local LFL branches. LFL branches include; Darling Downs (QLD), Sunshine Coast (QLD), Riverland (SA), and Wellington (New Zealand).
5. Offering guest speakers and publishing articles on life issues.

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For 2013 a particular focus of attention of the council will be a review of LFL's governance. We are also endeavouring to explore new ways in which we can make life issue resources more accessible to the church, especially its schools.

I would like to thank all those who support the work of LFL through their prayer, encouragement and finances. We know that the work of LFL is recognised and appreciated by many within and outside of the church. The work of LFL is funded entirely by membership subscriptions, and donations by individuals and groups. I would like to make particular mention of the financial support of the numerous Ladies' Guilds around Australia and the Lutheran Women of Australia. We continue to invite members of the LCA to provide us feedback on how we may improve our service to the church.

As God's people we are called to speak out against injustice and practices that do not value the God given dignity of the human person. LFL aims to promote a culture that chooses life, and also to be the voice, hands, and feet of God promoting a life enriching, sustaining and strengthening culture in our world. LFL does not aim to speak with of voice of judgment, but as sinners who rejoice in the gospel of Jesus Christ and the power of his saving grace.

**REVEREND CHRISTIAN FANDRICH**

President



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## **AGENDA DOCUMENTS**

Report on Our Strategic Direction – A Catalyst for Action  
Report on Governance Framework – Excellence and Responsibility  
Report on the Election of the President of the Church  
Report on Specific Ministry Pastors  
Report on Alternative Routes to Ordination  
Report: President or Bishop?  
Terms of Reference on Consensus Group on Ordination of Women  
Theses of Agreement  
Report on Prophecy in the Church  
Report on Human sexuality: key issues today

## OUR STRATEGIC DIRECTION – A CATALYST FOR ACTION

### **The changes we're growing through**

What does it mean for us to be God's Lutheran Church in Australia and New Zealand in the 20teens?

When you look around, you might be surprised.

St Paul's Lutheran Church in Shepparton was a small, rural congregation. Its members could take their pick of pews in the 60 seat church.

In 2006, things began to change. Former refugees from Africa arrived and made St Paul's their spiritual home.

Soon the building was bursting at the seams. Almost half the congregation is under 16 years of age. Average worship attendance is over 100. An African choir sings every week. Now resources and people are needed to grow this exciting ministry.

In rural South Australia, members of the South Kilkerran Lutheran Church went door-to-door to every house in their community, inviting local residents to their Longest Lutheran Lunch. The response was overwhelmingly positive. Over 20 visitors came along, including 12 with no connections with the Church.

In suburban Melbourne, Good Shepherd Lutheran Primary School (part of Outer Eastern congregation) developed a 'Sunday Chapel', shaped to meet the needs of students and their families not used to traditional Lutheran ways of worship. This year, and last, there have been multiple baptisms as families respond to God's grace.

These are just a few examples of the wonderful work God is doing through our Lutheran family, and teaches us that though the world may change God's love doesn't. We shouldn't be surprised that:

- Even in apparently small and declining congregations big things can happen;
- Faith that comes to life by sharing it, and through the work of the Holy Spirit, brings remarkable results;
- Pastors and our leaders are being called to minister in ways that weren't contemplated even five years ago;
- "By ourselves we can go fast, together we can go far": so says the African proverb. Amazing things can happen in a short time at a local level, but its growth needs the support of the whole Church;
- New innovative ideas, supported with practical resources, can help stimulate local action;
- Incredible opportunities for ministry between congregations, schools and aged care facilities can be realised through creative action;
- We are energised when we read and see how God is working in different ways, and inspires others to action.

Our Strategic Direction recognises change is a reality. The challenge it seeks to



address is how we respond. It has been developed to be a catalyst for action.

### **Our journey**

We are blessed to be on this journey together. We are a fellowship in the Faith, bound together by Scripture and our Lutheran confessions. We share a common identity. We support each other to accomplish those things we can't effectively do alone.

We are blessed with the skills, talents and creativity of people across the Church.

God has provided us with substantial and diverse resources to support our ministry.

By working together as the body of Christ (1 Cor 12), we can effectively bring the good news of God's love to a world that needs hope as much as it ever has. We can be a church where love comes to life.

It is in this spirit of unity that our Strategic Direction is offered.

### **Our Charter – A catalyst for action**

Our Strategic Direction is based on the Objects of our Church. They don't change.

The Shepparton, South Kilkerran and Croydon experiences reflect that the way we implement our Objects may need to change.

Over the past three years, and going back even further, there has been a great deal of thinking, sharing and dreaming about our future direction.

Together we have crystallised them under two core priorities for the Church:

### **Growing as God's people**

While all of us recognise the importance of prayer and daily Bible reading, sadly, half of us don't do it. At the same time, statistics show that attendance at Sunday worship is declining.

As a Church where love comes to life, we must take seriously Christ's call to follow him as his disciples.

We therefore seek to nurture in each other a passion for God's word, the sacraments and worship. Together we grow in faith and service, and follow Christ as his lifelong disciples.

### **Going as God's people**

The National Church Life Survey reveals that only one in ten of us look for opportunities to share our faith. Only one in three have invited someone to church in the last twelve months.

As a Church where love comes to life, we must be active in mission. Going as God's people means we seek to identify and initiate new opportunities to reach out with Christ's love, in word and action, in our local communities and beyond.

### **Enable us to Grow and Go**

God has blessed us with the skills, talents and resources to achieve our Strategic Priorities.

However, we recognise that we need to be better at using them wisely and effectively.

Our Strategic Direction identifies those areas where we can do things better, which will help achieve our Strategic Priorities.

### **From priorities to action**

The Strategic Direction is a starting point: a catalyst for congregations, districts and agencies to respond to the opportunities which God has placed before them...

...supported by the LCA

...and supporting the LCA to pick up responsibilities that can better be accomplished as Synod.

Our Strategic Direction will help guide a focus on exciting initiatives to help us 'grow & go'. These include:

**Land banking** – a program that generates funding to purchase land in areas where we anticipate new opportunities for mission may emerge in the future;

**Expanded Church Planting** – a program that is already assisting Shepparton to 'grow and go', and will benefit other communities where God has already opened new ministry opportunities;

**Specialised ministries** – Resourcing ministry to people of African and Asian background;

**New models for mission** – establish missional orders to support *missional communities*, groups of people who commit themselves to actively and intentionally engage in God's mission in contexts which LCA congregations themselves might not be able to reach.

**Innovative ideas** – Offering initiatives such as the Longest Lutheran Lunch to support action by local congregations, schools and other Church ministries

**Training** – such as 20/20 through ALC to support people in their leadership roles

We can't do this quickly. We recognise there are limited resources, and not everything can be, or necessarily should be, done at once. That is why the Strategic Direction covers a period of six years.

It is also not a blueprint. Mission isn't a straightforward process. New opportunities will come before us and challenges will emerge in the next few years which we can't anticipate now.

It articulates a direction. However, it acknowledges that Church operates in different places and contexts. There is a no 'one size fits all' approach.

### **Shaping our future together, with God's help**

Our Strategic Direction is based firmly on an understanding that we walk together as Synod: respecting our diversity, but as one united Church building each other up to

face the challenges and embrace the possibilities in a context where:

- We have churches that can no longer fit in all the people who want to attend
- We have schools 'creating' something in people that leads them to identify themselves as Lutherans
- We have many Lutherans from indigenous communities
- We have millions of Lutherans on our doorstep in PNG and South East Asia
- We are increasingly a Church of many and diverse backgrounds

We recognise we are the ones who only water and sow, and that it is God that does the growing. That is why we prayerfully seek God's guidance, and the equipping of the Holy Spirit who empowers and transforms, as we seek to bring love to life following this strategic direction. →



### **Our Mission**

God grows us as His people to a mature faith in Christ - a faith that comes to life through effective witness and ministry, so that people everywhere may know Christ and His love.

### **Our Values**

Through faith in Christ, by the work of the Holy Spirit we are:

#### **Shaped by the gospel of grace:**

- as an undeserved gift from God
- as a life changing and life giving Word
- in equipping us for action

#### **Blessed by relationships**

- in service to each other
- in respect for each others gifts
- in witness to our communities and the world

#### **United by Christ**

- in our confession of faith
- in working together and sharing resources

#### **Inspired by compassion**

- in actions and words
- privileging the poor and marginalised

#### **Marked by integrity**

- Effectiveness
- Accountability
- Excellence
- Integrity

# Our Strat

We work toge

**Our vision** is to see God's love  
Lutheran Church that joyfully

## **1. Grow as God's People**

- 1.1. Develop a passionate faith in individual and communities shaped by a growth of God's Word, nurtured and sustain worship
- 1.2. Encourage worship that recognises and respond to God's grace in different ways
- 1.3. Develop a strong culture of service in families and communities, both local and as a natural outworking of an active faith

## **2. Go as God's People**

- 2.1. Develop a missional culture where individuals and communities are inspired, passionate in sharing the gospel in word and action
- 2.2. Encourage strong missional-oriented supporting pastors, lay workers and effective ministers of Christ in a changing world
- 2.3. Support and equip communities to engage in collaborative mission oriented their changed and changing mission fields
- 2.4. Develop proactive strategies to seek mission fields to which God is leading
- 2.5. Support the development and growth of mission fields which God has already opened
- 2.6. Support existing communities to be mission oriented
- 2.7. Encourage continued support for over-carried out through effective church partnerships

# Strategic Direction 2013—2018

Centered in bringing to life the Objects of the Church

in Christ coming to life in people everywhere through a  
receives, lives and shares the gospel (cf 1 John 4: 9-12).

## OUR STRATEGIC PRIORITIES

### 3. Enable us to Grow and Go

uals, families  
ing understanding  
ed in prayer and

people receive and  
ways  
individuals,  
ly and overseas,  
faith

dividuals, families  
sionate and active  
tion.  
leadership by  
other leaders to be  
ing world.  
use new, innovative  
approaches in  
fields.  
and open new  
ing us.  
of new mission  
to us.  
active in mission  
seas ministries  
to church

#### 3.1. Governance and Leadership

- 3.1.1. Improve capability and performance of our leaders
- 3.1.2. Effective governance at all levels
- 3.1.3. Effective governance and management structures

#### 3.2. Communications and Engagement

- 3.2.1. Increase enthusiasm for how love is coming to life through individuals, families and communities.
- 3.2.2. Support Church ministries to effectively communicate and engage individuals, families and communities to grow and go.
- 3.2.3. Improve collaboration between the ministries of the Church to establish an integration of communications around the theme “where love comes to life”
- 3.2.4. Achieve internal church communication that is efficient, coordinated and relevant

#### 3.3. Assets and Resources

- 3.3.1. Enhance care of our people, especially Church workers and their families
- 3.3.2. Effective use of our assets and resources that has released more support to mission and ministry
- 3.3.3. Enhance care of our assets and resources
- 3.3.4. Encourage greater support for the work of the Church using new and innovative approaches

## **GOVERNANCE FRAMEWORK – EXCELLENCE & RESPONSIBILITY**

### **Rationale**

Our Strategic Direction 2013-2018 has identified the need for more effective governance at all levels.

In order to achieve more effective governance there needs to be a common understanding within the LCA of what is meant by good governance, and how it is applied within the Church.

The purpose of the LCA Governance Framework is to articulate how the Church approaches its decision-making in a consistent manner that reflects both its theological foundations and obligations to obey the laws of Australia.

The Framework is based on a number of key principles that reflect the Church's identity as both a fellowship of believers in Christ, and an entity that is recognised by the State with certain rights and responsibilities. These are:

- The LCA is one united body, although it consists of many parts including Districts and Agencies;
- The LCA is in its essence a body of believers and therefore doesn't narrowly define itself by legal status;
- The LCA establishes legal entities in order to operate in particular contexts and meet its obligations to the state: they are not the fundamental basis of our relationships with each other.
- The LCA, through its Constitution and By-Laws, establishes that these relationships aren't driven by demand or command, but in the spirit of Christian fellowship.
- The LCA, out of necessity for the sake of good order and its effective operation, has established Synod as the decision-making body of the Church. It is in this spirit of fellowship, and based on the Constitution and By-Laws, that the Districts and Agencies of the Church comply with and act in a manner consistent with the decisions of the Synod.
- The LCA Districts (through their Church Councils) and Agencies of the Church report to GCC. This recognises the role of GCC to ensure the decisions of Synod, including any decisions GCC makes acting as Synod between Conventions of Synod, are implemented in an effective and consistent manner across the Church.
- LCA Districts, Agencies and Lutheran-related services respect the principle that, to the extent of any inconsistency between their strategies and policies and those of the LCA, the LCA strategies, policies and procedures prevail, except where legal obligations necessitate otherwise.

It is relevant to all the LCA's Boards, Congregations, Commissions, Committees and Councils, as well as its Districts. It will assist responsible bodies develop an awareness of their responsibilities, and to whom they are accountable for their work.

General Church Council is responsible to ensure implementation of the Framework, working in close collaboration with all the Church's Districts and Agencies. It will achieve this primarily through the Professional Standards Unit, which will lead the development of LCA-wide policies. It will also provide support in the implementation of the policies across the Church.

The application of the Framework in the form of specific policies and procedures will vary according to the nature of each body, the regulatory environments in which it operates, and commensurate with the size and complexity of its work.

**Proposal**

The Framework document comprises the following elements:

Purpose

Foundations (Article II, LCA Constitution)

Principles

Legal Status

The Objects of the Church (Article III, LCA Constitution)

The Church: An Overview

Formation and Function

Authority and Responsibility

LCA Governance Structure

The Role of Governance

Key Governance Principles

Roles and Responsibilities of Governance Bodies

Governance Capacity appropriate to their responsibilities

Ethical and Legal Integrity and responsible decision-making

Integrity in financial matters

Duty of Care for people

Risk Management

Reporting, Communications and Compliance

Strategic Planning Framework

Policy Framework

Policy Overview

Policy development principles

Procedures

Policy format

Application of the Governance Framework

The Governance Framework is necessarily subject to variation depending on changes to legal and regulatory requirements that may occur from time to time. Accordingly, it is not practical or appropriate to present detailed content under each section for approval.

## REPORT ON THE ELECTION OF THE PRESIDENT OF THE CHURCH

### 1. INTRODUCTION

**Book of Reports (2009) Agenda 2.2.9 PROPOSED STUDY ON PROCESS OF ELECTING THE PRESIDENT OF THE CHURCH. BE IT RESOLVED** that Convention authorise a study on the process of electing the President of the Church, with a report and recommendations being presented to the 2012 Convention.

***Reason for the proposal:***

*Given the duties of the Pastor to the Pastors (President of the Church), there is a need to preserve the dignity of the office, as described in the constitutional and biblical material printed at the front of the Book of Reports. The College of Presidents prepared a separate proposal that 'a proper study of election processes, including properly informing the Church about candidates without sample speeches or electioneering, be prepared for possible action at subsequent Conventions of Synod in the Districts and the Lutheran Church of Australia' which is subsumed into this proposal. (General Church Council)*

**Minutes of the Sixteenth General Synod in 2009. PROPOSED STUDY ON PROCESS OF ELECTING THE PRESIDENT OF THE CHURCH: BE IT RESOLVED** that Convention authorise a study on the process of electing the President of the Church, with a report and recommendations being presented to the 2012 Convention. It was noted that the matters raised in Late Proposals L. 2. 1, L. 2. 2, L. 2. 3 will be taken into account into consideration into the study (*Minutes* No 22, p.21. *Agenda* 2.2.9).

### SYNOD AGENDA 2013

#### PROPOSAL: BE IT RESOLVED

1. That Convention receive from the College of Presidents their report on the process of the election of the President of the Church.
2. That the process for the election of the President of the Church as suggested in the report ('Alternative Proposal to Current Election Process') be implemented in the next synodical term.
3. That the necessary changes be made to the Constitution and By-laws of the Church.

### 2. THEOLOGICAL BACKGROUND

The spiritual care of others was the obligation of the leading members of the infant New Testament church. The Holy Spirit imparts special gifts of grace to these leaders (*prohistamenoí*). They form a distinct group set apart for the purpose of caring for God's people (Romans 12:3-8). As those who preside over the church they are to be respected in their ministry (1Thessalonians 5:12-13). In 1 Timothy 3: 1f, congregations are given guidelines for the selection of their leaders. They are to be 'above reproach', set a fine Christian example for others and be a positive witness to the world at large. Such leaders are to be honoured and shown respect by those whom they serve (1 Timothy 5: 17).

### 3. OFFICE OF PRESIDENT

LCA By-laws Section V111. B. Officials. 1. 'The President'. The Constitution sets



forth the pastoral role of the President as the most important aspect of the President's office. The President is *episcopus ecclesiae* (bishop of the church) and *pastor pastorum* (pastor of pastors). Such an office is in keeping with the NT view of *episcopo* (spiritual oversight) (Acts 20:28, 1Peter 5:2). The President of the Church is one who has been delegated authority by the Church to oversee and supervise its affairs (LCA Constitution, Article VI. 'Authority and Powers'). The role of the President of the Church is a significant one and therefore the election of the President of the Church is to be taken in a prayerful and thoughtful manner and as suggested in the reason for the proposal (Agenda 2.2.9), the dignity of the office needs to be preserved. In keeping with this statement, the election should not be hijacked by a secular approach which lends itself to politicking, electioneering, lobbying or other questionable processes.

#### 4. CURRENT PROCESS FOR ELECTION OF PRESIDENT

In accord with SECTION V111.D. NOMINATIONS AND ELECTIONS. Officials, General Church Council:

- All LCA pastors are eligible (except emeriti) for the office of President and Vice-President
- Pastors can nominate up to three Pastors of the Church in order of preference
- These nominations must take place not less than two months prior to General Pastors' Conference.
- First two on preference list used to establish nominees
- Third person on list used if other candidate withdraws
- List of nominees presented to General Pastors' Conference
- Voted on by Pastor Delegates (preferential voting)
- Nominees that have at least 25% of vote will go forward to General Synod as the nominees from General Pastors' Conference
- Synod can nominate from the floor additional nominees (majority required)
- Voting to follow the report of the President but not 'immediately' after.

#### 5. LATE PROPOSALS SYNOD 2009: L2.1., L2.2., L2.3.

##### L2.1. PROCESSING NOMINATIONS FOR THE ELECTION OF GENERAL PRESIDENT

BE IT RESOLVED that all nominations for the election of General President be presented to congregations three months before each General Synod.

*Reason for the proposal:*

*As a Church that is committed to the Word and prayer, our current practice does not allow any time for prayerful discernment in the Word. As a Church it is important that we can take the time to prayerfully consider those names that have been nominated for General President and make Spirit-informed decisions. (St Mark's, Epping, NSW)*

##### In summary:

- Current process does not allow for discussion by pastors, congregations and their delegates as final list of nominees comes via General Pastors' Conference which is held just prior to General Synod. It is possible that Synod can also nominate from the floor.

##### Response:

- It is important to remember that Synod delegates are not only representatives of their congregation/parishes but also representatives of

the LCA. Therefore, not only are they to take into consideration the views held within the congregation but the wider issues before the Church. In this sense, they have a dual responsibility and they cannot be held accountable by their congregation for the way in which they have voted.

- The desire for a process that would promote prayerful consideration prior to the election of the President of the Church has merit.

### **L2.2. PROCESSING NOMINATIONS FOR THE ELECTION OF GENERAL PRESIDENT**

BE IT RESOLVED that each nominee for General President gives the Church an indication on the vision or the direction the General President will lead the Church in, if elected. By clearly articulating the vision, congregations can prayerfully consider the vision and direction the Church needs to move in over the next synodical term. The positive vote of the Synod will give the nominee a mandate to pursue that direction. (St Mark's, Epping, NSW)

#### **In summary:**

- Delegates are required to make an informed decision and may know little about the proposed candidate.
- Information be made available to delegates which articulates 'the vision' the proposed candidates have for the Church.

#### **Response:**

- Electioneering would come to the fore and thereby promote charismatic statements and personalities rather than reflection on the table of duties for the President (By-laws Section V111. B. Officials, 1. The President).
- Does the President of the Church determine the direction of the church? Surely, Synod and then the General Church Council which is the 'Synod in recess' determines policy direction, whereas the role of the President of the Church is more one of oversight and supervision of specific areas.
- Above process (as suggested by L. 2. 2) would not promote the dignity of the office and humility in service.
- Statement of College of Presidents has significance here: that 'properly informing the Church about candidates without sample speeches or electioneering' needs to be addressed.

### **L2.3. PROCESSING NOMINATIONS FOR THE ELECTION OF GENERAL PRESIDENT**

BE IT RESOLVED that each nominee for General President has the opportunity to present their vision verbally to the delegates on the floor of Synod before the election is held.

*Reason for the proposal:*

*Our current practice only allows the current General President, through his report, to address the Synod before the election is held. It is important that all delegates are able to hear the vision of a nominee first-hand, and witness the qualities that a nominee will bring to the position of General President of the LCA. (St Mark's, Epping, NSW)*

#### **In summary:**

- Concern over preferential treatment of President which could unfairly influence

election outcome.

- All nominees should be given time at convention to promote their vision for the Church and enable delegates to ‘witness the qualities’ they bring to this position.
- This resolution was also supported by the proposal on the Agenda (2.2.10) from the Western Australian District Convention that all candidates be given the opportunity to address Synod.

#### **Response:**

- It should be noted that because the sitting President is ‘out the front’ and required to make statements on various issues, whether it be as Chair or through his report, this could be seen as a disadvantage and not in the best interests of his re-election.
- President of the Church is required to present a report to Synod. Report could be held over until after the elections.
- Do we also restrict the President from involvement in services, chairing the convention and any other activity that might promote his standing in the community?
- A handout on the various nominees for President including biographical information, involvement in the Church and leadership roles, their understanding of ministry, and other responses which deal with the terms of reference as set down in the Bylaws (Section V111. B. Officials. 1. The President) could be distributed.
- L2.3 lends itself to electioneering and impassioned speeches.

#### **6. ALTERNATIVE PROPOSAL TO CURRENT ELECTION PROCESS**

1. The election of the President of the Church takes place in the year prior to General Synod following District Pastors’ Conferences.
2. Nominations committee would follow the initial process for nominations (as Section V11. D. Nominations and Elections) by requesting of all pastors, three nominees. A list would be provided of those who have received the necessary percentage of votes.
3. Pastor delegates for the current synodical term vote on the list and the successful candidates become the nominations from the Pastor delegates of the Church.
4. Synod delegates (current) would receive the nominations together with a profile on each candidate. They would be given the opportunity to prayerfully consider the matter taking into account the best interests of the Church.
5. The vote is cast by postal ballot and then tallied.
6. The President elect will begin his role under the current President (should they be different) two months prior to Synod in what would be a transitional period.
7. The President elect is installed at the opening service of Synod where once installed he presides over the liturgy.
8. The former President acts as the Chairperson for Synod.

#### **7. A CONSIDERATION OF THE NEW PROCESS**

Some of the negatives associated with the new process are:

- Problem with election outside of convention is that it would not allow nominations to be raised from the floor.
- Fair amount of data handling and follow up needed by the Nominations Committee.

- It would mean three postal ballots and require people responding within time limits for process to work.
- It will entail changes to the By-laws of the LCA.

The positive outcomes would outweigh the negative ones by using the new process:

- Far better approach to transition of incoming President should there be a change in personnel. It would prove beneficial for the whole Church.
- Eradicates impassioned speeches on the floor of Synod.
- Maintains the dignity of the office.
- Greater time for prayerful consideration.
- Opportunity for the President and President Elect (if different) to share insights about the role.
- Current President can update incoming President on issues before the Church.
- Allows for familiarization process with other officers and agencies of the LCA prior to taking over the role.
- It will allow a new incoming President to better prepare for installation at Synod.

## SPECIFIC MINISTRY PASTORS

### GENERAL SYNOD 2009 RESOLUTION: ESTABLISHING ALTERNATIVE ROUTES TO ORDINATION (Agenda 2.2.6) (Minutes 19.2. p.20)

2. Convention endorse the change of name of 'Pastors with Alternative Training' to 'Specific Ministry Pastors' and ask the College of Presidents to advance the development of a uniform framework of preparation in conjunction with ALC; and
3. Convention encourage the College of Presidents in its creation of programs of professional development for Pastors.

### Specific Ministry Pastor Program

#### 1. Introduction

The Lutheran Church of Australia (LCA), together with Lutheran churches everywhere, teaches that the authority of the public ministry of Word and Sacrament is to be exercised by those who have been properly examined, called, and ordained to that office. The primary pathway towards ordination in the LCA is through the pastoral ministry program offered at Australian Lutheran College (ALC).<sup>1</sup> A person who completes this program and meets all relevant criteria will be ordained as a Pastor of the Church and is available for a call across the whole Church.

The LCA has a recent history of ordaining men into the Office of the Public Ministry for a specific ministry in a specific place/time in situations of emergency need and mission opportunity.<sup>2</sup> These men undergo a program of study and preparation as agreed upon by the College of Presidents (CoP), in consultation with ALC. When completed, they are ordained as Pastors of the Church for this specific ministry and are designated as 'Specific Ministry Pastor' (SMP).<sup>3</sup> As they have not completed the full preparation outlined by the Church for a call across the whole Church, they are not eligible for such a call across the Church.

The whole discussion on Specific Ministry Pastors is based on important considerations held in tension:

- i. A Pastor is a theologian and therefore should have the best education and preparation possible. Hence, the process of the LCA to prepare men for ordination is successfully completing the ALC School of Pastoral Theology full course or an approved transition course.

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1. See document: 'Pathways to Ministry in the Lutheran Church of Australia. An Overview', CoP, 2012. Currently, this is a five year residential program.
  2. 'Doctrinal Statements and Theological Opinions' (DSTO) of the LCA such as D2, 'The Use of Lay Evangelists in the Church' and D3, 'The Relationship of the Auxiliary Offices to the Office of the Ministry' which addresses the possibility of 'commissioning' (known as 'licensing' for Word and Sacrament ministry for a specific time and place. For the definition of an 'emergency' and 'mission' situation refer to the document: 'The Appointment of Pastors with Alternative Training' (adopted by GCC 2006). Originally, 'mission opportunity' referred to those situations where English is not the first language.
  3. CoP (23-24/2/09) approved that a layman being prepared as an SMP be licensed for twelve months before ordination. Licensing may be extended, if necessary.

- ii. The needs of the Church will, from time to time and in specific ministry situations of emergency and mission opportunity call for Specific Ministry Pastors to be prepared and called for ministry. However, as the 'Appointment of PWAT' document makes clear in 2.7, this was primarily envisaged for a particular location which could not afford a fully trained Pastor and therefore candidates were typically mature age members of the Church.

## 2. Foundational Guidelines

All those who regularly and publicly perform the functions of the Office of the Holy Ministry should do so as those called to and placed in that office. 'It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without regular call' (AC XIV). From DSTO D1c 'The Right to Use the Title "Pastor"', ordination is the Church's setting apart, authorizing and vesting with authority and responsibility in the name of Jesus Christ and his church qualified persons for the Office of the Public Ministry. It is the church's public acknowledgement that a person is *rite vocatus* (AC XIV).'

- i. Lutherans affirm that there is only one Office of the Holy Ministry, established by God for the public conduct of the ministry of Word and Sacrament. However, the Church may recognize certain distinctions within the one Office of Holy Ministry and establish degrees of supervision without undermining the unity of the office.
- ii. All those who serve Christ and his church in the Office of the Holy Ministry exercise by divine authority the power to preach the Gospel, forgive sins and administer the Sacraments. There is no distinction within the one office in respect to this power and authority.
- iii. Nevertheless, all ministers serve under the oversight of their District President and the President of the Church.<sup>4</sup>
  - a) Therefore the Church may establish by human authority distinctions in jurisdiction and in categories of service of its Pastors so long as these distinctions do not compromise the authority of the office, undermine the Gospel, or burden the consciences of Christians by confusing human regulations with divine commands.
  - b) Ordination is not dependent upon the completion of a particular course or study which may be ongoing post-ordination. What is needed is that the man presented for ordination has the support of the Church and has received a preparation sufficient to preach and teach the gospel rightly, administer the Sacraments correctly, and is able to take his vows with integrity. The need for both a pre-ordination and post-ordination curricula/professional development plan is evident.
  - c) The opportunity for an SMP to be prepared to serve the Church more broadly will be considered on a case by case basis. Consideration should be given to the academic preparation, accumulated pastoral experience and specific examination as appropriate when assessing whether an SMP may serve more broadly in the Church. Such a decision would be made by CoP in consultation with ALC.

4. Ordination and installation orders as in 'Church Rites' p.141 and p.149.

**Specific Ministry Pastor (SMP) Policy*****Theological Foundation***

St Paul says that God's gifts are that there be apostles, prophets, evangelists, and Pastors and teachers to carry out the ministry of the church (Ephesians 4:11).

God gives to the church the right to call servants in accord with its needs. Specific Ministry Pastors are so called in order to meet a particular need in a given situation as determined by the Church.

In line with Scripture, Pastors are not only to be knowledgeable and committed to their calling but be people who are above reproach. They are to model Christian characteristics that one would associate with a person of such an office (1 Timothy 3: 1-7, Titus 1:6-9).

***Purpose***

The purpose of this policy is to provide a comprehensive statement on Specific Ministry Pastors which reflects the foundational documents of the Church. It is to give clear statement that the Church supports this ministry and recognises those who are ordained to this ministry as Pastors of the Church.

The SMP program seeks to address the needs of the Church by developing a program that combines a commitment to faithfulness to a Lutheran theological confession with a missionary perspective and that is tailored to the preparation of men for service in 'specific time/place situations of emergency need and mission opportunity'.

***Relevant to:***

All members of the Church

***Objectives***

The objectives of this policy are to:

- Promote an awareness that a need exists within the Church for the provision of Specific Ministry Pastors due to what are termed 'emergency situations' and 'mission opportunities'.
- Provide the necessary structures and resources to bring about the desired outcomes.
- Promote the standing of this ministry in the Church.
- To respond to the need that exists in specific ministry contexts for Word and Sacrament ministry.

***Policy Statement***

The Lutheran Church of Australia (the Church) is committed to creating a process whereby Specific Ministry Pastors are supplied to those situations which meet the criteria as set down in the procedural statements of the Church. The Church is committed to upholding the Lutheran understanding of the pastor as theologian and insists on as much education as possible for the good of the Church. On the other hand, emerging needs and economic pressures often make it impossible to call a Pastor who has received a broad and thorough theological education to every congregation of the Church. Regardless, all congregations need access to Word and Sacrament ministry.

The identification of an applicant will be carried out by the congregation after consultation with the District President. After being accepted into the program, the student will undertake a core curriculum so as to acquire a foundational competency in Lutheran theology for pastoral ministry. At the same time, the student will be engaged in pastoral duties in the specified congregation receiving direction from a mentor Pastor and under the spiritual care and guidance of his District President. The College of Presidents have determined that after a 'licensing' period the student will be examined to see if he is ready for ordination as a Pastor of the Church. The District President may extend licensing if he believes further experience or study is required prior to ordination. The College of Presidents in consultation with the faculty of ALC have oversight for the program.

Upon call and ordination, the student will continue their studies in order to develop their foundational competencies necessary for serving as a Specific Ministry Pastor. SMP's are Pastors certified for a specific call in response to a specific ministry situation and as such are not available for a call across the Church. Because their theological education is formed within the context of their specific ministry and does not represent the breadth and depth of theology and ecclesiology that forms a basis for pastoral oversight beyond the local level, they may not be placed into roles of exercising pastoral oversight outside the location of their specific call.

Students who have completed the Specific Ministry Pastor Program may decide to remain in their status as an SMP for the remainder of their ministry, or they may, with the agreement of their District President and in consultation with ALC, pursue a growth path equivalent to the regular pastoral ministry program or approved transition program that enables them to qualify for a call across the Church. This would normally involve some time of residency in the pastoral program at ALC.

In accordance with the above, the Church has implemented the necessary procedures and resources to support these commitments and to providing oversight and monitoring to ensure the overall effectiveness of this policy meets the expectations.

#### ***Policy Authority***

General Church Council through College of Presidents with Australian Lutheran College acting as a consultative body.

#### ***Supporting Policies and Procedures***

##### ***Church Documents***

LCA Constitution Part A. Article V. 'The Ministry'.

LCA By-laws Part A. Section V. 'The Ministry'.

Theses of Agreement: 'Theses on the Office of the Ministry'. A11-A13, 1950, reviewed 2001.

'Doctrinal Statements and Theological Opinions' (DSTO).

'The Right to Use the Title "Pastor"'. D1c, 1977, edited 2000.

'The Ministry of the People of God and the Public Ministry'. D1c, 1992, edited 2001.



‘Lay Evangelists in the Church’. D2, 1966, edited 2000.

‘The Relationship of the Auxiliary Offices to the Office of the Ministry’ (D3).

‘Standard Procedures and Questions in colloquizing perspective Church Servants of the LCA.’ DSTO D8.

‘The Appointment of Pastors with Alternative Training’ (adopted by GCC 2006).

‘To Establish Specific Ministry Pastor Program’. Lutheran Church Missouri Synod, 2010.

‘Pastor Alternative Program Handbook.’ Lutheran Church – Canada, 2009.

***Appendices (not included)***

Appendix A: Procedures. Specific Ministry Pastors

Appendix B: Licensed for Word and Sacrament Ministry

Appendix C: The Colloquy (DSTO, D8. 3)

Appendix D: ALC Pastoral Graduate Outcomes

## REPORT ON ALTERNATIVE ROUTES TO ORDINATION

### Minutes of Sixteenth General Synod. 2009

#### Establishing Alternative Routes to Ordination (Agenda 2. 2. 6. p. 20)

#### BE IT FURTHER RESOLVED that

1. Convention receive the Task Force's work as outlined in GCC's Report and, in particular, affirm the regular course of residential training at Australian Lutheran College (ALC) as the means of preparation for ordination for general ministry, with adaptation according to circumstances, overseen by the College of Presidents, including the option of reducing the residential study with 'apprenticeship' years in parish service beforehand or 'internship' years of parish service after.
2. Convention endorse the change of name of 'Pastors with Alternative Training to 'Specific Ministry Pastors and ask the College of Presidents to advance with the development of a uniform framework of preparation in conjunction with ALC; and
3. Convention encourage the College of Presidents in its creation of programs of professional development for Pastors.

### Seventeenth General Synod. 2013

#### RECEPTION OF REPORT OF COLLEGE OF PRESIDENTS ON 'PATHWAYS TO MINISTRY'

#### BE IT RESOLVED that

1. Convention endorse the report from the College of Presidents 'Pathways to Ministry in the Lutheran Church of Australia: An Overview'.

#### PATHWAYS TO MINISTRY IN THE LUTHERAN CHURCH OF AUSTRALIA: AN OVERVIEW

##### Introduction

1. The Lutheran Church of Australia (LCA), together with Lutheran churches everywhere, teaches that the authority of the public ministry of word and sacraments is to be exercised by those who have been properly examined, called and ordained to that office. Only those who have received a regular call are to take on this role (Augsburg Confession. Article XIV: Order in the Church).
2. The Constitution of the LCA states that one of its objects is to 'provide pastors and teachers and other church workers for service in the Church and its congregations, and for this purpose to establish and maintain institutions for their training' (Article 111. Objects. (e)).
3. The Church recognises and upholds the office of the Ministry as that office which has been divinely instituted for the public administration of the Means of Grace. As stated in the LCA Constitution Article V. The Ministry:  
For this purpose it (the Church) shall receive into its Ministry, by ordination or by colloquy of ministers ordained elsewhere, men whose qualifications for the office have been established and who
  - a) accept and hold the Confession of the Church

- b) accept the Constitution and By-laws of the Church; and
- c) undertake to participate in the work of the Church and to promote its Objects.

Such members of the Ministry shall be recorded in the official Roll of Pastors.

- 4 The LCA affirms that there is but one Office of the Holy Ministry. However, the Church may recognize certain distinctions within the one Office of Holy Ministry and establish degrees of supervision without undermining the unity of the office. Therefore the Church may establish by human authority distinctions in jurisdiction and in categories of service of its pastors so long as these distinctions do not compromise the authority of the office, undermine the Gospel, or burden the consciences of Christians by confusing human regulations with divine commands.
- 5 The Church views ordination as its public acknowledgement that a person is *rite vocatus* ("The Right to Use the Title "Pastor""). DSTO. D1). Ordination is not dependent upon the completion of a particular course or study which may be ongoing post-ordination. What is needed is that the man presented for ordination has the support of the Church and received a preparation sufficient to preach and teach the gospel rightly, administer the Sacraments correctly, and is able to take his vows with integrity.

There are in the LCA three pathways that can be taken in order to become a pastor of the Church. However, the primary pathway towards being an ordained pastor of the LCA remains the Pastoral Theology full-time course offered over five years through Australian Lutheran College (ALC).

### **Pathway 1: Pastoral Theology Course**

#### **1. Admission:**

Admission is by application and students who wish to undertake the course are expected to have completed their final year of secondary schooling at a standard sufficient to enter tertiary studies. Special entry can be gained and is based upon prior learning and work experience. Students who already have done some theological study may apply for credit transfer. In some cases, the school may also negotiate with prospective students in order to structure their academic training in accord with their prior degrees and training, and also their current learning needs.

#### **2. Course:**

After submission of their application candidates are advised as to whether they are to be offered a place in the School of Pastoral Theology (SPT). The pastoral program is five years, full-time and includes on campus learning and worship, field work and a vicarage program. Subjects included in the course are: Biblical Studies, Hermeneutics, Philosophy, Parish Education, Liturgy, Spirituality, Church History, Languages, Pastoral Theology, Missiology, Languages, and Preaching. On completion of the program, candidates are awarded a Bachelor of Theology and Bachelor of Ministry, accredited by MCD University of Divinity.

#### **3. Field Education and Vicarage:**

Students for the pastoral ministry also engage in a program of field education. They

undertake a number of formative vocational activities each year, which help them develop the understandings, insights and skills that pastors need. They work for an average of three hours a week under the guidance of an experienced pastor in a local church setting, gaining an inside knowledge of a pastor's work.

At some stage in their final year of study students go on vicarage: a period of full time supervised field experience in the local church community somewhere in the LCA. They work under the guidance of an experienced pastor and practise all the theological and pastoral skills they have learnt.

#### **4. Ordination:**

It is important to note that while ALC is entrusted with the job of training future pastors, it is the Church that approves graduates for ordination and service as pastors of the Church. Ordination is overseen by the College of Presidents (LCA By-laws: Section V. A. Section V111. F.). Graduates of the School of Pastoral Theology are considered for ordination on the basis that through their training and formation, they have developed the understandings, skills and attributes the Church needs in its pastors. In consultation with the graduate, the College of Presidents also oversees the initial placement of graduate pastors in their first call within the LCA. After the initial placement into an LCA congregation and having served there for a required period of time, pastors may then be open to any call within the LCA.

### **Pathway 2: Transitional Programs**

#### **Introduction**

There are four variants in relation to this program.

1. When an applicant is an experienced pastor from another Christian denomination.
2. When the applicant has completed theological and ministerial training at a non-Lutheran seminary, but has no additional pastoral experience.
3. When the applicant is a graduate of a Lutheran seminary other than Australian Lutheran College, and is an experienced Lutheran pastor.
4. When the applicant is a graduate of a Lutheran seminary other than Australian Lutheran College, but has no additional pastoral experience.

What all four variants have in common is the path of entry into the program to become a pastor of the Church. The applicant is interviewed by a colloquy panel appointed by the President of the Church. The panel is to ascertain the suitability of the applicant doctrinally, personally and experientially. They are also to determine whether the applicant can enter a transition program immediately or if he needs to meet certain requirements before beginning his studies. The panel may also decide that the applicant is not eligible to enter the transition program.

**Variation 1** is where the applicant is an experienced pastor from another Christian denomination the program would normally involve twelve months study at ALC with the possibility of an additional six month period of vicarage. His studies will focus on core doctrinal subjects, the Lutheran confessions, LCA parish ministry practices, LCA worship practices and the history of Lutheranism in Australia.

**Variation 2** is when the person has completed their theological and ministerial training

at a non-Lutheran seminary, but has no additional pastoral experience. He would be expected to undertake two years of study at ALC and complete studies in the following areas: Lutheran Confessions, Formula of Concord, Redemption, Sanctification, Old or New Testament exegetical subject (core), History of Lutheranism in Australia, Worship, Preaching and Worship Workshop, Parish Ministry and Vicarage in a Lutheran congregation. After the applicant has completed the required studies, ALC notifies the President of the Church who then makes the necessary arrangements for entry into the clergy ranks of the LCA through a placement call.

**Variation 3** is when the applicant is a graduate of a Lutheran seminary other than Australian Lutheran College, and is an experienced Lutheran pastor. Here the person would normally do six months of study through Australian Lutheran College during which he acquaints himself with LCA worship practices, confessional practices together with doctrinal statements of the LCA and the history of Lutheranism in Australia. After the applicant has successfully completed his studies, ALC notifies the President of the Church and arrangements are made for formal entry into the clergy ranks of the LCA through a direct call, or a placement call.

**Variation 4** is when the person is a graduate of a Lutheran seminary other than Australian Lutheran College, but has no additional pastoral experience. Here the person would normally do eighteen months of study and field education through ALC completing their learning in the following subjects: Worship, Preaching and Worship Workshop, Parish Administration, History of Lutheranism in Australia, Research Elective on Doctrinal Statements of the LCA and Vicarage. Having met the set requirements, ALC notifies the President of the Church who arranges for formal entry as a pastor of the LCA through a direct call, or a placement call.

### **Pathway 3: Specific Ministry Pastor Program**

#### **1 Admission:**

Entry into this program is not through the application of a person who desires to become a Specific Ministry Pastor (SMP). Rather, the President of the District would have received a request from a congregation seeking the services of an SMP on the basis of their special circumstances. That application is considered by not only the District President but also the District Church Council and College of Presidents. A prospective candidate is suggested by the congregation. The District President, or his representative, with a representative from ALC / SPT interviews the candidate to assess their suitability and current level of education for entering the SMP program. Such process is to take into account any deficiencies in the current learning of the person which may need to be addressed prior to being licensed. After consultation with the District President, an ALC representative, CoP and the calling body the candidate enters into the study program, approved by ALC for formal training as an SMP.

#### **2 Course:**

Currently, the study program works on a rotation of modules, with two or three offered each year and includes the following subject areas: Worship and worship preparation, preaching, pastoral care, theology, exegetical/homiletical studies, spirituality/devotional life, teaching the faith/catechesis/faith formation, mission

and evangelism, parish administration and history of the Reformation and the LCA. These studies will begin as soon as the candidate is accepted into the program. Previous studies will be credited (where possible) to the SMP towards their study. The course contains both pre-ordination and post-ordination study requirements.

**3 Mentoring:**

A mentor pastor is also chosen who is an experienced pastor of the LCA and geographically near the SMP. The mentor Pastor will also provide a report to the District President towards the end of each year of candidature detailing any areas of concern, possible growth areas and strengths. The candidate will also be required to attend one week external schools to be held at ALC.

**4 Path to Ordination:**

On completion of the year of licensing for word and sacrament ministry (which can be extended at the discretion of the District President) and having met all set criteria, the candidate will be interviewed by the District President or his representative, an ALC staff member and another pastor to assess his readiness for ministry. The 'Standard Procedures and Questions in colloquizing perspective Church Servants of the LCA' document is used as a basis. Recommendations from the interview *re* continuing education path and the recommendation for ordination is then presented to CoP who then decide on the suitability of the candidate for ordination.

Upon approval by the College of Presidents, and a formal call from the parish/ congregation the candidate is ordained as a pastor of the Church and listed on the Roll of Pastors as a Specific Ministry Pastor. He is not available for a call across the Church as in the case of those pastors who have completed Pathways 1 or 2, as his call is to a specific situation. The District President may choose to initiate a growth path that leads to a change in status. Through further study at ALC and completing the equivalent of a Bachelor of Theology, the SMP may be then eligible to accept a call across the Church.

## REPORT: PRESIDENT OR BISHOP?

### 1. Introduction

Following many years of study on this issue including discussions at various Pastors' Conferences and Synods of the Church (1987, 1990) there has been a growing awareness that the LCA needs to reconsider this question of what we should call our leaders, in the light of current thinking.<sup>1</sup> Some of the reasons for this reconsideration are:

- Within our own Church, when the title 'President' is used by our leaders often they are not recognised by those who do not have a close association with the structure of the LCA. However, by using the title 'Bishop' one would be more readily identified as a leader of the Church. The office of President is spiritual and episcopal. The term 'Bishop' reflects the nature and character of the office better than 'President'.
- There is an ever increasing use of the term 'Bishop' by Lutheran Churches in Europe, America, Africa, Asia and the Pacific (especially New Guinea).
- Ecumenically, there is a need to develop language that promotes a common understanding. The change from 'President' to 'Bishop' would bring about the above outcome and encourage dialogue discussions in relation to church leadership. ('The Ministry of Oversight. The Office of Bishop and President in the Church.' Lutheran/Roman Catholic Dialogue in Australia. 2007. 'Common Ground. Covenanting for Mutual Recognition and Reconciliation between the Anglican Church of Australia and the Lutheran Church of Australia.' 2001)
- Over the latter years, within the LCA there has been a general recognition, 'that there has been no theological or confessional reason that would prevent the possibility of naming presidents 'bishops', and some would even say, of returning to the historic episcopate. A good case can be made in terms of the wellbeing (*bene esse*) of the Christian community' ('the Ministry of Oversight', p.18, par 43).

The organisational structure of the LCA is not by divine decree and therefore the title which the LCA chooses to give its elected leaders is an adiaphoron. However, this does not mean that such a decision is unimportant and the question needs to be addressed as to whether a particular title serves the church well or not. In that sense nomenclature is important and should not be reduced to the status of indifference.

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1. H P Hamann, D Overduin, 'Office of the President'. Report of Sub-Committee, 1977.  
 CTICR: Ad Hoc Committee to consider the 'Office of the President and the Title Bishop', 1978.  
 J T Renner, D Overduin, 'Should leaders in the LCA Be Titled President Or Bishop?', 1984.  
 CTICR: 'Consideration of the role and function of the Presidents of the Church,' 1989.  
 K Schmidt, 'Reaction to the Report of the Subcommittee on the Role, Function, Duties and Responsibilities of the President (s),' 1989.  
 G Lockwood, 'Presidents or Bishops?', submitted to College of Presidents, 2010.  
 D Zweck, 'A rationale for the use of the title 'Bishop' in the Lutheran Church of Australia', submitted to College of Presidents, 2010.

## 2. New Testament References to ‘Bishops’ and ‘Presidents’

### 2.1 References to ‘Bishops’

The word ‘bishop’ is well grounded in the New Testament. It comes from the Greek word *episkopos*, meaning an overseer - someone with the ministry of oversight in the church. From its Latin equivalent we have the terms ‘supervisor’, ‘superintendent’.

- *Episkopos* occurs five times in the New Testament (Acts 20:28; Phil 1:1; 1 Tim 3:2; Titus 1:7; 1 Peter 2:25).
- We also need to consider its close relatives in the *episkop-* ‘word family’: *episcopē* (oversight) which occurs four times (Luke 19:44; Acts 1:20; 1 Tim 3:1; 1 Pet 2:12), and *episkopeō* (to have oversight) which occurs twice (Hebrews 12:15; 1 Pet 5:2).
- Most commonly, the *episkop-* words designate the pastor’s ministry of oversight (Acts 20:28; Phil 1:1; 1 Tim 3:2; Titus 1:7; 1 Pet 5:2).
- They also apply to Christ’s ministry as the ‘shepherd and bishop of our souls’ (1 Pet 2:25) and the oversight (visitation) he exercises during his ministry and on the last day (Luke 19:44; 1 Pet 2:12).
- In one place, *episcopē* refers to oversight by an apostle (Acts 1:20). In Hebrews 12:15, *episkopeō* applies to Christians caring for each other. From this overview we see that the Pastor/Bishop serves as an overseer with special interest in guarding the apostolic tradition (Phil 1:1, 2; see 1 Cor 15:1-4). The *episkopos* is to be a ‘shepherd of the flock’ caring for those under his guardianship (1 Pet 5:2, 3). They care for the souls of others through their preaching and teaching. In this sense, they are to feed and lead the church of God. The Holy Spirit has called them to be overseers, caring for those for whom Christ died (Acts 20:28).

*Episcopē* refers to a distinct office. To be elected to this position certain qualifications have to be met. In 1 Tim 3:1, 2 and Titus 1:5-9 congregations are given guidelines for selecting their leaders.

### 2.2 The Word ‘President’

We have seen that the *episkop-* (overseer, supervisor) word-family refers unambiguously to Pastors and their duty of oversight. By contrast, the word for ‘presiding’ (*prohīstēmi*), which occurs eight times, appears only in this verbal form.<sup>2</sup> While it sometimes serves as a designation for the pastoral ministry, that is generally made clear by the context rather than by the verb itself (e.g., ‘Let *the elders* [= Pastors] who preside well be considered worthy of double honour’ – 1 Tim 5:17).

- Some of these ‘Presidents’ have special responsibilities for caring for others in the church (Rom 12:3-8).
- Those entrusted with pastoral ‘presidency’ in the church are to be respected as leaders as they seek to care for God’s people (1 Thess 5:12, 13).
- These ‘Presidents’ must first know how to preside over their own families in a fitting and God-pleasing manner (1 Tim 3:4, 5).

2. A related word, *prostatēs* (helper, benefactor), occurs in Rom 16:2 as a designation for Phoebe, the benefactor and hostess of the church at Cenchrea (the ‘Fremantle’ of the church in Corinth).



### 3 Points for Consideration

#### 3.1 New Testament

- The New Testament makes the clear statement that leaders are appointed for the pastoral care of others. They were there to 'preside over' and in that sense 'oversee' the spiritual and physical welfare of others. (1 Timothy 3:1f, Philippians 1:1, Acts 20:28).
- In the days of the apostles, the terms *episkopos*, *presbyteros* and *poimēn* (pastor) were synonymous terms for the one pastoral office (Acts 14:23; 20:17, 28; 1 Peter 5:1, 2, Titus 1:5, 7).

#### 3.2 The Early Church

- Letters of Ignatius (martyr-bishop from 117 AD) show the emerging picture of the position and responsibility of a Bishop of the church.
- The Bishop was the chief Pastor of his flock, and the administrator and dispenser of its charity.
- The elders served him as a council of advice and the deacons were his assistants in worship and pastoral visitation.
- The Bishop was the spokesperson of his church.
- He had oversight over all preaching and teaching.
- The Bishop was the guardian and representative of his people in its relations with other churches and non-Christian communities.

#### 3.3 The Confessions

- It is important to note that there is but one pastoral office and that Pastors too are overseers of the church as are also those elected to an office of oversight such as the Presidents ('Treatise on the Power and Primacy of the Pope', p. 60-72).
- The Augsburg Confession assumes a certain structure, namely the episcopal structure that has been in place in the church for centuries. It takes for granted that the church would continue to be governed by Bishops. The Apology of the Augsburg Confession affirmed 'our deep desire to maintain the church polity and various ranks of the ecclesiastical hierarchy, although they were created by human authority' (Apology XIV, 1; compare AC XXV111. 'The Power of Bishops').
- That the office should be seen according to AC XXV111. 'The Power of Bishops': *Our teachers assert that according to the Gospel the power of the keys or the power of Bishops is a power and command of God to preach the Gospel, to forgive and retain sins, and to administer and distribute the sacraments.*
- The confessors at Augsburg worked within the framework of churchly organisation as it existed. The power of the Bishop was grounded in the Word of God. They did not question the title 'Bishop' with its special responsibilities for pastoral oversight ('The Ministry of Oversight', p. 14, par 30).

#### 3.4 Pastoral Role

- LCA By-laws Section V111. B. Officials. 1. The President. The Constitution of the LCA rightly sets forth the spiritual role of the President as the most important aspect of the President's office....The President is, first of all, *pastor*

*pastorum* (pastor of pastors) and *episcopus ecclesiae* (bishop of the church). Such an office is in keeping with the NT view of *episcopos* (spiritual oversight) (Acts 20:28 and 1Peter 5:2). ‘Unfortunately, a secularised view of the office of President, which sees him chiefly as an administrator, is very common in the LCA.’ (Hamann/Overduin 1977)

- The main emphasis in relation to the role of President/Bishop is that of pastoral care and service.
- The role of the Bishop is to encourage Pastors to remain true to their ordination vows, provide proper guidance for the church and promote doctrinal integrity.
- Bishops as all Pastors of the Church are responsible first and foremost to God who has called them into the office of the ordained ministry.

### 3.5 Some Provisos

- Recognition that for Lutherans there is only one pastoral office. Deacons and deaconesses hold an auxiliary office, and Bishops have this office only ‘by human authority’.
- The argument about Apostolic Succession. However, the use of biblical nomenclature does not imply support for the concept of Apostolic Succession.
- The usage of the title ‘Bishop’ creates a hierarchy in the church. There is a need to guard against hierarchical structures and maintain the view that there is but one pastoral office. The title ‘Bishop’ should promote the ‘pastoral role of oversight within the one ministry of word and sacrament.’
- Bishops in the LCA would not be elected for life but in accord with the election policy of the Church.

## 4 Conclusion

Since the use of titles is not an essential part of Lutheran doctrine, we have freedom to adopt a name that better describes the presidential office. We are not stuck with the title President. The term ‘Bishop’ reflects the spiritual nature and character of the office far better than ‘President’, which often has secular and business connotations.

A proverb can be adapted here: ‘If it walks like a duck, quacks like a duck, looks like a duck, it is better to call it a duck.’ Better to call it a duck than a bird, because the latter is too general. Better to call our leader ‘Bishop’, because ‘President’ is too general and too secular. You can have a President of anything from the United States to the local church committee. The specific title Bishop reminds us unambiguously that our leader is a Pastor chosen by the Church for the special task of spiritual oversight (*episcopē*) of a whole region.

## **TERMS OF REFERENCE FOR ORDINATION DIALOGUE GROUP**

### **Background**

The Dialogue Group is established as a result of the following resolution from Synod 2009 (from the Convention minutes):

20 Consensus on the Ordination of Women – GCC Response to Convention  
[Agenda 2.2.7]

**BE IT FURTHER RESOLVED** that

1. Convention ask the General Church Council to establish a dialogue group with balanced representation from all sides of the issue, to work towards consensus within the group itself and across the Church on the question of the ordination of both men and women with reference to the published findings of the CTICR, and with a focus on biblical interpretation.

This resolution was adopted by Synod 2009 as proposed by General Church Council (GCC) in its report concerning the work of an Ordination Consensus Task Force (Book of Reports p.85-89) established by the 2006 Synod. Even though the Task Force reported to GCC rather than Synod directly, its terms of reference and report were included in the 2009 Book of Reports for information (p.257-267). These documents give further background to the formation of the Dialogue Group.

The broad context is the long debate over the ordination of women in the LCA and a roughly 50/50 vote at both the 2000 and 2006 General Pastors Conference (GPC) and General Convention on the question of whether or not scripture permits women to be ordained. A two-thirds majority is needed to change the Church's current teaching that only men should be ordained.

The chief purpose of the Dialogue Group is expressed in GCC's report as follows: GCC believes that the concept of establishing dialogue between representatives of the different positions in the Church on the matter of women's ordination is a sound one, especially if this team has the specific goal of working towards consensus. This was the method used leading up to the theological consensus which permitted the formation of the LCA in 1966. While progress reports would be made to the Church, the matter would only be put to GPC and General Convention for decision once the dialogue itself has reached consensus. In this way many of the problems associated with the current and repeated impasse at GPC and Convention would be avoided. This approach, with possible dialogue (but not decision-making) events along the way at GPC and Convention, moves toward a consensus approach to decision making, rather than the current yes/no or 'adversarial' approach. GCC believes this would provide the Church with a better environment for unity in love to be maintained, even as differences continue, until the Holy Spirit leads the Church to doctrinal unity through the Word.

It should be noted that the 2009 Synod dealt with related proposals from GCC as follows:

**BE IT RESOLVED** that Convention express its gratitude to those who served on the task force on promoting greater consensus on the question of the ordination of women: Rev Dr Lance Steicke, Ms Jane Mueller, Mrs Kim Kernich, and Rev David Eckermann, and to those who contributed to their study.

**BE IT FURTHER RESOLVED** that

2. If Convention were to authorize the ordination of women, an implementation phase should include appropriate preparation time before the practice is introduced, to assist in maintaining unity and harmony and to best manage change in the Church; and
3. Convention ask General Church Council, the College of Presidents, the Commission on Theology and Inter-Church Relations and other relevant groups in the Church to note and study the recommendations of the ordination consensus task force as they relate to their work and take appropriate action when required.

The **PROPOSAL** that: for the sake of consensus in the Church, Convention rule that in the particular matter of the ordination of both men and women, the debate not be opened at General Convention unless the General Pastors' Conference gives clear guidance by formal recommendation, was **LOST**.

This last matter was done in the context of Synod receiving the report of GCC in which, under the heading 'General Pastors' Conference Giving Guidance on Matters of Doctrine and Confession', GCC said there was no need for specific resolutions directing Convention in this regard because the constitution already requires that Convention consider a theological or doctrinal matter referred to GPC only after a recommendation has been received from GPC, and that the constituted duties of GPC include giving such guidance (Book of Reports p.82-83).

### **Goal and Task**

- The objectives of the Dialogue Group are to:
  - a) come to consensus on the question of whether or not scripture permits women to be ordained;
  - b) assist the Church come to consensus on the question too;
  - c) along the way, help Dialogue Group members themselves, and the Church, understand why there are or have been differences in understanding this matter.
- 'Consensus' is not limited to a particular definition but includes agreement in doctrine, as was given to the Lutheran confessors in subscribing to the Book of Concord (refer to the Preface) and to the two Lutheran churches in Australia which came together on the basis of the Theses of Agreement (refer to Article I). Working for consensus is a necessary task of the church as a result of our Lord's gift of 'one faith'.

### **Method**

- The Dialogue Group may use whatever means are appropriate to its objectives, with the requirement that these:
  - a) are consistent with the Confessional article of the Church;

- b) include a review of and engagement with the published articles of the Commission on Theology and Inter-Church Relations (CTICR) on the subject;
- c) focus on biblical interpretation;
- d) cover relevant areas which may not yet have been studied in depth, such as the response to the question over the church's history and by different confessions/churches (recommended by the Ordination Consensus Task Force).
- As this is intended as a theological dialogue between those who hold different positions on the question, it is required that members listen carefully to each other with love and respect, strive to understand each others' reasoning and conclusions, commit to sharing their own reasoning and beliefs, identify differences and the reasons for them, strive to reach common ground, and commit each other and the task to the Lord in trust and prayer.
- It is expected that the Dialogue Group will work with a mixture of face-to-face meetings, individual study and paper preparation, and electronic communication.
- The Dialogue Group will be appointed with a Chair and a Vice-Chair
- The Dialogue Group will be appointed with a secretary, for the preparation of minutes of meetings.
- The Dialogue Group can appoint other roles as it sees is appropriate to its objectives.

**Resources**

- The Dialogue Group will be allocated a budget for travel, accommodation and incidental costs once membership is chosen and a pattern of meeting proposed.
- The Dialogue Group may establish an administrative secretary to facilitate its work.
- The National Office will give administrative support to the Dialogue Group, and provide it with relevant past CTICR papers and reports.
- The Dialogue Group can consult with others in the Church (eg those previously involved in the debate, past and present leaders of the Church).

**Reporting, with Timing**

- The Dialogue Group should prepare its own work plan at an early stage, identifying the scope of the study it expects is needed, with some estimates of timeframe, recognising that the journey of dialogue cannot necessarily be predicted.
- The Dialogue Group should report progress to the College of Presidents twice a year, and seek and take direction from the College of Presidents where this is needed.
- Interactions with the wider Church, including pastors' conferences and Conventions will be negotiated with and approved by the College of Presidents, in their duty of overseeing the unity of the Church.

**Skills and Personnel**

The task force needs active members of the LCA committed to the Church as synod with the following skills:

- articulate and able theologians holding a spread of views on the ordination of women representative of the LCA
- preparedness to study and debate the subject in depth, with fresh energy and perspectives (and therefore drawing membership from younger generations in the Church)
- openness to the views of others in a spirit of love and respect
- research and writing skills
- Chair and Vice-Chair able to lead the group collegially
- a secretary with suitable information technology, writing and organisational abilities
- ability to obtain, analyse, synthesise and organise information, with problem solving skills
- capable communication skills, both oral and in writing
- ability to access other churches' documents and processes

### Attitude

- The Dialogue Group needs to work with the same attitude asked of the Task Force on Consensus, expressed this way in its terms of reference:

*'Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love.' (1 Corinthians 13:12-13)*  
*Those who come to different conclusions about the ordination of women do so with the intention of following Christ and his word. And Christ's word and will are not divided - the problem is on our side even though we have not been able to come to consensus about where that problem exactly is. So there are common responses we can all grow in - the response of trusting faith in God's forgiveness for Christ's sake, confident hope that God will not let the gates of hell prevail against his church and that he even turns this situation of difference in the LCA for his good purposes, and steady love toward each other no matter on which side of the fence we happen to fall. We live under the cross of Christ - a sign of our failure to fear, love and trust God as we should, yet God's instrument of forgiveness and peace and the greatest of all his acts of love. The church's people always need to return to the Lord in faith, hope and love, especially in times of disagreement.*

Therefore, like the Task Force, the Dialogue Group is to function under the cross of Christ, in faith, hope and love sourced from him and his word. And the Dialogue Group's articulation to the Church should be filled with this same faith, hope and love. In doing this it can take inspiration and guidance from the work done in relation to theological difference leading up to the Formula of Concord and the formation of the LCA.

## **THE STATUS OF THE THESES OF AGREEMENT AND OTHER DOCTRINAL STATEMENTS**

*Prepared by the Commission on Theology and Inter-Church Relations. Recommended for adoption by the General Pastors Conference. Adopted by the General Synod. 1975 Convention.  
\*Reviewed July 2001, unedited*

### **A25**

1. In the exercise of their teaching function, whether dealing with a group or a congregation or with individuals, pastors of the LCA should not run counter to the letter and the spirit of the Theses of Agreement.
2. The Theses of Agreement, the fruit of prayerful labours extending over many years, have been adopted in all seriousness and in good faith by both the former UELCA and ELCA as a unifying document. They should be respected and treated accordingly. Should amendments become desirable in the course of time, such amendments would have to be submitted to the entire Church after thorough theological examination and discussion. Meanwhile, a deliberate disregard of the Theses in teaching and preaching would appear as evidence of bad faith, and would constitute a serious threat to the unity of the Church. There may, of course, be inadvertent disregard of the Theses due to ignorance of their content.
3. It is clearly the right and the duty of the Church, in the face of current challenges, to define how it understands the Scriptures and the Confessions. Therefore, explanations and amendments of the Theses, as well as any other statements of a doctrinal nature, submitted to the entire Church after thorough theological examination and discussion and adopted by it, must be accorded the same authority in the Church as the Theses themselves (see 1 and 2 above).

## **THE PERMANENT STATUS OF THESES OF AGREEMENT**

*Adopted by the Commission on Theology and Inter-Church Relations, May 1976.  
\*Reviewed July 2001, unedited*

### **A26**

As the name of the document indicates, the Theses of Agreement were written and adopted to bring about a consensus in those doctrines of the Church and in those areas of churchly practice in which there had been actual or supposed disagreement and division between the two former Lutheran Churches in Australia. The theses are therefore the official record of the outcome and the conclusion of the dialogue and debate between those two Churches as they sought a solution under the guidance of the Word of God to those doctrinal differences that divided them. They were therefore the instrument through which church fellowship and fraternal relationships between the two Churches were established.

However, in many respects the Theses of Agreement exhibit the marks of confessional statements as Lutherans understand them. The Theses claim to be a

fair and accurate exposition of the Word of God and in particular of the doctrine of the Gospel, as it is understood and preached and taught in the Lutheran Church of Australia. At the same time they explicitly express a complete consensus with the Lutheran fathers and reaffirm their exposition and understanding of God's Word as contained in the Book of Concord, and together with them also reject **all** heresies that are condemned in the Lutheran Confessions.

Like all confessional statements, the Theses of Agreement are always under the authority of the Word of God, and therefore there must always be a readiness to submit them to the critical scrutiny of God's Word and accordingly confirm them, or amend or repudiate them when further study of God's Word shows them to be inadequate or in error .

In that sense their permanent status and authority are entirely determined by the faithfulness and accuracy with which they reflect the teaching of God's Word, in particular the doctrine of the Gospel.

All this, however, does not elevate the Theses of Agreement to the level of the Lutheran Confessions. A Church cannot claim to be Lutheran if it does not subscribe to the Book of Concord, or at least hold to the Confessions in the manner referred to in Theses of Agreement IX 9; on the other hand, the absence of subscription to the Theses of Agreement certainly cannot call into doubt the Lutheran character of a Church that subscribes to the Book of Concord. The purpose and intention of the Theses of Agreement is related specifically to the Lutheran Church of Australia, and the permanency of their status therefore rests with this Church.

## DOCUMENT OF UNION

*Reviewed July 2001, unedited*

### A27

*The Constituting Convention 1966 took the following action:*

*'RESOLUTION No.176: RESOLVED That paragraphs 9, 10, and 11 of the Document of Union form the basis with other Churches regarding the establishment of altar and pulpit fellowship.*

*'RESOLUTION No.177: RESOLVED That the Commission on Theology and Inter-Church Relations investigate with urgency the fellowships and affiliate connections of both amalgamating Churches with Lutheran Churches and organizations, in keeping with paragraphs 12, 13, 14, and 15(C) [numbered 16(c) below] of the Document of Union. ...' The Document of Union was therefore appended to the Report of the Constituting Convention as information, particularly in reference to fellowships and affiliate connections.*

*The Preamble and Section 3 formed portion of the basis for the Preamble to the Constitution of the Lutheran Church of Australia.*

*Sections 1 and 2 formed the basis for Article II, Confession of the Constitution of the Lutheran Church of Australia.*

*Sections 4 to 8 are printed here in the recast form which was adopted by the two amalgamating Churches in their Closing Conventions at Tanunda, 1966, and which has been incorporated*



*into the Theses of Agreement as Clauses 25 to 29 of Section V, Theses on the Church. In keeping with the recommendation of the Joint Intersynodical Committee, the second portion of Section 15 is numbered Section 16.*

**Preamble**

By the grace of God and the guidance of the Holy Spirit we, the Evangelical Lutheran Church of Australia, and the United Evangelical Lutheran Church in Australia, have been led together in the confession and unity of the one faith in our Lord Jesus Christ and of the one doctrine of His holy Gospel. We accept this unity as an unmerited gift of our God, in sincere repentance for what lies behind us since our fathers went their divided ways, and in humble gratitude for all that God in His mercy has worked through each of us in the years since 1846. He has kept us and blessed us and for this we magnify His holy Name.

We believe that the union between our Churches is His holy Will for us at this time. Therefore, we, the Evangelical Lutheran Church of Australia and the United Evangelical Lutheran Church in Australia, give each other the solemn pledge to unite together for the joint proclamation of the Gospel and the common administration of the Sacraments, in token of which we declare severally and jointly our acceptance of the following Document of Union.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

**Doctrinal Basis**

1. We, the uniting Churches, accept without reservation the Holy Scriptures of the Old and the New Testament, as a whole and in all their parts, as the divinely inspired, written, and inerrant Word of God, and as the only infallible source and norm for all matters of faith, doctrine, and life.
2. We recognize and accept as a true exposition of the Word of God and as our own confession
  - (a) the three Ecumenical Creeds: the Apostles' Creed, The Nicene Creed, and the Athanasian Creed;
  - (b) the Lutheran Symbols of the Book of Concord of 1580: the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Small Catechism of Luther, the Large Catechism of Luther, and the Formula of Concord.
3. We accept the Theses of Agreement as the expression of the common consent of our two Churches on matters which were in dispute between us, and these Theses are hereby made part of this Document of Union.

**Church Fellowship and Cooperation**

We adopt the following statements as an expression of the agreement that has been reached between us on matters of church fellowship and cooperation:

4. We uphold the distinction between the one, holy, Christian Church and the visible, organized Churches. We believe that the one, holy, Christian Church is present in those visible Churches where the marks of the Church are to be found, that is, where the Gospel of Christ is purely taught and the Sacraments are administered according to Christ's institution (Theses of Agreement, VI.

5. We believe that true Christians are found in every denomination in which to a greater or lesser degree the marks of the one, holy, Christian Church are present, in spite of existing errors, and we rejoice in the unity of the Spirit that binds all true believers to their one Lord. Nevertheless, according to the Word of God and our Lutheran Confessions, church fellowship, that is, mutual recognition as brethren, altar and pulpit fellowship and resultant cooperation in the preaching of the Gospel and the administration of the Sacraments, pre-supposes unanimity in the pure doctrine of the Gospel and in the right administration of the Sacraments.
6. We reject all religious syncretism or unionism (see Theses of Agreement 11, 2, and V. 14,15).  
Accordingly, we cannot acknowledge ourselves to be in fellowship with Churches with which we are not one in doctrine and practice.
7. We declare that wherever continued cooperation in the preaching of the Gospel and the administration of the Sacraments and worship exists, there we have a witness to the world of unity in the faith and a profession of church fellowship.
8. There are, however, forms of cooperation between Churches not in church fellowship that are not necessarily a witness to unity in faith. God's Word does not explicitly or categorically justify or condemn such cooperation in special circumstances. Therefore all such extraordinary cooperation must be determined from case to case. Differences in judgment can be expected here and should be tolerated according to the law of love.

### **Relationships to Other Churches and Organizations**

In keeping with the above principles:

9. We acknowledge ourselves to be in church fellowship with all Lutheran Churches which subscribe to the Lutheran Confessions in their constitutions and adhere to them in their public teaching and practice. We are ready to enter into full cooperation with them or associations of them.
10. We cannot acknowledge ourselves to be in church fellowship with Lutheran Churches which do not give expression in their public teaching and practice to their adherence to the Lutheran Confessions as expressed in their constitutions. Accordingly we will define and decide the extent of our cooperation with these Lutheran Churches or associations of them from case to case.
11. We declare that the possibility or the extent of cooperation with other Churches or associations of them must be determined according to the circumstances, without condoning any syncretism or unionism or ceasing our witness against it. (cf Theses of Agreement II, 9)

### **Declarations Regarding Existing Fellowships and Affiliations**

12. We, the uniting Churches, have had church fellowship and affiliate connections with different Lutheran Churches and organizations. We realize that by our union the external, organizational, and legal aspects of such relations cease. We know, however, that unity in faith and confession is a gift of God which we may not repudiate. We therefore face the immediate obligation of having to determine our future common relationships to the Churches with which we severally have been in fellowship.
13. We declare that we take our stand on the Scriptures and the Lutheran

Confessions and are ready on this basis to enter into discussions with Lutheran Churches at home and abroad to determine with which of these fellowship in Word and Sacrament exists or can be reached.

14. We pledge our common support to the native Lutheran Churches in New Guinea for the following reasons:
  - (a) Both of the uniting Churches have accepted as the ultimate goal of all Lutheran mission work in New Guinea the establishment of one indigenous Lutheran Church in New Guinea;
  - (b) Both of the uniting Churches are actively engaged in mission work in New Guinea. the United Evangelical Lutheran Church in Australia from the beginning of Lutheran Mission in New Guinea, the Evangelical Lutheran Church of Australia in its own mission on Rooke-Siassi since 1936 and on the mainland since 1951;
  - (c) The three Lutheran Missions (Lutheran Mission New Guinea, New Guinea Lutheran Mission- Missouri Synod, and Australian Lutheran Mission) and the three native Lutheran Churches or groups of congregations (The Evangelical Lutheran Church of New Guinea, the Wabag Lutheran Church, and the congregations of Siassi and Menyama) have in 1963 appointed a Commission on Theology and Inter- Church Relations, which has been at work preparing a statement of faith and confession 'that can serve as a basis for fellowship and/or union between the several Lutheran Churches in New Guinea' which is to be 'in full accord with the Word of God', 'fully biblical and Gospel-centred and ... is one with the historic Confessions of the Evangelical Lutheran Churches' (Commission on Theology and Inter- Church Relations documents);
  - (d) Both of the uniting Churches as well as the native Churches in New Guinea and their representatives are earnestly concerned about the scriptural and confessional character of such a native Lutheran Church;
  - (e) The time for the continued presence of white missionaries in New Guinea may be limited and therefore the need to establish the native Lutheran Christians and congregations on a soundly scriptural and confessional basis in one Lutheran Church is urgent.

We, the uniting Churches, therefore pledge our common support to the Evangelical Lutheran Church of New Guinea, the Wabag Lutheran Church, and the Rooke-Siassi-Menyama congregations of the Australian Lutheran Mission, because we recognize these three native Lutheran bodies to be confessionally Lutheran in their constitutions, doctrine, and practice. We promise to do all in our power to maintain the confessional Lutheran character of these native Churches and to assist them in their endeavours to establish one indigenous Lutheran Church in New Guinea. We are ready to discuss with other supporting Churches and Mission Societies our support of the native Lutheran Churches in New Guinea and our common responsibility to continue safeguarding the confessional Lutheran character of the native Churches.

We declare that we do not hereby enter into any direct church fellowship with the other supporting bodies, but that we are ready at any time to discuss this with them.

15. We hold that membership in an association or federation of Churches is in itself neither bidden nor forbidden in the Holy Scriptures. so that it is an

adiaphoron and therefore a matter of free choice for a Church in keeping with its confessional character and such principles as it may hold to be necessary for its well-being.

16. We accept the following declaration concerning our attitude to the Lutheran World Federation:
- (a) The Lutheran World Federation has clearly indicated its intention to be a federation of Churches and not a Church. There is no reason to doubt the genuineness of this intention. However, the ecclesiological problem still remains: Can a federation with a specific doctrinal basis act in essential church work (*in sacris*) on behalf of its member-Churches without itself assuming the character of Church in the New Testament sense? This problem is unresolved within the Federation itself, for member-Churches not in church fellowship with other member-Churches have been asked to give their reasons for not entering into church fellowship with them.
  - (b) In the uniting Churches there are some who hold that membership in the Lutheran World Federation is not contrary to the Word of God, while others hold that it is.
  - (c) In view of these facts and because Lutheran union is for scriptural and practical reasons the paramount duty of the Lutheran Churches in Australia, we are agreed not to seek affiliation with the Lutheran World Federation until the implications of such affiliation are resolved to the satisfaction of the united Church.

## PROPHECY IN THE CHURCH

### Preface

From 2006 to 2010 several papers on the topic of prophecy were prepared and tabled for discussion at successive meetings of the Plenum of the Church's Commission on Theology and Inter-Church Relations. This paper brings together the chief insights that have arisen as a result of that process, and it offers guidance to the Church for ministering in situations where people claim to have received the gift of prophecy.

*When Christ ascended on high ... he gave gifts to his people (Eph 4:8).*

### A. Main insights

1. Background in the Old Testament: The use of the words 'prophet' and 'prophecy' in the New Testament indicates that the early Christians understood that there was continuity between the phenomenon of prophecy in their own midst and the prophets of the old covenant.
2. The true prophets in biblical times are caught up into God's council (*söd* – Jer 23:18), from where they *forthtell* the word of the Lord, applying God's law and promises to the present situation, *and foretell* future events: 'Being therefore a prophet (*prophetes*) ... , [David] foresaw [*proidon*] and spoke' ... (Acts 2:30,31); compare Agabus's prophecies in Acts 11:27,28; 21:10–14. Jeremiah, the true prophet of God, is called and commissioned to be a prophet (Jer 1:2), whereas the false prophet Hananiah is neither called nor authorised to speak on the Lord's behalf.
3. In the New Testament, prophets make their appearance already in the Lukan infancy narrative (Zechariah, Elizabeth, Mary, Simeon and Anna). All four gospels call John the Baptist a prophet. John is the last and greatest of the Old Testament prophets (Matt 11:11-14).
4. Jesus is The Prophet—the prophet like Moses (Deut 18:15; Matt 17:5; Acts 3: 22, 23) who was to come at the end of time to bring salvation. In him 'something greater than Jonah is here' (Matt 12:41). Jesus is the one 'who brings the new age which the Old Testament prophets had only foretold' (Gerhard Friedrich, 'prophecy', in *Theological Dictionary of the New Testament*, vol 6, p 843). Now 'in these last days God has spoken to us by his Son' (Heb 1:1,2).
5. Peter's Pentecost sermon recalls the words of Joel: 'I will pour out my Spirit upon all flesh, and your sons and your daughters will prophesy' (Acts 2:18). Luke shows that indeed they did (Acts 2:1–42; 10:44–48; 19:1–6). In early Christianity, prophecy is not restricted to a chosen few, but all are filled with the prophetic spirit and all may prophesy (1 Cor 14:1,5).
6. In early Christian communities women also prophesied (Acts 21:8,9; 1 Cor 11:2–16), and there are examples of women prophets also in the Old Testament (Ex 15:20; Judg 4:4; 2 Kgs 22:14–20; Isa 8:3).

7. While all men and women *may* prophecy, only some actually do, and only some are called prophets (1 Cor 12:29). In contrast to apostles and pastors who are entrusted with an ongoing ministry, some prophets have received only a momentary gift. As far as we know, Saul's gift of prophecy lasted only for a day (1 Samuel 19:23, 24). Amos received a series of prophecies, but he still insisted: 'I am no prophet, nor a prophet's son (Amos 7:14).
8. In the Pauline letters, 'the prophets' are listed after 'the apostles' (1 Cor 12:28; Eph 2:20; 3:5; 4:11; see Rev 18:20). Certainly, the apostles also functioned as prophets. Paul is identified as such (Acts 13:1), and examples of his prophecy are given in 1 Corinthians 15:51-58; 1 Thess 4:13-18. Both apostles and prophets spoke the word of the Lord under the Spirit's inspiration. But the two groups are clearly distinguished (1 Cor 12:28; Eph 4:11).  
 On the basis of the priority given to the apostles over that of prophets, any prophet in the LCA (no matter how much they feel themselves sent or 'burdened' by the Lord with a message; see Zech 9:1; 12:1) must subordinate themselves to the office of the ministry since, according to the New Testament, the pastors of the church stand in continuity with the apostles and continue the spiritual functions of the apostolate in their ministry of the Word and the sacraments (Theses of Agreement VI,6).
9. According to Rev 19:10, 'the testimony of Jesus is the spirit of prophecy'. Faithful prophecy is always Christ-centred. It is the testimony *of* Jesus and the testimony *to* Jesus.
10. Paul's teaching on prophecy may be summarised briefly:
  - Prophecy is a grace-gift (*charisma*) to be exercised in keeping with the Christian faith (Rom 12:4-6).
  - Paul encourages the gift ('Do not despise prophesying') (1 Thess 5:19-21).
  - Prophecy is superior to tongues, because it is made in intelligible speech (1 Cor 14:1-5).
  - The context for proclaiming and hearing the prophetic word can be a worship service (1 Cor 14:26-31; Rev 1:9-11). However, Elizabeth and Zechariah prophesied in their home in the Judean hill country, as did Mary (Luke 1:39-56; 67-79), Simeon and Anna prophesied in the temple (but not necessarily during a service – Luke 2:25-38), while Agabus and the evangelist Philip's daughters seem to have prophesied in Philip's home (Acts 21:7-11).
  - Prophets must participate in worship in an orderly and edifying manner as appropriate to the circumstances of the time (1 Cor 14:29,33,40).
  - Consonant with this principle of propriety in worship, women who pray or prophesy should be veiled (1 Cor 11:10).
  - Paul understood that prophecies would continue in the church until 'perfection [or 'completion'] comes', when they would cease (1 Cor 13:8-10). Commentators debate whether Paul means by the coming of 'perfection' (a) Christians coming to spiritual maturity; (b) the completion

and acceptance of the New Testament 'canon' – the 27 books that make up the NT; or (c), the most likely interpretation, the coming of the last day. See the summary of various views in Gordon Fee, *The First Epistle to the Corinthians* (Eerdmans 1987), 644-45, note 23.

- There is some overlap between the roles of apostles, prophets and pastors/teachers, because all of them proclaim God's word to his people and yet they are also distinct. For the specificity of these roles, see H Sasse, 'Apostles, prophets, teachers: concerning the early history of the office of the ministry' (1942) in *Scripture and the church: selected essays of Hermann Sasse* (Concordia Seminary monograph series 1995), 15-30.
  - Nonetheless, it is inaccurate when Bible versions (eg the *Good News Bible* and J B Phillips) translate the verb *prophēteuō* as 'preach' or 'speak God's message'.
  - Just as Paul distinguishes between apostles and prophets, so he also distinguishes between prophets and pastor-teachers (1 Cor 12:28, 29; Eph 4:11).
  - The prophets were not mindless robots, without any awareness or self-control; 'the spirits of prophets are subject to prophets' (1 Cor 14:32).
  - The New Testament distinction between 'pastor-teacher' and 'prophet' does not exclude from prophecy the exposition of Scripture.
11. After the New Testament era, prophecy began to wane in the early church as the New Testament writings gained in acceptance. By the middle of the second century prophecy was in decline, because, as 2 Peter puts it, 'we have the prophetic word made more sure' (2 Pet 1:19). Another reason for the decline of prophecy was the prevalence of false teachers, notably the rise (and demise) of the Montanists ('The new prophecy') in the second century AD (Friedrich in *TDNT* 6: 860,861).

### **B. Biblical prophecy as the fruit of divine inspiration and direct revelation**

Inspired by the Holy Spirit, David composed a psalm that also served as a prophecy concerning Herod and Pontius Pilate forming an alliance 'against the Lord and against his anointed' (Ps 2:1, 2; Acts 4:25-28). Filled with the Holy Spirit, Elisabeth prophesied that Mary would be the most privileged of women (Luke 1:41-45). Similarly, the Spirit inspired Zechariah and Simeon (Luke 1:67; 2:26), as he inspired all the biblical prophets. Last but not least, John was 'in the Spirit on the Lord's day' when he received 'the revelation of Jesus Christ' (Rev 1:1, 10). This theme of the Holy Spirit inspiring the biblical prophets is crystallised in the Nicene Creed: 'I believe in the Holy Spirit... who spoke by the prophets'.

Just as the prophecies recorded in Scripture are always seen as the fruit of divine inspiration, so they are consistently said to be the fruit of divine revelation (e.g., 1 Cor 14:30; Rev 1:1-3; 22:18,19). According to Gerhard Friedrich, 'all prophecy rests on revelation'. Prophecy, he says, 'is a word of revelation that a Christian has received. It is a word from the Lord given by the inspiration of the Holy Spirit' (*TDNT* 6:853).

In the light of this biblical background, there is a sound basis for distinguishing between prophecy as immediate (direct) revelation from God - the kind of prophecy most richly represented in the Scriptures - and prophecy as inspired preaching and application of the Scriptures already given by God (mediated prophecy).

We find an example of prophecy in this latter sense in Luther's treatise to the councilmen of Germany, where he states that a Christian teacher well versed in the biblical languages deserves to be called a 'prophet' (*Luther's Works* 45: 363; compare *LW* 24: 366; 30:165; 40: 383-94). Luther himself was sometimes called God's 'prophet to the Germans'.

But we may not generalise that for the Reformer prophecy meant no more than the faithful preaching and wise application of the Scriptures. We must always ask: 'When did Luther say that? What was the context?' Does he never distinguish between the way pastors like himself go about their work, beginning with prayerful hearing of the word already given in the biblical canon, and the prophets of biblical times who received new revelations that would later become part of the canon? The Reformer certainly drew the distinction, especially when responding to the claims of the fanatical, self-appointed 'heavenly prophets' of his day, men like Carlstadt who claimed they were 'taught by the heavenly voice' (*LW* 40:117) rather than by paying careful attention to Scripture. Luther himself would never presume to call himself a prophet on a par with those of biblical times:

A prophet is one who gets his understanding *immediately* from God, into whose mouth the Holy Spirit puts the right word. No one can make a prophet by human instruction; and even though it is God's word and I [Luther] preach the word most purely, I still cannot be a prophet; a learned and wise man I can be. For example, in Matthew 23 those are called 'wise' who derive the doctrine from the prophets, for God speaks through people and not without means. *But prophets are those who have their doctrine from God without any means* (Commentary on several chapters of Exodus, 1525, St Louis edition III:785, trans alt; compare 'Against the heavenly prophets in the matter of images and sacraments', *LW* 40:73-223; see also *LW* 40:65-71; 36:335-61).

### C. Luther as Prophet

The above passage from Luther's *Exodus Commentary* calls for a few words on Luther's role as prophet. Although the reformer himself refused the title and saw himself as only as a preacher and teacher of the prophetic and apostolic Scriptures, he was nevertheless hailed a prophet by his followers. His authority as an interpreter of Scripture soon replaced that of popes and councils. His followers believed that he was God's special agent sent to speak a word of divine judgment on the corruption of the medieval church and to bring about a reform based on the Scriptures. It was his authoritative teaching, based on the Bible, that gave Luther his prophetic authority. This was also the reason that people hailed him as a prophetic hero. He announced God's judgment on the errors of the papal church and gave people new hope as he held high the lamp of God's Word which allowed him to distinguish truth from error, or in the case of the 'heavenly prophets', to distinguish between spirits. Luther's prophetic authority was inextricably connected with his office as teacher and preacher. His role as prophetic teacher comes to the fore especially in the



republication of his works so that, long after his death, his prophetic authority was still invoked by his followers to settle disputes such as those that arose after his death (see Robert Kolb, 1999, *Martin Luther as prophet, teacher, and hero*, 17-136).

#### **D. The inseparability of Word and Spirit**

Although Lutheran theology has always stressed the inseparability of Word and Spirit, not all Christians accept this and many argue against it since they claim that it is not scriptural. However the inseparability of Word and Spirit is clear already from Psalm 33:6: 'By the word of the Lord the heavens were made, and all their host by the breath of his mouth'. Here word and breath, or word and Spirit (since breath and spirit are the same word in Hebrew), are set in parallel. If we use picture language, we could say that when God speaks, he breathes out his Spirit. Therefore it is impossible to separate the Word he speaks from the Spirit by which he speaks. As Luther says in a sermon (1521), anyone who refuses to hear the voice gets nothing out of the breath either (WA 9,632,6-8).

There are several New Testament passages which confirm the interconnectedness of Word and Spirit. Jesus' promise of the Spirit in his farewell discourse to the disciples (the so-called Paraclete saying, in John 14 and 15) demonstrate the linkage between the Word (in this case, the incarnate Word) and the Spirit. The promised Spirit is the executor of Christ, the one who continues his ministry in and through the church today. After his resurrection, Jesus empowers the disciples to be his witnesses by giving them his Spirit (John 20:21-2; Luke 24:48-9). Yet the external Word that he speaks remains crucial. Jesus says to his followers: 'If you continue in my word ... you will be free' (John 8:32) while Paul writes that 'where the Spirit of the Lord is, there is freedom' (2 Cor 3:17). Therefore, the Word and the Spirit are united in producing the same effect. Again, Jesus says to his followers, 'the words I speak are spirit and life' (John 6:63). Thus, Jesus' words are already 'spirit and life', yet it is the Spirit who gives life through the Word. Once again this shows the interconnectedness and inseparability of the Word and the Spirit. Many other examples could be given, such as Paul's teaching that the sword of the Spirit is the Word of God (Eph 6:17), but these will suffice.

Luther was convinced that the inseparability of Word and Spirit was solidly scriptural and so he had to fight against those who wanted to pull Word and Spirit apart. His main opponents were the radical reformers on the left wing of the Reformation (the forerunners of modern Pentecostalism) whom Luther called 'spiritualists' or 'enthusiasts'. They claimed that the direct revelation of the Holy Spirit (the inner word) was the only authority needed in theological matters, not Holy Scripture. Luther, on the other hand, did not believe every prophet who claimed to have a revelation from God but took seriously the apostolic admonition: 'Do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world' (1 John 4:1).

Luther's teaching against the spiritual enthusiasts in the 1520s has become the norm and standard that has guided Lutherans of all generations in their dealings with people who publicly teach on the basis of an alleged inward call or private revelation given by the Holy Spirit. Luther repeats his basic principles even more emphatically in his *Smalcald Articles* of 1537 where he states:

In these matters, which concern the spoken, external Word, it must be firmly maintained that God gives no one his Spirit or grace apart from the external Word which goes before. We say this to protect ourselves from the enthusiasts, that is, the 'spirits', who boast that they have the Spirit apart from and before contact with the Word. On this basis, they judge, interpret, and twist the Scripture or oral Word according to their pleasure. Müntzer did this, and there are still many doing this today, who set themselves up as shrewd judges between the spirit and the letter without knowing what they say or teach (Book of Concord 2000, 322).

Luther holds that God deals with us in two ways: inwardly and outwardly—inwardly, by means of faith and other spiritual gifts; outwardly, through the gospel, Baptism, and the Sacrament of the Altar, through which, as through means or methods, the Holy Spirit comes to us. The relationship between these two ways is crucial. Luther argues, against the spiritualists, that the divinely established order is from heaven to earth, from God to his creation, from outside to inside, and not the reverse. Therefore, while Word and Spirit remain inseparable there is also a proper God-ordained order: the external written and proclaimed Word comes first, then the Spirit which works through the Word. To ensure that the external Word remains primary and that the Spirit is not pulled apart from the Word, the church needs people who can exercise the Spirit-given *charisma* of 'distinguishing between spirits' (1 Cor 12:10), a gift that the church must pray for wherever Christians claim to have the gift of prophecy.

However, the charismatic work of the Spirit is wider than prophecy. It may be that the Lutheran tradition has not always taken seriously enough Jesus' healing miracles and their implication for his ongoing healing ministry in and through the power of the Spirit. Perhaps we need to emphasise more the inextricable connection between the forgiveness of sins and the healing of the sick (Mark 2; James 5:15). The classical Pentecostal tradition presents us with a challenge that we cannot afford to walk away from. Rather, we need to engage with this tradition, learning from it where it preserves elements that are in agreement with Scripture, while rejecting those things that are clearly contrary to Scripture.

#### **E. Charting a middle course between an overly 'charismatic' position and a 'cessationist' position**

While we may conclude that prophecy had its special place in the church's foundational period, it would be hazardous to claim this gift could never be poured out again. St Paul warns against suppressing the Spirit (1 Thess 5:19). Certainly, no one on the CTICR holds a strictly cessationist position but all hold that the Holy Spirit continues to work in the church today, also through the grace-gifts (*charismata*) that he freely bestows as he wills. Opinions may differ, however, on the extent to which the Spirit works through the gift of prophecy outside the ordained ministry. But we agree that we should not close our minds to the possibility that the Spirit may confer special gifts as needed for building up the church in particular times and places.

In spite of his sharp criticism of the spiritualists of his day, Luther is not a complete

cessationist who could never admit the possibility of a person today receiving a direct revelation from God, as did the prophets of old. On a few occasions he does admit that this is possible, but he also insists on certain safeguards. He stresses three things in particular: 1) extreme care needs to be taken with all such revelations, since the devil can easily produce counterfeit signs and revelations; 2) all such revelations must be thoroughly tested (LW 9:129-30, 187-90; 18:109; 21:270-80), and if they cannot be tested then we should take the advice of Gamaliel and postpone judgment (LW 48:365-7); and 3) although such revelations may be helpful in providing us guidance in temporal matters, they are not necessary for our faith and cannot compare with what has already been revealed and attested in the scriptures (LW 24:365-71). In a particularly instructive passage Luther writes:

I suppose, however, that some appearances, like those related about Dionysius and others, are true. Yet they are of no concern to me. It is not that I utterly despise them; it is because I know that they are nothing in comparison with Baptism, the Lord's Supper, yes, even in comparison with a godly conversation which I can have with any godly brother or sister. For these appearances are available to all and are most reliable, and they cannot deceive.

Learn, therefore, that throughout one's life, in every work, and in every situation one must give attention above all to the Word of God. To the patriarchs and prophets God appeared in an extraordinary manner, in dreams, in a vision, or through the words of the patriarchs and sometimes even of angels. We do not long for such revelations or appearances; we are satisfied, and we thank God to the best of our ability for our own appearances and faces of God, which we behold in Baptism and in the entire ministry of the Word. It is there that a brother or sister becomes an angel for his or her brother or sister. The former absolves the latter from sins, comforts, instructs, strengthens, warns, admonishes etc. (LW 3:166-7; Lectures on Genesis, 1535-1545).

If we allow Luther to be our teacher here, he would advise us to be open to the possibility of a person today receiving a direct revelation from God but not to expect that this will be the norm. The norm rather in the church today is that God speaks through the words of the prophets and apostles from of old contained in the biblical canon. These old words are made ever new by the life-giving Spirit who breathes new life into the old books and letters of the Bible. Here we find the true 'word of wisdom', the Spirit-given 'word of knowledge', and the authentic, God-given 'word of revelation' that guides God's people in every age. Where a prophet today claims to be in receipt of a new word from God, the best rule of thumb to follow is to greet this claim to a new revelation with caution, according to the apostolic injunction not to believe every spirit until they are tested (1 John 4:1).

There are many instances of rampant spiritualism ('enthusiasm') in contemporary churches which would be unacceptable to the LCA. For example:

- Many churches in Africa, the South Pacific and elsewhere have suffered from the separatism fostered by extreme revival movements. Independent churches have sprung up in which free rein is given to the display of signs and wonders. This can often create chaos produced by the countless self-anointed and self-

appointed apostles and prophets at work who claim, among other things, that pastors are not needed. Liturgical worship focusing on sound gospel preaching and the celebration of the Eucharist has largely given way to singing, lengthy preaching, choral music and extended periods of prophetic praying. The inspired messages and inspiring choirs seem to have taken the place of the Sacrament.

- Closer to home we observe the emphasis on ‘fivefold ministry’ in some Australian [and New Zealand?] churches today: the belief that all the five offices of apostle, prophet, evangelist, pastor and teacher, referred to in Ephesians 4:11, remain active and valid offices in the contemporary Christian church. Of most concern here is the apparent sidelining of the New Testament apostles and their writings, with their unique and irreplaceable witness to the risen Lord (Acts 1:21,22; Eph 2:20; 3:5)? We may also ask whether the ‘fivefold ministry’ approach doesn’t tend to erase any distinction between the foundational role of the biblical prophets (Eph 2:20; 3:5) and God’s gift of prophecy in the contemporary Christian church?

The Lutheran Church has always emphasised *sola scriptura* vis-à-vis Mormons, Jehovah’s Witnesses and all expressions of ‘enthusiasm’ which deny the connection between Word and Spirit (see John 6:63b).

## **F. Articulating and upholding proper distinctions between different types of prophecy**

1. Prophecy in its truest sense: The highly significant words, symbolic actions, and visions divinely imparted to the OT and NT prophets. For example, the prophet Jeremiah was appointed ‘over nations and kingdoms’ (Jer 1:10). He was divinely authorised to bring God’s Word not only to the people of Judah and their kings but also to the ambassadors of surrounding nations (Jer 27:1-11). The Book of Revelation, the most extensive prophecy in the New Testament, uncovers God’s plans for church and world to the end of time. By contrast, much of what passes for ‘prophecy’ in our day pales into insignificance (see F [c] below).
2. Helpful prophecy in a broader sense: In this category we may speak of Paul’s admonition that believers strive for the gift of prophecy by which the church is built up, the gift of clearly proclaiming and teaching the gospel in such a way that outsiders are instructed, called to account and brought to faith (1 Cor 14: 1-4,24,25,31). We may also refer again to Luther’s comments on Christian teachers who are competent in Hebrew and Greek and are thus able to ‘dig into Scripture, expound it, and carry on disputations’ (LW 45:363). There will be others in this broader category who give leadership to the church in a way that is well-grounded in Scripture. Until the end of time, the church will always have her ‘two olive trees and two lampstands’ – her faithful prophetic witnesses to Jesus (Rev 11:3-12).
3. So-called ‘prophecies’ of a far less significant nature: What is the LCA to say to her people in a day when many are claiming the gift of prophecy? How will we characterise prophecies of this kind? Someone says they have received a prophecy about the person they should marry. Another speaks of a prophecy

revealing that a certain church member has committed a grievous sin. In another setting, the recipient claims to have been given a prophecy leading them to know how the congregation should vote on a matter that has come before the annual meeting. Another 'prophet' informs a fellow believer that the Lord is pleased with them but still has great and mighty plans for their life that need to be discovered and acted upon.

It may be unfair to call these prophecies 'trivial' by comparison with categories (a) and (b) above. Such prophecies may have high personal significance for those who claim to have received them. But what are we to say about them? What are we to teach Lutheran people concerning them? Can we leave them with the impression that 'prophecies' of this nature are on a par with biblical prophecy, and are a genuine continuation of what happened in biblical times?

### **G. Discerning prophecy: a guide for pastors ministering in situations where people claim to have received the gift of prophecy**

#### **Introduction: a handy definition**

What is prophecy? It is a word of revelation that a Christian has received. It is a word from the Lord given by the inspiration of the Holy Spirit. It is spontaneous speech. Christians should not oppose the gifts of the Spirit; or, as St Paul writes, they are not to 'quench the Spirit' (1 Thess 5:19). Rather, Christians should encourage one another to exercise the spiritual gifts, especially prophecy, because it is the only gift that occurs in all the lists of *charismata* in the New Testament. Again, St Paul writes, 'Do not despise the words of prophets' (1 Thess 5:20). It is important to note that the Christian prophet cannot be said to be 'possessed' or to be in a state of ecstasy. Although the message is given by the Spirit, it is a clear and intelligible message designed for the instruction, encouragement and upbuilding of the church (1 Cor 14:3-5, 12, 26, 31). The recipient delivers the message while fully in control of his or her mental faculties (1 Cor 14:19, 31).

#### **Testing the prophetic gift**

- Is the prophecy in harmony with the Scriptures?
- Study the prophet's character, conduct, confession and attitude to the church. Initially focus on the prophet rather than the prophecy.
- Since this is a 'supernatural' gift, a gift 'from above', confirm that the prophet confesses Christ's weak humanity, his coming in the flesh, his crucifixion and bodily resurrection (1 John 4:1-6).
- Does the prophet respect the biblically-based divine service as a God-pleasing means that preserves the gospel and the sacraments?
- Does the prophet willingly submit to the community of faith, the pastor and the words of Jesus Christ? Does he or she wish to dominate the worship service? Does he or she regard the worship service as the proper setting for the practice of the gift of prophecy?
- Does the prophet love to receive holy communion and thereby proclaim the Lord's death till he comes (1 Cor 11:26)?
- Does the prophet bring a hymn, a lesson or a revelation that will instruct,

encourage and build up the church, or is he or she more concerned about self-promotion (1 Cor 14:26,32,33)?

- Is the prophet ready to wait patiently for his or her turn and make way for another prophet when necessary (1 Cor 14:29–31)?
- Is the ‘prophet’ an itinerant, just passing through, and lacking in credentials apart from self-approval?
- Without quenching the Spirit, it is appropriate to treat with caution the neophyte Christian ‘prophet’.

### **Pastoral counsel**

- If a member of your congregation believes he or she has received the gift of prophecy and wishes to practise the gift, engage other leaders in your pastoral interactions with him or her. Work with your pastoral assistants or ministry team; if you believe it is necessary, consult your zone counsellor, fellow pastors or District president.
- It may be appropriate to appoint a mature member of the same gender as the prophet, who is well grounded in scripture and the *charismata*, as supporter, friend or mentor.
- It is important that you engage in a process of testing, so that things are done ‘decently and in order’ (1 Cor 14:40).
- Do not attempt to test the prophet on your own. Rather, he or she should be heard and tested by those who themselves have been tested (2 Cor 13:5–10).
- This process cannot be rushed. Jesus says that false prophets wear clever disguises; they are ‘ravenous wolves’ in ‘sheep’s clothing’ (Matt 7:15), not easily detected at first glance. In order to distinguish true prophets from false prophets, it is important to allow time to see if the prophet’s ministry bears good fruit or bad fruit (Matt 7:16–20). We might say that the gift of prophecy is self-authenticating.
- Pastorally, we note how prophecy can be used as a tool in a power struggle (but so can pastoral authority).
- Ask yourself whether the situation requires that the congregation be taught about this grace gift.

### **Conclusion**

It is the prayer of the Commission on Theology and Inter-Church Relations that our church may grow in the refreshing communication and rich generosity of the Holy Spirit.

## APPENDIX 1

### Luther's Battle for the Inseparability of Word and Spirit

No Lutheran treatment of Word and Spirit could omit discussing Luther's own teaching on the topic which emerges most clearly in connection with his battle with the radical reformers on the left wing of the Reformation, the forerunners of modern Pentecostalism. These people were unhappy with the conservative Reformation led by Luther and his co-worker Philipp Melanchthon. They wanted a Reformation that would reject all aspects of Catholicism and completely revolutionise society. Luther called them 'ravers' or 'enthusiasts' (*Schwärmer*) and it was in his dispute with these charismatic types that Luther clarified his understanding of the interconnectedness between the Spirit and the Word. His main opponents were the key leaders of the radical faction: Thomas Müntzer, Andreas Karlstadt (a former colleague of Luther), and the three Zwickau prophets (Nicholas Storch, Thomas Drechsel, and Marcus [Thomae] Stübner). Perhaps the most distinctive feature of the Zwickau prophets was their spiritualism, which led them to claim that the direct revelation of the Holy Spirit (the inner word) was the only authority needed in theological matters, not Holy Scripture (the external Word).

When Luther was absent from Wittenberg in 1521 and Melanchthon was left to deal with the unrest caused by these radicals who wanted to implement Reformation teaching by force, he appealed to Luther for advice. In reply, Luther urged Melanchthon to test their spirit. The main matter to be determined was whether the three prophets could attest their divine calling, 'for God has never sent anyone, not even the Son himself, unless he was called through men or attested by signs.... I definitely do not want the "prophets" to be accepted if they say they were called by mere revelation' (LW 48:364-6). Luther took seriously the apostolic admonition: 'Do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world' (1 John 4:1).

On one occasion, Müntzer wrote to Luther and Melanchthon and personally charged them with worshipping a 'dumb God', one who no longer communicates revelation to his elect. 'Beloved, make the effort to prophesy, otherwise your theology isn't worth a red cent' (Bornkamm, *Luther in Mid-Career*, 150). Müntzer also claimed that the Spirit of God was revealing to many that a new Reformation was needed, one where the Spirit would no longer be constrained by the outward means of Word and Sacrament. Luther was increasingly worried about a new alliance being formed around Müntzer and Karlstadt (who became Müntzer's successor) whose members boasted (he says in a letter) 'that they are being moved by pure spirits, without the testimony of Holy Scripture' (LW 49:82). Luther held that Müntzer's preaching was fanatical (*schwärmerisch*), for he held that the Word of God works immediately in the human heart through inner illumination and visions given by the Holy Spirit, without any external means. He denounced the spiritualists as false prophets in a letter to Melanchthon where he says that they know of no suffering and cross, but only of glory and triumph (LW 38:366).

To combat this new radical spiritualism promoted by Karlstadt, Luther wrote his

famous tractate *Against the Heavenly Prophets* (1525). In it Luther criticised him and 'his prophets' with respect to two main problems. First, 'they run and teach without a call', a practice condemned by God in Jeremiah 23:21 ('I did not send them, yet they ran. I did not speak to them, yet they prophesied'). And second, while Karlstadt and the prophets claimed to possess the Spirit, they 'avoid, run away from, and are silent about the main points of Christian doctrine', having 'no idea how a good conscience can be gained or ought to be constituted' (LW 40:222-3). Luther summed up his polemic against Karlstadt thus: 'With all his mouthing of the words, "Spirit, Spirit, Spirit," he tears down the bridge, the path, the way, the ladder, and all the means by which the Spirit comes to you' (LW 40:147).

According to Luther, both errors stem from inverting the proper relation between the Spirit's activity and the divinely appointed external means. The inward experience of the Spirit properly 'follows, and is effected by' the outward means of grace. 'God has determined to give the inward to no one except through the outward. For he wants to give no one the Spirit or faith outside of the outward Word and sign instituted by him...' (LW 40:146). By contrast, Karlstadt and his prophets had set up 'a contrary order', subordinating God's outward order to 'an inner, spiritual one.' For Luther, Karlstadt's repeated appeals to the Spirit's direct and inward inspiration finally amounted to the elevation of his own idiosyncrasies over Holy Scripture (LW 40:157). Luther's teaching against the spiritual enthusiasts in the 1520s has become the norm and standard that has guided Lutherans of all generations in their dealings with people who publicly teach on the basis of an alleged inward call or private revelation given by the Holy Spirit. Luther repeated his basic principles even more emphatically in his *Smalcald Articles* of 1537 where he states:

In these matters, which concern the spoken, external Word, it must be firmly maintained that God gives no one his Spirit or grace apart from the external Word which goes before. We say this to protect ourselves from the enthusiasts, that is, the 'spirits', who boast that they have the Spirit apart from and before contact with the Word. On this basis, they judge, interpret, and twist the Scripture or oral Word according to their pleasure. Müntzer did this, and there are still many doing this today, who set themselves up as shrewd judges between the spirit and the letter without knowing what they say or teach (Book of Concord 2000, 322).

Luther holds that God deals with us in two ways: inwardly and outwardly—inwardly, by means of faith and other spiritual gifts; outwardly, through the gospel, Baptism, and the Sacrament of the Altar, through which, as through means or methods, the Holy Spirit comes to us. But the relationship between these two ways is crucial. Luther argues, *contra* Karlstadt and the spiritualists, that, according to the order established by God, the external mode comes first and forms the basis for the internal mode (LW 40:146). The direction, therefore, of the divinely established *ordo* is from heaven to earth, from God to his creation, from outside to inside, and not the reverse. But the heavenly prophets 'reverse this order' and preach their own enthusiasm in place of the divine Spirit who works in the heart from outside through the gospel (LW 40:146-7). He remarks sarcastically that 'Dr. Karlstadt and these spirits replace the highest with the lowest, the best with the least, the first with the last. Yet he



wants to be considered the greatest spirit of all—he who has devoured the Holy Spirit feathers and all' (LW 40:83).

The spiritualists objected to the idea that the Spirit could only be mediated by outward means or signs. They claimed that since visible physical things are fundamentally different from invisible spiritual things, they cannot convey the Spirit or grace. On the other hand, Luther asserted emphatically that the Spirit cannot be given except in material and physical things as in the Word, water, and Christ's body and in his saints on earth (LW 37:95). In a sharp polemic in his *Confession Concerning Christ's Supper* (1528), he asserted that those who want to change God's Word from being something fleshly into being something spiritual end up changing themselves from being spiritual into being fleshly (LW 37:322). In sum, the burden of Luther's argument against the *Schwärmer* is that the gospel, and hence the Lord's Supper, cannot be disconnected from the outward physical means of the Spirit. He would say the same about prophecy. If the word of the prophet is disconnected from the external Word of the Spirit, that immediately raises the question: how can we be certain that this is indeed a word from the Lord through the Spirit?

There are people inside and outside the Lutheran church that object to the teaching that the Spirit does not work apart from the Word that is read and preached and enacted in the holy sacraments. Their number one objection is that this teaching limits God's sovereign freedom. This criticism is strongest in Reformed circles, because of Calvin's emphasis on the sovereignty and freedom of God. The Lutheran answer is that God does not limit himself to the means of grace (better: the means of the Spirit) since he is free to work where and when he wills. God does however bind us to the Word and the sacraments because this is where we can be certain that he is present—and not just present in a general sense, but present 'for you', which is the gospel emphasis of the Lutheran confessions.

Luther is not the only one to emphasise the authority of the external Word and the inseparability of Word and Spirit. The fourth century Church Father, Basil the Great, in his tractate on the Holy Spirit, said much the same thing. He was critical of new and further revelations beyond the biblical canon through the Spirit. His criticism was taken into the Nicene Creed (381) and is reflected in the words: who (referring to the Holy Spirit) spoke by the prophets—and we can add apostles, because the New Testament apostles, like the Old Testament prophets, are mouthpieces of the Lord.

## APPENDIX 2

The following table summarises six principles for wise discernment.

|                       | <b>Discernment of True Prophets/Prophecy</b>  |   |
|-----------------------|---|---|
| <b>Criterion</b>      | <b>References</b>   | <b>Manifestations of false prophecy</b>   |
| Scripture principle   | Deut 18:9–14; 1 Sam 28:9–10; Ezek 13:1–9; Mt 10:33; Acts 13:10; 1 Cor 14:29, 37; 2 Tim 4:15; 2 Thess 3:6; Tit 1:16; 1 Jn 4:6; 2 Jn 1:9; 2 Pet 2:1; Rev 16:13; 19:10 | True prophets accept <ul style="list-style-type: none"> <li>• <i>words of OT prophecy</i></li> <li>• <i>words of Jesus</i></li> <li>• <i>words of the NT apostles</i></li> <li>• <i>the inspiration of the Holy Spirit</i></li> </ul>   |
| Ecumenical principle  | Mt 28:18–19; Mk 16:15; Lk 24:46–48; Jn 17:1–3, 20–23; Acts 1:8; Rom 8:19–21; 16:16; 2 Cor 11:28; Eph 4:1–6, 13; 6:18; 1 Tim 2:1–8; 1 Pet 3:8; Rev 2:20              | True prophets show <ul style="list-style-type: none"> <li>• <i>concern for apostolicity</i></li> <li>• <i>concern for mission</i></li> <li>• <i>concern for world</i></li> <li>• <i>concern for holiness</i></li> <li>• <i>concern for unity</i></li> </ul>   |
| Fruit principle (A)   | Mt 7:16–23; Acts 8:20; Rom 16:17–18; 1 Cor 14; 1 Thess 2:1–6; Tit 1:16; 2 Pet 2:3, 18; Rev 2:20; cf. <i>Did</i> 11:10; 12:5   | True prophets are motivated by a desire for building up the body of Christ rather than for personal gain or glory.  |
| Fruit principle (B)   | Deut 18:21–22; Jer 28:9; Mt 7:15, 21, 24; Gal 1:8, 9; 2 Tim 2:16–19; Rev 16:1, 8–14   | False prophecy: <ul style="list-style-type: none"> <li>• <i>fails to come true</i></li> <li>• <i>fails to produce life, peace, hope, love and all the other fruit of the Spirit</i></li> <li>• <i>fails to proclaim the will of God</i></li> <li>• <i>fails to call people to repentance</i></li> <li>• <i>fails to proclaim God as the source of forgiveness</i></li> </ul>                            |
| Confession principle  | Deut 13:1–2; 1 Cor 12:3; 15:13–19; 2 Cor 10:5; Gal 1:8, 9; Phil 1:9–11; 2 Thess 2:3–4; 3:6; Heb 13:15; Jas 4:7; 1 Pet 1:7; 2:13; 2 Pet 2:10; 1 Jn 4:2; Jude 1:4, 8  | True prophets: <ul style="list-style-type: none"> <li>• <i>confess Jesus as the incarnate Son of God</i></li> <li>• <i>confess Jesus as Lord</i></li> <li>• <i>confess the universal significance of the death and resurrection of Jesus</i></li> <li>• <i>submit to the authority of Christ</i></li> <li>• <i>glorify Jesus</i></li> <li>• <i>lead people to worship the triune God</i></li> </ul>     |
| Body-health principle | 2 Cor 11:12–13; 13:11; Eph 4:1–3; 1 Thess 5:12; 2 Thess 3:14; 2 Tim 2:22; Heb 13:17; Jas 3:15–17; 1 Jn 4:7, 16; 5:2; Jude 1:8, 19                                   | True prophets: <ul style="list-style-type: none"> <li>• <i>promote things that lead to peace, unity</i></li> <li>• <i>fulfil the command of Christ</i></li> <li>• <i>prevent party spirit</i></li> <li>• <i>give or receive correction in love</i></li> <li>• <i>acknowledge any authority other than self</i></li> <li>• <i>submit to the authority of pastors and other church leaders</i></li> </ul> |

## HUMAN SEXUALITY: KEY ISSUES TODAY

### **Preface**

This interim report summarises the work done by the Commission on Theology and Inter-Church Relations on the topic of human sexuality. A larger paper has been prepared for the General Pastors' Conference for discussion and comment. These papers are a stage along the way to producing a statement on human sexuality, as the Church re-examines, explains and applies its teaching pastorally. The new statement will also replace the LCA's 1975 statement on homosexuality.

Within the area of human sexuality several matters have arisen. The LCA must address the issues emerging from high rates of divorce and cohabitation. Increasingly we also need to acknowledge that issues surrounding singleness are significant for many people. And we are challenged to respond to changing attitudes surrounding homosexuality, both outside and inside the church. Some Christians now simply accept homosexuality as a fact of life. Others try to affirm the value of individuals without affirming certain behaviours. Others believe that the church has been wrong about the implications of the scriptures on these matters.

The LCA's doctrinal position in these areas remains unchanged, but we need to acknowledge a range of issues that have arisen. The commission wishes not only to state what it regards as the witness of the Bible concerning human sexuality, but also to explain it. We also seek to identify other ways of understanding the scriptures and engage with them honestly and respectfully. Finally we hope to suggest how the Church might begin to care for those for whom these issues are a personal reality.

### **Human sexuality**

Sexuality is God's good gift to humanity. We enjoy the blessings of God's gift of sexuality as we follow his word and live faithfully.

Since God creates human beings male and female, we are by nature sexual beings, and issues surrounding sexuality affect people deeply. Therefore it is necessary for us to keep listening to and being formed by the scriptures as we discuss these issues.

The basic teaching on sexuality is given in Genesis 1 and 2 and is reinforced and clarified in other parts of the Bible. From Genesis 1 we learn that all people are created in the image of God, and each person is created male or female. Because the fullness of humanity involves both male and female we experience our humanity both as individuals and in relationship with others. From Genesis 2 we also learn of the complementarity of male and female and of God's intention for sexual intimacy within the estate of marriage.

Christians are still subject to sin even though they are no longer under the power of sin. Therefore it is common for us to struggle with problems in the area of sexuality. We therefore cling to the redemption that is in Christ Jesus, pray for the help of the Holy Spirit to live as in God's presence, and long for the restoration of God's creation.

## **Marriage**

### **A Lutheran understanding of marriage**

Marriage is the union of a man and a woman, to the exclusion of all others, publicly and voluntarily entered into for the whole of life (Gen 1 and 2; Matt 19:3–9; 1 Cor 7:10,11,39). Marriage is God's good gift to humanity through creation, given to Christians and non-Christians alike. The gift of marriage has three main parts: lifelong love and fidelity between husband and wife, the enjoyment of sexual intimacy within the context sanctioned by God, and the potential privilege and challenge of bearing and raising children.

Marriage is a divine order created by God for the good of humanity. The estate of marriage therefore pre-exists any particular couple who get married. Through their promises of lifelong fidelity a couple enter into the estate of marriage, but they do not create it. It is not their love that keeps the marriage bond intact but the marriage bond that sustains their love. When God established the order of marriage he imbued it with the power of creation as a blessing for couples and by extension a blessing for the whole community.

Marriage belongs to the realm of creation and is one of the primary ways God structures the natural world and society to protect and provide for people. It is right therefore that the state, not the church, is responsible for devising the regulations that surround it, such as legal requirements for a valid marriage, property laws, child protection policies and regulations governing separation and divorce.

For the people of God in Christ Jesus, marriage is more than just a gracious provision of God in creation. Christian couples normally begin their marriage at the altar where they hear the word of God, make their vows to each other in the presence of God, pray together and are prayed for, and receive the blessing of God. Joined together by God, their union with each other is a union in Christ, a bond in the Spirit. This spiritual dimension of Christian marriage is reflected in Ephesians 5 where the apostle describes marriage as a 'great mystery' that he applies 'to Christ and the church' (vs 32). The self-giving love of Christ is the model for mutual submission and selfless love in marriage (vss 21–30). It is also in Christian marriage that we are to 'bear with one another and ... forgive each other; just as the Lord has forgiven [us], so [we] also must forgive' (Col 3:13). Even in marriages where one partner is not a believer, Christians can bring much blessing to marriage by their godly life and faithful prayers, which can win over the unbelieving spouse 'without a word' (1 Pet 3:1). Christian couples live out their marriage blessing by living together in faith and love, so that their marriage reflects the union of Christ with his bride the church.

### **Adultery and divorce**

God's good gift of marriage is protected by the commandment forbidding adultery, and those who have made marriage vows are expected to stay faithful to their spouse until death separates them. Even though Christians know that God's intention for marriage is that it be lifelong, marriages break down and Christians get divorced. The pattern for the kingdom is 'what God has joined together, let no one separate' (Matt 19:6). Even though the New Testament permits divorce on certain grounds (Matt 5:32; 19:9; see also 1 Cor 7:15), God's will is most fully lived out when couples

live in repentance and forgiveness. The goal of pastoral counselling will not just be to prevent divorce but, where possible, to help couples be reconciled and come to fullness in all aspects of their marriage relationship. Those who nevertheless divorce, and those who seek to remarry after divorce, should deal responsibly with any issues arising from their previous marriage.

### **Cohabitation and de facto marriages**

On the one hand, marriage is an estate given by God. On the other hand, the state may legitimately regulate the ways through which marriage is entered and the laws surrounding and protecting those who enter into marriage. Thus the requirements of the Commonwealth Marriage Act will determine whether or not a couple is married. These include fulfilling the necessary requirements and procedures for the marriage and having it conducted by an authorised celebrant in the presence of at least two adult witnesses.

With these things in mind, Christians who want to live together as husband and wife will seek to comply with the requirements of the state. The Church asks cohabiting unmarried couples, with those pastorally supporting them, to reflect on the precise nature of their relationship and seek to move into the full commitment of marriage, in accordance with the will of God. This will also provide an opportunity for the congregation and the couple's immediate communities to celebrate, bless, pray for and uphold their marriage.

### **Same-sex marriage**

While marriage's attendant rites and ceremonies may vary with time and place, the state does not establish marriage. It reaches back to its divine origins within creation. There God instituted marriage as the union between a man and a woman, but the way it is enacted is a matter for the state. Theologically speaking, therefore, a same-sex union is not only contrary to God's design, but it does not have the fundamental features that give marriage its unique quality. While a same sex union may be based on romantic attraction, mutual affection and promises of long term commitment, it is not an estate given with creation and embedded in the fabric of society from time immemorial. Unlike the union of a man and a woman, it is not the natural arena for bringing children into the world and thereby perpetuating the human community. To use the word 'marriage' for same-sex partnerships would be to use the same name for things that are fundamentally different.

The definition of marriage, as far as the Church is concerned, must conform to God's intention as revealed in scripture. Therefore if ever the government changed the Marriage Act to include the union of same-sex couples this could not be recognised as marriage by the Church. The LCA acknowledges the right of the state to set up a register of civil unions between people of the same sex and to accord them legal recognition and rights, but it does object to calling such a union 'marriage' because marriage is ordered in a fundamentally different way.

### **Singleness**

Jesus, Paul and the Lutheran confessors teach that singleness is a good and God-pleasing state (Matt 19:10–12; 1 Cor 7:6–8, 32–40; Augsburg Confession XXIII, 38).

We must therefore not think about or present marriage as if one must marry in order to please God, or as if it is the only good way of life. Singleness as a holy vocation

For Christians, the single state is a holy vocation, no less than the calling of marriage. But single people are not bound to a spouse and therefore they are free to serve God and others in a way that the married are not. The single person is well placed to model a love that reaches beyond self-interest and mirrors God's adoptive love in Christ. Both Jesus and Paul state that singles have more opportunity to devote themselves to the things of the Lord in ways that the married person cannot (Matt 19:10–12; 1 Cor 7:32–35). On the other hand, single people may be burdened by a deep sense of loneliness which is only alleviated by knowing that God is their faithful companion in every situation of life. They can also appreciate in a special way the biblical truth that their dignity and personhood is grounded first and foremost in their identity as people who have been created and redeemed by God.

The gifts and opportunities of single life bring with them some particular trials and temptations. Some find that without the presence of another they may be tempted to retreat into a self-centred existence, ordering their world to suit themselves and only themselves. Clearly the duty of all Christians to live chaste lives has particular challenges for singles. They cannot engage in the sexual intimacy which, according to God's desire, is reserved for marriage (Eph 5:3–5; Col 3:5; 1 Cor 6:9–13). They are called to live free of fornication and impurity (1 Thess 4:3-8). Jesus speaks approvingly of those who choose celibacy as a sign and foretaste of the coming age (Matt 19:12; see Matt 22:30).

### **The single person in relationship**

Dealing with loneliness is often a significant issue for singles (Gen 2:18). The Church can work to ensure that single Christians give and receive deep friendship and support. These relationships should embody, in their own way, the same virtues as a good marriage, such as self-giving love, commitment, chastity, forgiveness, and the fruit of the Spirit (Gal 5:22,23). Single and married people may also support each other. Singles can enrich marriages by their friendship and encouragement to remain faithful. Married couples can use their relationship as a secure base from which to offer Christian hospitality and fellowship to those who are single.

### **Homosexuality**

The Bible does not speak of sexual orientations in the way that contemporary society does. But there are a number of passages that address the matter of same-sex behaviour, and all of them present a consistent message that it is not in accord with God's intention (Lev 18:22; 20:13; Rom 1:26,27; 1 Cor 6:9-11; 1 Tim 1:8-11). This interpretation has remained undisputed in the church until the last decades of the 20th century. On the other hand, since the Bible does not speak of homosexuality as an orientation, Christians should not judge those who are attracted to people of the same sex.

Leviticus 18:22 says 'you shall not lie with a man as you do with a woman' (see also 20:13). Throughout the biblical era, Israel and the church consistently held that

homoerotic conduct was evidence of the moral bankruptcy of the pagan world. Some have questioned the relevance of these passages for today's church, but there is little doubt that Paul draws on the language of Leviticus in his prohibitions of homosexual behaviour in 1 Corinthians 6:9 and 1 Timothy 1:10.

A key biblical witness regarding same-sex sexual activity is found at Romans 1:26,27. The argument of Romans 1 is that the unbelieving world worshiped the creature rather than the creator. God therefore passed judgment by delivering humanity up to its own desires and hence to futility, foolishness and self-degrading behaviour. The first consequence is sexual impurity in general (Rom 1:24). Another consequence is unnatural sexual relations (vss 26,27). The apostle Paul writes, 'God gave them up to degrading passions. Their women exchanged natural intercourse (Greek: the natural use) for unnatural (what is against nature); and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error' (1:26,27). Paul employs the words 'males' and 'females'—usually translated 'men' and 'women'—echoing the words of Genesis 1:27 that God created humanity in the image of God, both male and female. Thus when the apostle speaks of 'nature', he means nature as God intended it. Therefore same-sex conduct, including that of females, is 'against nature', out of step with God's design, and part of humanity's rebellion against the creator. The apostle then goes on to mention many other manifestations of human rebellion against God (Rom 1:28-32).

Same-sex behaviour, characterised by the Greek words *malakoi* and *arsenokoitai*, is one of the lifestyles said to be inconsistent with the new life in Christ, as described in 1 Corinthians 6:9–11 and 1 Timothy 1:8–11. The word *malakoi*, used at 1 Corinthians 6:9, had the general meaning of 'soft'. When used of men it was a pejorative term meaning unmanly or effeminate and was used of the passive participant in a male-male sex act. The other word, *arsenokoitai* (1 Cor 6:9; 1 Tim 1:10), means literally 'males who lie [sleep] with males'. This word draws on the Greek translation of Leviticus 20:13 where the phrase 'lying with a male' (*meta arsenos koitēn*) appears. Thus Paul affirms the Old Testament prohibition of male-male sexual acts.

### **Engagement with other views**

The LCA has consistently taught that same-sex activity is contrary to God's will. In recent decades, however, a number of questions about this teaching have been raised which deserve to be addressed.

**1. Is the Old Testament prohibition of homosexual activity addressed only to ancient Israel, so that it no longer applies today?** It is said that the laws of ancient Israel have to be understood in light of the concerns they sought to address. Maybe the prohibition of homosexual practice (Lev 18:22; 20:13) had to do with Israel's concern that nothing stand in the way of the Lord's command to 'be fruitful and multiply and fill the earth' (Gen 1:28). Maybe the levitical legislation reflected a priestly concern for the integrity of creation and a well-ordered life in community. It is claimed that ancient Israel drew up its laws out of a concern for purity to secure a healthy and disciplined community in a fragile world. Therefore, it is said, if the concern behind the prohibition can be met in different ways, the prohibition itself may be removed.

However, even though the laws and decrees in Leviticus 18–20 are addressed to Israel, they are intended for all people. This is made clear by the use of the term ‘humankind’ (*hā’ādām*, Lev 18:5) for the addressee of the legislation. The earlier inhabitants of Canaan were expelled from the land for breaching these laws (Lev 18:24–30). Furthermore, the prohibition of homosexual activity is surrounded by sanctions against practices that the nations and religions of the world have shunned from time immemorial, because prohibitions based on natural law are deeply embedded in the human heart. Finally, the prohibition relating to homosexual practice at Leviticus 18:22 is written in the form of an absolute and permanent prohibition, the same form that is used for the ten commandments.

**2. Does the death penalty for homosexuality (Lev 20:13) indicate that the indictment of homosexuality belongs to a bygone age?** For the sake of consistency, it is said, if homosexual practice is to remain an offence, so must its punishment, capital punishment. You can’t have one without the other. Both belong to a bygone age. But the fact that certain practices referred to in Leviticus no longer attract the death penalty in most countries in no way mitigates the offence. The New Testament church is not bound to Old Testament case law such as capital punishment, but it is bound to the prohibition of homosexual behaviour because that belongs to the natural law written on the hearts of all people (Rom 2:14,15), and that law was not revoked by Jesus.

**3. But isn’t this how God made me? Doesn’t that make it natural?** When Paul talks about acts according to nature or contrary to nature in Romans, he has in mind nature in the sense of God’s original and ongoing purpose for creation, not nature as it is tainted by sin. Sadly we must all face the fact that, even though Christ has broken the power of sin, we are still subject to the effects of sin. Thus the fact that we desire something does not automatically make it morally acceptable. Therefore, even if it could be proved beyond dispute that same-sex attraction is genetic and that people are born that way, this would not automatically make the behaviour right. God expects us to take responsibility for our actions and to refrain from sexual intimacy outside of marriage. As God’s children by rebirth in baptism, we are called to lead a holy life even as Christ has made us holy.

**4. Don’t the biblical writers only speak against unequal, abusive and promiscuous relationships, rather than loving committed relationships?** It is true that many male-male sexual acts in the ancient world occurred in unequal relationships. However, Paul may have avoided the normal terminology for specific behaviours, like pederasty (that is, relations between a man and a boy), to ensure that his prohibition was as all-encompassing as possible. The terms he used are broad enough to cover all same sex acts. Although the term ‘homosexual orientation’ is of recent origin, a wide range of sexual activities was practised in the Greco-Roman world and not all of them were coercive or promiscuous. There were also loving committed relationships between same-sex couples in Paul’s day. He would have been aware of this, and yet he still writes the way he does in Romans 1. Therefore we cannot say that the New Testament prohibition of same sex behaviour is aimed at something altogether different from the loving committed relationships that we know of today.

**5. If homosexuality is wrong, why didn’t Jesus speak against it?** Jesus did not



have to speak against it since he could take the Old Testament prohibition as a given. More than that, Jesus affirmed God's original design in creation: 'Have you not read that the one who made them at the beginning "made them male and female"' (Matt 19:4). There are also other forbidden things that Jesus did not need to speak against (Lev 18:21), because people knew they were wrong. In general, Jesus could assume that his listeners shared the typical Jewish aversion to same-sex conduct. If he had wished to abolish the Old Testament teaching on this matter, he would have made his intention clear and his new teaching would have been recorded in the gospels.

**6. But why does all this matter anyway? Aren't we freed by the gospel?** The gospel does indeed free us—but not to do as we like. It frees us to lead holy lives in accordance with God's commandments. The law remains as a beacon in the life of the believer, describing what life under the power of the gospel looks like. After proclaiming the gospel powerfully in Romans 3–5, Paul then asks in chapter 6 whether it is possible to go on sinning. He replies, 'By no means! How can we who died to sin go on living in it?' (6:2); and he concludes, 'So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions' (6:11,12). The gospel cannot be used to trump God's commandments; rather, it empowers us to lead our lives in conformity with them.

### **Pastoral care**

This interim report concludes with some brief guidelines on pastoral care with respect to human sexuality, for all Christians irrespective of their sexual orientation. Christ is the first pastoral carer for his people and leads us to renewed life in mind and body (Rom 12:1,2). The LCA seeks not only to teach in accordance with the scriptures, but also to care for and guide all people as they seek to bring their sexuality into conformity with their Christian faith.

The Church has a special responsibility to care pastorally for those whose desires, circumstances or orientation make them especially vulnerable to sexual temptation. Pastoral carers will encourage their communities to welcome all people and advocate on behalf of those who suffer discrimination. No-one should be excluded from the Church simply on the basis of their sexual orientation.

Pastoral carers will uphold each person's God-given identity as someone who is made in God's image and as a co-heir with Christ through the gospel. They will help people to remember that it is their relationship with God, rather than their sexuality, that is the basis of their identity.

Pastoral carers will be intercessors. They will welcome honest conversation about the realities of people's lives, listening compassionately and praying for them persistently. Pastoral carers will help Christian people turn away from all kinds of sexual immorality. They will use the Bible as the basis for teaching and they will trust that God's word will do its work. They will refrain from making hasty judgments in the often complex realities of life. On the other hand, they will lovingly seek to discern the appropriate word of law and gospel, challenging the hard-hearted and comforting the repentant. They will not give people the impression that before God some sins

are worse than others. They will assure people that experiencing temptation is not the same as giving in to it. They will help those who are not yet ready to hear God's Word at least to order their lives as well as possible according to reason. This could include counselling them towards fidelity in relationships and away from any actions that are exploitative or that present serious risks to physical health.

Pastoral carers will speak God's word of forgiveness through Christ. They will proclaim Christ as the one who joyfully receives sinners in mercy, remembering that the Spirit-filled absolution has power to transform lives. They will encourage people to attend worship and receive the means of grace.

Pastoral carers will understand the need for social support for those who feel alienated. They will ensure that people enjoy the friendship of the body of Christ. They will assist in finding particular help and services for those who need them.

**Conclusion**

This interim report is presented with the prayer that it will contribute to a loving and respectful conversation under the authority of God's word. We hope that it will serve the Church as together we listen to this word, with the prayer that the Spirit would transform our personal and corporate lives to the glory of God.

## **RULES FOR TRANSACTING BUSINESS**

The rules for transacting business at Convention of Synod are listed below. The rules are plain English versions of the sections of the LCA Constitution and By-laws which deal with General Synod.

### **Who are the delegates?**

Elected lay-representatives of the parishes, elected pastor-representatives of the districts and the members of the General Church Council make up the voting members known as 'general synod delegates'.

### **How is the quorum determined?**

A majority of the maximum number of people entitled to vote forms a quorum.

### **Who can speak at Convention?**

- All delegates
- Consultants
- Members of the teaching staff of Australian Lutheran College
- Members of a Board (when the report of the Board is before the Convention)
- Any other member of the church, at the discretion of the chairperson.

### **Who can submit matters for discussion at Convention?**

- Any congregation
- Any parish
- Any board of the Church, provided the matter is within the terms of reference of the group
- The General Pastors' Conference
- The General Church Council or its Executive
- The Synod of any district of the Church
- The Church Council of any district
- The Pastors Conference of any district

### **What rules are followed in transacting business?**

1. The business of Convention is chaired by the President of the Church unless he asks the Vice-President to do so. If he can't act as chairperson, the Convention can elect its own chairperson.
2. The chairperson must ensure that a quorum is present for the transaction of business.
3. People wishing to speak move to the microphone, and after being called upon by the chairperson, stand and address themselves to the chair. No one is allowed to interrupt the speaker, unless a *point of order* is raised.
4. All proposals on the agenda must be placed before Convention for discussion and decision, unless the proposer withdraws the proposal (with the consent of the Convention).

5. All reports published in the Book of Reports (and supplements) are regarded by the Convention as having been received.
6. A motion or amendment, including any proposal arising from the report of a council or board, or submitted by a sessional committee, can only be discussed and voted on after it has been moved and seconded by a general synod delegate.
7. If the mover and seconder of a motion requests, the motion or amendment can be withdrawn with the approval of the Convention.
8. A proposal that hasn't been moved can be withdrawn by the body from which it came. A proposal which has been printed in the agenda, but which hasn't been moved, can be withdrawn, with the consent of Synod, by the body from which it came.
9. Only one amendment to a motion can be before the chair at any one time. After that amendment has been accepted or rejected, another can be moved. Notice of a further amendment can be given at any time.
10. Every amendment must be relevant to the motion to which it refers.
11. Proposers of amendments and any motions not previously printed must present them to the chairperson in writing either in advance, or if asked to by the chairperson.
12. Those taking part in the debate will be limited to one speech on a question, except to clear up a misunderstanding or to exercise a right of reply, unless the Convention grants permission.
13. A right of reply is allowed only to the mover of the original motion. It concludes the debate unless there are one or more amendments, in which case it may be exercised at the conclusion of the debate on the first amendment.
14. Seconded amendments are new questions, and those who have spoken to the motion are permitted to speak again.
15. The mover of any motion is usually allowed to speak for five minutes. The limit for other speakers is three minutes unless there is a resolution from Convention granting extra time.
16. The chairperson shall give ample opportunity for speakers for and against a motion or an amendment to be heard. If there are no speakers against the question it will be put without right of reply.
17. As a general rule, motions and amendments will be read before a vote is taken and the chairperson shall, if necessary, briefly explain their meaning.

18. No motion may be brought forward which is the same in substance as a question which has already been resolved by the Convention, unless a motion calling for reconsideration of the question previously decided is moved and seconded by those who voted with the majority when the question was originally put. If the motion to reconsider is carried, the previous vote is thereby cancelled, and the original motion is again before the Convention in the form in which it was put to the vote. A question may be reconsidered only once at the same Convention.
19. A question shall be decided by a show of hands unless a ballot is required by the Chairperson or demanded by a delegate and granted by resolution of the Synod. If there is a disagreement about the result of a vote, a recount or a second vote can be demanded.
20. If in the opinion of any delegate, an irregularity in procedure occurs, the delegate may immediately, without asking permission from the chair, rise to a "point of order", and shall be heard straight away. The delegate must explain the point of order clearly and briefly, without introducing new topics. The chairperson shall decide either to uphold or disallow the point raised, and the decision shall not be debated unless there is an appeal against the ruling of the chairperson.
21. Deference shall be paid to the chairperson's authority. All present must be seated whenever the chairperson rises to speak, and the chairperson must be heard without interruption, except when a point of order is raised.
22. The chairperson can call attention to continued irrelevance or tedious repetition on the part of a speaker, and may direct the speaker to stop speaking.
23. If disorder arises, the chairperson can announce an adjournment of the Convention, and by that action the Convention is immediately adjourned for a period of not more than half an hour.
24. The chairperson can speak briefly for the purpose of giving some desired or necessary information. If the chairperson wishes not to chair the business at any stage, the Vice-President or another appointed person can take the chair.
25. Unless otherwise stipulated, a simple majority will decide a question, and if the votes are equal, the chairperson, in addition to having a deliberative vote, will have a casting vote, or may refer the question for further consideration.
26. No formal action can be moved or seconded by anyone who has moved, seconded or spoken to the motion or any amendment. The following formal motions may be moved and seconded, and are not debatable:

- a) A question may be superseded for that particular Convention by the acceptance of either of the following motions:  
*That the debate be adjourned.*  
*That the Synod proceed to the next business.*
  - b) A question may be superseded for the time being by the motion:  
*That the question lie on the table.*  
 There can be a subsequent motion either at the same or a later Convention to take the question from the table.
  - c) the Convention may be adjourned by the motion:  
*That the Convention adjourn.*  
 Debate may take place if the motion or amendment states time, date and place of the adjourned Convention.
  - d) Debate on a motion or an amendment may be closed by the motion:  
*That the motion be now put.*  
 However, the chairperson, believing that the question has not been sufficiently discussed, may refuse to accept the motion.  
 Those who have signified their intention to speak before moving the closure of the debate can be given the right to speak at the discretion of the chairperson.
27. (1) Matters of conscience and doctrine will have precedence over other questions, and any rules relating to time limits and the number of times a person can speak can be suspended by the ruling of the chairperson or by a majority decision of the meeting.
- (2) Matters of a theological and confessional nature which have been referred to the General Pastors Conference for consideration will be considered by the Convention only after a recommendation has been received from the General Pastors Conference.
- (3) A decision on a matter of doctrine deemed to be the official position of the Church only if at least two-thirds of the General Synod delegates registered at the Convention have voted in favour.
28. Any of these standing orders can be suspended if two-thirds of the delegates present consent.
29. Any proposals or questions coming before the Convention can be referred to a special committee for study and report to the Convention by:
- a) the executive of the GCC prior to the sessions
  - b) the Convention during sessions.
30. All proceedings shall be entered into a minute book, with the exception of unseconded motions and unseconded amendments.
31. The Church is not bound by any statements or plans contained in a report, but only by specific resolutions on matters arising from reports and carried by the General Synod.