



LUTHERAN CHURCH OF AUSTRALIA QUEENSLAND DISTRICT

MODEL CONSTITUTION

AND BY-LAWS

for

- **SEPARATELY INCORPORATED
CONGREGATIONS**
- **NOT INCORPORATED CONGREGATIONS**
- **NOT INCORPORATED PARISHES**

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SECTION 1 : Process for Review of Proposed Amendments to Congregation or Parish Constitution or By-Laws by the Constitutions Committee

- 1.1 (i) A proposed draft of the Constitution/By-laws should be forwarded to Church Office. This should be in electronic form, if possible, or else posted as a hard copy.
- 1.1 (ii) Include contact person and contact details (phone/email/address)
- 1.1 (iii) A cover letter/email should be provided outlining the reasons for the amendments to the existing documents. Also, identification of any deviations from the model constitution and an explanation should be provided.
- 1.2 When Church Office has forwarded the files to the Constitutions Committee, a liaison member will be appointed and will make contact in regard to any concerns that might be identified.
- 1.3 When the final draft has been agreed to between the Constitutions Committee and local committee, this should be placed before a duly called meeting of the Congregation/Parish.
- 1.4 If the document/s are approved unaltered, submit (3) signed copies along with a copy of the signed minutes of the duly constituted meeting that authorised the changes.
- 1.5 On receipt of the signed documents, the Constitutions Committee will verify them and complete the required forms for submission to DCC.
- 1.6 Once approved by DCC, the Bishop and Secretary will sign the documents and return a signed set to the Congregation/Parish.

SECTION 2 : LCAQD Statement on Mission

(Adopted 1993)

2.1 AFFIRMATIONS ON MISSION

2.1.1. Introduction

The word 'mission' can be used in a variety of contexts and with different meanings. Because of this, the LCAQD wishes to define clearly what it means when it speaks of 'mission'. The hope is that such a mission statement will help those within the LCAQD to act in unison, and will enable the LCAQD to cooperate in mission with others in the body of Christ without ambiguity. The LCAQD identifies numerous facets in its understanding of mission.

2.1.2. Need for Mission

Since all people through sin have broken their relationship with God as Father and are unable to re-establish it (Romans 3:9-12; see also Augsburg Confession, Article II), they all need to hear the good news of salvation, the 'message of reconciliation' (2 Cor 5:19).

2.1.3. Origin of Mission

While the need for mission arises from the sinful condition of all people, the initiative for, and continuation of, mission as a saving activity comes from God. God wishes all to be rescued and all to have a future as his people (1 Tim 2:4). God's will be that the original relationship between himself and all people be re-established.

2.1.4. Christ in Mission

Central in God's saving activity was the sending of his Son, Jesus Christ (John 3:16-18; Gal 1:4). Christ was in mission, and through his life, suffering, and death, he won new life for all people (Rom 5:6-11). Through faith in Christ the harmonious relationship is re-established between God and people (Augsburg Confession, Article IV). There is new life through no one else (1 Tim 2:5,6).

2.1.5. Christ through the Means of Grace

What Christ in mission has won is available to all people through the means of grace, through Word and Sacraments (Matt 28:18-20; 24:14; Mark 13:10; Rom 10:14,15). The Holy Spirit is active through these means, working faith in Christ in the hearts of people (Matt 16:16,17; Rom 8:14; 1 Cor 12:3). Consequently, where the Word is taught and the Sacraments administered, there are people whose relationship with God has been re-established. These people are the church of God (see Augsburg Confession, Article V, VII).

2.1.6. Church as Christ's Mission

As Christ was in mission, so now his church is in mission as it proclaims the Word and administers the Sacraments (Matt 28:19; 24:14; John 15:16; 1 Cor 9:16,17). Through these means people receive new life and people are nurtured in new life. The church in mission is involved simultaneously in both outreach and edification.

2.1.7. Every Christian a Witness for Christ

Every person in the Christian church is a witness for Christ to others in his/her life. All Christians, individually and collectively in congregations and other relational and administrative structures, wherever they are, are to be 'letters of recommendation ...' from Christ, 'known and read by everybody' (2 Cor 3:2,3).

They will therefore be concerned about the nurture of each other, about outreach to those in their communities, and about spreading the Gospel in other parts of the world.

2.1.8. Witness by a Christian life

Christians witness not only by their words but also by their lives. The life of Christians in relation to their fellow human beings is a life of faith active in love. Reunited with God through Christ, Christians are empowered by the Holy Spirit to lead a new kind of life (Rom 12:1-3). Christians love other people because God has first loved all humankind (John 3:16; 1 John 4:19-21). This love for others is expressed in care and concern for the welfare of other people as spiritual, physical, and emotional beings (Matt 25:35,36). \

2.1.9. Christ and Culture

The message about Christ that is needed by all is determined solely by the Holy Scriptures. To bring the message to people it is necessary to take into account their particular culture and to present the Gospel in language and other forms of communication that clearly convey to them the Word of God (1 Cor 9:19-23) (see 'Culture and Mission' LCAQD Handbook F28).

2.1.10. Urgency in Mission

A sense of urgency pervades the church in all that it is called to do. The bringing of Word and Sacraments to all people is an unfinished task. The worship life of the church and the nurturing of the people in the church through Word and Sacraments remain in process. The church is always living in the last time. The kingdom of God is near (Luke 21:29-31). The end of the world is certain, and it will come unexpectedly (1 Thess 5:1-3; Augsburg Confession, Article XVII). This sense of urgency is fitting and in perspective, as the church remembers also the ongoing, all-pervading, and enabling presence of Christ and the Spirit, particularly in bringing the Gospel to those who have not heard it or have not accepted it.

2.1.11. Summary

In sum, the church's task is to preach God's word to all people everywhere, to administer the sacraments, to nurture the faith, to help the needy, to reach out to the unbelievers and to those who have not heard the call of the Gospel. Wherever Christ's followers fulfil this commission in the power of the Holy Spirit, the church is in God's mission in the comprehensive sense of this word.

2.2 MISSION AT HOME

2.2.1 Introduction

2.2.1.1. The following paragraphs concern themselves with certain aspects of the LCAQD's mission activity in Australia and New Zealand. In particular the paragraphs express

- a. a basic principle for the LCAQD's understanding of mission at home;
- b. some implications of this principle.

2.2.2. Understanding Mission at Home

2.2.2.1. Every congregation is a congregation in mission. All pastors and all members are missionaries. Mission work, therefore, is not an optional activity for any congregation, nor may it ever be considered incidental

to a congregation's ministry to its own membership. Mission work belongs to the essential task of every congregation. The Great Commission (Matt 28:18-20) is directed to every congregation and to every individual follower of Christ. Every Christian is commissioned a missionary through Baptism and is placed in a mission congregation.

- 2.2.2.2. The mission field of a congregation includes its local community as well as distant communities and foreign lands. Every congregation and preaching place should see mission to people in the local area as belonging to its essential task (Acts 1:8).
- 2.2.2.3. If terms such as 'home missions' and 'home mission fields' are used, they should be applied to every congregation.
- 2.2.2.4. Congregations (rather than Districts) are the primary agencies for mission at home and its development.

2.2.3. Some Implications for the Congregation

- 2.2.3.1. Every congregation or preaching place needs to define the nature and scope of its mission, and to develop and implement strategies for outreach into the local community, and also further afield as appropriate.
- 2.2.3.2. The aim and purpose in founding a new congregation or preaching place should be to bring the Gospel to the unchurched in the community, as well as to serve Lutherans.
- 2.2.3.3. As a general rule, new fields should be established and supported by 'parent' congregations. The act of 'parenting' here means taking responsibility - either alone or with others - for organising and financing a new congregation to the point where it is able to assume these responsibilities for itself.
- 2.2.3.4. In cases where mission development might affect a neighbouring congregation, a congregation has the responsibility of consulting with the neighbouring congregation and working in harmony with it.
- 2.2.3.5. In seeking to establish a new field, a parent congregation should consult with its District, seek advice and draw on the experience and expertise of the District or LCAQD, and receive the approval of the District.
- 2.2.3.6. Mission to the local community should have high priority in the allocation of a congregation's financial resources. However, at the same time the congregation has a responsibility to support the program of the church at large.

2.2.4. Some Implications for the District

- 2.2.4.1. The District's role in mission at home is to help and encourage all congregations to carry out mission work in their local communities and in ever-widening circles.
- 2.2.4.2. The District serves as consultant on mission strategy and as coordinator of mission development; it provides to prospective parenting congregations, advice and expertise including suitable models for the establishment of new fields; and it gives the final approval for proposed new mission development.

2.2.5. Some Implications for the LCAQD

- 2.2.5.1. The LCAQD may establish new congregations/preaching places in strategic areas where it is not possible or practicable for an individual

congregation or a cluster of congregations to do so. The LCAQD is responsible for financial assistance to such fields. The respective Districts are responsible for nominating such fields and for administering fields which receive LCAQD support.

2.2.5.2. The LCAQD and its Districts should regularly review the development of the church's worker resources to ensure that the cause of missions is well served. Such a review could include

- a) realignment possibilities;
- b) formation of team ministries for intensified outreach activity;
- c) new forms of specialist ministries (mission developers, lay workers, etc); and
- d) strengthening the nurture of members so that they are better equipped to reach out to others.

2.2.6 Mission to Australian Aborigines

2.2.6.1. Mission to Australian Aborigines is an integral part of the Church's mission at home; the aim is to have Aboriginal Christians as active members of local congregations, as articulated in 2.2.1

2.2.6.2. Because of cultural differences the manifestation and organisation of the local congregation and its mission will vary. The position of the Church is stated in two synodically adopted documents: 'Culture and Mission: Some Theological Aspects', and: 'Guidelines on the Relationship of Aboriginal Pastors and Aboriginal Congregations to the Lutheran Church of Australia.' - (LCAQD Handbook F26-F36).

2.2.6.3. The LCAQD through its Aboriginal mission boards will continue to provide spiritual and organisational support, leadership training and linguistic services to the relevant Aboriginal missions and congregations as long as necessary.

2.3 MISSION ABROAD

2.3.1. Introduction

2.3.1.1. The following paragraphs set out a vision for mission and ministry abroad in these areas where the LCAQD has undertaken mission involvement both in Papua New Guinea and South East Asia. They seek to emphasise that overseas mission is an intrinsic part of the total mission of the congregation, and outline how, with appropriate action, stimulus can be given for greater mission consciousness and expression within the life of the church.

2.3.1.2. Emphasis is placed on the changing thrust in mission from a unilateral approach to one carried out primarily in cooperation with churches overseas.

2.3.2. Papua New Guinea

2.3.2.1. The LCAQD in response to the open door for mission will continue to maintain an active personnel presence in Papua New Guinea, as determined ***in consultation with the Evangelical Lutheran Church of Papua New Guinea.***

2.3.2.2. The LCAQD will endeavour to make known to its members opportunities for Christian service in Papua New Guinea.

2.3.2.3. The LCAQD will continue to provide scholarships at Luther Campus for

suitable students from Papua New Guinea, and where feasible, will give opportunities to Papua New Guinean Lutherans for specific leadership and professional training for church service.

2.3.2.4. Resources will be made available to the Evangelical Lutheran Church of Papua New Guinea for the production of appropriate Christian literature.

2.3.3. **South East Asia**

2.3.3.1. The LCAQD will seek to intensify a personnel presence in South East Asia.

2.3.3.2. The LCAQD will endeavour to identify opportunities for cooperation in mission with the Lutheran churches in South East Asia, eg. work among the Kubus in South Sumatra with the Gereja Kristen Protestan Indonesia.

2.3.3.3. Scholarships for students from South East Asian Lutheran churches will be offered and promoted in conjunction with Luther Campus.

2.3.3.4. The program of making available Lutheran theological books and periodicals to South East Asian churches, seminaries, and pastors and of providing assistance in the production of their own theological literature will be expanded as practicable.

2.3.3.5. Review of the LCAQD involvement in the radio and cassette ministry in Indonesia (LKS) will be undertaken with a view to offering greater support for its strengthening.

2.3.3.6. Opportunities for members to take up jobs in South East Asia in government and private sectors are to be explored as genuine avenues of Christian witness and service.

2.3.3.7. Efforts will be made to strengthen relations with the churches in Asia including the fostering of exchange visits between church leaders and members of Lutheran churches in South East Asia and the LCAQD.

2.3.3.8. Arrangements will be made to equip several people to become experts particularly in Islam and possibly also other non-Christian world religions.

2.3.4. **Overseas Mission within the Context of the LCAQD**

The LCAQD will endeavour to:

2.3.4.1. enrich the life and growth of its members through a thoroughgoing and balanced promotion program on overseas mission in congregations;

2.3.4.2. make congregations aware of opportunities for personal involvement in mission overseas;

2.3.4.3. promote Lutheran Bible Translators Australia as a potential for opening doors in mission, and in cooperation with Lutheran Bible Translators Australia, recruit and equip workers and solicit their financial support;

2.3.4.4. develop group to group relationships;

2.3.4.5. increase dissemination of information on overseas mission and Lutheran Bible Translators Australia; and

2.3.4.6. encourage prayer support for our overseas workers.

SECTION 3 : Version Control

VERSION CONTROL			
Version	Date	Reviewed by	Comments
2010.1	26.02.10	LCAQDQD Constitutions Committee	Approved by LCAQDQD Constitutions Committee See notes below
2010.2	12.04.10	LCAQDQD Constitutions Committee	Approved by LCAQDQD Constitutions Committee See notes below
2010.4	30.08.10	LCAQDQD Constitutions Committee	Approved by LCAQDQD Constitutions Committee See notes below
2016.1	30.01.2016	LCAQDQD Constitutions Committee	Approved by DCC 25.02.2016

NOTES:

1. Version 2010.1 includes the alterations required by resolutions from 2009 General Synod.
2. Version 2010.1 includes changes requested by the Constitutions Committee on the "signature page" of each document.
3. Version 2010.2 includes the alteration (Interpretation section at start of Congregation Constitution - page 7) required by resolution from 2006
General Synod.
4. Version 2010.4 deletes in the Model Constitution for Congregations additional clause 6 in Article X Dissolution and alters Criteria below
5. Version 2016.1 adopts the South Australian format approved at General Synod in September 2015 with amendments to suit the Queensland structure.