COVER



Our General Synod logo is inspired by the journey of the Israelites, recorded in the book of Exodus. With every step of faith they took towards freedom and future – through good times and bad, in obedience or rebellion – they were held safely in the hands of God. As are we.



**Nineteenth General Convention of Synod**

**Rosehill, New South Wales**

**2–7 October 2018**

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with reference to the church and the pastorate

### Constitution

**ARTICLE 3. OBJECTS**

3.1 The Objects of the Church are to

3.1.1 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 2;

3.1.2 unite in one body Evangelical Lutheran congregations in Australia and New Zealand for the more effective work of the Church;

3.1.3 promote and maintain true Christian unity in the bond of peace;

3.1.4 ensure that preaching, teaching and practice in the Church are in conformity with the Confession of the Church;

3.1.5 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;

3.1.6 encourage every congregation to carry out its mission to its local community;

3.1.7 establish, develop and support new congregations where it is not possible for individual congregations to do so;

3.1.8 support and cooperate with selected churches in other lands as they seek to carry out their mission;

3.1.9 dialogue with other Christian church bodies;

3.1.10 establish and maintain schools and other institutions and to foster all other means whereby the members of the congregations receive Christian education;

3.1.11 cultivate uniformity in worship, ecclesiastical practice and customs in accord with the principles laid down in Article X. of the Formula of Concord;

3.1.12 publish, procure, and distribute literature compatible with the Confession and principles of the Church;

3.1.13 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

3.1.14 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 9. DISTRICTS**

9.1 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 5.4 CALLS AND TRANSFERS**

**PREAMBLE (EXCERPT)**

5.4.1 … the 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) …

… the 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);

… the 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);

… the 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 8.2 OFFICIALS**

**OFFICIALS**

8.2.1 The Bishop

8.2.1.1 The Bishop by virtue of election shall

8.2.1.1.1 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;

8.2.1.1.2 exercise oversight of the Church, promote its spiritual welfare and strive to preserve peace and order;

8.2.1.1.3 exercise oversight over the doctrine and practice of all pastors and congregations of the Church, doing this in association with or through the respective Bishops of the Districts;

8.2.1.1.4 exercise supervision over the doctrine, practice and official conduct of all officers of the Church, of all Bishops of the Districts and of all those who are elected or appointed by the Church;

8.2.1.1.5 ensure the pastoral care of the pastors of the Church in association with or through the respective Bishops of the Districts;

8.2.1.1.6 be the Official Visitor to Australian Lutheran College and as such, in fulfilment of this role, shall

8.2.1.1.6.1 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;

8.2.1.1.6.2 be available to provide pastoral care to the Principal; and

8.2.1.1.6.3 satisfy himself that the appropriate pastoral care is available for the staff of Australian Lutheran College;

8.2.1.1.7 ordain approved candidates for the Ministry and install Bishops of the Districts and all those elected or called to spiritual offices of the Church, other than the pastoral ministry;

8.2.1.1.8 arrange colloquies of persons seeking to enter the Ministry of the Church;

8.2.1.1.9 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;

8.2.1.1.10 preside over all conventions of the General Synod, submit the Report of the Bishop and supervise the execution of all synodical resolutions;

8.2.1.1.11 be present at the conventions of the Synods of the Districts, or appoint a deputy, and submit the Report of the Bishop;

8.2.1.1.12 call and preside over meetings of the General Church Council and its Executive and the College of Bishops;

8.2.1.1.13 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

8.2.1.1.14 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.

8.2.1.2 The Bishop may appoint the Assistant Bishop, the Secretary or another person to act as the Bishop's deputy.

8.2.1.3 8.2.1.3.1 A Bishop-elect shall normally assume office three [3] months   
 after being elected.

8.2.1.3.2 Before a Bishop-elect assumes office, the outgoing Bishop shall

8.2.1.3.2.1 continue as Bishop;

8.2.1.3.2.2 use the intervening period to settle the affairs of the administration; and

8.2.1.3.2.3 assist the Bishop-elect to become acquainted with the duties and responsibilities of the office.

**SECTION 8.4 THE GENERAL CHURCH COUNCIL**

8.4.1 The duties of the General Church Council shall be to

8.4.1.1 implement the program of the Church in accordance with the policies established by the General Synod;

8.4.1.2 ensure that the mission of the Church, the proclamation of the Gospel of Christ, remains central in the work of the Church;

8.4.1.3 ensure that all phases of the work of the Church are efficiently planned, coordinated, and controlled;

8.4.1.4 receive the reports submitted at least annually by the boards of the Church, and pursuant to Article 8.3.2 of the Constitution to make any necessary decisions thereon subject to any policy or decisions laid down by the General Synod;

8.4.1.5 review the reports of the boards to the General Synod and submit recommendations for coordinated action to the General Synod;

8.4.1.6 initiate research into any sphere of activity with a view to achieving greater efficiency in the promotion of the Objects of the Church;

8.4.1.7 appoint executive officers as required;

8.4.1.8 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;

8.4.1.9 appoint the Auditor of the Church;

8.4.1.10 authorise proposals by a board regarding the number of office staff;

8.4.1.11 appoint such sub-committees and delegate such powers as it sees fit;

8.4.1.12 define from time to time the specific areas of responsibility of the Bishop and Assistant Bishop;

8.4.1.13 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;

8.4.1.14 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;

8.4.1.15 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

8.4.1.16 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.

8.4.2 8.4.2.1 In reference to finance its duties shall be to

8.4.2.1.1 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;

8.4.2.1.2 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;

8.4.2.1.3 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 Bishop when so required;

8.4.2.1.4 prepare financial statements for publication or submission to the regular convention of the General Synod;

8.4.2.1.5 submit financial records and statements to the Auditor for examination at least annually, or when it otherwise deems necessary;

8.4.2.1.6 insure the insurable property of the Church as determined by resolution of the Council;

8.4.2.1.7 have general oversight over all matters relating to the property of the Church; and

8.4.2.1.8 have the right to appoint an advisory committee to give advice and professional guidance on financial issues.

8.4.2.2 In reference to the LCA Pensions Fund its duties shall be to

8.4.2.2.1 administer the funds entrusted to its control in accordance with the policy laid down by the General Synod;

8.4.2.2.2 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;

8.4.2.2.3 recommend to the General Synod the scale of benefits and contributions applicable to any or all of the funds;

8.4.2.2.4 set up the procedures and provide any forms necessary for the payment of benefits from the funds;

8.4.2.2.5 investigate any applications for assistance not ordinarily covered by the regulations and make recommendations; and

8.4.2.2.6 regulate and arrange the rest and refreshment leave/long-service leave of church workers.

8.4.3 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.

8.4.4 8.4.4.1 There shall be an Executive of the General Church Council, consisting of the   
 Bishop, 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.

8.4.4.2 The duties of the Executive of the General Church Council shall be to

8.4.4.2.1 carry out such tasks as are delegated to it by the General Church Council;

8.4.4.2.2 attend to routine matters in accordance with the policy as generally defined by the General Church Council;

8.4.4.2.3 advise the Bishop on any matters the Bishop desires to place before it;

8.4.4.2.4 determine the Register of Lay Workers;

8.4.4.2.5 determine the rentals to be paid by tenants of Church-owned property; and

8.4.4.2.6 report all decisions to the General Church Council.

8.4.4.3 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 8.6 THE COLLEGE OF BISHOPS**

8.6.1 The College of Bishops shall consist of the Bishop and the Assistant Bishop of the Church and the Bishops of the Districts. The Secretary of the Church shall be a consultant.

8.6.2 The chief function of the College of Bishops shall be collectively to provide leadership, oversight and guidance to the Church, subject to the authority vested in the Bishop, as outlined in Section 8.2.1, according to Holy Scripture as interpreted by the Confessions of the Evangelical Lutheran Church.

8.6.3 The duties of the College of Bishops shall be to

8.6.3.1 give special attention to the doctrine, worship and life of the Church;

8.6.3.2 support the Bishop in the Bishop's role as the spiritual leader of the Church;

8.6.3.3 encourage the Church to be active in Christ's mission and to strive for unity, harmony and good order in the Church;

8.6.3.4 study developments and trends in church and society and give guidance to the pastors and members of the Church accordingly;

8.6.3.5 care for the pastors of the Church and have oversight of their ministry;

8.6.3.6 give leadership in the resolution of conflict in the Church;

8.6.3.7 advise the General Church Council and any District Church Council on matters pertaining to the Church and its ministry;

8.6.3.8 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;

8.6.3.9 assign, in consultation with the teaching staff, the pastor graduates of Australian Lutheran College and other pastors as the need arises; and

8.6.3.10 give pastoral support, care and counsel to each other.

8.6.4 The College of Bishops shall meet and consult regularly in order to carry out its work.

**SECTION 5.6 GENERAL PASTORS' CONFERENCE**

5.6.1 The duties of the General Pastors Conference shall be to

5.6.1.1 give guidance in matters of doctrine and confession;

5.6.1.2 foster theological studies by all members of the Ministry;

5.6.1.3 stimulate and give guidance to the members of the Ministry in the work of their calling;

5.6.1.4 foster fellowship between the members of the Ministry; and

5.6.1.5 consider matters relating to the well-being of the Church.

5.6.2 The General Pastors Conference shall serve as a theological adviser to the General Synod and in fulfilment of such function

5.6.2.1 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;

5.6.2.2 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

5.6.2.3 may recommend amendments, corrections, additions or explanations concerning proposed statements.

5.6.3 5.6.3.1 All pastors shall be entitled to attend all General Pastors Conferences, to   
 take an active part in all deliberations and to vote on all matters before the

Conference, except when nominations for the positions of Bishop and Assistant Bishop are being made according to the By-laws of the Church during a General Pastors Conference.

5.6.3.2 The General Pastors Conference shall elect a chairperson and a secretary at its conference prior to the regular convention of the General Synod. There shall be a Program Committee which shall consist of the chairperson and the secretary of the Conference, the Bishop and Assistant Bishop of the Church, and two other members elected by the Conference.

5.6.3.3 The basis for any reimbursement of the travelling expenses of

5.6.3.3.1 pastors not being pastor delegates who attend the General Pastors Conference held in conjunction with the regular convention of the General Synod; and

5.6.3.3.2 all pastors attending a General Pastors Conference held at any other time,

shall be determined by the General Synod or the General Church Council.

5.6.4 An official copy of the minutes of the General Pastors Conference shall be filed with the Secretary of the Church.

**SECTION 7.3 PROCEDURE IN TRANSACTING BUSINESS**

7.3.28 7.3.28.1 Matters of conscience and of doctrine shall have precedence over other matters and any rules relating to time limits and number of times a person may speak may be suspended by the ruling of the Chairperson or by a majority of those delegates voting.

7.3.28.2 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.

7.3.28.3 For a resolution on a matter of doctrine to be deemed to be the official position of the Church it shall require a two-thirds majority of all the registered delegates at the convention.

# Draft schedule of convention 2018

2–7 October 2018

Grand Pavilion, Rosehill Gardens, James Ruse Drive, Rosehill NSW

TUESDAY 2 OCTOBER

**Exodus 3:7-8a**

*Then the Lord said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians.”*

4:00 pm Registrations open

7:00 pm Convention opening service and welcome (chapel)

8:30 pm Supper

**WEDNESDAY 3 OCTOBER**

**Exodus 12:13**

*“The blood shall be a sign for you on the houses where you live: when I see the blood, I will* *pass over you, and no plague shall destroy you when I strike the land of Egypt.”*

7:00 am Registrations open

8:30 am Communion service (chapel)

9:40 am Convention session

10:30 am Morning tea

11:00 am Convention session

12:00 pm Lunch

1:00 pm Convention session (reporting)

3:30 pm Afternoon tea

4:00 pm Convention session (reporting)

5:10 pm Closing devotion

5:30 pm Close of session

**THURSDAY 4 OCTOBER**

**Exodus 16:4a**

*Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not.”*

8:30 am Communion service (chapel)

9:40 am Convention session

10:30 am Morning tea

11:00 am Convention session

12:30 pm Lunch

1:30 pm Convention session

3:00 pm Afternoon tea

3:30 pm Convention session

5:00 pm Closing devotion

5:15 pm Close of session

**FRIDAY 5 OCTOBER**

**Exodus 19:5b**

*“Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine.”*

8:30am Communion service and In Memoriam (chapel)

9:40 am Convention session

10:30 am Morning tea

11:00 am Convention session

12:30 pm Lunch

1:30 pm Convention session

3:00 pm Afternoon tea

3:30 pm Convention session

5:00 pm Closing devotion

5:15 pm Close of session

5:15 pm Taizé service (chapel)

6:00 pm Dinner

**SATURDAY 6 OCTOBER**

**Exodus 29:45**

*“I will dwell among the Israelites, and I will be their God.”*

8:30 am Communion service (chapel)

9:40 am Convention session

10:30 am Morning tea

11:00 am Convention session

12:30 pm Lunch

1:30 pm Convention session

3:00 pm Afternoon tea

3:30 pm Convention session

5:00 pm Closing devotion

5:15 pm Close of session

7:30 pm Convention Dinner

**SUNDAY 7 OCTOBER**

**Exodus 29:45**

*“Then I will dwell among the Israelites and be their God.”*

9:30 am Convention closing service (chapel)

11:30 am Morning tea

12:00 noon Depart

# Agenda

1. **PRELIMINARIES**
   1. Formal constitution of Convention
   2. Endorsements
      1. Minute secretaries
      2. Tellers
      3. Communications officers
      4. Committee for Verification of Minutes
      5. Electoral Committee
      6. Welcome to Convention
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      9. Greetings
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      2. Report: General Church Council (p24)
      3. Report: General Pastors Conference Advice to Synod (p90)
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      2. **National functions** (General Church Council) (p103)
      3. **Ordination of women and men**(General Church Council) (p116)
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      5. **Membership of both International Lutheran Council and Lutheran World Federation**(General Church Council) (p118)
      6. **Review of Professional Standards Department**(General Church Council) (p119)
      7. **Lutheran Education Australia review**(General Church Council) (p119)
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          (Australian Lutheran World Service) (p131)
      13. **Introduction of Christian Care Sunday**(Board for Local Mission)(p132)
      14. **Recognising and continuing the ‘Hidden Hurts Healing Hearts’ campaign (**Commission for Social and Bioethical Questions) (p133)
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      16. **Australian Lutheran College constitution**(Australian Lutheran College) (p135)
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(St Luke’s Lutheran Church, Palmerston North NZ ; St Stephen’s Lutheran Congregation, Adelaide SA; Holy Cross Lutheran Congregation, Belconnen ACT; St Paul Lutheran Congregation, Blair Athol SA; St Andrew’s Lutheran Congregation, Brisbane Qld; Golden Grove Lutheran Church SA; St Peter’s Lutheran Congregation, Indooroopilly Qld; Ipswich Lutheran Parish Qld; Mawson Lakes Community Church SA; Good News Lutheran Congregation, Middle Park Qld; The Finnish Lutheran Church of Brisbane, Mt Gravatt Qld; Nunawading/Waverley Parish, Vic; Our Saviour Lutheran Congregation, Rochedale Qld; Bethany Lutheran Congregation Sunbury Vic; St Paul’s Lutheran Congregation, Sydney NSW; Emmanuel Lutheran Fellowship, Toowoomba Qld; Church of the Good Shepherd Tuggeranong Lutheran Parish, ACT; Victor Harbor Lutheran Church, SA; St Paul’s Lutheran Congregation, Wellington NZ; Immanuel Woden Valley Lutheran Church, Lyons ACT) (p151)

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(Current office-bearers listed)

* 1. **Election of Bishop**

*Rev John R Henderson*

* 1. **Election of Assistant Bishop**

Assistant Bishop: *Rev Dr Andrew Pfeiffer*

* 1. **Election of General Church Council**

[1 pastor, 1 lay member elected]

Pastor at large: *Greg Priebbenow (*not available for re-election*)*

Lay person at large: *Ms Faye Schmidt*

1. **BOARDS PARTIALLY ELECTED BY SYNOD**

(Current members listed)

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

[2 pastors, 2 lay members elected by Convention]

Pastors: *G Pietsch, D Gogoll, J Henderson, R Paech*

Lay members*: Mrs S Kloeden, Mr D Dreckow, Mr N Klinge, Mr D Prenzler,   
Mr B Mills, Ms Kristine Gebbie*

Consultants*: Rev J Winderlich, Mrs A Lamnek*

* 1. **Board for Mission**

[1 pastor, 2 lay members elected by Convention]

Pastors: *J Henderson, P Hage*

Lay members: *Ms A Synnott, Mr R Hoff*

Consultants: *Ms G Hartwich, Mr S Kroker, Dr T Nelson*

* 1. **Board for Lutheran Archives**

[1 pastor, 3 lay members elected by Convention]

Pastors*: Dr G Lockwood, M Stollznow*

Lay members: *Mrs L Coleman, Dr L Zweck, Ms L Helbig, Mr E Leske*

Consultant: *Mrs R Kuchel*

* 1. **Board for Media Ministry**

[1 pastor, 3 lay members elected by Convention}

Pastors*: B Hentschke, M Hansen*

Lay members*: Ms M Shepherd, Ms K Mildred, Mr R Meharg, Mr J Graetz*

Consultant*: Rev R Fox*

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

[1 pastor, 1 lay member elected by Convention]

Pastor: *G Wegener*

Lay members: *Mr M Johns, Mrs C Fitzpatrick, Ms J Gilbertson, Mr G Thiel,   
Dr C Seligmann, Ms A Uhrhane*

Consultants: *Rev P Semmler, Ms W Rocks*

* 1. **Board of Directors Lutheran Education Australia Ltd**

[1 pastor, 1 lay member elected by Convention]

Pastor: *T Bohmert*

Lay members: *Dr N Highett, Mr L Saegenschnitter, Mr B Hausler, Ms S Wood, Ms S Dixon, Dr L Schmidt*

Consultants: *Mr S Rudolph, Mr J Proeve, Mr D Mulherin, Mr J Denholm*

* 1. **Commission on Salaries**

[1 pastor, 2 lay members elected by Convention]

Pastor*: G Fowler*

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

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

[1 pastor, 1 lay member elected by Convention]

Bishop and Assistant Bishop: *J Henderson, Dr A Pfeiffer*

ALC teaching staff: *Dr S Pietsch, Dr P Lockwood, Dr J Silcock,   
Dr S Hultgren, Dr S Haar*

Pastors: *F Pearce, T Vuorinen, M Thomas, M Lockwood*

Lay members: *Dr P Simonsen, Ms V Kohrt, Mr N Mattiske*

Consultants: *Revs D Altus, P Smith, N Otto, J Winderlich*

* 1. **Commission on Worship**

[1 pastor, 1 lay member elected by Convention]

Pastors: *A Kitson, M Prenzler, T Klein*

Lay members: *Mrs C Matthias, Mr M Simpfendorfer, Mrs S Mattner,   
Mr A Collyer*

Consultants: *Dr J Kleinig, Dr T Skene*

* 1. **Standing Committee on Constitutions**

[1 pastor, 2 lay members elected by Convention]

Pastors: *W Schiller, T Ebbs*

Lay members: *Mrs M Koch, Mr D Dreckow, Mr G Materne, Mrs F Schmidt*

* 1. **Finke River Mission Board**

[1 pastor, 3 lay members elected by Convention]

Pastors: *J Heffernan, G Schutz, R Zadow*

Lay members: *Mr C Gunter, Mr T Stollznow, Ms S Tikoft, Mr C Pfeiffer,   
Mr M Kenny*

Consultants: *Mr B Elliott, Ms M Roberts*

* 1. **Commission on Social and Bioethical Question**s

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

Pastors: *T Kowald, B Schild, S Pietsch*

Lay members: *Mrs H Lockwood, Ms K Pfeiffer, Dr C Hamilton, Dr T Wittwer,*Consultant: *Mr I Rentsch*

1. **CLOSING FORMALITIES**
   1. Next Convention  
       Invitation from Victorian District
   2. Vote of thanks
   3. Close of Convention

# ADMINISTRATION AND PASTORAL

### agenda 2.1.1

## LCA Bishop

### Introduction

The Lutheran Church of Australia and New Zealand has existed as a united, independent synod for 52 years. We are Lutheran because we confess our Christian faith according to Scripture and the Book of Concord (1580). We are united because under the guidance of the Holy Spirit farsighted, committed people brought our factions together and welded us into a single church body. We are independent because we are not under any external organisation. We are synod because we work together to set our priorities in ministry and mission.

While primarily a community of faith and we centre our life on worship and service, in addition the LCA has legal, financial, property and human resource responsibilities. Our Constitution makes us a legal entity with all the structures, authorities and processes necessary to operate in the everyday world. As a ‘legal person’ the church can sign contracts, own property, open bank accounts, employ staff and can also be taken to court, just like everyone else in society.

Our 19th Synod in 2018 will involve both these realities. Matters of faith and salvation will be at the heart of our gathering. Each day prayer and worship will be central. In the mornings we will celebrate Holy Communion as one family in Christ. Much of our business will be about doctrine. But we will also need to address things like constitutions, structure, governance, finance and elections. God willing, the decisions of Synod will set the priorities and work plans of the LCA for the next three years, and maybe beyond.

The LCA has marked the years 2016 (50th anniversary of the LCA), 2017 (500th anniversary of the Reformation) and 2018 under the 50.500 theme ‘Faith, Freedom, Future’. 2018 is the year of the future, and this Convention will be a significant moment in that year. 52 years on, the generation which brought the LCA into being is no longer attending its meetings. The next two generations have taken their places at the microphones and are casting their votes. We respect our predecessors, and just as they in their time, so we in ours must prepare to hand the church on to those who come after us. In this context I note with sadness the passing in 2017 of Dr Les Grope, the second LCA General President.

I pray that at this 19th Convention our experience may be that described in Acts 9:31: *The church in Judea, Galilee, and Samaria now had a time of peace and kept on worshipping the Lord. The church became stronger, as the Holy Spirit encouraged it and helped it grow.* (CEV)

### The church

2.1 The LCA TOday

The church isn’t a perfect society, shielded from the world around it. That’s clear in our faith. Jesus Christ did not set himself apart. He was God who lived among us in this world and who died for us as real flesh and blood.

So as God is in the world and is for us, we his church are in the world and for it. Faith in God requires us to serve the world in love, give our lives for it, immerse ourselves in it, and risk carrying the light of Christ into places where angels fear to tread.

Faith involves dangerous work. The New Testament shows that clearly. The greatest danger, however, comes from within. Without realising it we fall prey to the same temptation as the world – to replace God with ourselves. In the Large Catechism Martin Luther explains: ‘*That to which your heart clings and entrusts itself is, I say, really your God.*’[[1]](#footnote-1) The church must take care not to cling to its power. That is partly what made the Reformation so potent in the 16th century. At that time the church tried to conceal its sin behind a shallow pretence of holiness. More recently, in our century, abuse scandals have rocked churches across the world. The court cases that follow are ripping apart any pretences the church might have had left. Society has ripped away the veil of secrecy. People are now free to say what was previously unsayable. We now have to face up and take the consequences. The LCA has a realistic approach to this environment. We are committed, under God to do our best to prevent all forms of abuse. We will practice higher levels of accountability in all our operations. It means additional checks and balances, policies and procedures, rules and regulations.

Although these new requirements can appear to be onerous, we need them if we are to continue in mission and ministry. We need to ask the hard questions and leave less to chance. Getting the balance right is difficult, and it will take time. All of us find it difficult. Some are grateful for this work, others complain. A few openly oppose these new standards, wondering what has become of the church they once knew.

I will give you one example of what that means. In 2015 the LCA Synod resolved to conduct a campaign to combat domestic violence. We launched the campaign in late 2017, drawing materials from several resources, including an organisation called White Ribbon Australia. Unbeknown to us, in mid-2017 White Ribbon had posted an opinion on late term abortions on its website. There was a storm of protest and they took the opinion down, but it was too late. Because of it a pastor told me he was binning the whole LCA campaign. That’s extremely sad because he arbitrarily swept away the good with the bad (Matthew 13:24−30). His personal decision meant the people of his parish do not know of their church’s work to combat domestic violence in marriages and families. Those parishioners will then quite likely complain that the church is unloving and does nothing to help them and their loved ones in the distress of domestic violence.

This example, and others like it, shows how interconnected we are in the modern world. An emerging phenomenon, however, seems to be that as we become more connected by technology, we can also become the more isolated. We start to select and listen only to the voices we want to hear. Instead of engaging with difference among our local flesh and blood neighbours, we begin selectively talking to like-minded people hundreds or even thousands of kilometres away, sometimes in other countries. Sometimes, in the isolation of forms of electronic communication we even talk down our own church, forgetting the explanation to the 8th commandment, ‘*We should fear and love God, and so we should not tell lies about our neighbour, nor betray, slander, or defame him, but should apologize for him, speak well of him, and interpret charitably all that he does.*’[[2]](#footnote-2)

It’s wrong to stick labels on others as ‘confessional’ or ‘liberal’, as though people are simply binary. The reality is far more complex. Labels just make it easier to defame and abuse another person rather than love them. This is not the way of Christ.

In 2017, Nadia Bolz-Weber, a pastor of the Evangelical Lutheran Church in America, was guest at the Australian Conference on Lutheran Education in Adelaide. She gave a keynote on the Reformation which was a conference highlight. One person asked whether she was glad that ‘conservatives’ were leaving her church because of its ‘progressive’ stance? Did that make life easier for her? She responded with evident sadness, grieving their departure. As a bird needs both wings to fly, she said, the church needs both its wings to be and to do what God designed to it be and do.

Through baptismal grace we are all being reborn, washed clean, every day, just as God promises. Some mornings we might not make it past the bathroom door before the dirt sticks again, but God doesn’t give up on us. Faith is a power, an ability, which is not of this world. If you ask me why I have confidence in the church, and hope in its future, this is why. It’s not ours, it’s God’s, and that means it’s something else entirely. We express it best in worship. God expresses it best when he gives us his Son – in the Word, in baptism, in Holy Communion, and in a myriad of ways that maybe you know in the private spaces of your heart.

2.2 The ordination of women and men

So much has been and is still being said on this matter. It will be on the business of Convention once again following the decision of the last Convention to have the Commission on Theology and Inter-Church Relations prepare a draft doctrinal statement. 20 congregations have submitted proposals that the LCA admit both women and men to the office of the ministry.

A key underlying issue has long been how we read and interpret Scripture – hermeneutics. That’s despite our very strong statement that we accept, ‘*without reservation, the Holy Scriptures of the Old and the New Testaments,* *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.*’[[3]](#footnote-3)

The Bible is a life-giving book, and we don’t read it in a vacuum. As humans we always bring a set of presuppositions, which must be open to challenge. The Bible speaks into a real world situation. If we turn it into a textbook then we stop listening for the living, breathing Word of God and the whole practice of faith quickly becomes a legalistic framework of rules and regulations. Textbooks are a product of rationalistic humanism, with an answer for everything. Scripture is the living God speaking his living Word to creatures and a world whom he loves, a word of love.

So I guess that is what I will be listening for as, yet again, we approach the question (which to some is not a question at all) at this General Convention. As I have said at some meetings in recent times, it is not just what we decide that matters to me, but how and why we decide it.

At Convention we will be wise to vote on a proposal for change, as we did in 2015. If we were to vote on a proposal for the current teaching and fail to achieve the 66.6% majority required ‘*for a matter of doctrine deemed to be the official position of the Church*’[[4]](#footnote-4) it would leave us in an invidious position. Again, as last time, I remind delegates that only one proposal on a matter may be brought forward, except under very specific and unusual circumstances.[[5]](#footnote-5)

2.3 Recruitment, supply and deployment of pastors

Statistics show that we have a shortage of pastors (21) relative to parishes with the ability to call. At the present rate of attrition and replacement, that could climb to 89 by 2023 and 129 by 2029. The forecast allows for the increasing number of calls to Specific Ministry Pastors, but does not take into account pastoral calls beyond parishes, such as schools, aged care, and military chaplaincies.

If these forecasts are accurate, we need on average of 12 new ‘General Ministry Pastors’ per year just to supply our parishes. The current average rate is 4 and falling and the median age of our pastors is 56.

What is the Holy Spirit telling us through these figures? The College of Bishops has been considering this, as have the leadership and staff of Australian Lutheran College (ALC) and the General Church Council (GCC). Many Synod delegates who have been involved in the call process will have felt the pinch of finding the ‘right’ pastor for your ministry setting.

The training, supply and calling of pastors is an issue for all of us, and not just a single department or organisation. God calls pastors from the wider membership of the church – they are your brothers, cousins, nephews (and sometimes these days uncles and fathers), friends, and fellow church members.

We have work to do, but not out of panic. LCA trends are similar to those of other churches. Ask any Catholic parishioner about the supply of priests, or members of the Uniting or Anglican churches who come from parishes, particularly in the country, which cannot obtain or afford a minister. The general decline in vocations should not surprise us. Society encourages emerging adults to qualify for careers that will bring advancement in promotion and income. The ministry of the LCA, however, has a ‘flat’ structure. A graduate pastor receives the same remuneration as an experienced pastor of many years, whatever work he is doing. The factors that attract people to train for the ministry are not those commonly valued and promoted by society. The proportion of graduate pastors taking up a second or third career in ministry is also higher than it used to be. Pastors are graduating at an older age. To date the oldest ordination age of a graduate pastor is 64. For Specific Ministry Pastors that figure has occasionally reached the mid-70s and even into the early 80s.

I have included these realities to affirm that we share this issue together, whether urban or rural, large or small, single or multi place, regional or remote, parish, school, aged care, or something else. As a worshipping, sacramental community we need to share our pastors. We must carefully consider how we deploy them, what we expect them to be and do, and how we can become less ‘pastor dependent’ in some things. The supply of pastors, while a human dilemma, cannot be ‘fixed’ by purely human solutions. Jesus told us to ask the Lord of the harvest to send out labourers into his harvest (Matthew 9:37). Is this the lesson we are to learn?

In summary, it will help if we:

* cultivate generosity of spirit towards the supply and utilisation of our pastors;
* are not overly protective of our congregation and parish boundaries;
* think flexibly, creatively and collaboratively about pastoral supply;
* encourage lay people to maximise their service to the church;
* prepare our congregations to embrace a future that will be different from the past;
* look outside our own patches and work together for the good of the whole;
* enquire about how we are using our resources to the best effect; and
* are positive and hopeful about the ministry of the gospel and serving people.

There are many other things to say about the church, but space does not allow them in this report. My desire for the church is that we focus on the basics, our first love as Lutherans, which is salvation through faith in Jesus Christ and sharing that good news with a dying world.

To this end I encourage all our congregations, ministries, members and pastors to foster the regular study of the Bible in private, at home and in group settings. It really isn’t that difficult. Just read it, reflect on it, talk about it, and let the living Word of God speak into your situations, into your hearts, and into your communities. Let’s model that which we want our world, and our church, to be.

### Indigenous lutherans

In the late 1990s, Dr Lance Steicke, the LCA’s third President, conducted a rite of reconciliation, a sorry event, with Indigenous participants at a Synod. At the time the church produced some excellent materials, including a report ‘We’re all people’ and a video ‘Out of the shadows’. We slowly forgot them, and didn’t follow through on this initiative as fully as we might have.

Recently the leadership has been reviewing what we did then and where we are now. The LCA continues to work hard in the complex and demanding ministries around Central Australia, Cape York, and South Australia’s West Coast. LCA ministries are right there where it counts, and we have a good grasp of the problems and the possibilities. Nevertheless, overall our approach is not coordinated, and we have ‘siloed’ our various ministries so that they find it difficult to collaborate and share what they know.

After all these decades we continue to have a noticeable the lack of Indigenous leadership, at least beyond the local and the immediate field of work. LCA Synods, councils and committees proceed largely without Indigenous participation. We rarely pause to ask our Indigenous members what they think, even if we had the mechanisms to do so. And yet a remarkably large percentage of Lutherans in Australia are Indigenous. Because they are not in ‘constituted’ congregations, and because English may be a second or even fourth language, it takes special acumen, and a great deal of time, to listen and to hear the message.

So we can easily put it into the ‘too hard’ basket and just get on with business. In the end, however, that’s not enough. To be a truly local church, and not just a European transplant into the southern hemisphere, we must include, and allow ourselves to be changed by, Indigenous voices.

Recently there have been several commendable efforts to validate Indigenous representation at Synods – in other words, what wider society would call ‘recognition’. Only a few congregations with substantial Aboriginal membership can currently send voting delegates to a Synod. Attempts at finding a way to widening this representation, however, have so far ended up in circular arguments. Our structure dictates that congregations are the members of the church. If you aren’t a constituted and recognised congregation you aren’t an ‘official’ member, at least not for the purpose of voting. Simple as that.

One solution, novel and so far untried by us, but proven in other churches, would be to rewrite the Constitution to separate the functions of the LCA as a church and as a legal entity. We need to be incorporated to own property, be sued, and all that other stuff. We don’t need it, however, to be a worshipping community, to conduct ministry and mission, and to preach the gospel! If we separated these constitutionally two then some of the current barriers to Indigenous recognition might cease to exist.

Another issue, which I have only just begun to think about, is the reality that introducing a stronger, identifiable Indigenous voice into the affairs of the LCA will substantially change the way we do things. In other words, we must be willing to receive from each other, as well as to give, and Indigenous Australians have many gifts to give their non-Indigenous fellow believers.

So there is work to be done on this, and it’s the work of a lifetime. In the short to medium term we have searched for a mechanism to get us on the road to continue the journey we began in the 1990s. We have begun work on developing a Reconciliation Action Plan, and a proposal will come before Synod to resource the development of such a plan. We have already begun a series of deep consultations, and with Neville Otto have gathered a steering group of Indigenous and leadership representatives. It’s slow work but extremely rewarding and worthwhile, and I hope you will give it your support.

### Australian Lutheran College

ALC will be submitting its own report to Convention, but one of my duties as your bishop is ‘Official Visitor’ to ALC.[[6]](#footnote-6)

ALC continues to be the largest single project undertaken by the LCA. It reflects the high priority our church has always had on training and equipping church workers in Lutheran theology and spirituality.

ALC is operating in a more difficult and competitive environment than ever. It is learning to be agile and responsive in delivering educational outcomes. It is creating opportunities on-line and regionally for both higher education and vocational theological education. ALC is going out to the people.

In 2017 the ALC annual appeal received one of the best responses ever. I take that as a sign that the people of the church continue to support their learning institution despite our challenging environment. Getting back to basics means knowing who we are as Lutherans. ALC provides the best opportunity for us to do just that. Please continue to pray for and support the Principal, the staff, the Board, and most especially the students.

### International connections

During the synodical term, the LCA has maintained cordial relations with its international cousins. LCA Mission International has been at the forefront of many of these relationships, particularly in Asia. This synodical term I have participated in the following international engagements:

2015

* Asian Church Leaders Conference, Taiwan
* Conference on Confessional Leadership in the 21st century, Wittenberg Germany

2016

* Lutheran Church Missouri Synod National Convention, Milwaukee USA
* Visit to Church-wide Office, Evangelical Lutheran Church of America
* Joint commemoration of the Reformation, Lund and Malmö Sweden

2017

* Lutheran World Federation Assembly (LWF), Windhoek Namibia
* Visit of Martin Junge, General Secretary, LWF
* Asian Church Leaders Conference, Manilla The Philippines
* Reformation conference and opening of Old Latin School, Wittenberg (ILC/LCMS)

2018

* Visit to Lutheran churches in Thailand and Cambodia, LCA International Mission

In this synodical term, apart from those working with LCA Mission International and Australian Lutheran World Service (ALWS), and those undertaking tours such as Lutheran Educators, the following people have represented the LCA internationally:

* Lutheran churches in Asia (LUCAS) (intermittent);
* LWF Global Young Reformers Network: Sam Suke (ecology), Sophie Gerry;
* Mission EineWelt Summer Schools of the Evangelical Lutheran Church in Bavaria (a number of attendees);
* Luther Decade International Seminars in Wittenberg Mark Vainikka; Anthony Price;
* ILC World Seminaries Conference (Dr Stephen Pietsch)
* Visit to the Evangelical Lutheran Church in Jordan and the Holy Land: Bishop Michael Fulwood;
* Links with the Evangelical Lutheran Church in Finland through the Suomi Conference.

Elsewhere:

* Pastor George Samiec continues to serve in the Evangelical Lutheran Church of England;
* Pastor Greg Schiller has returned to Australia after serving with the Evangelical Church of Papua New Guinea as a seminary lecturer;
* Michael Hauser serves as a lay lecturer serving with ELCPNG;
* Margaret Mickan has retired as Lutheran Bible Translator;
* Hanna Schulz serves as a Bible Translator in PNG with Wycliffe Bible Translators;
* Chey Mattner (formerly ALWS Executive Director) now serves as Director of Operations for the Department of World Service, LWF in Geneva, Switzerland.

The LCA has formally expressed church-to-church relationships with Papua New Guinea and the Lutheran Church―Canada.

5.1 Lutheran World Federation

The LCA is an Associate Member of the LWF. While we participate in events and pay a membership fee, we are unable to hold office or vote at meetings.

The most active sector of LWF for us is the Asia region, where we enjoy many productive bi- and multi-lateral mission partnerships.

Further afield we have participated in a number of LWF activities. The most recent was a trial bi-lateral exchange arranged by the LWF between the LCA and the Evangelical Church of the River Plate (Argentina/Uruguay/Paraguay), attended by Pastor Andrew and Jodi Brook

Every seven years the LWF holds a global Assembly. In May 2017 it was held in Windhoek, Namibia. LCA attendees were Glenice Hartwich (International Mission), Chey Mattner (ALWS), Pastor Matt Anker (Omatala speaker) and me as Bishop.

In July 2017 we received a visit from the LWF General Secretary, Rev Dr Martin Junge, and his wife, Marietta. The LCA hosted them in Wellington, Sydney, Alice Springs, Adelaide, and Shepparton.

Proposals are before this Convention that the LCA seek full membership in the LWF. The General Pastors Conference recommends that the LCA commission a study of the implications, in tandem with seeking full membership in the International Lutheran Council (ILC).

5.2 Internation lutheran conference

The LCA is an Associate Member of the ILC. As for LWF, it means we participate in events and pay a membership fee, but cannot hold office or vote at meetings.

Unfortunately the dates of the ILC’s Triennial Conventions in 2015 and 2018 have clashed with the LCA Convention of Synod. This year, however, Bishop emeritus Mark Lieschke is attending in Brussels on our behalf.

Proposals are also before this convention that the LCA seek full membership in the ILC, as with LWF (see LWF above).

### 6. Domestic Ecumenical Relations

6.1 national council of churches in australia (NCCA)

The LCA has been a member of the NCCA ([www.ncca.org.au](http://www.ncca.org.au)) since 1998. In that time we have provided two Presidents (Dr Lance Steicke and Dr Michael Semmler) and one General Secretary (Pastor John Henderson). We have continued to provide personnel to serve on various commissions and task groups as required:

* Faith and Unity Commission ([www.ncca.org.au/index.php/departments/faith-unity](http://www.ncca.org.au/index.php/departments/faith-unity))―Pastor Andrew Brook
* Safe Churches Program ([www.ncca.org.au/index.php/departments/safe-church-program](http://www.ncca.org.au/index.php/departments/safe-church-program))—Tim Ross (LCA PS Manager)
* Act for Peace―This is the NCCA’s Aid and Development arm (formerly Christian World Service). Members of the LCA will know little about this, as we remain committed to ALWS. Nevertheless, until his departure in February 2017, ALWS Executive Director Chey Mattner served on the board of Act for Peace, and from August 2018 Jamieson Davies will replace him.
* Eco-mission project ([www.ncca.org.au/index.php/departments/eco-mission](http://www.ncca.org.au/index.php/departments/eco-mission))—Dr Andrew Ruddell.
* National Aboriginal and Torres Strait Islander Commission―In the last term this commission has not been active.

I have been a Director of NCCA Ltd since 2016, when the NCCA adopted a new structure of a board, quarterly Assemblies, and a triennial Forum. It is still determining the success of this new structure in engaging the churches and achieving the Council’s objects.

Over the last several years operations that were once distinctive of the NCCA have not functioned – the National Aboriginal and Torres Strait Islander Ecumenical Council, the Gender Network, and the Youth Network. Others continue with varying degrees of effectiveness – the Faith and Unity Commission, and the Social Justice Network. Still others are growing and developing – the Safe Church Program, the Ecumenical Accompaniment Program, and the Churches Refugee Task Force. Act for Peace has grown much stronger and in 2018 the NCCA formed a separate company for this operation.

The NCCA has few staff. Ms Liz Stone is Acting General Secretary since the departure of Sister Elizabeth Delaney at the end of 2017. The President is Anglican Bishop Phillip Huggins.

6.2 national church leaders

National Church Leaders is an informal group that meet infrequently. Since 2015 I know of only one meeting, which was in Melbourne. Timing issues meant I could not attend.

### public theology

Since 2016 Mr Nick Schwarz has assisted me in keeping abreast of public affairs, and making occasional comment or submissions.

Topics we have addressed so far include:

1. Aboriginal affairs – eg NAIDOC, National Sorry Day and Reconciliation Week.
2. Aboriginal Lutherans – eg 140th anniversary of Hermannsburg
3. Freedom of religion and faith – eg a submission to the recent government review
4. Same-sex marriage – various statements and advice
5. Domestic violence
6. Sexual abuse – National Redress Scheme
7. Families – eg resources for a month of prayer and fasting
8. Euthanasia – eg the debates in South Australia and Victoria
9. Abortion – assisting the Queensland District submission to the Law Reform Commission
10. Religious programming on the ABC – a letter to the managing director and chairman about cutbacks in this area
11. Refugees – eg statements for refugee week, the sanctuary movement, Manus Island
12. Principled overseas aid by the Australian government – participated in a letter to the Australian Foreign Minister.
13. Citizenship – assisting LCA Cross-Cultural ministry submission on the proposed Citizenship Amendment Bill (Australia)
14. Multiculturalism – eg Harmony Day
15. Climate change
16. ANZAC Day
17. Remembrance Day
18. Australia Day
19. Modern Slavery – eg Australian Parliamentary enquiry
20. Terror attacks – eg Paris (2015), Egypt (2015), Indonesia (2016, 2018), Europe (2016)

I have also released messages on Christmas, Easter, Holy Week, Lutheran Renewal, New Zealand earthquakes, transitions for school leavers, Synod, and the General Pastors Conference (2x).

### leadership and administration

8.1 general church council

During this synodical period I have once again served as the chairperson of the GCC. In writing about the GCC I don’t believe I can improve on what I wrote in 2015:

*The GCC is your ‘Synod between conventions’. A volunteer board, largely constructed on representational principles, it nevertheless operates at a consistently demanding level. Your church councillors are a gifted, dedicated and committed group of people, who give a great deal to the church. Normally, they are heavily involved in local and district affairs as well as at the national level. They have a deep understanding and appreciation of the LCA in its many manifestations. Most of them travel some distance, some even internationally, to attend meetings. GCC does hold regular teleconferences, but when the chips are down there is no substitute for being in the same room together.*

*Very few people appreciate the complexity of the GCC’s role and the sheer volume of business it must process. I express my gratitude to each member of the GCC for their love of Jesus, commitment to their church, and patient compassion for the new bishop as he finds his way through the multiplicity of issues on the often very lengthy agenda.*

I once again must add my thanks to the Executive Officer of the Church, Peter Schirmer, and his staff. Peter’s calm leadership, his partnership in the gospel, quiet assurance and constant attention to staying on track in completing tasks are invaluable.

I also acknowledge Assistant Bishop Andrew Pfeiffer, who has stepped in for me a number of times, usually at a critical juncture. Andrew has been a great support, and his chairing of the recent General Pastors Conference was exemplary.

8.2 the college of bishops (CoB)

The last period has seen the following changes

* Bishop Greg Pietsch (Vic-Tas) replaced by Bishop Lester Priebbenow
* Bishop Greg Pfeiffer (WA, retired) replaced by Bishop Michael Fulwood
* Bishop Mark Lieschke (NSW, retired) replaced by Bishop James Haak
* Assistant Bishop Andrew Pfeiffer elected in 2015

Bishop Paul Smith (Qld) came onto the CoB just prior to the last General Convention. As a result of these changes the CoB has a significantly new look. I thank all the bishops, both those who have left and those who have arrived, for their unwavering support and encouragement, and the considerable work they do and the sacrificial way in which they serve the church, the personal costs of which others do not generally see.

8.3 Churchwide Office

Briefly, in closing, I acknowledge my co-workers in the LCA Churchwide office, full-time, part-time and volunteer, located in North Adelaide and across the church. I especially thank Larissa Helbig, my Executive Assistant for her untiring and patient work, and Debbie Venz, LCA Business Manager, who gives far more to her work than most realise. All LCA staff work willingly and often beyond the call of duty. The LCA is a richer, better place for your service among us.

Respectfully submitted,   
Pastor John Henderson  
Bishop, Lutheran Church of Australia  
Adelaide, 17 July 2018

### agenda 2.1.2

## General Church Council

The General Church Council (GCC) has worked during this synodical term to carry out its duties, which includes the implementation of the program of the church in accordance with the policies established by the General Synod; ensuring that the mission of the church, the proclamation of the Gospel of Christ, remains central in the work of the church; and ensuring the work of the church is efficiently planned, coordinated, and controlled.

The elections of Pastor Andrew Pfeiffer to replace Pastor Greg Pietsch as Assistant Bishop; Faye Schmidt to replace the retiring Dr Gillian Heintze as the lay person at large; and Pastor Greg Priebbenow to replace the retiring Pastor Avito de Costa as the pastor at large were the only changes in the membership of the General Church Council at the commencement of the new synodical term.

During the synodical term, District Bishops Mark Lieschke, Greg Pietsch and Noel Noack concluded their service in their respective districts and were replaced on the General Church Council by their successors, Bishops James Haak; Lester Priebbenow and Paul Smith. In addition, David Menzel (NSW) retired from GCC in April 2017 after nine years of service and was replaced by Peter Zweck (NSW).

We sincerely thank all of the retiring members for their service on the GCC.

The following report provides a summary of the key decisions and actions that have been taken by the GCC during this synodical period.

### Members of GCC

Bishop: Rev J Henderson

Assistant Bishop: Rev Dr A Pfeiffer

District Bishops: Revs J Haak (NSW), D Altus (SA/NT); L Priebbenow and P Smith (Qld)

District Lay Representatives: Mr P Zweck (NSW), Mr M Zerner (SA/NT), Mr T Wiebusch (Vic/Tas), Mr M Stolz (Qld), Mr V Hopfmueller (WA), Ms J Hobden (NZ)

Members at large: Ms F Schmidt, Rev G Priebbenow

Consultant (Secretary of the Church): Rev N Otto

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

Consultant (Executive Officer, Local Mission): Dr T Nelson

Consultant (Business Manager): Mrs D Venz

Minute Secretary: Jayne Welke

**Attendance from October 2015 (including teleconferences)**Attendances vary depending on being a current/outgoing member or consultant of the Council during the synodical term.

**Members**

Bishop John Henderson (30 meetings/35), Rev G Pietsch (8), Rev Dr A Pfeiffer (32),   
Rev M Lieschke (20), Rev J Haak (8), Rev David Altus (28), Rev P Smith (34), Rev Lester Priebbenow (15), Rev G Priebbenow (28), Mr D Menzel (6), Mr P Zweck (24) Mr M Zerner (35), Mr T Wiebusch (30), Mr M Stolz (25), Ms F Schmidt (34), Ms J Hobden (32),   
Mr V Hopfmueller (28).

**Consultants**

Rev N Otto (28), Mr P Schirmer (34), Dr T Nelson (16), Mrs D Venz (34).

We note with regret that Ms Jill Hobden, Rev Greg Priebbenow, Mr Michael Stolz and Mr Volker Hopfmueller have not re-nominated to serve on the Council in the next synodical term. GCC acknowledges with deep appreciation their service on the Council and wishes them God’s blessings for the future.

### ACTION ON RESOLUTIONS AND PROPOSALS REFERRED TO GCC FROM CONVENTION 2015

The following table provides a summary of the action taken in regard to most of the substantive resolutions (in terms of time and resource requirements allocated to them over the past three years) adopted at the 2015 Convention of Synod.

|  |  |
| --- | --- |
| Resolutions for action | Action to date |
| 2015:0203  Standing Committee on Nominations | The Standing Committee on Nominations was established in 2016 and has been operating according to the Terms of Reference approved at General Synod in 2015 (refer report of the Standing Committee on Nominations). |
| 2015:0205  Governing Bodies | Refer to GCC’s proposed motion regarding “Governing Bodies” contained at Agenda 2.2.1 in the Book of Reports. |
| 2015:0206  National Functions | Refer to GCC’s proposed motion regarding “National Functions” contained at Agenda 2.2.2 in the Book of Reports. |
| 2015:0207  Child Protection | General Church Council has continued to commit resources to the development of effective procedures, and education and training programs to ensure that children are valued, respected, listened to and kept safe from harm. |
| 2015:0208  Prevention of Domestic Violence campaign | As requested by the 2015 Convention of Synod, the General Church Council committed resources to a campaign, including the appointment of a campaign coordinator supported by a working group (refer Agenda 2.1.2, p84). |
| 2015:0209  CTICR: understanding theological issues and implications for family violence | The 2015 General Convention of Synod requested CTICR to study the Lutheran theological and spiritual understanding of subordination and the role of male headship in marriage and the contextual implications for family violence. A report of this study is presented to this General Convention of Synod (refer to CTICR report, Agenda 6.4). |
| 2015:0216  Ordination of Men and Women: Doctrinal Statement | The CTICR, supported by resources allocated by GCC, has developed a draft doctrinal statement that presents a theological basis for ordination of women and men; and why this need not be church divisive. The CTICR’s work was released in April 2018, and is included in the Book of Reports (refer Agendas 6.2 and 6.3). |
| 2015:0218  One Loving God: Two Hands materials | The General Convention of Synod invited Lutheran Community Care SA/NT to revisit the document: “One Loving God: Two Hands – sharing and caring in the light of our current culture”. GCC provided resources for LCC SA/NT, in partnership with the LCA’s Committee for Ministry with the Ageing, to undertake a project to review and revise the document, and prepare studies and related materials for distribution and utilisation across the church. The project is expected to be completed at the end of 2018. |

|  |  |
| --- | --- |
| 2015:0219  ALC Pastoral training | General Convention supported an examination of the creation and development of an additional ministry position that does not require completion of the full ALC course for the person to be able to write and deliver sermons and to administer the Sacraments outside those envisaged by the Specific Ministry Pastor Policy. Refer CoB report (p39) for information about progress in the exploration of this proposal. |
| 2015:0220  Review of Call System | General Convention requested a review of the Call system. The GCC commissioned ALC, through its Australian Lutheran Institute for Theology and Ethics (ALITE) to undertake the review, supported by a generous grant from the NSW District (refer GCC Report Appendix I, p88). |

### GIVING THANKS FOR THOSE WHO HAVE SERVED

In July 2016, the Manager of the Professional Standards Department, **Ms Liz Crawford**, retired. She had served in that position since February 2011, and prior to that had been in a similar role in the Qld District.

At the end of 2016, **Mr Glenn Schultz** retired after 36 years of service, including four years (2012–2016) as a Lay Worker Formation Officer in the Department for Lay Ministry. We give thanks to God for Glen’s service in providing support to lay workers and the congregations where they serve.

In early February 2018, **Mr Chey Mattner** resigned as Executive Secretary of Australian Lutheran World Service (ALWS) to take up the position of the Lutheran World Federation/Department for World Service’s Head of Operations based in Geneva. Chey served at ALWS from 2008, firstly as Program Manager and from 2013 as the Executive Secretary (having served as Acting Executive Secretary from mid-2012).

At the end of June 2018, **Mr Stephen Hoffmann** retired from the position of Finance Secretary for Missions. Stephen commenced his service in the LCA in 2008. Over the past ten years he has faithfully served International Mission, Finke River Mission and Lutheran Overseas Partner Churches (PNG).

In November 2018, **Mrs Glenice Hartwich** will retire from the position of Assistant to the Bishop – International Mission. She has faithfully served in this position since 2016, and a total of 12 years in International Mission. We give thanks to God for Glenice’s leadership of this important ministry and, her lifelong service to the church which began in PNG in 1973 as a deaconess.

At the end of 2018, **Mr Stephen Rudolph**, will retire from the position of Executive Director, Lutheran Education Australia. Stephen has served in this role since 2011 and before that has served as a principal or teacher in Lutheran schools for over 40 years.

We are grateful for these servants of the church, and for other staff who have concluded their service during this synodical term.

### NEW APPOINTMENTS TO CHURCHWIDE POSITIONS

**Dr Tania Nelson** was called to the position of Executive Officer, Local Mission in August 2016. Dr Nelson has brought a wealth of experience to the role including service as the Head of ALC’s School of Theological Studies, and prior to that in leadership positions in Lutheran schools.

In February 2016, **Dr Christine Materne** was appointed to the new position of Manager, Church Worker Support Department. Dr Materne came to the position from working for the SA Government in the Department for Communities and Social Inclusion.

**Mr Tim Ross**, commenced duties as the Manager, Professional Standards Department, in June 2016, replacing the retiring Liz Crawford. He came to the LCA from his previous role as a senior case manager in the Financial Ombudsman Service Australia.

In August 2018, **Ms Jamieson (Jamie) Davies**, commenced duties as the new ALWS Executive Secretary. She has significant experience working in the international aid and development field, including approximately nine years as Program Manager at Caritas Australia.

**Pastor Matt Anker** was called to replace Glenice as Assistant to the Bishop – International Mission. Pastor Anker comes to this role from his current call as pastor of the Goulburn–Murray Parish in Victoria, where he has served since 2007. He commenced in the role in August 2018.

### LCA STRATEGIC DIRECTION

In 2013 General Synod approved a LCA Strategic Direction 2013–2018 as a catalyst for action. The strategic direction of the LCA has its foundations in the Objects of the Church which are articulated in the LCA constitution.

The Strategic Direction was produced in a booklet form and distributed across the Lutheran Church of Australia and New Zealand.

LCA boards have worked to align their plans with the LCA Strategic Direction. The board reports contained in the Book of Reports include a reference to where their activities are supporting the implementation of the Strategic Direction’s priorities, goals and objectives.

The GCC has also used the Strategic Direction as a framework for decision-making, particularly when considering funding applications from LCA ministries, which must demonstrate how the proposed activities to be funded align with the Strategic Direction priorities.

It has also been encouraging to note that congregations and districts have either referred to or used the LCA Strategic Direction as a framework for their own ministry plans/charters.

The GCC is proposing a new ‘Our Direction’ for the period 2018–2024. Please refer to the ‘Report of the Strategic Direction 2013–2018’ at Appendix G.

### POLICIES

During this synodical period the following policies have been approved by General Church Council, and the relevant Churchwide departments (eg PSD, Church Worker Support) will continue to support the implementation of these policies across the church:

* Prevention of Risk of Sexual Offence by a Person of Concern Policy and Procedure (revised, and previously the Prevention of Harm from a Known Sex Offender Policy)
* Social Media Policy
* Church Worker Service Policy
* Pastor Call Process Policy
* Employee Recruitment and Selection Policy
* Volunteer Identification and Selection Policy
* Vocational Development and Training Policy
* Conflict of Interest Policy
* Gift Acceptance Policy.

The purpose of these policies is to provide for clear and consistent practice across the church in a manner that is in keeping with the theology of the church and the laws of the land. The Royal Commission into Institutional Responses to Child Sexual Abuse has highlighted the importance of setting and implementing standards that protect everyone who engages with the church, and upholds the integrity and credibility of the church in the wider community.

### PROFESSIONAL STANDARDS DEPARTMENT

The Professional Standards Department (PSD) operates to support the Church’s Object to ‘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’.

Since its inception in 2010, the PSD, firstly under the management of Liz Crawford and now Tim Ross, has played an important role in the identification of possible risk and assists the church to respond to these risks, particularly related to behaviour and ethical conduct.

The PSD provides leadership in the preparation of general policies within its remit which can be then further developed and/or adapted by church bodies (eg Districts and boards) to address their specific needs and comply with relevant legislation within the jurisdictions in which they operate.

The PSD also supports the implementation of the approved policies and procedures through communication and the development of consistent training programs with a specific, but not exclusive, focus on the congregational life of the church.

In this synodical term a new training program was developed and delivered by the Professional Standards Officers in each District. It is acknowledged the training involves a time commitment by people involved in leadership positions and who are actively involved in children’s ministry. However, as the Royal Commission has demonstrated, the consequences of not taking a thorough approach to protecting all who participate in the life of the church, especially children and other vulnerable people, is very serious for those people who experience harm, and to the credibility of the church ‘where loves comes to life’.

The PSD is committed to making the training program as flexible and ‘user-friendly’ as possible, while maintaining a high standard and ensuring the LCA continues to meet its obligations under the Safe Church Training Agreement. For example, the PSD now has a process in place to recognise child protection-related training people have undertaken in their work life or other volunteer roles outside the church.

We are grateful to the almost 3000 people who have completed the new core training program, and the hundreds more who have undertaken the other ‘on-line’ levels of training.

During this synodical term the PSD Manager and Assistant to the Bishop - Reconciliation Ministry have been working together under the auspices of the College of Bishops, to develop complaints handling procedures that reflect the principles of fairness, natural justice and underpinned by scriptural principles.

Complaints handling matters are often complex and involve people who are experiencing hurt. PSD and Reconciliation Ministry endeavour to work through these situations in a fair manner, but acknowledge they may not always get the process right. However, they are committed to learning from any failings in order that complaints are addressed appropriately and, God-willing, restore relationships that may have been broken.

In regard to complaints, it must be stressed that the PSD only has the capacity to make findings and recommendations. It does not have the power to make directions to the parties concerned or enforce disciplinary action. This is the role of authorised bodies/persons as provided for in the LCA Constitution and By-Laws.

The PSD is organisationally located in the office of the Executive Officer of the Church. The PSD Manager is accountable to and reports to the Executive Officer of the Church.

Further detail about the work of the PSD during this synodical period is available at   
Appendix C.

### ROYAL COMMISSION INTO INSTITUTIONAL RESPONSES TO CHILD SEXUAL ABUSE

In January 2013 the Commonwealth Government announced it would establish a Royal Commission into Institutional Responses to Child Sexual Abuse.

In welcoming the Royal Commission the LCA pledged full cooperation with authorities and in a statement LCA President Rev Dr Mike Semmler said, ‘[The LCA] welcomes and fully supports all initiatives that will protect children, bring healing to those abused, achieve reconciliation where that is possible, and bring to justice those who have perpetrated evil acts against vulnerable individuals’.

GCC formed a Working Group in April 2013 to coordinate the LCA's engagement with the Royal Commission. The LCA’s working group engaged with the Royal Commission on behalf of the church, monitored its developments and their likely impact, and provided input into the commission’s deliberations as it worked towards preparing its report and recommendations to government.

In this regard, the Working Group responded to six issues papers from the Royal Commission, including Working with Children Checks, Redress Schemes, Out of Home Care for Children, Child-Safe Institutions, Victims of Crime Compensation Scheme and Addressing the Risk of Child Sexual Abuse in Primary and Secondary Schools; as well as a Consultation Paper on Redress and Civil Litigation.

The Royal Commission delivered its final report and recommendations to the government in December 2017.

One of the commission’s 189 recommendations was the establishment of a national redress scheme as a way of acknowledging people who experienced child sexual abuse in an institutional setting. The scheme comprises: psychological care and counselling; a direct personal response from the LCA; $1000 to cover legal costs; and monetary payment of up to $150,000.

In June 2018, GCC resolved that the LCA will opt-in to the scheme. The scheme officially commenced on 1 July 2018 and will be in place for ten years. The LCA will fund its obligations to the scheme by way of a special redress premium added to the annual LCA Insurance premiums payable by LCA entities which hold LCA Insurance.

The Working Group has carefully reviewed all of the commission’s recommendations relevant to the LCA. The GCC has accepted the Working Group’s action plan to work towards complying with these recommendations and has committed resources to achieve that end.

The Royal Commission has been a forceful reminder to the LCA that it is not immune from the prevalence of child sexual abuse and reinforced how important it is that LCA take very seriously the protection of children by implementing appropriate policies and procedures, including adequate screening, working with children checks, and sufficient training.

The Working Group also contributed to a submission to the Australian Law Reform Commission’s inquiry into Elder Abuse, prepared by the LCA’s Committee for Ministry with the Ageing.

The GCC thanks the Working Group members: Ms Faye Schmidt, Ms Colleen Fitzpatrick, Mr Leon Doecke (until September 2015), Bishop Paul Smith (until July 2016), Ms Linda Macqueen, Ms Liz Crawford (until July 2016), Mr Tim Ross (from July 2016), Mr Stephen Rudolph and Mr Peter Schirmer (convener) for their service and contribution to the church in this capacity over the past five years.

### PREVENTION OF DOMESTIC AND FAMILY VIOLENCE CAMPAIGN

The 2015 General Convention resolved that:

*the Convention of Synod reaffirms its condemnation of all forms of violence in the family and authorises GCC to commit resources for a churchwide campaign to address the prevalence of family violence amongst us, which may include sharing of resources, education initiatives and the provision of pastoral care to the survivors of violence, as well as the perpetrators of abuse.*

The GCC allocated funding from annual LLL grants to support the implementation of the campaign. A campaign coordinator, Ian Rentsch, was engaged to lead the campaign, assisted by a Working Group.

The Hidden Hurts/Healing Hearts campaign commenced in November 2017, which included an information pack sent to all parishes/congregations across the LCA, in both Australia and New Zealand; the development of a resource website [preventDFV@lca.org.au](mailto:preventDFV@lca.org.au); publication of a Domestic Violence Handbook for pastors and church workers that was distributed to all pastors; and the commencement of a training program in late May 2018.

The CSBQ and the Prevention of Domestic Violence Working Group is proposing a continuation of the campaign in the next synodical term in order to build on the work that has started.

The GCC thanks the Working Group members: Ms Colleen Fitzpatrick; Ms Helen Lockwood; Ms Libby Jewson; Ms Angela Mayer, Rev James Winderlich, Mr Stephen Rudolph, and Rev Keith Stiller for their support of the campaign, and to Ian Rentsch in his role as campaign coordinator.

The GCC also thanks the LLL for its financial support of the campaign.

Further information about the campaign’s activities is included in this report at Appendix H.

### 50.500

50.500 was launched at the Eighteenth General Convention of Synod as the official LCA banner for the LCA celebrating and commemorating the 50th anniversary of the LCA in 2016 and the 500th anniversary of the Reformation in 2017.

We are grateful to the LLL for making available a special grant that has funded the 50.500 activities. Refer to Appendix B: Secretary of the Church/50.500 (p53).

### FINANCE, AUDIT AND RISK COMMITTEE

In March 2013, the GCC established a committee called the Finance, Audit and Risk Committee.

The primary objective of the committee is to assist the GCC in fulfilling its finance-related responsibilities prescribed in the LCA’s By Laws (Section 8. 4.) and in respect to compliance with relevant legislation. Its role is to provide independent comment, advice and counsel to GCC on matters considered by the committee at its regular meetings.

A governance focus of GCC relates to risk and risk mitigation. Some specific activities in this regard are reflected in the report in regard to policy development, HR and payroll compliance, various reviews and financial accounting and reporting standardisation.

The current membership is Mr Mel Zerner (SA/NT District), Mr Steve Podlich (Qld District); Ms Karen Pienaar (SA/NT District); Mr Peter Schirmer (EOC) and Ms Debbie Venz (LCA Business Manager).

A separate finance report is included at Agenda 14.1.

### STANDING COMMITTEE ON CONSTITUTIONS

The Standing Committee on Constitutions provides advice and recommendations on constitutional matters relating to the church and its boards, councils, commissions and committees and to its Districts and auxiliary organisations in their relationship to the church.

The committee has, among its many activities during this synodical term, provided significant support in drafting the necessary changes to the Constitutions and By-laws to support the structure-related proposals to be considered at this General Convention of Synod.

The current membership is Mr David Dreckow (Chairperson), Rev Wally Schiller (Secretary), Rev Tim Ebbs, Ms Margaret Koch, Mr Gilbert Materne and Ms Faye Schmidt.

A separate report from the Standing Committee on Constitutions is included in the Synod Book of Reports.

### STANDING COMMITTEE ON NOMINATIONS

The re-structured Standing Committee on Nominations was established at the 2015 General Convention of Synod.

The committee has developed processes to receive and review nominations, worked with boards, councils, committees and commissions to identify their membership requirements, fill casual vacancies that have arisen during the synodical term, and prepared the Book of Nominations for the General Convention of Synod.

A report from the Standing Committee on Nominations is included in the Synod Book of Reports.

### LOAN MANAGEMENT COMMITTEE

The Loan Management Committee consists of six members appointed by the General Church Council.

The Loan Management Committee considers, assesses and approves loan applications in accord with the LCA Loan Rules, monitors loans to ensure that borrowers are meeting their loan agreements, and works with District Church Councils, and where appropriate the General Church Council, to ensure appropriate action is taken where borrowers experience difficulty in adhering to their repayment commitments.

A report from the Loan Management Committee is included in the Synod Book of Reports.

### EFFECTIVE GOVERNANCE

At its Convention in April 2013, the LCA General Synod adopted the following resolution:

*THAT the 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*.**

The GCC appointed an external consultant, Dr Maureen Cleary, to lead the review, which involved three rounds of consultations and culminated in a Final Review report from the Consultant that was received in February 2015.

The GCC’s response to the Consultant’s report and its 28 recommendations was included in the 2015 Synod Book of Reports.

At the 2015 General Convention of Synod the following proposed motion arising from recommendations of the consultant’s report was resolved:

*That Synod approves in principle support for competency-based, appropriately structured councils, boards, committees and commissions; and authorises GCC to develop and trial as far as practicable the new Rules and Governance Policy, as well as prepare necessary changes to the LCA By-Laws, for approval by General Synod in 2018 to give effect to the new arrangements for governing bodies.*

During the synodical term a competency-based, appropriate structure has been trialled, as far as practicable, and this has been assessed as part of the evaluation (refer to the evaluation report, which is included in the Agenda Document section of the Book of Reports – p373).

The GCC is satisfied that the outcomes of the trial have been generally positive and the proposed changes in governance reflect good practice that is appropriate to the LCA’s context.

The proposed motion requests General Convention to approve the changes to the LCA Constitution and By-laws necessary to enable the new governance structure, and provides a summary of the reasons for the changes.

A second distinct but complementary motion was also adopted at the 2015 General Convention, as follows:

*That GCC be authorised to trial a restructure of the National Church functions in a phased approach to provide more effective leadership, governance and other resources that are churchwide, mission-focused, service oriented, efficiently delivered and effective in enacting the decisions and directions of General Synod; and*

*That GCC report back to General Synod in 2018 on the results of the trial restructure and submit proposals for changes to the Constitution and By-laws to formalise those structural changes that have been demonstrated to provide more effective leadership, governance and other resources that are churchwide, mission-focused, service oriented, efficiently delivered and effective in enacting the decisions and directions of General Synod.*

The National Functions structure was established and has been operating as outlined in the 2015 General Synod proposal.

As required by the 2015 resolution, an independent evaluation of the trial structure was commissioned by GCC and the final report is included in the Agenda Document section of the Book of Reports (p373).

The GCC is satisfied the evaluation has demonstrated, within acknowledged constraints, the trial structure has or is on the way to meeting the criteria outlined in the 2015 Synod resolution and therefore recommends that the structure is formalised.

The proposed motion requests General Convention to approve the changes to specific areas of the Constitution and By-laws which will give effect to the new structure, as well as terms of reference for the boards and councils; and provides a summary of the reasons for the changes (refer Agenda 2.2.1 and 2.2.2).

The proposed changes are designed to be consistent with the governing bodies proposal.

### REVIEW OF THE CONSTITUTION AND BY-LAWS OF THE CHURCH

Since the church’s constitution was originally drafted in 1965 and adopted by the Constituting Convention of the LCA in October 1966, it has undergone a number of amendments and additions.

This revision process is ongoing, led by internal changes and initiatives such as those described in the section above and those driven be external requirements; both regulatory/legislative and what is considered to be good governance practice for organisations, be they commercial enterprises or not-for-profit/charitable in purpose.

In light of the above the GCC has resolved that a comprehensive review of the Constitution and By-laws will be undertaken during the next synodical period.

The review will include, but not be limited to, a consideration of the following:

* identifying the key content of the current constitution that must be retained;
* identifying those matters that should be removed from the constitution and by-laws and developed as Policy and Procedure; and
* developing the required Policies and Procedures to align with the current constitution’s intent while updating it to reflect the church’s self-understanding and comply with current legal requirements of the Federal and State laws.

The aim is for a Constitution that has longevity and reflects who we are, why we exist, how we are governed, and be of such a nature that would require minimal changes over time.

The review will be carried out under the guidance of the Standing Committee for Constitutions and in collaboration with the Executive Officer of the Church.

A report of the review, and any proposed new Constitution with supporting documents (e.g. policy), will be submitted to the 2021 General Convention of Synod for approval.

### LUTHERAN EDUCATION AUSTRALIA REVIEW

The GCC approved a dialogue-based review of Lutheran education, based on one of the 28 recommendations from the final report of the LCA’s Governance and Administration Review.

The review, led by Dr Maureen Cleary, commenced in 2016 and the process included consultations, surveys and consideration of written submissions which culminated in the preparation of a final report that was submitted to the GCC in August 2017.

In response to the recommendations contained in the final report, the GCC resolved to establish a joint BLEA/GCC group under the leadership of the Board for Lutheran Education Australia to build on the work of the Cleary Lutheran Education report by engaging the Lutheran Church and its Education community on core issues that impact on effective governance of Lutheran Education in Australia and NZ.

The BLEA/GCC Group report is included at Agenda 11.4.

The GCC is submitting to the General Convention of Synod a proposed motion based on the recommendations arising from the report (Agenda 2.2.7).

### AGED CARE AND COMMUNITY SERVICES DIALOGUE

In November 2015 the GCC resolved that “consideration be given by the GCC to a national ‘system’ model for the governance oversight of aged care facilities within the LCA.” This was subsequently expanded to include Lutheran Community Service organisations.

This decision was consistent with the Governance and Administration review report, which recommended that ‘the GCC initiates a governance review of the LCA’s aged and community care organisations with a view to identifying the various models of service provision how they fulfil the Object of the Church to: ‘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’.

A consultant, Les Stahl, was engaged in 2016 to lead the process supported by a Dialogue Group including GCC member, Mel Zerner.

The majority of the LCA’s Aged Care and Community Service organisations participated in the dialogue, which included a one-on-one engagement with all of the participating organisations and two consultations/workshops.

The final report was submitted to the GCC in February 2018 and contained 33 recommendations, all of them consistent with agreements supported by the participating organisations, and which were broken down under the following headings:

1. Continuation of a dialogue-approach involving the LCA, its districts and the Aged and Community Services organisations;
2. Focus on changing processes rather than structures;
3. Development and adoption of core governance documents;
4. Implementation of ‘in-house’ improvements to governance;
5. Greater support from the LCA at the national level; and
6. Establishment of funding and support mechanisms;

The GCC accepted the report’s recommendations and has committed resources to commence the initial implementation phase. The key expected outcome will be greater confidence that all the Lutheran Aged Care and Community Services are sustainable and well governed.

This outcome will require an ongoing commitment from the church and all the organisations to build on the agreements and commitments made during what is considered to have been a successful dialogue process.

### NORTH ADELAIDE PRECINCT DEVELOPMENT

At its Convention in 2013 the General Synod endorsed the North Adelaide Redevelopment concept and authorised the GCC to oversight the detailed master planning and implementation of the project upon satisfying itself that key issues had been addressed.

The redevelopment concept was initiated, consistent with the LCA’s Strategic Direction, to ensure that the resources and assets of the LCA are fully and effectively utilised.

During this synodical term, there has continued to be a very careful and deliberate approach to establishing the viability of the project. The GCC has now established a clearer understanding of the financial options, which will inform the basis of further conversation with potential partners, particularly interested Lutheran Aged Care organisations.

A significant achievement in this synodical term was the approval by the State Government of a LCA-specific Development Plan Area, which subject to any appeal by the Adelaide City Council, means that the proposed LCA masterplan for the site will comply with development policy and thereby maximise the prospects of gaining development approval.

The GCC has taken the position that it is important to make a ‘right’ decision, and not be pressured into making a decision within a certain timeframe. This will continue to be its position, especially in the light of rapid change within the policy environment for Aged Care organisations.

### CHURCH WORKER SUPPORT

The LCA identified the need for a comprehensive and integrated approach to the care, support and management of its pastors, lay workers, employees and volunteers, which is reflected in the current LCA Strategic Direction 2013–2018 which includes a goal to***:******Enhance care of   
our people, especially church workers and their families*** *by: developing and making available support structures that ensure appropriate care for people in the LCA, and those in contact with it.*

The Department for Lay Ministry can take much credit for the improved conditions for Lay Workers, but its good progress highlighted the need to support calling and employing bodies in their care of all church workers: paid or unpaid.

The Church Worker Support Department is building on the foundations laid by the Department for Lay Ministry by implementing a program that addresses this wider need which will support church workers to ‘start well, stay well, and finish well’.

The work of the Church Worker Support Department has included: the development of an over-arching Church Worker Service Policy; provision of financial, physical and personal support to ALC and the Coordinator of Continuing Education Program for Pastors; preparation of resources and promotion of career and service opportunities in LCA schools; development of resources to support service management processes in congregations; and visits to over 50 congregations to support them with the resources that have been developed, and to hear from them what their issues and needs are.

Further detail about the work of the Church Worker Support Department during this synodical period is available at Appendix E.

### FINANCE AND ADMINISTRATION

Human Resource System (HRS)

In recognition that existing systems and approaches to HR management (including payroll) were not meeting the needs of the LCA and exposing the church to significant risk, the GCC resolved to implement a churchwide Human Resource/Payroll System (LCA HRS).

As at July 2018, Churchwide and district offices, ALC, ALWS and almost 80% of all congregations and parishes in Australia are using the system, with over 1500 individuals registered into the LCA HRS.

A significant outcome has been to improve the consistent implementation of the LCA approved remuneration and entitlement policies and schedules for pastors and other church workers. Another benefit for congregations of the LCA HRS system will become evident when the ATO introduces the Single Touch Payroll, which will be compulsory for any employing/calling body with paid staff. The HRS system will be compliant with the STP and means congregations will not have to introduce their own new systems to comply with the ATO’s requirements.

The LCAHRS was not intended to be solely a payroll system. The process for managing the administration of Pastor calls through the LCA HRS will soon be introduced. Once that is functioning, attention will focus on the opening of the remaining modules including the recording of training and development activities and performance reviews.

The LCAHRS will continue to refine the functioning of the system and its related processes to make it as user-friendly and responsive as possible.

Accounting Platform

The LLL has provided ‘treasury services’ to the LCA since 2000, which has been a great benefit to the church. However, the LLL and LCA mutually agreed that it was time for the LCA to resume responsibility for its own finance and accounting functions in order to meet its needs at operational, management and governance levels. This decision was also consistent with the LCA auditor’s opinion that the LCA will be better served by the adoption of a new accounting platform.

The LCA, with a generous grant from the LLL, has now implemented a new accounting system, which will support the timely processing of transactions and improved financial reporting to all the LCA ministries using the system.

Information Technology

In the past synodical term there has been a consolidation of IT functions under one LCA IT Team within the Finance and Administration Department. Besides the Churchwide departments, the ministries now served, to one extent or another, include ALC, SA/NT District and Vic/Tas District.

The LCA IT team is now also offering IT services to congregations with the aim that all parts of the church will benefit from the cost efficiencies gained by doing things together.

Lutheran Winemakers

The Lutheran Winemakers releases of four “Classic Cases” and “Stelzer Sixes” continues to provide financial support to the Longest Lutheran Lunch programme. GCC is grateful to   
**Mr Tyson Stelzer and Mr Chris Pfeiffer** for their willingness to support the Lutheran Winemakers project.

### COMMUNICATIONS

During this synodical term, the Communications Department has worked to the GCC-approved Communications and Engagement Plan to give effect to the following LCA Strategic Direction priorities:

1. Increase enthusiasm for mission by sharing how love is coming to life through individuals, families and communities;
2. Support LCA ministries to effectively communicate and engage individuals, families and communities to grow and go;
3. Improve collaboration between the ministries of the LCA to establish an integration of communications around the theme “Where love comes to life”; and
4. Achieve internal LCA communication that is efficient, coordinated and relevant.

The Plan is implemented by the Communications Department under the leadership of Communications Manager, Ms Linda Macqueen.

The achievements during this synodical period include, but are not limited to:

1. Assistance to the mission departments to share their stories by: (a) developing effective means of communications, including websites, eNews, ‘Story of the Week’ videos and bulletin inserts, social media (LCA Facebook) and dedicated coverage in every edition of *The Lutheran*, and (b) providing expertise in writing, editing and design.
2. The provision of a wide range of communications support services across the church, including: graphic design, writing and editing support to assist in effective communication; rollout of e-communications (eNews) for most national departments and districts; and the development and maintenance of social media (LCA Facebook) platform
3. With the generous support of the New South Wales District, development of an integrated website network across the whole church, including national departments and agencies, districts and congregations. This included the roll-out of 566 one-page congregational websites.
4. Standardised branding and developing common/consistent messages across national departments and districts; coordinated designs for department, agency and project promotional materials, including banners, brochures, larger publications and online media; and development of branding, design and editing manuals.
5. A consistent growth in eNews (16 lists in 2014; 34 in 2017) as a key means of communication across the church. The distribution of the eNews has stimulated increased visits to LCA websites.

In addition, the Communications Department has continued to help to coordinate the Longest Lutheran Lunch (LLLunch) established as a means of reaching out to former and infrequently attending church members and to the wider community. The first LLLunch was held on 30 October 2011 (Reformation Sunday) and in 2017 more than 100 congregations, schools and aged care facilities registered to participate in the Lunch, which was part of the 50.500 Reformation commemorations.

Further detail about the work of the Communications Department during this synodical period is available at Appendix D.

### LUTHERAN ARCHIVES

As part of the trial restructure, responsibility for the Lutheran Archives came under the Executive Officer of the Church, supported by a Committee of Lutheran Archives.

While there has been a change in the structural arrangements Lutheran Archives has continued to carry out its purpose of serving the church by ensuring the records of the church are available for the church and wider community to access today, and for generations to come.

During the past synodical term a major project was to digitise the collection of 140 8mm and 16mm films (commenced 2015). Thanks to a generous response from church members to the ‘Seeds that Sprout’ appeal, 95% of the collection now has been digitised.

A number of other preservation-related projects also commenced, including the systematic digitisation of 24,000 catalogued photographs and photographing artefact collection for identification purposes and use in promotional ventures; rehousing of records (SA Parish Registers, congregation records) into acid-free archival enclosures; and conservation and stabilisation of fragile Immanuel Synod letter-press correspondence books (funded through a national Community Heritage grant).

The Lutheran Archives has also developed relationships with Aboriginal communities, which has included the digitisation and repatriation of Koonibba Mission photographs and films to Ceduna Aboriginal Corporation, Far West Language Centre, and Koonibba community; and the exploration of a significant project to digitise and repatriate Qld mission records to the Wujal Wujal and Hope Vale communities. The project, facilitated by the State Library of Queensland, included a very successful scoping and relationship-building visit in 2017 by traditional Wujal Wujal owners.

Further detail about the work of Lutheran Archives during this synodical period is available at Appendix F.

### ORDINATION OF WOMEN

The 2015 Convention of Synod resolved the following:

*That Synod requests the CTICR to build on its earlier work regarding the ordination of women and men to develop a draft doctrinal statement for GPC and the 19th Convention of Synod that presents:*

* *A theological basis for the ordination of women and men.*
* *A theological basis for why ordination of women and men need not be church divisive.*
* *And that GCC resource it.*

The GCC agreed to a plan proposed by Bishop John Henderson and prepared in consultation with the CTICR, which included a process of consultation across the church. The GCC approved an allocation of resources, generously provided by the LLL, to fund the plan. This included the appointment of a part-time Project Officer, Timothy Pietsch, who provided logistical support to the CTICR in organising the 33 consultations across Australian and New Zealand which involved over 1300 people.

The GCC joins CoB (refer report at Appendix A) in thanking the members of the CTICR for faithfully and diligently carrying out the resolution of the General Synod, which culminated in the finalisation and distribution in April 2018 of the Draft Doctrinal Statement and the paper outlining a theological basis for why the ordination of women and men need not be church divisive, and they are now included in the CTICR report (Agenda 6.1).

The GCC extends its thanks to the LLL for providing funds to assist in the implementation of this Synod resolution.

### REVIEW OF THE CALL SYSTEM

The 2015 General Convention of Synod support the conduct of a review of the LCA call process which was to identify and examine potential new models for filling pastoral vacancies in congregations with a view to increasing efficiency, transparency and inclusion; and include facilitated conversations with congregations as part of the research process

The engaged Australian Lutheran Institute for Theology and Ethics (ALITE) at Australian Lutheran College (ALC) to conduct the review, led by Prof. Wendy Mayer, Associate Dean for Research.

The GCC thanks the NSW District for providing a generous grant to cover the cost of the review.

The GCC received the final report of the Review of the Call System slightly too late for inclusion in the Synod Book of reports. However, the GCC has prepared a document, including the general conclusions of the final report, which is at Appendix I of this GCC report.

### LUTHERAN LAYPEOPLE’S LEAGUE

The GCC once again acknowledges the invaluable support of the Lutheran Laypeople’s League (LLL). It has helped to fund many of the programs and projects of the church, including among others, Grow Ministries, Church Worker Support, Communications, Local Mission, International Mission and Reconciliation Ministry. As mentioned earlier, the 50.500 project was also funded by the LLL. The LLL has also continued to be an important partner in managing a number of Funds of the church, including LCA Insurance and its operations.

The GCC is also grateful to all the church members who support the LLL by holding a deposit account or have contributed to the various LLL Funds. We encourage all members of the LCA to continue 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.

The transition of the LLL from a Religious Charitable Development Fund to an Authorised Deposit-taking Institution will involve changes to the way the LLL operates, particularly in regard to its lending policies and procedures. A GCC/LLL Working Group has been established to ensure the LCA responds appropriately to these changes.

Although this has involved a significant amount of change for the LLL in structure and operations, the church can be assured that the LLL’s core purpose of supporting the mission and ministry church is unchanged, along with protecting its depositors’ funds. Customers will not notice anything different in the day to day operations of the LLL.

### COLLEGE OF BISHOPS

The College of Bishops (CoB) deals with all pastoral matters across the church and where appropriate reports on these issues to the GCC. The Report of the College of Bishops is printed below.

### APPEALS

During the synodical period (2015 – 2018) two appeals were launched to support the following projects through the LCA Disaster and Welfare Fund:

Queensland Floods - Lockyer Valley (2013). A total of $275,000 was raised and this amount was forwarded to the Qld District for distribution to people affected by the disaster.

South Australia Bush Fire Relief (2015). The response to this appeal generated contributions of $73,000, which was provided to the SA/NT District to enable it to render assistance to people impacted by this event.

### SCHOLARSHIPS

During the synodical period a total of 11 scholarships with a value of $35,360 were awarded to pastors, lay workers and teachers to enable them to undertake a course of study to better equip them for service in the church.

A LLL Scholarships Permanent Fund provides financial support to the Scholarship Fund ($25,000) and the LCA ALC Lecturer Succession Planning Fund ($50,000) on an annual basis.

## Appendix A: College of Bishops

The LCA Constitution and By-Laws outline the duties for the College of Bishops (CoB) at Section 8.6.

This report highlights the major foci of the work of the CoB during the last synodical term.

The College of Bishops meets monthly (except January). This involves four to five face-to-face meetings interspersed with teleconferences. In this triennium, the CoB conducted 31meetings (17 face-to-face and 14 teleconferences). Face to face meetings are of two days duration, and include ‘generative’ topics relevant to the ministry and mission of the LCA. On occasion, the CoB will also hold electronic meetings via an online discussion board or email.

Additionally each year the CoB also:

* Meets with graduate pastors and their wives who are in their second year of ministry, as part of the graduate pastor program;
* Meets Australian Lutheran College (ALC) final year pastoral ministry students and their wives on two occasions;
* Meets as the LCA assignment panel to formally interview and approve ALC graduate candidates for ordination and conduct initial assignments to called ministry positions;
* Holds an annual retreat for mutual support and refreshment through Scripture, prayer and mutual conversation and consolation;
* Meets occasionally for special purposes, such as following the General Pastors Conference (GPC) to discuss matters emanating from the GPC.
* Arranges special workshops when it identifies the need;

The General Church Council (GCC) has delegated the following Constitutional responsibilities to the CoB:

* Matters relating to pastors on the Roll of Pastors
* Oversight of the Commission on Theology and Inter-Church Relations, the Commission on Worship, and the Commission on Social and Bioethical Questions

Over the period the membership of the CoB has been:

* Pastor John Henderson, LCA Bishop
* Pastor Dr Andrew Pfeiffer, LCA Assistant Bishop
* Pastor David Altus, SA/NT District
* Pastor Paul Smith, Qld District
* Pastor Mark Whitfield, LCNZ
* Pastor Greg Pietsch, Vic/Tas District (2004 – 2016)
* Pastor Lester Priebbenow, Vic/Tas District (from February 2017)
* Pastor Mark Lieschke, NSW District (2009 – 2017)
* Pastor James Haak, NSW District (from February 2018)
* Pastor Greg Pfeiffer, WA District (2009 – 2017)
* Pastor Mike Fulwood, WA District (from April 2017)
* Pastor Neville Otto, LCA Secretary (consultant).

We thank God for the faithful service of all who concluded their service during this past synodical term and thank God for our new Bishops.

### Pastor Statistics

(Refer Appendix 1, p44)

The LCA holds that ‘the office of the (ordained) ministry is an office, which is simultaneous with the church and to which the church is bound from its beginning to the end of time.’ (Theses of Agreement VI.3) Therefore, the training, supply and service of our pastors is of vital concern to us.

Accordingly, the pastorate has occupied the largest part of the CoB agenda. We continue to gather data on pastoral supply. We have identified an approaching shortage of supply and the ongoing need for active recruitment. The CoB is active in promoting the pastoral ministry and implementing strategies to best deployment of pastors in our contemporary church. We acknowledge the profound respect accorded to pastors in the LCA, and the need for Pastors to honour the trust the church places in them. We are thankful for the ongoing support of calling bodies that makes their ministry possible. Please pray for the ministry of our pastors as we walk, pray and serve together confidently as God’s people in Synod.

CoB also considers the care of pastors and their families, and their ongoing support and development.

The 20 recommendations contained in report commissioned by the CoB, ‘*Pastoral Ministry in the Lutheran Church of Australia: A Snapshot Fifty Years after Union*’, have occupied much of our time. We are addressing them progressively (see the summary at Appendix 2, p44).

### Attention to the Doctrine, Worship, and Life of the Church

The CoB oversights the Commission on Theology and Inter-Church Relations (CTICR). This term the major focus of the CTICR has been Synod Resolution 2015:0216:

*RESOLVED: that Synod requests the CTICR to build on its earlier work regarding the ordination of women and men to develop a draft doctrinal statement for GPC and the 19th Convention of Synod that presents:*

*• A theological basis for the ordination of women and men.*

*• A theological basis for why the ordination of women and men need not be church divisive.*

*• And that GCC resource it.*

The CTICR has done this work using financial resources provided by the LLL through the GCC. The resulting statements will be presented to this Synod. The CoB thanks the CTICR and the Consultation Project Officer Timothy Pietsch for their diligent work in preparing these documents. The CoB also thanks the many people (1300+) who engaged in the consultation process.

The CTICR also presents its work on the study of theological and scriptural understanding of subordination and the role of male headship in marriage and the contextual implications for family violence in its report to Synod.

The CoB worked with the theological and pastoral issues raised by the teaching and practice of Pastor Edgar Mayer and the Living Grace congregation in Toowoomba. Both Pastor Mayer and the congregation eventually decided to resign from the LCA and conduct their ministry independently. This action was finalised in an orderly way on 27 August 2017 with a rite of peaceful dismissal conducted by Bishop Paul Smith.

### 50.500 Reformation Celebrations/Commemoration

(Joint commemorations, Joint Statement on the Reformation)

The LCA Churchwide celebrations and commemoration of the 500th anniversary of the Reformation featured a number of events including joint commemoration on 31 October 2017 with the Roman Catholic Church. In the lead up to this event, the CoB oversaw the work of the Lutheran – Roman Catholic Dialogue group in preparing a Joint Statement on the occasion of the 500th anniversary of the Reformation (see Appendix 3). The statement was approved by the General Church Council acting on behalf of the Synod.

### Pastoral Care/Ordering and Oversight of the Ministry

The CoB has worked with the Church Worker Support Department (CWSD) and Australian Lutheran College (ALC) to build on the solid foundation laid by Pastor Bob Kempe in establishing Continuing Education for Pastors (CEP). Pastor Kempe concluded his work as Coordinator early in 2017. Close collaboration between the CWSD and ALC has led to the creation of a 0.2 FTE CEP Coordinator at ALC. Pastor Gordon Wegener is the new CEP Coordinator under this arrangement.

The CoB has continued to receive reports and feedback from the Board for Support for Pastoral Ministry (BSPM). The BSPM has served the church well but, in discussion with members of the board, it has been agreed that the Church Worker Support Department is better placed to carry out the board’s current functions of personal and pastoral care ministry. It therefore will be proposed at this General Convention that the board comes to an end, with sincere thanks to members for their faithful service, and the work previously undertaken by the board will be continued through the Church Worker Support Department under the guidance of the College of Bishops.

The CoB is also encouraged by the work of the CWSD in its crucial role of supporting and developing those who serve in ministry in the LCA – ‘start well, grow well, finish well’. The CWSD is assisting the CoB identify improved mechanisms and resources to support our ministry workers. Pastoral Supervision is a growing emphasis aspect of this work. A working group is examining the churchwide implications and opportunities.

In addition to its work on the ALITE report and recommendations, the CoB is addressing a number of matters relating to the ordering and oversight of the ministry in the LCA. As these have continued to increase and limited resources made it difficult to manage them all, in late 2017, the CoB saw the opportunity to bring them together in a workshop, which they held in May 2018. Major matters it addressed include:

1. Finalising Specific Ministry Pastor (SMP) Procedures to accompany the SMP Policy adopted by the 2013 Synod.
2. Church Planters and the need for Word and Sacrament ministry in new plants. CoB will continue to explore the needs via engagement with Local Mission leaders in working through case studies.
3. Synod Resolution 2015:0219 (see Appendix 4, p51 for details of Synod resolutions): *RESOLVED: that General Convention support an examination of the creation and development of an additional ministry position that does not require completion of the full Australian Lutheran College (ALC) course for the person to be able to write and deliver sermons and to administer the Sacraments in situations outside those envisaged by the Specific Ministry Pastor Policy.*

The CoB studied this matter closely and concluded that the current provisions for licencing and ordination as a Specific Ministry Pastor are sufficient to meet the needs of the church. The CoB sees the resolution as giving good impetus to promote the presently available options and pathways and to work with Australian Lutheran College in the development and provision of training resources and the accreditation of study units.

1. The 2013 Synod left undealt agenda item 2.5.7 re equipping pastors for team ministry in light of ALITE recommendations: *RESOLVED that Synod place on the Agenda Late Proposal: that the LCA gives priority attention to the nurture and equipping of pastors for the leadership of team ministries in all congregations, particularly including those which do/or could operate in close mission partnership with Lutheran schools, care or other agencies. Our Saviour Lutheran Church, Rochedale, Qld.*

The CoB discussed this in conjunction with recommendation 9 from the ALITE report. It noted the work being done in this area by numerous ministries such as the Board for Local Mission, Lutheran Education, Church Worker Support, and ALC to name a few. The CoB has asked the CWSD for its support in gaining a picture of team ministry in the LCA as it currently stands.

### Leadership in the Resolution of Conflict in the Church

The CoB has met regularly with the Assistant to the Bishop – Reconciliation Ministry   
(AB-RM), Pastor Paul Kerber. A primary objective continues to be to build the capacity of this ministry as the call for it grows in the LCA. Pastor Kerber is working with the Bishops to identify lay people and pastors to be trained in Biblical Reconciliation skills. These people will be equipped to serve in their local settings and we hope also for service to the wider LCA from time to time. Planned training events and specific Biblical Reconciliation material will carry this objective forward in partnership with the Bishops.

The CoB has also met regularly with Pastor Paul Kerber and the Manager of the Professional Standards Department (PSD), Mr Tim Ross. We are vitally interested in responding to complaints in a God-pleasing way, using a sound and evidenced process. The CoB commends the collaborative approach being taken by PSD and the AB-RM. While this is a work in progress, we anticipate a productive outcome as we work through procedures and practices. It is a difficult, complex area requiring much patience and resilience. We ask for your prayers for those engaged in this work, and those who both make complaints and those who are complained against.

### Oversight of the Commission on Theology and Inter-Church Relations, the Commission on Worship, and the Commission on Social and Bioethical Questions

The CoB has discussed the need and opportunity to provide better support and oversight of these commissions. Early in the next synodical term, the CoB will assign Bishops portfolios for each commissions so that each will have a Bishop to liaise with. Each commission chair will also have opportunity to meet with the CoB at least annually. The CoB recognises the need to work with the shared issue that commissions have limited resources in comparison to the workload expected of the largely voluntarily membership.

The CoB expresses thanks the dedicated workers who serve on these important commissions.

### Encourage the Church to be Active in Christ's Mission and to strive for Unity, Harmony and Good Order in the Church

The CoB continues to meet regularly with District Mission Directors and LCA Local Mission. The CoB is working with the new arrangements which gather the various LCA operations in local mission into a coordinated approach. This raises new possibilities and new conversations between our mission activities, particularly through the inclusion of New and Renewing Churches. The CoB continues to seek to support our missional work and provide appropriate oversight. There are many challenges, such as the ordering of Word and Sacrament ministry in new church plants and as some existing congregations as they go through significant change (eg when they can no longer afford to pay a pastor). As stated earlier in this report, in this period, we have particularly worked to finalise procedures associated with the LCA policy on Specific Ministry Pastors.

The CoB also considered and acted on Synod resolution 2015:0217 concerning a period of careful theological reflection on the matter of ordination (see Appendix 4, p51.).

### Care for Pastors of the Church and Oversight of their Ministry

A large proportion of CoB meetings focusses on matters of pastoral care and oversight. Each Bishop is individually responsible for the pastors in his District, and collectively the CoB supports that activity through considered decision making and resolution of matters relating to calling bodies and the care of pastors, church workers and their families. We acknowledge there is still much to learn in this area, and the bishops have formed themselves in to a listening and learning group.

Your bishops, each of them pastors themselves, are grateful to God for every person who works in the Lord’s harvest field. This includes a variety of called positions, ordained and non-ordained, volunteer and remunerated, known and unknown. We strive to provide leadership and care that nurtures and develops pastors and all church workers, knowing that we are all under the care of Jesus Christ, the Good Shepherd.

To God be the glory.

### APPENDIX 1: Pastor statistics

|  |  |
| --- | --- |
| THIS SYNODICAL PERIOD |  |
| ORDINATIONS |  |
| Graduate pastors from Australian Lutheran College  Specific Ministry Pastors, one of whom is an Aboriginal pastor | 17  9 |
| ADDITIONS TO ROLL (Other than graduate pastors) |  |
| From overseas Lutheran churches  Pastors reinstated to the Roll | 3  10 |
| NEW PASTORAL POSITIONS CREATED | 3 |
| COMMENCING LEAVE OF ABSENCE | 8 |
| RETURNING TO ACTIVE SERVICE FROM LEAVE OF ABSENCE | 3 |
| RETIREMENTS | 28 |
| REMOVALS FROM THE ROLL | 8 |
| DEATHS  *Among those who died, we grieved the loss of Pastor Les Grope who served the LCA as President from 1972 to 1987.* | 20 |
| PASTORS IN ACTIVE SERVICE AS AT APRIL 2018 |  |
| Active’ General Ministry Pastors  Specific Ministry Pastors  (of whom 19 are indigenous pastors on the Roll of LCA Pastors - NB we believe we now have more accurate information compared to the previous Synod report regarding the number of Aboriginal pastors in active service) | 281  44 |
| EMERITI PASTORS | 212 |
| NET REDUCTION IN PASTORS IN ACTIVE SERVICE SINCE  PREVIOUS CONVENTION | 23 |
| NET REDUCTION IN PASTORS ON THE ROLL OF PASTORS  SINCE PREVIOUS CONVENTION | 19 |

### APPENDIX 2: ALITE Pastoral Ministry in the Lutheran Church of Australia – A Snapshot FIFTY years after union report recommendations

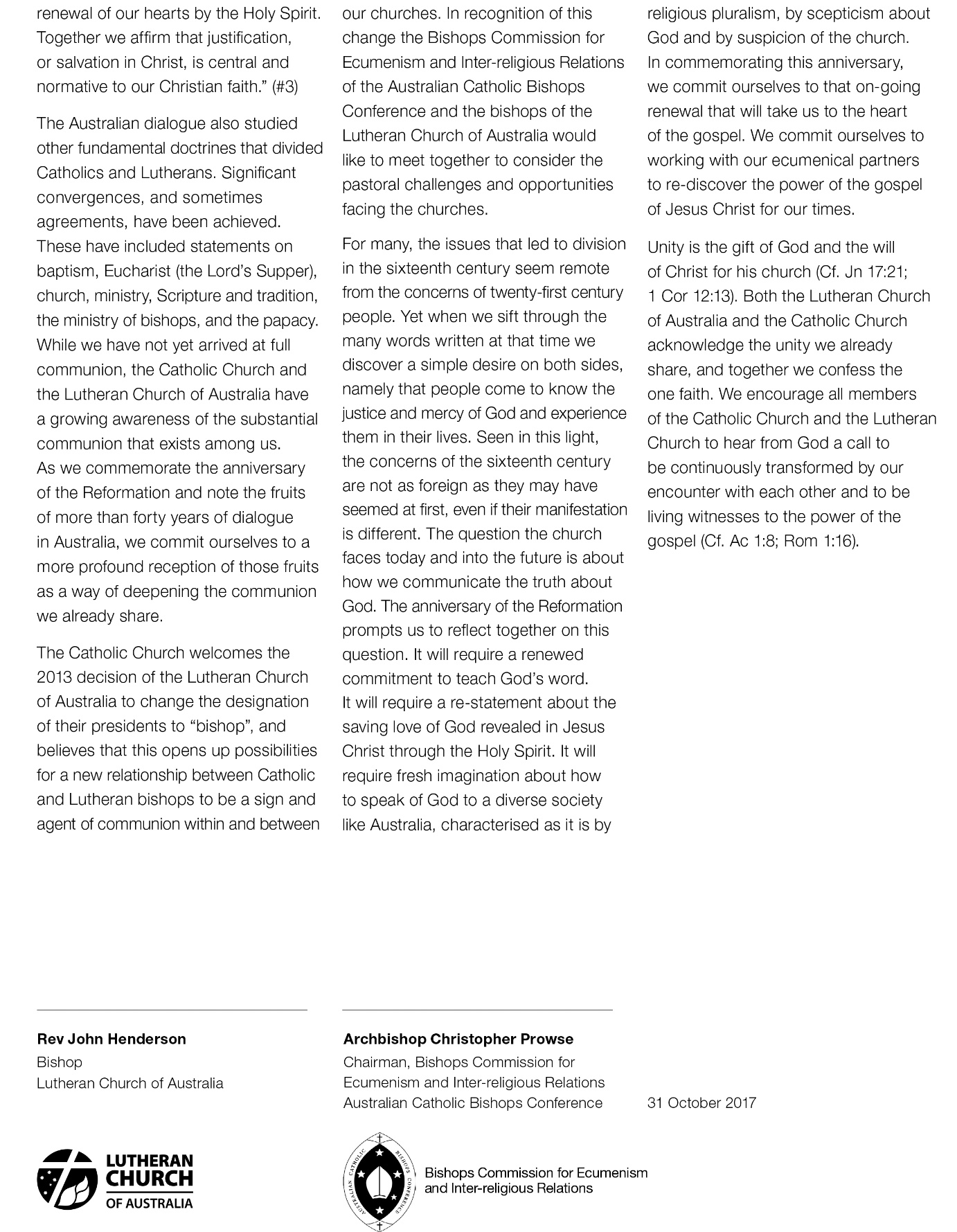
Summary of College of Bishops (CoB) Actions as at 25/05/2018

|  |  |  |  |
| --- | --- | --- | --- |
| No. | Recommendation | CoB Action | Summary of Action taken |
| 1 | That existing research data pertaining to the LCA and the pastorate is identified and gathered, utilised in longitudinal research, and continuously managed and upgraded | Action in progress | CoB working with ALITE to create a central hub for research storage  Work on future research to be done |
| 2 | Conduct further research in order to estimate the supply of pastors over the next 5, 10 and 20 years, and what implications this has for the LCA in terms of recruitment, training, succession planning, and allocation of resources | Action in progress | CoB has done research on district pastorate needs forecast  CoB determining action to be taken |
| 3 | Conduct further research on changing patterns in home ownership by LCA pastors and the implications this has for the individual pastor (and his family), congregations/parishes, and for the LCA | Referred | Referred to the Church Worker Support Department (CWSD) for attention in conjunction with retirement processes for pastors |
| 4 | Conduct further research on factors contributing to the well-being of specific groups of LCA clergy, namely parish pastors, aged care pastors, SMPs, and pastor working in LCA or District roles, with recommendations made for the care of clergy | Referred | Referred to CWSD for investigation with current work on Mental Health and Supervision |
| 5 | That attention be given to the emotional formation and relational skills of ministry candidates and recent graduates, and that to this end pastors undergo an initial unit of Clinical Pastoral Education (CPE) within the first months of ministry | Action in progress | CoB updated ALC Pastoral Graduates document  Graduate Pastor Program under review to ensure adequate support for new pastors. |
| 6 | The LCA develop and implement, as part of its code of practice, guidelines for professional pastoral supervision encompassing all active LCA pastors, and particularly recent graduates | Action in progress  Referred | Graduate Pastor Program under review to include supervision as part of the program  CWSD developing supervision program for church workers |
| 7 | That professional development opportunities in the area of apologetics, evangelism, and engaging with contemporary culture be made available to pastors (as well as to church workers, students and congregations) | Referred | Referred to CWSD and ALITE for identification of development opportunities and individuals to be encouraged to study |
| 8 | That professional development opportunities in the area of pastoral care and counselling be made available to pastors, focusing particularly on developing specific skills and competencies | Referred | Referred to CWSD for consideration in the review of the Continuing Education for Pastors (CEP) program |
| 9 | That research be conducted into the potential benefits of pastor-lay worker team ministry, especially with respect to developing a congregational culture of service and outreach and the equipping of the laity | Action in progress | Departments across the church are developing resources and programs in this area. |
| 10 | That the LCA or Districts provide guidance for pastors in acquiring practical and professional leadership skills. This would comprise guidance in/promotion of accredited and non-accredited training options, application to the training and equipping of lay leadership, theological guidance in evaluating leadership training options | Referred | Referred to the CEP Program for attention and investigation into what is required |
| 11 | Conduct further research and make recommendations concerning the issues underlying the level of support and promotion given to ALC among pastors of the LCA | Referred | Referred to ALC and Communications for advice |
| 12 | That congregations are given greater exposure to the role, importance and forms of CEP, and that broad guidelines are developed to help congregations and pastors jointly work out programs of CEP/Professional Development | Referred  Action in progress | Letter of Call being revised to include clauses for pastor and calling body |
| 13 | Conduct further research on the relationship between the pastor (both congregational and school) and school principal, focusing on current expectations about the role of the pastor in the school and understandings of the nature and extent of the pastoral office in the school environment | Deferred | Awaiting appointment of new Executive Director of Lutheran Education |
| 14 | Interview those pastors (and congregations) whole ministry that includes demonstrably high levels of involvement in their local community in order to ascertain the nature of this ministry and explore the connection between this involvement and pastoral/personal wellbeing | No action taken | The CoB will look to work with Local Mission to undertake this and recommendation 15 as a project |
| 15 | Based on 14, provide recommendations and resources for wider involvement of pastors and their congregations in local communities, including a theological rationale to clarify the nature of pastoral involvement in the local community | No action taken | The CoB will look to work with Local Mission to undertake this and recommendation 14 as a project |
| 16 | Investigate the theological and practical implications of approving and incorporating a number of professional employment practices (expressions of interest, applications, interview and pre-call conversations) into the process for calling pastors | Deferred | Awaiting the report from the Call Process review.  CoB will engage with the review report and CWSD on this recommendation. |
| 17 | Facilitate more accurate, objective and comprehensive information about prospective pastors for calling bodies | Action in progress | Calling Information report reviewed and updated  Awaiting new call process through HR system to roll out changes |
| 18 | Clarify and communicate the roles and prerogatives of congregations and District leadership in the call process | Deferred/ Referred | Referred to CWSD for attention with training for the new call process through the HR system |

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| --- | --- | --- | --- |
| 19 | Bishops take immediate, achievable and practical steps towards ensuring they more consistently engage in the pastoral care of pastors | Action in progress | Bishops in discussions with their districts on what ‘pastoral care of pastors’ expectations are and how to best enact this in their districts |
| 20 | Review the workload and range of responsibilities of bishop, with a view to recommending achievable changes resulting in a reduction in managerial responsibilities and a facilitation of theological, spiritual and pastoral leadership | Action in progress | Bishops in discussions with their districts on how this can be achieved |

The ALITE Pastoral Ministry in the LCA report and recommendations is available to view on the LCA website: [www.lca.org.au/pastoral-ministry-research-paper-released/](http://www.lca.org.au/pastoral-ministry-research-paper-released/)

### APPENDIX 3: 500th Anniversary of the reformation statement

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### APPENDIX 4: Synod Matters referred to General Church Council from Convention delegated to the College of Bishops

|  |  |
| --- | --- |
| Resolutions Synod Agenda | Actions to date |
| From 2013 Synod  Equipping Pastors for Team Ministry (2013 resolution 2.5.7) | The College of Bishops (CoB) placed this resolution amongst the suite of recommendations provided by ALITE and other priority matters relating to the ordering of the pastoral ministry.  The Bishops met in a workshop format in May 2018 to address these. |
| From 2015 Synod  Draft Doctrinal Statement on the Ordination Question (resolution 2015:0216)  2015:0216: RESOLVED: that Synod requests the CTICR to build on its earlier work regarding the ordination of women and men to develop a draft doctrinal statement for GPC and the 19th Convention of Synod that presents:   * A theological basis for the ordination of women and men. * A theological basis for why the ordination of women and men need not be church divisive. * And that GCC resource it. | The Draft Doctrinal Statement and the paper outlining a theological basis for why the ordination of women and men need not be church divisive have been prepared and provided to Synod as requested. |
| Period of careful theological reflection (resolution 2015:0217) | The Bishops reflected and prayed about this following the 2015 Convention of Synod.   1. Pause and listen before doing anything further – The Bishops gave time for this pause in 2015. A pastoral letter from CoB was written in the October 2015 edition of *The Lutheran*. 2. Offer the church theological material for its reflection – This took place during 2017 through the CTICR consultations. The new theological material was presented to the church through a series of consultations between March and September 2017 and is available on the OWL website. 3. Ongoing pastoral work – ‘The Bishops have appealed to the pastors of the church to care for the flock of Christ’ and ‘walked alongside’ many who are concerned about this issue in the life of the church, and continue to do so. 4. Communication with the church – In addition to the October 2015 letter from the CoB, a pastoral letter from Bishop Henderson was published in the March 2017 edition of *The Lutheran* and also included in the consultation booklet, Ordination, We’re Listening as churchwide consultations began. |
| ALC Course for Word and Sacrament ministry outside the SMP program (resolution 2015:0219) | The College of Bishops (CoB) placed this resolution amongst the suite of recommendations provided by ALITE and other priority matters relating to the ordering of the pastoral ministry.  The Bishops met in a workshop format in May 2018 to address these. |
| Review of the LCA Call Process (resolution 2015:0220) | The GCC received the final report of the Review of the Call System slightly too late for inclusion in the Book of Reports (refer Appendix I, p88). |

## Appendix B: Secretary of the Church

### Reconciliation Ministry

The position of Assistant to the Bishop – Reconciliation Ministry (AB-RM) was established to assist the Lutheran Church of Australia (LCA) in building a culture/lifestyle of Biblical Reconciliation in church and community through the application of God’s Word and the proclamation of the gospel.

Building culture takes time and this ministry is not a ‘quick fix’ or ‘band aid recipe.’ Growing out of the Word and Sacrament ministry of the church, LCA Reconciliation Ministry provides Biblical teaching, equipping and resourcing that assists God’s people in living out their faith in everyday relationships and in their roles in the church.

Appreciated as a means of improving the way we work through conflict and encouraging spiritual health in the church, Biblical Reconciliation connects people practically with the church’s call to give faithful witness to the Word of hope and forgiveness in Jesus Christ.

This ministry equips God’s people to apply God’s Word of law in order to speak the gospel, and it assists them in their witness to each other and the community when working through times and places of conflict in a God-pleasing way.

From March 2015, Pastor Paul Kerber has led this ministry with objectives to “indigenise” the ministry in the context of the LCA so that Biblical Reconciliation is embedded in the life and service of God’s people.

Over this past synodical term new processes have been developed with a synodical approach, referred to as “Church serving Church.” Pastor Kerber will continue working closely with the Bishops. A primary objective continues to be to build the capacity of this ministry as the call for it grows in the LCA. We seek to recognize lay people and pastors to be trained in Biblical Reconciliation skills. These people will be equipped to serve in their home District and we envisage also for service to the wider LCA from time to time. Planned training events and specific Biblical Reconciliation material will carry this objective forward with the cooperation of Districts.

We believe that it is necessary now to seek a second Reconciliation Ministry practitioner to work with Pastor Kerber and part time Support Officer, Kimberley Pfeiffer. This will allow focus on both the “upstream” training and capacity building for local ministry and the “downstream” working through conflict in a Biblical and God-pleasing way. At the time of writing the foundation work to seek approval for a second practitioner position continues.

### Achievement against Plan

* + Specific Biblical Reconciliation workshop for LCA Bishops
  + Orientation for newly elected bishops
  + Ongoing development for seven advanced practitioners in teaching, coaching, mediation, Congregational Reconciliation Assistance and Interim Ministry
  + Biblical Reconciliation Workshops for congregations, ALC, LCA lay workers and laypeople
  + First LCA congregation completes two-year journey to embed Biblical Reconciliation
  + Intentional Interim Reconciliation Ministry completed at Parkwood, WA
  + Extensive collaborative work on complaints handling procedure with Professional Standards Manager
  + Provided extensive coaching service
  + Provided mediation service

### Successes

* Growth in requests for Reconciliation Ministry to assist in working through conflict in the church.
* The number of requests has grown substantially from a variety of sources: College of Bishops, District Bishops, pastors and laypeople.
* Mediation process has improved from new learning gained through experience.
* Redeemer Toowoomba congregation completes a “Two Year Journey” embedding Biblical Reconciliation as a lifestyle. The congregation and pastor continue training and developing the ministry for further service in the congregation and wider community.
* More congregations requesting a “Two Year Journey” to embed Biblical Reconciliation and demand now exceeds our capacity to meet the need.
* Interim Reconciliation Ministry at Parkwood WA completed by Pastor Mike Fulwood, described by members as “God’s gift from the LCA,” giving renewed hope and building up the whole church family.
* Indigenise process and conduct LCA’s inaugural Congregation Reconciliation Assistance in the LCA, resulting in positive cultural change for laypeople, the congregation and leadership.
* Work with LCA International Mission partner churches. In particular, three weeks teaching in Indonesia.
* Inaugural Reconciliation Ministry Short Term Scholarships conducted in partnership with LCA International Mission and granted to Rev Dr Jon Sipayung, Rev Rio Nababan (Indonesia) and Rev Shigeo Sueoka (KINKI ELC, Japan).
* Work collaboratively to produce new Biblical Reconciliation material specific to Africans and Lutheran Youth of Victoria.

### Challenges and Lessons Learned

* Building capacity whilst managing a full workload
* More practitioner support required

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Operational and Reputational in delivering Reconciliation Ministry in a timely way in the LCA given the limited capacity | Both in the “upstream” area of training people in the LCA in Biblical Reconciliation and in the “downstream” of providing ministry support to individuals, congregations, and districts in dealing with complex matters of conflict. | Seek a second Churchwide Reconciliation Ministry practitioner to assist the current Assistant to the Bishop – Reconciliation Ministry officer. |

### Interim Ministry

There are a number of reasons that mainline churches including the LCA find themselves in a state of transition. Rapid changes in society around us, and the ageing/changing nature of many congregations are some of these reasons. Congregations can struggle to understand and negotiate the challenges brought by factors within and without. Intentional/Transitional ministry pastors provide the skills, tools and resources to assist congregations in critical times of transition.

The initial position of LCA Interim Pastor was established in 2002 to help congregations transition from one pastorate to the next so that the congregation is healthy and ready for mission and ministry in the next pastorate. Pastor Rodney Beh was the first pastor called to serve as the LCA Interim Pastor and Pastor Rob Erickson succeeded him and continued in the role until his retirement in January 2017.

A second Interim Pastor call was approved by the College of Bishops in late 2013. This second Interim Pastor role had a special focus on Reconciliation Ministry and the call was taken up by Pastor Mike Fulwood until he was elected as WA District Bishop and concluded his interim ministry call in April 2017.

Since then, the two interim pastor calls have been vacant.

The LCA College of Bishops (CoB) under its delegated authority from the General Church Council has been undertaking a process to recommend a pastor to call in the general interim pastor role (previously undertaken by Pastor Rob Erickson). Thus far a call has not been issued due to a number of factors, most notably the difficulty to find a pastor who is prepared to undertake the transitory nature of full time interim ministry.

Pastor Erickson has served in the Call of LCA Interim Pastor since 2011. He had recently completed an Interim Assignment at Geelong Victoria and has also completed assignments at Kingaroy, Qld and Morley WA. Since Pastor Erickson’s retirement there has been one further interim ministry assignment which was carried out by a North American Lutheran pastor Richard Vonesh at Upper Moutere, New Zealand. At the time of writing the Secretary of the Church is also in discussion with another trained interim pastor from North America to serve in the LCA from late 2018.

Also, during the past synodical period, Pastor Mike Fulwood completed his role as Interim Pastor specialising in Reconciliation Ministry. Pastor Mike is now serving as Bishop in WA. Pastor Mike completed an assignment at Parkwood in WA in this past term.

At the time of writing, consideration is being given as to where the focus of resourcing Reconciliation Ministry best serves the LCA. A number of other (retired or nearing retirement) pastors have been trained over the years in the basic skills of interim ministry and these pastors have been called upon from time to time for locum ministry.

At the time of writing, consideration is being given to discontinuing the Interim pastor specialising in Reconciliation Ministry role to allow the creation of a new Reconciliation Ministry role to assist Pastor Paul Kerber.

### Challenges and Lessons Learned

The Interim Ministry Call is very transient in nature and not easy for spouses and families of the Interim Pastor. It is a very specific Call as it is currently structured and is difficult to find pastors who are able to commit to a full-time call.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Meeting the needs for transitional ministry while there is a vacancy | The full time Interim Ministry call is unique insofar as the Interim Pastor is required to change place of ministry regularly. Also it is not always possible to arrange a suitable interim pastor from overseas to serve an assignment in the LCA. | The College of Bishops will continue the call process. The LCA can foster closer working relation-ship (especially at this time of vacancy) with the North American Lutheran Interim Pastors Association to source interim pastors for assignments in the LCA. |

### 50.500

Under the delegation of the Synod which launched 50.500 and the LCA Bishop, the 50.500 Committee has overseen the major projects and celebrations associated with the 50th anniversary of the LCA which occurred in 2016, the 500th anniversary of the Reformation in 2017 and a future focus looking toward the 2018 Convention of Synod and beyond.

The 50.500 Planning Team were Larissa Helbig, Bishop Mark Whitfield, Robert Hoff, Linda Macqueen, Neville Otto (Chair), Stephen Rudolph, Peter Schirmer, Bishop John Henderson. Minute-takers were Chelsea Bellamy and Melissa Juergensen.

These foci are reflected in the three major funded Project Areas:

* 1. ‘Sowing the Seeds’ for the future (nationally initiated) through:
     1. Leadership Development
     2. ‘Hearing the Indigenous Voice’
     3. Resourcing the Church

$225,000 in total was available for the three project areas outlined above from the total LLL grant of $550,000.

* 1. Inviting congregations/grassroots ministries to ‘Have a Go’ through seeking grants of up to $25,000 for local, innovative, mission focused projects.

A total of $225,000 was initially allocated for ‘Have a Go’ grants from the total LLL grant of $550,000.

* 1. Celebrations: Allocation of $45,000 for national joint celebration/commemoration with Roman Catholic Church held in Adelaide on 31 October 2017 and tree-planting in Canberra on 18 September 2017.

The major celebrations for both the 50th and 500th anniversaries was locally focused on resourcing the Longest Lutheran Lunch in 2016 and 2017.

Ten percent ($55,000) of total LLL Funding grant of $550,000 was budgeted for Longest Lutheran Lunch personnel and resource costs, communications, administration, travel and meeting costs.

### Achievement against Plan

|  |  |  |
| --- | --- | --- |
| Objectives | Planned Annual Activities/Outcomes | Achievement of Annual Activities/Outcomes |
| Sow a seed for growing leaders in the LCA | Seed funding granted to Grow Ministries to assist with the development of the Cultivating Young Leaders program for 2017 and 2018 | The first Cultivating Young Leaders year long program involving 13 young adults from the LCA and South East Asian partner churches was successfully conducted.  The program in 2019 has been budgeted and GROW is hoping for thirty participants.  Grow Ministries will be seeking the support of Synod to continue this important program growing a new generation of Christian leaders. |
| Sow a seed for providing a helpful and appropriate resource to serve the LCA in its ministry and mission | Seed funding granted to LCA Communications to produce series of videos on ‘What Lutherans Believe’ for broad use in the LCA | The question of resourcing the church with a one-off funding grant from the provided 50.500 funding pool was a difficult one to decide upon. However after much exploration of options the 50.500 Planning Team approved a grant for LCA Communications in September 2017 to produce a series of videos on ‘What Lutherans Believe’ for teaching and evangelism purposes. A part time project officer has been engaged and we hope to see the first fruits of this project at Synod. |
| Sow a Seed to hear the voices of Aboriginal people in the church | Thus far funding has been allocated to gather a Project Team and to commence consultations with LCA and community leaders and commence listening to Aboriginal people in the LCA.  Consultations continue at the time of writing and throughout 2018. | As we have done this, we have also considered the long term goal to hear Aboriginal people in the LCA, to empower them for leadership and service and to raise awareness across the LCA.  Initial consultations with Aboriginal people have occurred in 2017/18 in communities on the West Coast of SA and in Central Australia. Plans are also in motion to consult with people in Far North Qld later in 2018.  Ongoing listening and development of projects is vital. To this end, we believe a helpful framework for sustained focus exists through the preparation of a Reconciliation Action Plan for the LCA. Such a churchwide plan provides for healthy accountability and for local congregations, schools, agencies and ministries to implement plans appropriate to their context.  The Project Team has prepared a project plan which will be presented to Synod with a request to resource it. |

|  |  |  |
| --- | --- | --- |
| Providing grants of up to $25,000 for local congreg-ations and ministries to ‘Have a Go’ | A pool of $225,000 was allocated from the 50.500 funding pool to provide one off grants designed to assist congregations and ministries to undertake innovative mission and ministry projects which they could not otherwise undertake and which could serve to inform the wider church. | $223,000 in grants were made to 14 congregations and ministry groups.  Grant monies were available to successful applicants in early 2018. Each congregation/ ministry provides six monthly reports in order for us to learn and support. At the time of writing one round of six monthly reports (due  at the end of 2017) has been provided. |
| Celebrations of anniversaries: National | National Tree Planting of a Luther Oak on grounds of St Mark’s Theological College/Australian Centre for  Christianity and Culture. The tree is a sister tree to the LCA tree planted in the Lutheran Garden in Wittenberg, Germany.  A joint national commemoration of the 500th anniversary with the Roman Catholic Church in Adelaide on 31 October 2017 | The tree planting event occurred on September 18, 2017 and was an ecumenical event attended by leaders of St Mark’s Theological College, the Centre for Christianity and Culture and other church leaders. Bishop John Henderson planted the Luther Oak. The event was preceded by an ecumenical service commemorating the 500th anniversary of the Reformation at St Peter’s Lutheran Church, Canberra. Costs totalled $6,728 for the event including travel, accommodation and afternoon tea for approximately 50 invited guests. Many thanks to the local Canberra Lutherans who assisted with the day.  A full day of activities commencing with Lutheran worship service at St Stephen’s Lutheran Church at 7:00 am and concluding with Roman Catholic worship service at St Francis Xavier’s cathedral.  LCA Costs: $35,000 |
| Numerous LCNZ events held throughout 2017 | These were both of a national and local nature | These have given impetus and encouragement to the following:   * Establishment of a Think Tank to look forward   • Visioning Workshop   * Church Worker Conference * Council of Synod * Congregational Chair   • Roman Catholic – Lutheran Dialogue   * Well underway * Using LCA Dialogue material   • Reformation Vespers   * An attempt to offer this to the ABC for broadcast in Australia was turned down * Lutheran Communications will now make it available   • Luther's Small Catechism   * In English and Maori * For every Lutheran home in NZ |
| Celebrations of Anniver-saries: Local via Com-mission on Worship resources being pre-pared and community gatherings at Longest Lutheran Lunch | Provide promotion, resources and support for 2016 and 2017 anniversaries of 50th LCA and 500th Reformation by way of worship resources from the LCA Com-mission on Worship and the Longest Lutheran Lunch (with the view to encourage congregations to reach out into their local communities). | The major costs were for employing a part-time Longest Lutheran Lunch coordinator and resources. |

### 50.500 Budget 2016–2017

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | **2016** | | **2017** | | **Total** | |
| **Total Income:** | $ | 30,353 | $ | 533,718 | $ | 564,071 |
| **Total Expenditure:** | $ | 30,353 | $ | 350,236 | $ | 380,589 |

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Project** |  | **Budget** |  | **Actual** |  | | **Balance** |
| **Sowing the Seeds** | | | | | | | |
| 1. Leadership Development | 73,471 | |  | 73,471 |  | 0 | |
| 2. Resourcing the Church | 79,962 | |  | 7,554 |  | 72,408 | |
| 3. Hearing the Indigenous Voice | 75,000 | |  | 6,895 |  | 68,105 | |
| **Sowing the Seeds, Sub total** | **$** | **228,433** | **$** | **87,920** | **$** | | **140,513** |
| **Have a Go** | **$** | **223,000** | **$** | **223,000** | **$** | | **0** |
| **Longest Lutheran Lunch plus Local Celebration Resources\*** | **$** | **46,429** | **$** | **27,891** | **$** | | **18,538** |
| **National Celebrations** | **$** | **41,728** | **$** | **27,909** | **$** | | **13,817** |
| **Communications, Personnel, Admin** | **$** | **20,409** | **$** | **16,441** | **$** | | **3,968** |
| **Total** | **$** | **560,000** | **$** | **380,589** | **$** | | **179,411** |

### Successes

* Cultivating Young Leaders Program. First group of 13 young leaders (from both the LCA and our partner churches in South East Asia) undertook the year-long Cultivating Young Leaders program culminating in the Graduation Event in December 2017. A number of these fine young people continue their journeys of development and service in the LCA and beyond.
* Consulting Aboriginal People. Initial consultations in SA on the West Coast and in Central Australia have been well received and provided much input as we consider a sustained approach via preparation of a Reconciliation Plan for the LCA.
* A number of ‘Have a Go’ projects bearing fruit.
* Shared commemorations of Reformation anniversary an excellent witness to the public.
* The preparation of a joint statement of LCA and Catholic Bishops.
* Some growth in numbers of congregations participating in Longest Lutheran Lunch events.

### Challenges and Lessons Learned

Ensuring seed projects such as Cultivating Young Leaders and Hearing the Indigenous Voice /Reconciliation Plan are resourced for the future.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Not sustaining 50.500 seed initiatives especially in the areas of “Leadership Development” and “Hearing the Indigenous Voice” | Without adequate long-term planning and resourcing, good seed work will not bear fruit. | Planning already being detailed and Synod support being sought. |

### Alignment to LCA Strategic Direction 2013–2018

All activities help the LCA to grow and to go.

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| Reconciliation Ministry and Interim Ministry: LCA Bishop, College of Bishops, Districts, Australian Lutheran College, Professional Standards Department | Reconciliation Ministry and Interim Ministry serve people in local congregation/parish settings and the church Wide workers seek to work supportively with local and District leaders and in collaboration with Assistant to the Bishop – International Mission in serving our overseas partner churches. |
| 50.500: Office of the Bishop, General Church Council, LCA Communications, Grow Ministries, College of Bishops | 50.500 is an initiative of the LCA Bishop and Synod launched at the 2015 LCA Convention of Synod. |

## Appendix C: Professional Standards Department

*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: 1-4 (NRSV)

### Role of the Professional Standards Department

One of the Church’s Objects under its Constitution is to take such action as is necessary for the protection of congregations and of church workers, in the performance of their duties and the maintenance of their rights. The Professional Standards Department (PSD) helps to fulfil this Object.

PSD’s responsibilities relate to behaviour and ethical issues in the church. These responsibilities include:

* providing a training program that is consistent churchwide
* providing advice to districts and congregations
* handling some types of complaints
* developing relevant policies and procedures.

### Activities during the Synodical term

Training Program

In February 2016, Dr Patricia Crennan completed a review of Professional Standards training.

During the same year, Marilyn Wall was appointed as the Professional Standards Training Coordinator and asked to develop a new program that was suited to the needs of congregations.

Marilyn has now developed a comprehensive program, which is based on:

* Scripture
* the church’s Constitution
* the church’s Standards of Ethical Behaviour
* the church’s policies
* the learnings and recommendations of Dr Crennan
* the National Council of Churches in Australia (NCCA) Safe Church Training Agreement (SCTA) Standards (the church is a signatory to the SCTA).

The new program is tiered and multi-modal; there are face-to-face and online components. It also provides for recognised prior learning, in relation to previous professional training. The intention is for a churchwide consistency in the training and delivery of the program throughout all congregations and affiliated ministries.

A range of resources, including the production of a short ‘Standards of Ethical Behaviour’ video, have been created to support the delivery of the new training program.

Importantly, the NCCA carried out a full review of the program and confirmed that it meets the SCTA Standards.

In 2017 training under the program was provided in every district, to a wide audience of participants, from a diverse range of ministry roles in the church. A growing number of individuals have now completed all levels of the training.

In October 2017, the General Church Council resolved that it endorsed:

1. The direction and intent of the program and its consistent implementation across the church
2. PSD's ongoing efforts to improve the current training program, including the tailoring of training for specific focus groups (requesting PSD continue to explore the broadening of recognition of members’ prior learning)
3. PSD’s ongoing efforts to train more trainers, to strengthen the training delivery team and maintain the integrity of the program.

(Resolution 17/168)

Since the start of 2017 3029 people have attended face-to-face workshops and the response has been encouragingly very positive. When asked to rate the personal value of a workshop, just 1.8% of these participants have given the lowest rating of ‘Limited Value’.

The face-to-face workshops are considered to be an important part of the overall training program for the following reasons:

1. The content invites discussion among the participants about their responsibilities as leaders within the context of the Lutheran Church. This helps to develop a collective understanding of why the policies and procedures of the church are necessary, and develops a mutual accountability for their implementation. This shared understanding and commitment is less likely to be achieved in an on-line environment.
2. The content covers a wide range of issues related to the safety and well-being of all who engage in the life of the church. It is not strictly limited to child protection. Face-to-face training is considered to be the most effective way of getting across a wide range of issues.
3. The face-to-face training also demonstrates to the wider community, far more than on-line training can, the church’s commitment to being a ‘safe place.’

Although the feedback has been overwhelmingly positive toward the face-to-face training, PSD is continuing to review the program to streamline it as much as possible, without compromising the expected outcomes.

PSD will soon commence the writing of a ‘refresher’ course, which will be undertaken by people three years after they’ve completed the initial face-to-face training. This refresher course will not be as long as the initial training, and may be delivered in an on-line environment.

The other components of the training course are delivered on-line by webinar. Since the start of 2017 1063 people have taken part in webinars, with the majority of feedback being positive. PSD recognises that access to webinars can be a challenge in areas where internet connectivity is poor, or participants don’t have the necessary technology. The PSD has endeavoured to respond to these situations, including by way of delivering the training face-to-face.

We understand that training requires a significant commitment from the participants. Professional Standards Officers in each District are available to work with congregations and other ministries in meeting training requirements and will endeavour to respond as flexibly as is possible to accommodate a local situation.

**PSD emphasises that there should be no reason for a congregation or ministry to stop or defer any of its ministry activities because of a training issue. Please do not assume what is and isn’t possible.**

Congregations and other ministries can find more details at [www.lca.org.au/psd-training](http://www.lca.org.au/psd-training)

Review of the Known Sex Offender/Person of Concern Policy

There has been an independent review, of the Prevention of Risk of Harm from a Known Sex Offender Policy and related Procedure, by child protection expert Carl Collins.

Following the recommendations from Mr Collins, the Policy has a new name: the Prevention of Risk of Sexual Offence by a Person of Concern. There is also a completely new Procedure to help PSD and the church to implement the Policy.

PSD acknowledges this is a sensitive and complex area to navigate for all concerned. However, the Royal Commission into Institutional Responses to Child Sexual Abuse reminded the church that it is not immune from the scandal of child abuse. The church must apply policies and practices that protect children and other vulnerable members of our community.

It is important to note that PSD supports the implementation of the policy and procedure, but the final decisions are made by the local District Church Council or other authorised body.

The new Procedure will be reviewed again in 12 months.

Other policies and procedures

A Gift Acceptance Policy and a Conflict of Interest Policy have been approved by GCC following consultation. The procedures to accompany the respective policies are in the process of being developed. Once this work has been completed the documents will be made available for use across the church.

PSD continues to liaise with Reconciliation Ministry and the Tribunal Administrator, in relation to the development of a churchwide Complaints Handling Procedure.

It is again important to stress that, in any complaints handling matter, PSD provides support to the process and is not responsible for the final decision-making. This rests with the appropriate person (e.g. District Bishop) or body (e.g. District Church Council).

You can find approved policies and procedures of the church at [www.lca.org.au/policies](http://www.lca.org.au/policies)

Royal Commission into Institutional Responses to Child Sexual Abuse

In December, the Royal Commission into Institutional Responses to Child Sexual Abuse released its final report. Spanning 17 volumes, the contents are sobering and challenging. The Royal Commission has found there has been gross and sustained misconduct in churches. As a result, there has been an erosion of public trust in churches. The Lutheran Church is, by no means, immune from such trust issues.

Child sexual abuse is not a historical problem. It is still happening. Churches remain particularly susceptible, as culture will not change overnight. Sadly, there is still a trend of scepticism towards complainants and of rallying around accused persons. And we also see a disproportionate focus on proven offenders, together with insufficient consideration regarding the feelings of abuse survivors and potential victims.

PSD is trying to build a healthy level of awareness about persistent child molesters, who can be incredibly patient and cunning; they are currently trying to infiltrate our communities. Let’s be vigilant – not alarmed but alert!

Redress scheme

PSD acted on behalf of the church in negotiating with the Commonwealth government regarding the national redress scheme for survivors of child sexual abuse.

As has already been announced, the church has joined the redress scheme, which officially commenced on 1 July 2018.

The church’s engagement with the scheme will be coordinated through the LCA’s Churchwide office.

Further information about the scheme and how it will work will be shared with congregations, districts and ministries in the coming months.

### Professional Standards Department staff

PSD staff (at the time of this report) are as follows:

Dave Biar, Professional Standards Officer (PSO), South Australia/Northern Territory District

Celia Fielke, Online trainer

Jill Hagen, PSO, Lutheran Church of New Zealand

Carolyn Kiss, PSO, New South Wales District

Elizabeth Kloeden, PSO, Queensland District

Holly Koning, Administration Assistant

Nigel Long, Trainer, South Australia/Northern Territory District

Denise Muschamp, PSO, Victorian District (including Tasmania)

Tim Ross, Manager

Monika Tropiano, PSO, Western Australia District

Kathy Tscharke, Administrant Assistant

Marilyn Wall, Training Coordinator

As outlined earlier the PSD staff, and particularly the PSOs in each district, are there to support congregations and ministries. Please do not hesitate to contact them to seek information, clarification on issues, and to discuss matters of concern.

## Appendix D: Communications Department

### Background

The Communications Department was established in 2014. As well as providing support for districts and national agencies, LCA Communications serves the Office of the Bishop, the departments of the Executive Officer of the Church and Local Mission, commissions, and churchwide projects and campaigns. Increasingly it is also serving districts and congregations. The department also manages the direction and production of *The Lutheran* and, from April 2016, also the development and churchwide implementation of the Website Integration Project (due to conclude at the end of 2018).

This report covers the work of the Communications Department from 2015–2018. The overall aim of the Communications Plan over this period has been to provide ‘Enabling’ support for Strategic Priorities 1 and 2 of the LCA Strategic Direction 2013–2018. This is spelt out in four key areas of the Strategic Direction, namely:

Communications and Engagement

B1 – Increase enthusiasm for mission by sharing how love is coming to life through individuals, families and communities

B2 – Support LCA ministries to effectively communicate and engage individuals, families and communities to go and grow

B3 – Improve collaboration between the ministries of the LCA to establish an integration of communications around the theme ‘where loves comes to life’

B4 – Achieve internal LCA communication that is efficient, coordinated and relevant

### Achievement against Plan

B1 – Increase enthusiasm for mission by sharing how love is coming to life through individuals, families and communities

Our primary work in this area has been to be assist the mission departments to share their stories by:

1. developing effective means of communications, including websites, eNews, ‘Story of the Week’ videos and bulletin inserts, social media and dedicated coverage in every edition of *The Lutheran*, and
2. providing expertise in writing, editing and design. The centralisation of communi-cations services under one department has been a highly successful strategic initiative in the accomplishment of this goal.

B2 – Support LCA ministries to effectively communicate and engage individuals, families and communities to go and grow

This has been the area of most obvious growth during the life of the Communications Plan. Our work in this area has covered a wide range of communications support services, including:

1. Graphic design, writing and editing support to assist in effective communication and also to develop baselines for quality and professionalism
2. Rollout of e-communications (eNews) for most national departments and districts
3. Development and maintenance of social media (LCA Facebook) platform
4. With the generous support of the New South Wales District, development of an integrated website network across the whole church, including national departments and agencies, districts and congregations.

Demand for support is now plateauing, however, and it may even fall off somewhat over the next synodical period. This is because much of the development work has been done and foundations laid. From 2019 national departments and agencies should become increasingly self-sufficient in managing their own communications, with Communications Department staff serving more in the roles of oversight, support, training and quality assurance. Attention is now likely to turn towards better supporting districts in their communications needs, and we are also seeing a steady rise in requests for support from congregations.

B3 – Improve collaboration between the ministries of the LCA to establish an integration of communications around the theme ‘where loves comes to life’

The adoption of the tagline ‘where love comes to life’ has been a key factor in developing a sense of oneness and common direction across the LCA/NZ. The tagline is now firmly embedded as part of our church culture and vernacular, and this is seen as a significant achievement in terms of drawing the church together under one shared ‘mission statement’. Our work in this area has involved:

1. Standardised branding and developing common/consistent messages across national departments and districts
2. Coordinated designs for department, agency and project promotional materials, including banners, brochures, larger publications and online media
3. Development of branding, design and editing manuals.

For national departments, our work is largely complete. Training for department staff is expected to be completed by the end of 2018, and from 2019 most departments should have the capacity to liaise directly with graphic designers, printers and other approved service providers for most standard communications services. This will relieve pressure on Communications staff in this area, and thus enable these resources to be directed towards assisting districts and congregations and also into emerging areas of focus for the department.

B4 – Achieve internal LCA communication that is efficient, coordinated and relevant

This goal has been achieved, thanks to a large extent to the collaboration and cooperation of national department managers and staff. The work involved in achieving this outcome is described in sections B1, B2 and especially B3 above. The role of the department in this area will now move towards oversight, quality assurance and continuous improvement.

### successes

Successes are outlined above, under the respective Communication Plan goals.

### Challenges and Lessons Learned

Overall there has been a ‘critical mass’ of support for our work. National departments and agencies, bishops and other district leaders, congregation leaders and members, as well as many pastors have in the main embraced the communications advances we have made.

Roadblocks are primarily encountered at the local level, where some pastors and/or congregation leaders are not receptive to messages from the national office and thus many of our messages are not even opened, let alone passed on. This roadblock affects all areas of our work and also the work of many or most other national agencies and departments.

The result is that a large part of our LCA/NZ community never learn about the support or services available to them or are never given opportunity to be encouraged by our ‘where love comes to life’ stories. We often receive feedback from congregation members: ‘We never hear anything from the LCA’. The opposite response is heard just as frequently: ‘You are bombarding us with information; leave us alone.’

The solution is not to simply produce more messages or implement different methods of delivering the messages. In fact, that approach would likely be counter-productive. Instead, work needs to be done in the area of relationship-building and developing trust. This cannot be achieved without concerted efforts to listen and to learn, preferably face to face. Therefore, now that much of our communications infrastructure has been built, we consider ‘engagement’ to be the next major area of work for the Communications Department, as a critical element in the overall need to effectively manage change across the LCA/NZ.

The engagement focus could cover at least these two areas:

1. Face-to-face conversations with pastors and congregation leaders in order to actively listen to each other, to develop trusting and respectful relationships, to open up two-way communication; to discover how we can better support and encourage each other
2. Develop new methods of engaging directly with people in the pews, utilising diverse and emerging media.

### Risks

Risks are identified throughout the report, but in summary:

1. Difficulty getting our messages past gatekeepers. Mitigation: investigate the reasons; and explore how to regain trust, confidence and open two-way communication; implement face-to-face contact where possible and alternative ways of engaging using diverse media.
2. Capacity to protect the church’s investment in websites and e-communications against cyber attacks, maintain compliance, and to continuously improve; and also to provide timely support for users. Mitigation: Apply available resources to this area (moving them from the development phase to security/improvement areas), and monitor capacity and effectiveness.
3. Financial capacity of the department. Mitigation: With the need to both maintain and improve existing communications channels and to also build new ones, a review of the expectations the Church has of the department, its capacity and funding model will need to be conducted.
4. Financial capacity of *The Lutheran*. Mitigation: (a) Trial pay-as-you-go plan; (b) develop a digital edition; (c) analyse alternative models, eg fewer editions per year; (d) imple-ment as quickly as possible alternative ways to communicate directly with members.

### Financial Performance

In common with other departments, the Communications Department experiences pressure to maintain and improve existing services, add more services, keep up with best practice, manage compliance and security issues, and respond to questions, problems and requests for service. There is an ongoing balancing act to work effectively and efficiently, while allowing margin to respond to issues and emergencies, particularly those of a technological nature.

However, despite keeping operational overheads to the minimum, the Communications Department is likely to run on a deficit budget in 2018 and ongoing. The number of agencies using our services is also a major factor in assessing our capacity – as we expand from serving mainly national agencies to also districts, congregations and possibly aged- and community-care centres. A review of the expectations of the department, its capacity and its funding model will need to be conducted.

### Additional Information

Major Projects 2015–2018

#### Website Integration Project

From 2016 to 2018 the New South Wales District contributed a total of $352,000 towards the development of website integration for the entire LCA/NZ, including the LCA ‘mothership’, national departments and projects, districts and congregations. This amount includes the building of websites for all New South Wales congregations. All the projects are on track to conclude at the end of 2018, on time and on budget. On behalf of the entire LCA/NZ, we express our thanks to the New South Wales District for these generous gifts, the results of which will benefit the entire LCA/NZ for decades to come.

#### The Lutheran

In 2015 subscribers to *The Lutheran* numbered 6974. In 2018 that had fallen to 5914. The losses are attributable mainly to our ageing demographic: failing eyesight; pensioners sharing one edition to save costs; moving to aged-care facilities where one or two editions are shared between many; death. We also face the same issues print publications across the world face: competition from online media which is offered for free. There is a sense of holding back the tide now, for as long as we can. *The Lutheran* has served the LCA/NZ faithfully and well for over 50 years as our primary communique. It is unlikely that it will be able to serve in that role for another decade; at least, not without support from Church funds. There is therefore an urgent need to find ways of communicating directly with individual members via other media.

#### Issues (Media) Management

At the request of the College of Bishops, the development of a churchwide Issues Management Plan (also known as Media Management) was commenced. A consultant was engaged to develop the framework, and stakeholder groups have provided feedback. It is anticipated that the plan will be finalised in 2018. In 2019 the plan will be rolled out across the LCA/NZ so that all leaders, including congregation leaders, will know how to respond to incidents which may attract the interest of the media or where the media is already involved. In addition, bishops and other key leaders will undertake face-to-face training in engaging with the media

#### Social Media Policy

The Communications Department drafted the LCA Social Media Policy and, after General Church Council approval, released the draft for consultation and feedback. In February 2018 GCC approved the policy for churchwide adoption. The Communications Department is now writing supporting documents, particularly those that can be used by agencies and congregations in adopting the LCA policy locally. Procedures and guidelines for using social media in the context of ministries involving children and young adults will be among the supporting documents.

#### Longest Lutheran Lunch

LCA Communications has overseen the operations of Longest Lutheran Lunch through this reporting period, though it will come under the umbrella of Local Mission from 2019. Known events numbered 108 in 2015, 152 in 2016 and 148 in 2017. This does not take into account that some congregations join up with others in their parish or with neighbouring congregations to host joint events. Overall the interest in holding an annual Longest Lutheran Lunch remains relatively high, which is encouraging. On the downside it appears that most congregations do not actively use the lunch as a way of connecting with their communities. This will remain a key focus of our endeavours, especially when the Longest Lutheran Lunch comes under the banner of Local Mission.

## Appendix E: Church Worker Support Department

### List of members

Board for Lay Ministry 2015 – October 2016: Mr Kym Wallent (Chair), Rev Steven Liersch, Rev Kevin Spilsbury, Mrs Kelly Johnson and Mrs Nicky Lennon

Church Worker Support Advisory Committee 2017: Mr Peter Schirmer (Chair), Rev Luke Spilsbury, Mrs Nicky Lennon, Rev Tim Stringer and Ms Kerryn Simpfendorfer

Consultant: Dr Chris Materne

### Background

The Church Worker Support Department (CWSD) was formed to extend the work of the Lay Ministry team (previously reporting to the Board for Lay Ministry). This team now sits within the Ministry Support Function overseen by the Executive Officer of the Church. Chris Materne commenced as Manager, CWS in February 2016 and it was originally intended for this position to stand alone until later in 2017, with the Lay Ministry Department continuing in its previous form. However, in May 2016 the Director of Lay Ministry, Nevin Nitschke, took up a position with in International Mission. Chris Materne assumed line management of the Lay Ministry team at that time and the formal transition to the Church Worker Support Department was initiated. The Board for Lay Ministry met twice in 2016 and was formally decommissioned on 28 October by Pastor Andrew Pfeiffer, Assistant Bishop.

A Church Worker Support Advisory Committee was established in 2017 and while this committee has not met, they have provided input when requested by the Executive Officer of the church.

A comprehensive review of lay ministry was conducted in 2016 and key points identified in the survey include:

* The average lay worker is likely to be female, aged 48 years. She is likely to have been in her current role for between two to four years in a part-time capacity (0.5 – 0.6 FTE).
* The challenges faced by lay workers do not appear to differ depending on district, employment status (ie paid or volunteer) or age group. The top three challenges are:
  + difficulty finding and keeping volunteers to help in ministry
  + lack of ownership of the ministry by the church/organisation
  + lack of understanding across church/organisation of the unique nature of lay ministry.
* In 2010 lay workers suggested that the main reason for lay worker turnover was related to job factors such as stressful work environment and unrealistic expectations on both sides. In 2016 the main reason suggested for turnover was due to part-time work or too little pay.

A review of lay worker remuneration has begun and is being progressed.

In 2017 Church Worker Support Department provided $10,000 to the ALC to support the position of Coordinator of the Continuing Education of Pastors Program (Pastor Gordon Wegener) and is providing administrative support.

As at the end of 2017 there were 197 lay workers on the Roll of Lay Workers. The majority of lay workers are part-time employees or volunteers, with 59 employed full-time. The graphs below provide other summary data.

The implementation of the LCA HRS has progressed more slowly than originally anticipated due to a range of factors, including operational and resource constraints, and variable churchwide acceptance (or resistance) to the system and process. As a March 2018 there were 1536 individuals registered into the LCA HRS. The process for managing the administration of Pastor calls through the LCA HRS is being tested. Once that is functioning, attention can be turned to the opening of the remaining modules including the recording of training and development activities and performance reviews.

The following graphs summarise Church Worker Service across the LCA – to the extent that records permit.

### Summary Demographic information

**Pastors in 2017**

|  |  |
| --- | --- |
| Active Pastors | 269 |
| Specific Ministry Pastors | 25 |
| On Leave of Absence | 15 |
| Aboriginal Pastors | 19 |
| Visiting/Non LCA Pastors | 7 |

**Lay Workers**

|  |  |  |  |
| --- | --- | --- | --- |
|  | 2017 | 2016 | 2015 |
| Male | 51 | 56 | 58 |
| Female | 146 | 149 | 149 |

**Lay Workers by Ministry Area**

|  |  |  |  |
| --- | --- | --- | --- |
|  | 2017 | 2016 | 2015 |
| Camping | 10 | 17 | 19 |
| Chaplaincy | 15 | 18 | 17 |
| Child & Family | 17 | 22 | 23 |
| Cultural Specific Ministry | 6 | 9 | 13 |
| Ministry Support | 44 | 42 | 46 |
| Mission & Outreach | 18 | 23 | 19 |
| Parish Nursing | 3 | 4 | 4 |
| Pastoral Care | 23 | 20 | 22 |
| School Ministry | 13 | 15 | 15 |
| Worship & Music | 7 | 5 | 2 |
| Youth & Young Adult | 28 | 30 | 27 |
| Interns | 13 |  |  |
|  | 197 | 205 | 207 |

**Lay Workers by Ministry Area**

|  |  |  |  |
| --- | --- | --- | --- |
|  | 2017 | 2016 | 2015 |
| LCA Employees | 22 | 19 |  |
| QLD | 64 | 65 | 64 |
| SA/NT | 41 | 50 | 77 |
| Vic/Tas | 35 | 43 | 39 |
| NSW | 15 | 13 | 16 |
| WA | 5 | 5 | 7 |
| NZ | 5 | 5 | 4 |
| ALWS | 8 | 4 |  |
| ALC | 2 | 1 |  |

**Church Workers in LCA HRS as at March 2018**

|  |  |
| --- | --- |
| Volunteers | 663 |
| Pastors | 233 |
| Lay Workers | 136 |
| Locum Pastors | 99 |
| LEA | 6 |
| Hospitality Award Staff | 122 |
| Clerks Award Staff | 80 |
| Unclassified | 187 |
| Honorarium recipient | 10 |
|  | 1536 |

### Achievement against Plan

|  |  |  |
| --- | --- | --- |
| Objectives | Planned 2017-2019 Activities/Outcomes | Achievement of Activities/Outcomes |
| 1. Facilitate ongoing professional development for all church workers within the LCA | * Induction and orientation process for all Church Workers developed by September 2017 * Ensure suitable professional development opportunities are available and affordable * Work with ALC and other stakeholders to develop and promote suitable activities * Facilitate use of LCA HRS to record and administer PD | * Induction and orientation process resources currently being trialled and shared with congregations * Disseminating information about professional development opportunities and supporting attendance with opportunities for grants for lay workers * Working with ALC (both with VET and Principal) to develop and promote suitable activities * Providing financial support to ALC to support delivery of CEP for Pastors and admin support * Continuing to provide an Accreditation process for Lay Workers * Board for Lay Ministry in partnership with ALC facilitated Study Tour to Germany in 2016 |
| 1. Develop and implement a nationally consistent policy and procedure framework | * Church Worker Support Advisory Committee in place by December 2016 * Overarching Policy Framework developed by March 2017 * Policies and Procedures developed by June 2017 * P&Ps introduced and use of P&Ps facilitated commencing July 2017 | * Church Worker Support Advisory Committee in place * Overarching Policy Framework approved by GCC in February 2018 * Policies relating to recruitment and selection and Vocational Development approved by GCC in February 2018 * Procedures and Guidelines being trialled by Congregations currently * Commenced review of Lay Worker Remuneration |
| 1. Provide local- level support to congreg-ations and employing bodies | * Attend General & District Synods and Church Worker Conferences (including Pastors' conferences) * Visit every Congregation and employing body by end 2019 * Develop and support local networks by July 2019 | * Attended District Synods (Qld, WA, Vic/Tas, SA/NT) and Church Worker and Pastors Conferences (Qld, NZ, NSW, Vic/Tas, SA/NT) in various years * Attended LWA conventions as invited (SA/NT) * Promote LNAA when possible * Support LCA and District Bishops and Administrators as requested (particularly) with HR Management/Service Management issues * Hosted 2015 and 2017 Lay Worker Conferences * Congregational visitation program has commenced and will continue * Provide support to Congregations as requested (particularly with employment related issues) |
| 1. Embed and fully inte-grate the LCA Human Resources System (LCA HRS) | * Facilitate all employing bodies (congregations, District and National Offices, and associated agencies) using LCA HRS for payroll by end 2017 * Configure and Implement remaining LCA HRS modules by mid/late 2017 * Provide training and assistance to employing bodies as required | * LCA HRS phase 1 implementation almost complete – this has been overseen by LCA Business Manager * Phase 2 has development has begun and commenced testing with process for administration of Pastor Calls * Provided training and assistance to employing bodies as requested |
| 1. Unplanned or incidental outcomes |  | * In partnership with ALC CWS has developed and provided resources to Lutheran School Career Teachers about LCA Career and Service Opportunities, attended 3 Schools to promote directly in 2017, additional schools and visits and planned in 2018 * Supporting the 50.500 project to develop some Video Resources for the LCA with potential uses including induction in LCA entities (eg aged and community care services, congregations) * Supporting Local Mission’s One Loving God Project to develop resources to explain and describe diaconal ministry * Completed lay ministry survey |

### Successes

* The Lay Worker Conferences in 2015 and 2017 were highly valued by those who attended.
* The Development of resources for, and development of relationships with, Lutheran schools in 2017 has been particularly exciting and has led to increased awareness (in some staff in schools) of career, service and study opportunities with the LCA and at ALC. This picks up on the 2013 Synod resolution relating to the promotion of vocational paths in the LCA. The CWS Department has been working alongside ALC to represent the LCA at Lutheran schools’ career events and in smaller groups when possible.
* A review of lay ministry resources was undertaken and new CWS resources have been developed primarily to assist congregational leadership to manage and support those serving them. Resources include pre-employment checklists and considerations, recruitment and interviewing guides, employment agreement templates, position description templates, performance development review guides.
* The Principal of ALC and the CWS Manager meet regularly to intentionally examine opportunities to collaborate – the collaboration to support the CEP program (under the oversight of the College of Bishops) is one example of working together to further the mutual goal of equipping and supporting pastors, continued support of the VET program (for lay worker training) continues.
* Greater collaboration across functional groups of the LCA is leading to deeper collaboration and more effective working relationships and ultimately better outcomes, examples include working with local mission on the ‘One Loving God’ project, working on the 50.500 video resource project and with LEA on the Schools Ministry Working Group.

### Challenges and Lessons Learned

* Effective communication throughout the LCA and NZ is a challenge. While personal and/or face-to-face is preferable, this is not always possible – especially for messages that everyone needs to receive at the same time. E-newsletters and email is efficient but doesn’t always hit the right mark or intended target. This is not a new challenge but is ongoing.
* The department struggled to recruit a suitable candidate for the third CWS Officer and while this reduced expenditure, it curtailed activities. The position was filled in March 2018 and the incumbent will be based in Queensland (and with some additional funding from LCAQD and associated duties to support HR). This arrangement will be reassessed at the end of 2018.
* The need for change in many areas is hampered at times by not having an agreed change management process, or from not having agreement about the need to change particular processes. There is limited trust of the activities of the LCA National Office in many congregations, and whilst personal engagement serves to reassure entities (usually) this takes considerable time. Relationships built on trust are critical to a sense of team and belonging to a bigger picture in the mission the LCA is called to be part of by God.
* The importance and value of continuing education/vocational development is under acknowledged across the church. Sometimes it is passed off as too expensive, but education and development need not be expensive, indeed many opportunities are free. Skilled and well-equipped church workers are a great asset to the church.

### Risks

|  |  |  |
| --- | --- | --- |
| Descrip-tion of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Reputa-tional | There is a high risk of reputational risk if the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse are not thoughtfully considered and acted upon. | The recommendations that relate to the management of church workers (in particular 16. 44, 16.45 and 16.46) appear to be sensible and appropriate good practices. A forum to review professional supervision of pastors was held early in 2018 and will progress a recommendation to the church. The church will need to work collaboratively (within and outside of the LCA) to address its response to the recommendations. |
|  | Continuing Education and/or professional/vocational development is not prioritised by many church workers or their calling/employing body. | The CEP Coordinator will address each district Pastors Conference to encourage participation in Continuing Education. Resources have been developed to encourage other church workers to consider their needs in partnership with their employing/calling body. Annual performance development reviews (with the focus on development not castigation of performance) should be encouraged. |

### Alignment to LCA Strategic Direction 2013–2018

The main alignment is to aspects of Strategic Priority 3: Enable us to Go and Grow

A1. Improve capability and performance of our leaders

A2. Improve governance at all levels

B.2 Support LCA ministries to effectively communicate and engage individuals, families and communities to grow and go

B3. Improve collaboration between the ministries of the LCA

C1. Enhance care of our people, especially church workers and their families

C2. Effective use of assets and resources that releases more support to mission and ministry

C4. Encourage greater support for the work of the LCA, using new and innovative technologies

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| Australian Lutheran College | * VET program – Certificate IV in Christian Ministry and Theology – support through consultation and promotion of program, encouragement of Lay Workers to undertake Cert IV/higher studies * CEP for pastors support in administration, strategic planning, financial support * Support School of Pastoral Theology with LCA Induction Program for graduating students * Promotion of ALC into Lutheran Schools * With ALC Principal, support as requested, Video Resource Project * Support for ALITE research via Associate Dean for Research – Stakeholder/reference group and commencement of discussions for new/potential research collaborations. |
| College of Bishops/Office of the Bishop | * Support with CEP, Other confidential advice, Support for pastoral supervision discussions, Recruitment of project officers, support and work with reconciliation ministry. |
| Board of Support for Pastoral Ministry | * Liaise with board around various matters |
| District Administrators | * Provide industrial relations advice, award interpretation, HRM Support, LCA HRS liaison |
| Various Dis-trict Entities | * Support as requested. Liaise with LCC, LDS, Blueprint Ministries, LYQ, Lutheran Services |
| Local Mission | * Support for EOLM, One Loving God Project, Support of and worked with Grow Ministries, New and Renewing Churches, and Media, Video Resource Project |
| Other departments of the EOC | * Various cross department interactions with Communications, PSD, Finance and Admin and Archives, Video Resource Project |
| LEA | * To initiate contact with schools around career and Service opportunities * Support Ministry Workers in Schools |
| International Mission | * Supported International Mission with Industrial Relations matters, other support as requested |
| LLL | * Cross Promotion of LLL and Lay Ministry in particular around Lay Worker Conference, Commission on Salary submissions, Investigation of Support to relieve pastoral student debt |
| Finke River Mission | * Assistance with Recruitment Processes |

### Financial Performance

**INDIVIDUAL DEPARTMENTAL FINANCIAL REPORT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**Income**

Appeals, donations and bequests 508 11,309 100

Investment and rental income 19,629 18,320 14,425

LCA income 221,967 205,956 116.164

LCA allocations 215,000 192,146 263,000

Reimbursements 0 0 500

Trading Income 0 0 58,900

**457,104 427,731 453,089**

**Expenditure**

Administration costs 25,608 18,518 35,941

Asset costs 243 4,650

Consulting expenses 25,000 1,500

Depreciation expense 2,006 1,845 0

Employee expenses 286,553 320,900 283,874

LCA other expenditure 16,908 9,700 9,300

Ministry expenses 3,841 4,032 6,157

Project costs 213 64,649 0

Promotion and marketing 9,623 1,368 949

Travelling expenses 10,557 21,459 17,947

**380,552 447,121 355,668**

Operating Surplus (deficit) for the year 76,552 (19,390) 97,421

LCA Transfers 0 0 (58,900)

**Surplus after transfers $84,235 $(78,396) $38,521**

**ACCUMULATED FUNDS**

**Opening balance 1 January 321,740 282,230 229,094**

Operating Surplus for the year 76,552 (19,390) 38,521

Add distribution of gain on asset count 0 0 14,615

**Closing balance 31 December 2017 $398,292 $321,740 $282,230**

## Appendix F: Lutheran Archives Department

### Members of Committee of Lutheran Archives:

Leona Coleman, Larissa Helbig, Ev Leske (Chairperson), Greg Lockwood, Max Stollznow, Lois Zweck, Peter Schirmer (EOC)

Consultant: Rachel Kuchel (2015, 2017); Janette Lange (2016)

### Background

Lutheran Archives gathers, preserves and tells the story of God’s love coming to life through the Lutherans of our church: the LCA/NZ and the preceding synods. This involves identifying records to be deposited whilst preserving and sharing the records already in the collection; making those records accessible through arrangement and description, translation and digitisation; providing contextual understanding; enabling and disseminating these stories throughout the Lutheran community and beyond.

### Achievement against Plan

Preservation Projects

* Digitisation of the 8mm and 16mm film collection: 95% of the collection has been digitised; working towards Stage 2 of providing access to the digitised films through an online portal.
* Immanuel Synod pressed-letter correspondence books: stage 1: these have been stabilised through funds from a Community Heritage Grant; stage 2: funds have been obtained from NSW District for the purchase of an overhead cradle-bed scanner to safely digitise the books to preservation standards; once digitised they can be transcribed and translated.
* Photographic collection: a preservation quality scanner was purchased in 2015 with assistance from a *Special Ministry* grant enabling us to commence systematic digitisation of 24,000 catalogued photographs, including introduction of workflows for on-demand digitisation; external funds from the Ceduna Aboriginal Corporation were obtained to digitise images of Koonibba Mission SA.
* Deposit of records: continual depositing of records by congregations, departments, auxiliaries and individuals enables the church, through the Archives, to manage and preserve these records. We continue to educate groups as to our services.

To make accessible the records of the collection

* Interactive and searchable website: this project had to be put on hold as other projects, such as the installation of compactus shelving and 50:500 celebrations took precedence.
* Arrangement, description and indexing of records: a project was completed to identify, arrange, describe and index post-WWII migrant records. Indexing of church registers of pastoral acts is an ongoing and continuous project.
* Development and commencement of a plan to determine priorities for German transcription work.

Connecting people with the church through the Archives

* Providing access and assistance to researchers, both from within the church and external to the church (academics, linguists, creative artists, individuals, subjects and heirs of records), who encounter the stories of *love coming to life* and disseminate these stories in a myriad of ways.
* Publications, orations, seminars, exhibitions, community events all serve to connect people with the church and share of *love coming to life*: through Friends of Lutheran Archives and our professional historical, academic and archival network. New networks have been established to further this. We have participated in, and organised, many events within the community.

### Successes

* Funding secured for archival equipment: a preservation level scanner to digitise photographs, and for an overhead cradle-bed scanner to digitise and preserve bound, fragile and large-format works.
* **Preservation projects:** successful trials in preservation and migration of born-digital records; commenced digitisation of 24,000 catalogued photographs; commenced photographing the artefact collection for identification purposes and use in promotional ventures – eg on website; rehousing of records (congregation records and SA Parish Registers) into archival acid-free enclosures; conservation and stabilisation of fragile Immanuel Synod letter-press correspondence books (funded through a national Community Heritage grant).
* **Film digitisation:** digitisation of our collection of 140 8mm and 16mm films (commenced 2015), funded through an LCA ‘Seeds that Sprout’ appeal. 95% of the collection has been digitised (2018) with many donations from individuals, congregations and departments who had not previously supported the Archives, as well as donations from researchers and external organisations who access the collection.

The appeal successfully generated awareness of the collection and the role of the Archives. More films have been deposited as a result. The digitised films have already been utilised by members of the public in news stories (SBS), on Compass and Backroads (ABC), and in the production of films by private film makers (The Namatjira Project, and The Song Keepers), as well as at church events (eg 50:500 celebrations), and by individual congregations.

* Expansion of repository storage facilities with the installation of 72 bays of compactus shelving, and projects to manage the storage and facilitate access to the back-log of deposited but un-accessioned records.
* Digitisation and repatriation of Koonibba Mission photographs and films to Ceduna Aboriginal Corporation, Far West Language Centre, and Koonibba community.
* Exploration of a significant project to digitise and repatriate copies of Qld mission records to the Wujal Wujal and Hope Vale communities. The project, facilitated by the State Library of Queensland, included a very successful scoping and relationship-building visit in 2017 by traditional Wujal Wujal owners.
* Development of new relationships: Bonegilla Migrant Centre; and German-Australian Genealogy & History Alliance. Continued collaboration with numerous other public research and historical organisations.
* Successful project to arrange, describe and index post-WWII Migrant records, funded by a donation from Dr HFW Proeve on behalf of the former Warradale Migrant Congregation.
* Excellent provision of services to researchers. Researchers who use our records encounter and disseminate the stories of God’s love through their research projects and publications.
* Active promotion and education within the Lutheran community of the Archives and its role – the use of archives as ministry.
* Providing a positive connection point for the public with the church through 1) connecting individuals with their personal stories and 2) sharing stories of ‘Love coming to Life’ at community events.
* 50th anniversary of the LCA: commemorative events at General Pastors Conference 2015; school student research competition re LCA formation; talks at Women’s guilds and congregations, audio-visual presentation at Friends of Lutheran Archives; Yearbook article, article in *The Lutheran*.
* 500th anniversary of the Reformation in 2017: exploration of the theme ‘Luther’s Legacy in Australia’ through the curation of a year-long exhibition at Lutheran Archives; articles in *The Lutheran* and curation of a 1-day seminar*.* Two travelling exhibitions were curated for the joint Anglican-Lutheran celebrations in Canberra and the Catholic-Lutheran celebrations in Adelaide, and items were loaned to external organisations for exhibitions.
* Volunteer support: an average of 18 volunteers give their time and skills to the Archives each week, equating to an extra 22 days of work per week, or the equivalent of 4.5 employees. Five additional volunteers transcribe documents at home - this input is not reflected in these figures.
* Staffing: Janette Lange as Acting Director for 2016 whilst Rachel Kuchel was on parenting-leave means two staff now have director experience; employment of archivists Danna Slessor-Cobb for the year of 2016, and Adam Kauschke for 2017 and 2018 has augmented our skills pool with experience from other Archives systems (Canada and State Records). 2017 saw the number of employees expand from 2 to 3, better reflecting the requirements of the actual workload.
* Smooth transition of Board of Lutheran Archives to the Committee of Lutheran Archives, and support and collaboration from the EOC team at National Office.

### Challenges and Lessons Learned

* **Accessibility issues**: German language; general expectation that we will digitise all records – yet our primary focus needs to be on transcription, translation and description of the records; back-log of accessioning with un-accessioned records already requested for access by researchers; born-digital records – ensuring their accessibility beyond the redundancy of their technological medium; requests from remote communities for access to their records (eg mission records).
* **Volunteers:** a challenge to attract volunteers with appropriate skills sets (German, IT competence)
* **Funding:** 40% of our budget comes from a grant from the LCA. The remaining 60% comes from donations, fees for services and public grants for projects. It is difficult to raise enough revenue each year to simply maintain the ‘status quo’ of services, cover our operational costs and employee salaries, let alone engage in pro-active preservation and accessibility projects.

### Risks

* **Records manager for the LCA:** The absence of a records manager employed by the LCA to ensure that all permanent records are being created, captured and preserved, places our church at serious risk.
* **Deposits of records:** the growth of the collection has been discretionary and haphazard as it is encouraged but not mandatory for congregations and departments to deposit records at Lutheran Archives, therefore the stories of some congregations are being preserved for future generations while other congregations retain little or no record of their ministry. We are aware of records held by private individuals or organisations that pertain to the story of the church and its ministries but are not deposited for the benefit of the church.
* We encourage the depositing of records through consistent promotion of the purpose, use and ministry of the Archives. However, without the mandated authority to require entities to deposit their records, there is a clear lack of targeted education or awareness of the need to create, keep and deposit records. If records are kept within a congregation, the church (through the Archives) has no means of ensuring that the significance of the records is recognised and their future retention is assured, or that the conditions in which they are held fulfil preservation requirements.
* **Published material:** A disproportionate amount of deposits are of German books or published material which are not unique archival records. Formal collection and assessment deposits do not currently exist for these types of records, but we are working towards this and to streamlining assessment of these records.
* **Disaster Management**: the risk of fire or water damage to the collection is mitigated through a disaster response plan and equipment. Our digital preservation strategies respond to these risks as well as to threats to born-digital, electronic and audio-visual records through media corruption or out-moded technology.
* **Budgetary concerns:** (also see Financial Report, p82) Over the past synodical term, one financial donor has contributed 25% of our annual budget. Our Archival program would be severely hampered without this particular donation, and there is significant

risk in reliance on it each year. As far as possible we seek public grants for specific projects, but these cannot cover salaries or operational costs.

### Alignment to LCA Strategic Direction 2013–2018

**SP 2: Go as God’s People: Support the development and growth of new mission fields which God has already opened to us.**

By preserving the traces of individual lives, we continue to minister to individuals and communities through providing access to their own history. As well as assisting individual researchers, in the last synodical term we have been engaged in:

* Digital photograph repatriation project for the Mirning, Wirangu, and Guguda people at Koonibba
* Exploration of a project to repatriate digital copies of Queensland mission records to the communities at Hope Vale and Wujal Wujal
* A project to identify, describe and index post-WWII migrant records in our collection; development of a relationship with the Bonegilla Migrant Centre
* Film Digitisation
* Friends of Lutheran Archives program

**SP2: Support and equip communities to use new, innovative and collaborative mission-oriented approaches in changed and changing mission fields;**

**SP2: Develop proactive strategies to seek and open new mission fields to which God is leading**

We are actively engaged in activities in the broader public, where we are able to provide a voice and a face for the church, often in situations where the church’s presence is not traditionally invited: at community or academic history events, curating public exhibitions, or working with organisations to provide access to Aboriginal or Post WWII migrant records of displaced-persons.

Over the past synodical term we have actively partnered with the following organisations:

* **Access to Aboriginal records**: SA Link Up & NSW Link Up, Ceduna Aboriginal Corporation, Queensland State Library, Find and Connect, Adelaide University Mobile Language Team
* **Historical and family research societies:** Friends of Lutheran Archives; Genealogy SA: Germanic & Continental European Special Interest Group; Gould Genealogy, Family Historical Society Qld; German Heritage Research Group, German Club Schutzenfest; Barossa Deutsch group; German-Australian Genealogy & History Alliance; Fleurieu Peninsula Family History Association; Royal Geographic Society SA.
* **Post WWII Migrant associations:** Bonegilla Migrant Centre, Latvian Association SA
* **Broadcasts:** ABC TV: Compass and Backroads programs (Shepparton, Bush Pastors Course, Reformation program); SBS community Radio; SBS News Bulletin; film makers (The Song Keepers; The Namatjira Project.
* **Cultural institutions:** National Archives Australia, Australian Society Archivists, Adelaide University, Flinders University, University SA (placements and lectures), Barr Smith Library, State Library SA, Migration Museum, History SA, State History Conference, SA German Teachers Association.

Through these ventures, we are telling the stories of God’s love and grace to us, as shown through the records in our collection. Researchers who use our records disseminate those stories through their research projects, publications and other media.

**SP2: To develop a missional culture where individuals, families and communities are inspired, passionate and active in sharing the gospel in word and action;**

**Support existing communities to be active in mission**

**SP3: C2 Effective use of assets and resources that releases more support to mission and ministry**

By taking care of the permanent records of the LCA, we enable congregations, departments and individuals to focus on their current ministries. We are able to ‘repurpose’ records deposited at the Archives to provide new ministries in the wider community through giving access to these stories and sharing them.

**SP2: Support and equip communities to use new, innovative and collaborative mission-oriented approaches in changed and changing mission fields.**

Lutheran Archives provides the public with a connection point to the church and therefore to God’s love and grace. The largest proportion of researchers accessing the collection comes from outside our church membership, and may no longer be connected with a church. Through the stories and the lives of their ancestors, we can open the dialogue to faith.

**SP3: B1 Increase enthusiasm for mission by sharing how love is coming to life through individuals, families and communities.**

Just as we have a program of events and are actively engaged in activities in the broader public, we encourage members of the LCA to continue in mission through the sharing of stories: through the column in *The Lutheran*, through *Friends of Lutheran Archives* monthly evening talks and program of events, through the stories written for our film digitisation appeal, through speaking at congregations, through ‘behind the scenes’ tours at the Archives, through participation in events such 50:500 and ‘Together in Hope’.

**SP3: C3 Enhance care of our assets and resources**

Our church’s records play an important historical, evidential, and spiritual role in the life of the LCA. The records at Lutheran Archives are therefore a significant asset of the church. By preserving and providing authorised access to these records, Lutheran Archives helps to protect the LCA’s integrity, credibility and transparency. Lutheran Archives draws upon these records to promote the activities of the church, both past and present, to the wider community. These records and stories will let future generations know how God has blessed us and others through the Lutheran Church.

### Cooperating LCA Boards and Agencies

Australian Lutheran College

* Lutheran Archives and ALC together present an annual Fritzsche oration;
* support is given to ALC pastoral students and to the history class for research projects;
* Loehe Memorial Library cooperation with the sharing of resources.

International Mission (Formerly Board for Mission)

We have provided advice and assistance in determining the future directions of the Louise Flierl Mission Museum, as well as records management advice.

Office of the Bishop

Support has been given to the Office of the Bishop with the provision of research and contacts for the LCA’s Reconciliation Action Plan; provision of research and resources for events such as ‘what is synod’; and presentations and exhibitions for Pastors Conference 2015, and events for 500th anniversary of the Reformation as part of 50:500 celebrations.

Communications Department

Regular *Stepping Stones* column in *The Lutheran*; Yearbook articles; research for Communications’ stories.

Congregations

Lutheran Archives manages and preserves deposited records and provides access to these for enquiries and events; provision of record keeping and archiving advice to congregations, including at church Secretaries and Treasurers days; historical presentations for guilds and congregations; ‘behind the scenes’ tours of the archival facilities.

ALWS

Appraisal of records held in Albury; assistance for ‘Walk my Way’ 2017 event; support of an oral history project.

Commission on Worship

Provision of resources for LCA 50th anniversary worship material.

Districts and Administrators

Providing recordkeeping and archival advice to district, including involvement in Professional Development days (SA); research enquiries and provision of records; management of deposited district records.

Auxiliaries, including Lutheran Women (SA) and (WA), Lutheran Men SA, and Fullarton Lutheran Homes

Guest speaker at retreats, rallies, conventions and events; exhibitions at LWSA events.

Lutheran Community Care (SA)

Appraisal of LCC records.

Schools and LEA

Archival advice for school archivists; attendance at Career’s expos; membership on Immanuel College Archives committee; holding classes and tours for school students at the Archives; participation in staff development day (SA/NT district); provision of work experience placement for students from SA and Tas; participation in events such as SA German Teacher’s Conference.

### Financial Performance

**INDIVIDUAL DEPARTMENTAL FINANCIAL REPORT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**Income**

Appeals, donations and bequests 214,747 110,964 113,909

Investment and rental income 545 4,980 4,101

LCA grants 738 694 9,007

LCA other income 163,000 160,000 140,000

Reimbursements 1,520 1,929 24,358

Trading income 13,172 6,306 9,470

**393,722 284,873 300,845**

**Expenditure**

Administration costs 6,920 3,785 3,769

Asset costs 30,342 33,128 42,586

Consulting expenses 2,595 1,500 1,500

Depreciation expense 42,524 34,883 0

Employee expenses 224,129 182,245 189,571

Governance costs 500 1,215

LCA other expenditure and reimbursements 6,580 1,405 1,405

Ministry expenses 18,918 5,8450 25,746

Project costs 909 0 0

Promotion and marketing costs 962 2,069 6,988

Travelling expenses 1,410 3,739 4,576

**335,789 268,599 277,355**

Operating surplus for the year 57,933 16,274 23,490

Transfers to reserves (57,933) (16,274) (23,490)

**Operating result after transfers to reserves $ 0 $ 0 $ 0**

**LUTHERAN ARCHIVES ACCUMULATED FUNDS AND RESERVES**

Opening balance 1 January 450,868 432,749 55,989

Less: transfers out to special purpose fund (16,273)

Add: operating transfers to reserves 57,933 (16,274)

Add: interest earned on reserves 1,568 1,845 1,890

Add: distribution of gain on asset count 374,870

**Closing balance 31 December 2017 $494,096 $450,868 $432,749**

**SPECIAL PURPOSE FUNDS**

Opening balance 1 January 245,748 237,978 208,945

Interest added 6,875 6,483 6,620

Amounts received 2,116 1,287 1,464

Add: transfers from reserves 16,273 23,490

Less amounts paid (2,541)

**Closing balance 31 December 2017 $271,012 $245,748 $237,978**

## Appendix G: Review of Strategic Direction 2013– 2018

### Our Strategic Direction – A Catalyst for Action

### Background

In 2013, the General Convention of Synod adopted a Strategic Direction 2013–2018.

In the ‘reason for the proposal’ it was highlighted that:

* 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; and
* 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 was in this spirit of unity that the Strategic Direction was approved.

The Strategic Direction involved a great deal of thinking, sharing and dreaming about our future direction, which crystallised into two core priorities for the church, consistent with the Objects of the Church:

### Growing as God’s people

As a church where love comes to life, it was acknowledged that we must take seriously Christ’s call to follow him as his disciples. This priority sought 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

As a church where love comes to life, it was affirmed that 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

Enable us to Grow and Go is the third, supporting priority.

It was recognised that God has blessed us with the skills, talents and resources to achieve our Strategic Priorities.

The challenge is to use them wisely and effectively.

The Strategic Direction identified areas where we can do things better, which will help achieve our two core Strategic Priorities.

### From priorities to action

In 2013, it was made clear that the Strategic Direction is only 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.

It was to help guide a focus on exciting initiatives to help us ‘grow and go’.

We recognised there were limited resources, and not everything can be, or necessarily should be, done at once. That is why the Strategic Direction covered a period of six years.

It was not designed to be a blueprint. Mission isn’t a straightforward process. New opportunities will come before us and challenges will emerge which can’t be easily anticipated.

It acknowledged 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

The Strategic Direction was 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 an ever changing context.

We recognised we are the ones who only water and sow, and that it is God that does the growing. We prayerfully sought God’s guidance, and the equipping of the Holy Spirit who empowers and transforms, as we sought to bring love to life the strategic direction.

### Our progress

We sometimes worry, and even despair, when congregations close, there are fewer people in the pews on a Sunday, and our society becomes less trusting of religious communities. It is true these things are happening, however, as participants in God’s mission, we can be confident that there is never any reason to abandon our hope.

Over the past six years, we can see glimpses of how God has worked through us to grow people in their faith and go in inviting people into a relationship with Jesus.

The following is offered as a brief snapshot of key achievements against “Our Strategic Direction”:

### Grow as God’s People

We have together:

* provided numerous training activities and events (e.g. Sent conferences and events, Missional Masterclasses, Grow Coaching, African ministry summit)
* further resourced the Commission on Worship website

iIncreased the live streaming of worship services, and the distribution of worship service DVDs to people unable to attend worship

* broadened service opportunities through volunteering via International Mission)
* helped to equip hundreds of people to provide and support child, youth and family ministry in their local contexts
* developed print and media resources (e.g. texts such as ‘Sent: seeking the orphans of God’ and ‘New Life New Love’ and media activity such as the series on Dementia)
* provided discussion papers on ageing issues

### Go as God’s People

We have together:

* trained and equipped 11 sending churches
* supported three church plants (Pakenham, Arise and Beyond)
* expanded radio outreach in New Zealand and Australia, especially Queensland
* expanded reach of the gospel through social media (through vehicles such as Facebook, YouTube), the increased use of video production (some of which are shown on Australian and NZ television) and availability of resources (eg on Pain and another on the issue of Parenting)
* resourced cross-cultural projects and opportunities
* strengthened the partnerships with overseas churches, including PNG, Malaysia, Singapore, Myanmar and Cambodia.

### Enable Us to Go and Grow

We have together:

* implemented a churchwide governance and administration review, which led to a trial of a new Churchwide functions structure that has had the aim of integrating mission work to be more effective and better serve the church
* completed a review of our aged care and community service organisations that has affirmed they are all about mission and ministry through their provision of care; and entered into agreements that will lead to better governance
* undertaken a review of Lutheran Education which has led to recommendations that aim to develop greater collaboration that will build on the already excellent education provided to over 40,000 students
* supported districts and congregations to develop new or better websites to improve communication with their local communities
* improved church ministries’ communication and engagement with individuals, families and communities through, for example, enews and various publications and through an improved web presence
* helped to develop greater collaboration and coordination of communications, with the ‘where love comes to life’ tagline a consistent message across the church
* increased capacity through the Church Worker Support Department to support congregations in the support of their pastors, lay workers and volunteers
* reduced siloing through the integration of, and collaboration between, local mission activities and departments.

### Toward the future

We give thanks to God for blessing all that has been done in his name over the past six years.

We recognise that we have also fallen short of expectations and plans; and there is a continual need for improvement in the implementation of projects and activities that commenced during the period of the Strategic Direction. It is also the case that many of the initiatives we have started need more time to bear their full fruit.

Overall, though, we believe the current priorities are still relevant. We are therefore not proposing any major changes to “Our Direction” for the period 2018–2024.

Rather we are recommending that are some changes in emphasis, as we continue to build on what has been achieved between 2013 and 2018, and to address those areas that have been identified as requiring a particular focus.

### Financial Performance

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| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities** | **2017** | **2016** | **2015** |
| **Total Expenditure** (for **all** LCA agencies) |  |  |  |
| 1 Growing as God’s People | 6,056,642 | 5,946,554 | 5,933,210 |
| 2 Going as God’s People | 8,553,917 | 8,398,438 | 8,379,592 |
| 3 Enable us to Go & Grow | 46,528,241 | 45,682,523 | 45,580,015 |
| **Total** | **$61,138,800** | **$60,027,515** | **$59,892,817** |

## Appendix H: Prevention of domestic and family violence campaign

### Prevention of Domestic and Family Violence Working Group Members

Libby Jewson, Helen Lockwood, Colleen Fitzpatrick, Angela Mayer, Ian Rentsch (Project Coordinator), Stephen Rudolph, Peter Schirmer (Convenor), Keith Stiller, James Winderlich

### Background

The following resolutions were passed at the 2015 Synod:

That the Convention of Synod reaffirms its condemnation of all forms of violence in the family and authorises GCC to commit resources for a churchwide campaign to address the prevalence of Family Violence amongst us, which may include sharing of resources, education initiatives and the provision of pastoral care to the survivors of violence, as well as the perpetrators of abuse.

and

That Synod request CTICR study the Lutheran theological and scriptural understanding of subordination and the role of male headship in marriage and the contextual implications for family violence.

The former was submitted by the committee that is responding to Royal Commissions and Inquiries, supported by the LCA’s Commission on Social and Bioethical Questions. The latter was proposed from the floor of Synod and addressed by the Commission on Theology and Inter Church Relations (CTICR).

A small working group was established, comprising representatives from CTICR, the Working Group for the Prevention of Domestic and Family Violence and CSBQ and has submitted a draft statement to CTICR.

A concept document was approved by the General Church Council in 2016 and a coordinator, Ian Rentsch, was appointed in November 2016.

The ‘Hidden Hurts Healing Hearts’ campaign is based on the principles set out in the LCA Standards of Ethical Behaviour which promote compassion, kindness, humility, gentleness and patience within relationships.[[7]](#footnote-7) It supports the LCA Statement on Marriage.[[8]](#footnote-8)

The campaign consists of training, research, identifying and developing resources, recommending and implementing specific actions.

The campaign involves the congregations/parishes, institutions/organisations, departments and ministries of the LCA.

### Achievement against Plan

|  |  |  |
| --- | --- | --- |
| Outcomes | Planned Annual Activities/ Outcomes | Achievement of Annual Activities/Outcomes |
| 1. Increased level of respectful behaviour that is exhibited within the LCA toward each other leading to a culture of zero tolerance for domestic violence and violence in all forms | Statements on domestic violence | Heartland e-news statements drafted and disseminated under the name of Bishop Henderson, and timed to coincide with the International Day for the Elimination of Violence Against Women in November 2016 and 2017. |
| 1. Greater awareness and understanding of the prevalence of domestic and family violence affected families and individuals within the LCA | Communications:   * Use of The Lutheran * Heartland eNews * Website * Direct communications to congregations and parishes | * Communications theme: Hidden Hurts/Healing Hearts * The Lutheran feature articles: November 2017 * Heartland e-news features: November 2016 and 2017 * Website launched November 2017 ([preventDFV@lca.org.au](mailto:preventDFV@lca.org.au)) * Awareness-raising packs to congregations November 2017 * Letter sent to all Lutheran schools in April 2018. |
| 1. Improved knowledge of the resources that are available within the community for those affected by domestic and family violence and how they can be accessed. | * Identify services and resources for each State/Territory | * Lists of services for each State/Territory and information resources listed on website * Additional information and resources also listed. |
| 1. Increased capacity within the LCA to respond to domestic and family violence-related matters, including pastoral care expertise and resourcing to support the victims of violence and perp-etrators of abuse | * Publication of the Domestic Violence Handbook for Pastors and Church Workers * Training for pastors, church workers and lay people | * Domestic Violence handbook published and distributed to all pastors * Training package being finalised by Lutheran Community Care (SA/NT). Will be trialled in South Australia, Queensland and Victoria |
| 1. A Lutheran theology that is culturally relevant to family and domestic violence in the present day that undergirds and is integrated into relevant programs and activities that are both developed and delivered during the campaign and into the future. | * Prepare introduction on Lutheran theological basis for respectful relationships | * “Scriptural and Theological Foundations” supplement written and included in the Domestic Violence Handbook. * Coordinator and another Working Group member participated in task group to consider Synod Resolution 2015:0209: *that Synod request CTICR to study the Lutheran theological and scriptural understanding of sub-ordination and the role of male headship in marriage and the contextual implications for family violence.* |

### Successes

* Campaign launched in November 2017 (after a ‘soft launch’ in August 2017)
* Domestic Violence Handbook revised and reprinted and distributed to pastors and church workers throughout the LCA and New Zealand
* Congregations and schools now requesting additional materials

### Challenges and Lessons Learned

* A number of pastors and members questioned the campaign, or the information that has come from the campaign.
  + More awareness training and information sharing needs to be done in face-to-face situations so that the issues can be talked through.
* The launch of the campaign was planned to coincide with the International Day for the Prevention of Violence Against Women, which was Saturday 25 November. In Australia, the day is also known as White Ribbon Day. Unfortunately, the White Ribbon organisation in Australia had issued a policy advocating the availability of abortions for women who have been the victims of domestic violence a short time before White Ribbon Day last year, which caused individuals and organisations to distance themselves from the Hidden Hurts/Healing Hearts campaign. Bishop Henderson issued a clarifying statement to confirm that the intention was to highlight information provided by White Ribbon about stopping male violence and discernment should be exercised in regard to other material on the site, particularly where it may conflict with teachings and positions held by the church.
* The launch also coincided with a busy time in the church calendar, prompting a number of congregations to delay the launch until 2018.
* Statistical data associated with social issues, such as domestic violence, can be contestable. The Working Group recognised that it may have been preferable to use data sparingly, so that it did not distract from the campaign.

### project Risk assessment

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| --- | --- | --- |
| Description of Risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of Action to Mitigate the Risk |
| 1. The perception by some that domestic and family violence is not relevant within the LCA | High | Stories of Lutheran victims featured in The Lutheran (November 2017) |
| 1. Lack of resources to undertake the campaign | Low  in the short-term | The LLL has provided generous funding to support the campaign. The coordinator to continue to explore external funding. |
| 1. The campaign is not taken seriously by those who do not see women as created equal by God | High | The Coordinator and another Working Group member participated in the Task Group to consider Synod Resolution 2015:0209 |
| 1. Information and resources are not disseminated uniformly | High | The campaign has uses as many distribution channels as possible to make information and resources available across the church |
| 1. Information does not reach widely across the church, particularly congregations | High | The campaign will continue to use as many communication channels as possible to disseminate information. |

### Alignment to LCA Strategic Direction 2013–2018

**Priority Area 1: Grow as God’s People** Goal 3

Develop a strong culture of service in individuals, families and communities, both locally and overseas, as a natural outworking of an active faith. This will also encompass respectful relationships in marriages, families and church communities.

**Priority Area 3: Enable us to Go and Grow –** Assets and Resources: Goal C1

Enhance care of our people, especially church workers and their families.

### Cooperating LCA Boards and Agencies

**General Church Council:** To oversee and provide resourcing for the project.

**College of Bishops:** The Bishops were invited in August 2017 to be champions of the project and that they will model appropriate behaviour and promote it as part of their role.

**Professional Standards Department** were invited to integrate information about domestic and family violence into their training. There is continuing contact with PSD to ensure information regarding domestic and family violence is incorporated into PSD training.

**Lutheran Education Australia** were approached to incorporate material that has been developed specifically for schools (eg by NAPCAN) into the curriculum. The LEA Director has sent out a letter to all pre-schools, primary and secondary schools, alerting them to the campaign and inviting them to seek more information and provide training for staff.

**Lutheran Community Care** **(SA/NT & Qld)** are implementing partners in the campaign, particularly engaged in the development and delivery of training and, where possible and appropriate, service provision.

**Lutheran Media Ministry** may become a partner to develop and disseminate resources, including stories of hope using the theme of domestic and family violence.

**Grow Ministries and District Departments** with their focus on child, youth and family ministry have the potential to support the campaign through integration of domestic violence issues into their resources and training. Grow Ministries will send out information as part of their kits to congregations.

**LCA Communications Department** supports the campaign by disseminating information, primarily through a special campaign website, about initiatives and resources that are developed within the LCA and that are available in the wider community.

**Church Worker Support Department** will be asked to consider how LCA HR policies and practices recognise and show sensitivity to the issue, and submit proposed changes to GCC for approval.

**Commission on Worship** will be approached to develop and provide resources that are pertinent to those affected by domestic and family violence.

**Australian Lutheran College** is considered a key partner in the following ways:

*Pastoral training:* ensuring pastoral students are sensitised to the domestic violence issues they are likely to face during their ministry

*Grassroots*: to assist in the development and delivery of training: either integrated into their existing training programs and/or as specific training (delivered face to face or in an on-line environment)

*ALITE:* Possible engagement to undertake action/reflection research over the course of the campaign to better understand this issue within the LCA and the impact on its people.

**Aged Care services** will continue to provide information and training about elder abuse as well as about family and domestic violence. They will comply with their legislated requirements to report such elder abuse.

**Districts:** With the encouragement and oversight of the Bishop, districts will sponsor, promote and support the campaign.

**Congregations/Parishes:** there are many congregations that have promoted and supported their members participation in the campaign.

## Appendix I: Review of the LCA pastor call system

### Introduction

The Review of the Call System was initiated by Resolution 151209 of the 2015 LCA General Convention of Synod:

RESOLVED that the General Convention support the conduct of a review of the LCA call process which will:

1. Identify and examine potential new models for filling pastoral vacancies in congregations with a view to increasing efficiency, transparency and inclusion; and
2. Include facilitated conversations with congregations as part of the research process

Outcome: a detailed report of the findings to be delivered to GCC and CoB, which includes recommendations that can be taken by GCC to the 2018 General Convention of Synod.

The General Church Council (GCC) responded to the Synod resolution by engaging Australian Lutheran Institute for Theology and Ethics (ALITE) at Australian Lutheran College (ALC). The principle reviewer was Prof. Wendy Mayer, Associate Dean for Research. The NSW District provided a generous grant to cover the cost of the review.

The review composed three parts.

1. Assessment of Call Process models in other comparable Lutheran churches around the world and in other denominations in Australia.
2. A national online survey of congregations (conducted between 30 November 2017 and 19 February 2018. 115 congregations responded).
3. In person interviews with current and recently retired District Bishops, Directors of Mission, and the Chair of the Vic/Tas District Lay Call Committee (11 interviews were conducted between 22 January and 22 February 2018).

### General conclusions

The GCC received the final report of the Review of the Call System slightly too late for inclusion in the Synod Book of reports. Some of its main conclusions are:

1. The LCA Call Process is at present under some stress. This is due to three main factors:

* the declining mobility of pastors
* a small shortfall in the current supply of pastors; and
* the skill set of the pastors currently available relative to the needs of parishes.

An additional factor pertaining to the Call Process itself continues to be transparency.  
A possible minor factor is the timeliness of the Call Process.

1. Parishes on the whole believe that the Call Process is inadequate but could be improved (rather than replaced). The deepest level of frustration for parishes pertains to transparency and timing: the status of pastor profiles, the delay in receipt of negative responses by pastors to an issued Call, and the real status of pastors in relation to availability for Call.
2. Bishops and Directors of Mission generally report satisfaction with the current Call Process, but indicate that it could be improved. When pressed on this issue improvements related on the whole to the need to address the three impact factors listed above (mobility, supply, skill set relative to parish needs).
3. The Call Process of the LCA already allows for a variety of practices: an open call via the bishop for expressions of interest by pastors; bishops tapping a pastor in a current Call on the shoulder and asking them to consider a vacant parish that is challenging; parishes asking pastors available for Call whether there are reasons they would not consider a new Call (the opposite of the current standard question); having a dedicated group of lay volunteers doing the phoning around on behalf of parishes and maintaining a check list of who has been approached and who has indicated genuine interest in being in receipt of a new Call (current practice in the Vic/Tas District).
4. Neither parishes nor bishops and Directors of Mission are aware of the full range of variants available. A number of respondents to the survey reported that the outline of the Call Process provided with the Survey was the first time that they had gained a clear understanding of the Call Process.
5. Expectation management is important for the Call Process to function well and for the reduction of levels of mistrust and frustration.
6. In regard to potential changes to the Call Process, there was overwhelming rejection by lay people, bishops and Directors of Mission to limiting the term of Call, even with the allowance for extension. There was also little enthusiasm for introducing formal interviews of shortlisted candidates or trial sermons prior to a Call meeting.
7. The system itself as a whole suits current LCA ecclesiology and theology. The results of the review do not call for substantive change to the Call Process. By substantive is meant major structural changes. Minor changes can and do need to be made to improve its efficiency.

### Next steps

The GCC will give further consideration to the report and release it to Synod delegates before the General Convention of Synod, along with its initial response to the report’s recommendations. The GCC believes that no synodical resolutions are required to enact the recommendations.

### agenda 2.1.3

## General Pastors Conference Advice to Synod

### Preamble

The General Pastors Conference (GPC) of the Lutheran Church of Australia (LCA) met from 10−12 July 2018 at St Michael’s Church and School Hahndorf South Australia, in order to fulfil its duty to give guidance and to serve as a theological adviser to the 19th General Convention of Synod in matters of doctrine and confession [LCA By-Laws 5.6.2.1, 2.2 and 2.3]. The business of the meeting was to consider the proposals referred to it by the General Church Council (GCC) at its meeting of 15-16 June 2018 in preparation for the forthcoming 19th General Convention of Synod to be held from 2−7 October 2018.

The GPC was mindful of its responsibility to assist the 19th General Convention of Synod according to the ‘Procedure in Transacting Business at a General Synod’ [LCA By-Laws 7.3.28.2] which states ‘*a matter deemed to be of a theological and confessional nature…shall be considered by the Convention only after a recommendation has been received from the General Pastor’s Conference’.*

The guidance contained in this document represents the earnest and prayerful endeavour of the GPC to offer advice and recommendation to the 19th General Convention of Synod in regard to the proposals referred to it.

*Please note: the text contained in boxes is the result of work done by the College of Bishops (CoB) after the conclusion of the GPC, at the request of the GPC.*

### Theological and confessional matters considered by the GPC

The GPC considered the following items:

18th General Convention of Synod (2015) resolution

*2015:0216: RESOLVED: that Synod requests the CTICR to build on its earlier work regarding the ordination of women and men to develop a draft doctrinal statement for GPC and the 19th Convention of Synod that presents:*

* *A theological basis for the ordination of women and men.*
* *A theological basis for why the ordination of women and men need not be church divisive.*
* *And that GCC resource it.*

The two ‘theological basis’ statements were before the GPC.

### 19th General Convention of Synod (2018) proposals referred by GCC to the GPC

Ordination of women and men

1. 20 proposals that ‘*the Lutheran Church of Australia amend its public teaching to accept the ordination of both men and women*’;
2. One proposal that ‘*the Synod not endorse “A Theological Basis for the Ordination of Women and Men: Draft Doctrinal Statement”*’;
3. One proposal that ‘*no further discussion come before Synod to amend the Theses of Agreement VI regarding the Office of the Ministry*’;
4. One proposal ‘*that Synod not endorse the Commission on Theology and Inter-Church Relations (CTICR) paper “ Theological Basis for why the ordination of women and men need not be Church divisive”*’;
5. One proposal that ‘*before any vote is conducted regarding the ordination of both men and women, no less than one hour be set aside to allow the clear presentation of the Scriptural case for the ordination of men only*’ was shared with the GPC for information only;

Infant Communion

1. One proposal that ‘*the LCA encourage the practice of admitting very young children, including infants, to Holy Communion*’;

Full membership in the Lutheran World Federation (LWF)

1. Two proposals that ‘*the Lutheran Church of Australia becomes a full member of the Lutheran World Federation*’;
2. Four proposals that ‘*the Lutheran Church of Australia applies for full membership of the Lutheran World Federation (LWF)*’;

Full membership in the International Lutheran Council (ILC)

1. Two proposals that ‘*the Lutheran Church of Australia becomes a full member of the International Lutheran Council*’.

### With respect to the ordination of women and men

In discussion on the first day of Conference pastors were asked to reflect on the business before the conference and to offer input to assist the planning of business.

Input from those discussions identified common threads, which included connecting the discussion of proposals on the ordination of women and men with the Draft Doctrinal Statement (DDS) on that issue, ensuring a plenum discussion to share views on the DDS, and allowing the pastorate to be heard by way of some type of vote.

The DDS on the ordination of women and men was the first item of business.

Recommendation 1

**The GPC recommends** to the Convention of Synod that any proposal to change the teaching of the Church in relation to the question of the ordination of women be done in the form of a proposal to adopt the Draft Doctrinal Statement prepared by the Commission on Theology and Inter-Church Relations called ‘A Theological Basis for the Ordination of Women and Men’.

**The GPC discussed the DDS on the ordination of women and men**

In the discussion about the DDS on the ordination of women and men many points were made. We make the Convention of Synod aware of some of them with the understanding that they do not represent a consensus among the pastorate.

* In paragraphs 1−3 of the DDS the data may be relatively uncontroversial but questions were raised about whether the data warranted the conclusions drawn;
* Paragraph 4 was affirmed in light of the early church experience of living in a united way with theological differences;
* In paragraph 4 the use of cultural arguments was questioned;
* In paragraph 5 the relevance of Galatians 3:26−28 to the issue to this discussion was questioned;
* In paragraph 6 the inclusion of ‘male and female’ in relation to the Apology to the Augsburg Confession 7/8, 28 was questioned;
* Paragraph 6 was highlighted as significant to the case for the ordination of women and men, especially in terms of guiding the LCA in how it reads scripture;
* Reference to the LCA’s teaching in Theses of Agreement 6:1−10 should be incorporated within the DDS.

After discussion the GPC voted on the following statement: ‘*Do you support changing the Church’s teaching to that contained in the Draft Doctrinal Statement on the Ordination of Women and Men*?’

The result was: Yes 44.5%, No 55%, one ballot was returned blank. The GPC noted a lack of consensus in the pastorate on the sufficiency of the DDS as a basis for changing the church’s teaching. This vote taken at GPC is not necessarily indicative of how pastors might vote on the proposals that have been submitted to the 19th General Convention of Synod.

**The GPC then discussed the DDS on church divisiveness**

Various points were made including:

* Matters of conscience regarding any synodical decision are relevant to those who hold a committed view on the question;
* Questions of clarification or definition about issues were raised such as:
* Are there different types of unity and at what point may division arise?
* Is agreement on foundational doctrines only sufficient for church unity?
* What is an ‘open question’ and what can remain an ‘open question’?
* There were expressions of a united commitment to Scripture but exegetical differences remain. Implications drawn from those differences impact approaches to what teaching and pastoral practice are acceptable;
* What might this mean for how pastors best serve the church in light of the possible divergence between the thinking of pastors and lay people in relation to these issues?

**The GPC then discussed the congregational proposals referred by the GCC**

The GPC advises the Convention of Synod of the need to allow focussed time for a discussion around the issue of unity in the church. The GPC expressed a pastoral concern for the unity of the church whatever the outcome of any synodical vote.

Recommendation 2

**The GPC recommends** to the Convention of Synod that in light of GPC concerns for the unity of the church, GPC recommends to Synod that time be given at Convention to discuss the matter of the unity of the Church.

Recommendation 3

**The GPC recommends** to the Convention of Synod that the Draft Doctrinal Statement ‘A Theological Basis for Why the Ordination of Women and Men Need Not Be Church Divisive’ serves as part of the discussion rather than being presented for adoption by the Church.

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| **In peace and with love - a pastoral word from the Bishops.**  The God of love and peace will be with you (2 Cor.13:11b).  In spite of differences, the pastorate of the LCA is united in its concern for the unity of the church and has asked the Bishops to provide pastoral advice regarding the possible outcomes of the vote on the DDS on the ordination of women and men. We acknowledge that this discussion leads to anxiety and pain for many. Whether the church decides to retain or change its teaching, there are likely to be those whose deeply held convictions put them at odds with the church’s teaching on this matter. |
| As we work with the outcome of any synodical decision, the Bishops encourage people to respect the burden of conscience for some. This can be done when we all:   * Recall that through our common baptism into Christ we remain united with each other; * Put the best construction on the motives of others (Luther’s Small Catechism explanation to the 8th Commandment); * Make every effort to avoid unnecessary damage to the church and the proclamation of the gospel.   The Bishops encourage all of us as God’s people to enter into prayerful reflection in the days leading up to and beyond the synod and to continue to be patient, showing restraint, whatever may happen.  In the name of the Triune God, let us all strive to maintain the unity of the Spirit in the bond of peace (Eph 4:3) |

The GPC noted that the following issues raised in 2015 CoB advice continue to require attention and discussion in the church

1. The ongoing question of how the LCA understands and interprets Scripture.
2. The parameters of unity and diversity in the church – how much diversity is possible within our Church while still preserving our unity.
3. The pastoral implications for the church and its pastorate of either maintaining or changing the present teaching on the ordination of women and men.

### With respect to Infant Communion

The GPC discussed this matter and resolved the following:

**The GPC resolved to** affirm the conclusions of the 2012 CTICR statement on Infant Communion, namely, that there is no change to the Church’s position as stated in the 1986 Doctrinal Statement and Theological Opinion (DSTO) document ‘Infant Communion’ but that the Church offer to families the preparation and admission of children to communion at the earliest possible age, paying due attention to the connection between communion and life-long catechesis.

The GPC requests that the Convention of Synod note the resolution from the GPC as it considers the congregational proposal about Infant Communion.

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| The CoB considers that this resolution is a recommendation to the Convention of Synod |

### With respect to the LWF and the ILC

The proposals submitted by various congregations regarding the LCA becoming a full member of the LWF and becoming a full member of the ILC were referred to the GPC by the GCC.

The conference received the following advice from LCA Bishop John Henderson in his report to the GPC, ‘*Membership in the LWF has been regarded as a theological matter for some years, particularly since the LWF voted to become a ‘communion’ of churches in 1990. Membership in the ILC has not been regarded as a theological matter.*’ The Bishop recommended handling these two membership issues together.

After discussion the GPC resolved the following:

Recommendation 4

**The GPC recommends** to the Convention of Synod that the LCA commission a study of the implications and advisability of full membership in both the LWF and the ILC and arrange for the presentation of a report with recommendations to the 2021 GPC and Convention of Synod.

### Late Proposal regarding the National Redress Scheme

The GPC discussed and resolved the following:

**The GPC notes** with gratitude the decision of the General Church Council that the LCA join the National Redress Scheme following the Royal Commission into Institutional Responses to Child Sexual Abuse, and encourage the CoB and GCC as they deal with the range of issues that arise. The GPC encourages pastors and members of the LCA to greater awareness of the impacts of all kinds of abuse on individuals and on the whole community, as we demonstrate concern, care, and compassion, working together as the people of God to prevent and respond to abuse, making genuine efforts to reduce its incidence in church, community, and family settings.

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| **Pastoral Conclusion**  Led by the Holy Spirit and with thanksgiving, the GPC offers this advice to the delegates of the 19th General Convention of Synod.  Together with you, in the power of the Holy Spirit, we share a deep commitment to our Lord and his church. The GPC was immersed in worship and prayer, and its conversations were marked by considerate language and a gentle spirit. The foremost concern of the pastors was for the well-being and advancement of the church.  The pastors pray that this advice is beneficial to you as we prepare for the 19th General Convention of Synod in October. As we get ready to gather in Sydney may we:   * uphold the truth of the gospel in our words and our deeds; * work to maintain the unity of the church through the power of the Spirit; * make sound and healthy decisions based on Scripture and guided by our Confessions; * conduct our business in ways that are life-giving for the whole church; * commit to work charitably, peacefully and patiently with those who struggle with the outcome of any synodical decision; * join together in thanking and praising God for his goodness to us; * commit to a common life of discipleship and witness to our Lord Jesus Christ.   As we prayed in 2015, so we pray again:  *Heavenly Father thank you for your church into which you have graciously called us.*  *Thank you for your Word through which you reveal your will and work in this world.*  *As we look forward to and plan for our General Convention of Synod, give our delegates wisdom, guidance and patience. Open our hearts to your leading so that we may speak and act in ways that will honour your name.*  *Continue to give us unity as we consider the business before us, especially matters of a theological and confessional nature.*  *Focus our attention on you and empower us with your Holy Spirit so that we continue to bring the joy of your salvation to our communities and your love to life in our world.*  *Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.* |

# Proposals from lca boards and commissions

### agenda 2.2.1

## Governing bodies

(See also Agenda 2.4.4)

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED** that **Article 8 Officers and Administration** of the Constitution of the Church be amended to allow for the implementation of the revised governance structure as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 8. OFFICERS AND ADMINISTRATION**

8.1 The Officials of the Church shall be a Bishop and an Assistant Bishop. They shall be elected for a term of office determined by the Church. The Bishop and the Assistant Bishop shall be pastors of the Church.

8.2 The Church shall have a Secretary who shall be an executive officer of the Church and shall undertake administrative duties including those normally undertaken by a secretary and treasurer.

8.3 8.3.1 The Church shall have a General Church ~~Council~~**Board** which shall consist of

8.3.1.1 the Bishop and the Assistant Bishop; **and**

~~8.3.1.2 the Bishops of the New South Wales, Queensland, South Australia and Northern Territory, and Victorian Districts of the Church;~~

~~8.3.1.3 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;~~

~~8.3.1.4 one [1] member each from the Western Australia District and the Lutheran Church of New Zealand, who shall be either their Bishop or a lay member; and~~

~~8.3.1.5 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 Bishop, in which case it shall be two [2] lay members.~~

**8.3.1.2 one [1] pastor and six [6] lay members who are voting members of congregations on the Roll of Congregations of the Church and who shall be elected by the General Synod from eligible candidates submitted as nominations from the Standing Committee on Nominations.**

8.3.2 The General Church ~~Council~~**Board** shall have authority between the conventions of the General Synod to make decisions within the limits prescribed by the By-laws.

8.3.3 The duties of the General Church ~~Council~~**Board** shall be as prescribed by the By-laws.

**BE IT FURTHER RESOLVED** that **Section 7.4 Nominations and Elections, Section 7.7 Appointments, Section 8.1 Eligibility and Terms of Office and Section 8.4 The General Church Council** of the By-laws of the Church be amended in consequence of the above amendment to Article 8 to allow for the implementation of the revised governance structure as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**SECTION 7.4 NOMINATIONS AND ELECTIONS**

**Nominations ~~in General~~to the General Church Board**

7.4.5 7.4.5.1 ~~Unless otherwise provided for, n~~**N**ominations to the convention **for elected positions** shall be made by ~~a standing committee called~~ the ~~LCA~~ Standing Committee on Nominations which shall act in accordance with the ~~rules~~ **procedures** resolved by the Synod and amended from time to time by the Synod ~~or the General Church Council~~.

7.4.6 The following provisions shall apply to nominations ~~for any elected office or any position on a board, except in those cases where the right of nomination has been delegated to a particular body~~:

~~7.4.6.1 Persons retiring and eligible for re-election shall indicate their willingness to continue in service as members.~~

~~7.4.6.2 Nominations, indicating the consent of the nominee, may be forwarded by any congregation to the LCA Standing Committee on Nominations.~~

~~7.4.6.3 Suggested nominations may be made by the Bishop of the Church, the Bishop of any District, and by any board of the Church in reference to that board, for consideration by the LCA Standing Committee on Nominations.~~

**7.4.6.1 Persons who wish to nominate themselves shall submit a completed nominations form to the Standing Committee on Nominations.**

**7.4.6.2 Any congregation or Bishop may submit a nomination, with the consent of the nominee, to the Standing Committee on Nominations.**

7.4.6.~~4~~**3** The ~~LCA~~ Standing Committee on Nominations at its discretion may list a nominee **or nominees** for a position on ~~a~~**the** ~~b~~**B**oard ~~in place of or in addition to that position for which the candidate was originally nominated,~~ subject to the nominee's consent ~~and in consultation with the relevant board~~.

7.4.7 7.4.7.1 The reading of nominations shall take place after the completion of the elections provided for in the preceding Section 7.4.4.

7.4.7.2 At least one session shall elapse before the elections are conducted.

~~7.4.7.3 Where a new office or board is created, or where changes are made to the composition of an existing board, the time of closure for such nominations shall be determined by the Bishop and the elections be held later accordingly.~~

**SECTION 7.7 APPOINTMENTS**

7.7.1 ~~Appointments to boards shall be made by the General Church Council unless otherwise prescribed.~~ **Appointments to boards, councils, commissions and committees shall be made in accordance with the relevant Terms of Reference.**

7.7.2 ~~Any nominations which may be required for a position to be filled by appointment shall be submitted to the General Church Council at least four [4] weeks prior to convention.~~ **Eligible nominations for appointment to boards, councils, commissions and committees shall be submitted by the Standing Committee on Nominations to the General Church Board at least three [3] months prior to convention and shall be included in the Book of Nominations for the information of delegates.**

7.7.3 ~~The regular appointments to boards shall be made by the General Church Council as soon as feasible after the completion of elections by the General Synod.~~ **The regular appointments to boards, councils, commissions and committees shall be made within two [2] months after the General Synod.**

~~7.7.4 When the rules of a board provide for the appointment of a representative of a corresponding or relevant District Committee the following procedure shall apply:~~

~~7.7.4.1 The respective District Committee, if any, may suggest candidates for consideration by the respective District Church Council.~~

~~7.7.4.2 The District Church Council shall make a nomination and forward this nomination to the~~~~Secretary of the Church.~~

~~7.7.4.3 The Secretary of the Church shall notify the next meeting of the General Church Council or its Executive, and upon such notification the position shall be deemed to be filled.~~

**SECTION 8.1 ELIGIBILITY AND TERMS OF OFFICE**

8.1.1 The Officials of the Church holding a full-time office shall not be eligible to hold any other administrative office of the Church or a District.

8.1.2 The Secretary shall be called by the General Church ~~Council~~**Board**.

8.1.3 The members of the General Church ~~Council~~**Board** shall not be eligible to be members of more than one **other** ~~B~~**b**oard or ~~Standing Committee~~**council** of the Church.

8.1.4 A full-time executive officer serving under a board **or council** of the Church shall not be eligible to be a member of more than one ~~B~~**b**oard**, council or commission** ~~or Standing Committee~~ of the Church or a District.

8.1.5 Any person who receives a salary from or is in the employ of a ~~B~~**b**oard shall not be a member of the ~~B~~**b**oard under which such person serves.

8.1.6 An executive officer of a committee of a District which is directly associated with the activities of a board of the Church shall not be eligible for membership on that board.

8.1.7 The spouse of an executive officer or salaried person serving the Church shall not be a member of a board under which such an executive officer or salaried person serves.

8.1.8 No person shall be eligible for ~~election by the General Synod or for~~ appointment by the General Church ~~Council~~**Board** to more than two [2] ~~B~~**b**oards or ~~Standing Committees~~**councils** of the Church unless otherwise determined by the ~~General Synod or the~~ General Church ~~Council respectively~~**Board**. This restriction shall not include membership on a ~~B~~**b**oard or ~~Standing Committee~~**council** which according to the ~~rules and regulations~~**Terms of Reference** is ex officio or representative of another ~~B~~**b**oard or ~~Standing Committee~~**council**.

8.1.9 8.1.9.1 The term of office for the Bishop of the Church shall be

8.1.9.1.1 two [2] synodical terms for an incoming Bishop; and

8.1.9.1.2 one [1] synodical term for an incumbent Bishop seeking re-election.

**8.1.9.2 The term of office for the Assistant Bishop and the Secretary shall be one [1] synodical term.**

8.1.9.~~2~~**3** The term of office for all other Officials~~,~~**and** officers of the Church~~, members of the General Church Council, members of boards and any other representatives~~ shall be one [1] synodical term.

**8.1.9.4 The term of office for members of boards, councils, commissions and committees shall be one [1] synodical term.**

8.1.9.~~3~~**5** Any person retiring by effluxion of time under the provisions of the preceding ~~Section 8.1.9.1-2~~ **sub-sections of 8.1.9** shall be eligible for re-election without limitation subject to the provisions of the preceding Section 8.1.6, or unless otherwise specifically determined.

**SECTION 8.4 THE GENERAL CHURCH ~~COUNCIL~~BOARD**

8.4.1 The duties of the General Church ~~Council~~**Board** shall be to

8.4.1.1 implement the program of the Church in accordance with the policies established by the General Synod;

8.4.1.2 ensure that the mission of the Church, the proclamation of the Gospel of Christ, remains central in the work of the Church;

8.4.1.3 ensure that all phases of the work of the Church are efficiently planned, coordinated, and controlled;

8.4.1.4 receive the reports submitted at least annually by the boards **and councils** of the Church, and pursuant to Article 8.3.2 of the Constitution to make any necessary decisions thereon subject to any policy or decisions laid down by the General Synod;

8.4.1.5 review the reports of the boards to the General Synod and submit recommendations for coordinated action to the General Synod;

8.4.1.6 initiate research into any sphere of activity with a view to achieving greater efficiency in the promotion of the Objects of the Church;

8.4.1.7 appoint executive officers as required;

8.4.1.8 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;

8.4.1.9 appoint the Auditor of the Church;

8.4.1.10 authorise proposals by a board regarding the number of office staff;

8.4.1.11 appoint such sub-committees and delegate such powers as it sees fit;

8.4.1.12 define from time to time the specific areas of responsibility of the Bishop and Assistant Bishop;

8.4.1.13 fill any vacancy in any office or on any ~~B~~**b**oard, ~~C~~**c**ouncil, ~~Department, Standing Committee or C~~**c**ommission **or committee** **in accordance with the delegated authority contained in the relevant Constitution or Terms of Reference**, except when such vacancy occurs within three months of the next regular convention of the General Synod;

8.4.1.14 remove any Official, officer or member of a ~~B~~**b**oard, ~~C~~**c**ouncil, ~~Department, Standing Committee or C~~**c**ommission **or committee** from office during the term**, subject to constitutional requirements,** 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;

8.4.1.15 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

8.4.1.16 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.

### REASONS FOR THE MOTION

In 2015 the General Synod approved in principle support for competency-based, appropriately structured LCA councils, boards, committees and commissions; and authorised the GCC to develop and trial as far as practicable the new Rules and Governance Policy, as well as prepare necessary changes to the LCA By-laws, for approval by General Synod in 2018, to give effect to the new arrangements.

Since 2015 this work began in the context of and complementary to the implementation of the National Functions resolution also adopted in 2015, which approved the trial of a revised National Functions structure.

In late 2017 the GCC commissioned an independent evaluation of the trial structure, which included a wide consultation process involving individuals and groups directly impacted by the proposed changes, as well as those who were expected to benefit from the changes (District and congregational level).

The following provides the context and rationale for the GCC’s recommendation that the restructure to competency-based, LCA councils, boards, committees and commissions be formalised.

**Membership of LCA bodies**

*Competency-focus*

The Synod resolution approved an ‘in-principle’ adoption of a competency-based approach to membership of the LCA’s governing bodies.

It is relevant to note that the current membership arrangements for the majority of the LCA’s governing bodies **do not** prescribe a representational model. The adoption of this proposal would therefore effectively:

1. transition the minority of those bodies that are partially representational-based into alignment with what is now either already in place, trialled or proposed, and
2. make explicit the membership requirements of boards, councils, commissions and committees, which expands upon the traditional pastor/lay member balance.

It is also of note that, as to the second point, there is already precedent for articulating the membership requirements of a board when, in 2013, the General Synod approved a Terms of Reference for the Board for Child, Youth and Family Ministry which specified the skills, qualifications and experience required of its members.

The key rationale for taking this direction is a view that the Church will benefit from decision-making and advisory bodies that have the best possible membership mix to carry out their roles and responsibilities. This requires people with a passion for mission and ministry who have the skills, experience and qualifications of potential members to make a meaningful contribution to the body on which they are serving.

It is stressed that while skills, experience and qualifications are a primary focus, it shouldn’t be the only consideration. A competent body also should reflect a diversity of backgrounds and perspectives.

A more defined approach will assist the various governing bodies to identify their respective needs and guide the Standing Committee on Nominations (SCoN) to intentionally seek people with the necessary attributes to meet those needs.

It was not practicable to trial a competency-based (rather than the largely representational-based) membership of the General Church Council because it is the legal governing body for LCA Inc and therefore its membership must at all times comply with the provisions of the legally recognised constitution and by-laws.

It was also not practicable to ‘spill’ all positions and thereby undertake a full trial of ‘competency-based’ boards, councils, commissions and committees. However, this approach was applied to the new boards and committees that were established as part of the National Functions trial structure (eg Board for Local Mission; New and Renewing Churches; Cross-Cultural Ministry; Church Worker Support) and in filling vacancies that arose on a number of bodies during the synodical period.

Noting the above constraints, the evaluation concluded that, based on the experience of the competency-based approach to date, the skills and competencies available to the church via its boards, committees and commissions is very valuable and substantially more fit for purpose.

Based on the rationale above, and taking account of the evaluation’s findings, the GCC recommends to Synod the adoption of a competency-based approach to all of the LCA’s governing bodies.

In making this recommendation the GCC has taken into account concerns about this change expressed during the evaluation, including:

|  |  |
| --- | --- |
| Concern | Response |
| The loss of voice from the Districts in the decision-making process | As outlined above, the majority of LCA bodies haven’t had a requirement to have representation from all the Districts. The introduction of an explicit requirement for a diverse body ensures the Standing Committee on Nominations, as well as the approving body, takes this into account when appointing members. The General Church Council is clearly the most prominent body which has a membership that is largely representation based. However, the GCC doesn’t believe its effectiveness will be diminished by a move to a competency-based model, on the basis its decision-making includes processes of wide consultation and feedback when that is required.  Please also refer to the discussion below about the role of the College of Bishops.  There is also a potential advantage in not emphasising a specific District-based representational model as the proposed competency-based alternative will further encourage a whole-of-church approach to decision-making, rather than addressing issues through a locally-oriented lens. |
| The exclusion of ‘church people’ from service on boards, councils, commissions and committees | The proposed arrangements make it quite clear that either all or the majority of the members on the LCA’s governing bodies are Voting Members of LCA congregations. It is acknowledged that this change does mean that the priority is given to ‘church people’ with the required skills, qualifications and experience, and thereby potentially excludes LCA people who have a heart for service, but not the requirements of the role. However, it is considered preferable to have the best possible group ‘around the table’ and seek input from the wider church membership as necessary and appropriate, rather than a less qualified group that needs to regularly call upon external expertise to assist in its decision-making. |
| The loss of church identity | The nominations process includes a consideration of people’s motivation to stand for a position. The GCC believes it is essential that all nominees have a passion for the mission and ministry of the church. The GCC is confident that church members who possess skills, experience and qualifications, and ‘work in the outside world’ are also passionate about the church’s mission and will contribute in a manner that respects the ethos, teachings and purpose of the church. |

*Membership size*

The proposed approach outlined in 2015 also signalled an intention to limit the number of members on any given body (nine for the GCC and seven for most other bodies, plus consultants/advisors).

During the trial period the boards, councils, commissions and committees operated, where feasible to do so, with a maximum membership of seven people and no more than two advisors/consultants. The GCC satisfied itself that this reflects good governance practice, and is a reasonable maximum that provides enough voices around the table to effect good decision-making and advice provision.

In regard to the GCC it is proposed that its membership is reduced from 14 to nine. This will largely be achieved by the removal of the requirement for four district bishops (SA/NT; Qld; NSW/ACT; Vic/Tas) to serve on the GCC.

The recommended reduction is based on the following reasons, notwithstanding this change was not trialled:

1. The College of Bishops has established itself over the past 20 years as a key advisor to the General Church Council. It reports to the GCC, recommends action, and makes decisions on matters delegated to it by the GCC. It would continue to influence the work and decision-making of the GCC without the Bishops having to be so strongly represented on the GCC.

The proposed change also acknowledges the increased workload of the College of Bishops over recent years. It will mean the District Bishops aren’t required to take on this additional governance responsibility, minimises duplication of effort when issues raised at College of Bishops are discussed again at the GCC, and provides them with more time to focus on their other leadership tasks. The proposed model doesn’t, however, preclude a District Bishop to stand as the third pastor on the GCC.

1. The proposed mix of three pastors and six lay members mirrors the delegate representation at the General Convention of Synod, namely: one-third pastors and two-third lay persons.
2. The GCC has noted the reduction in membership numbers on both the NSW and SA/NT DCCs, approved by their respective Synods.

**Appointment and Election**

*Mode of Appointment*

It is relevant to note that there is no consistent approach to the election and/or appointment of members to the LCA’s various governing bodies. The current involvement of the General Synod in the election of members to these bodies varies from none (eg Board for Support of Pastoral Ministry; and Board for Children, Youth and Family Ministry) to between two and four for the majority of the others. The rest of the appointments are made by the GCC.

The intention of this proposal is to introduce, as far as is considered practicable, a consistent approach to all elections and appointments.

The 2015 ‘reason for proposal’ indicated that GCC would in the future be the only body elected by the General Convention of Synod.

The GCC is now formally recommending this change because this body is the primary decision-making body accountable to the General Synod, and also carries the formal legal responsibility for LCA Inc. It is therefore considered to be appropriate that the entire membership is elected by the General Synod, instead of the current only two positions.

The membership appointments to all other entities would be by the GCC, or the relevant board or council.

This approach is proposed because it provides for a greater prospect of achieving well-balanced bodies through an appointment process rather than an election process. It has often been commented that delegates find it difficult to make informed decisions when voting in elections because of the limited information available to them about individual candidates and, just as importantly, being able to assess the overall make-up of the body such that it collectively is equipped to fulfil its role and responsibilities.

It is also important to note that any appointment to a board, council, commission or committee must be on recommendation of the SCoN. This committee, re-structured by resolution of the 2015 Convention of Synod, works with the boards, councils, commissions and committees to identify with them their needs, receive and vet nominations, and make recommendations to the approving body (in GCC’s case the approving body would be the General Synod).

The GCC has considered the concern about a more limited role for the Synod delegates in choosing who serves on the LCA’s governing bodies. However, on balance, the GCC is of the opinion that this new approach will achieve, over time, more effective decision-making. The GCC has also noted the success to date, during the 2015–2018 synodical term, of SCoN’s strong encouragement of self-nomination – in addition to the existing approaches to identifying people – which has proven effective in more people putting themselves forward for consideration to serve and make a contribution to the work of the church.

**Other governance issues**

The trial process has also highlighted a number of issues that, as governance-related changes are being proposed, should also be addressed to provide greater clarity, consistency and flexibility. A key issue is that the current LCA By-laws define the term ‘Board’ very broadly. It is proposed that the LCA becomes more deliberate in the describing and defining of the LCA’s governance arrangements. In particular:

1. Clearly distinguishing between “governance” and “advisory functions”.
2. The term “Board” will, unless particular regulatory or external requirements require otherwise, be used only for governing bodies of a legal entity (such as an association or company). Note: This explains why it is proposed that the General Church Council becomes the General Church Board.
3. The term “Council” will be used for bodies that don’t govern a legal entity, but have been delegated certain decision-making authority.
4. The terms “Committees” and “Commissions” will be reserved for bodies that are advisory in nature, unless they are granted specific decision-making authority under a written delegation authority.

The clearer distinction is expected to provide the following benefits:

1. Establishing a small number of ‘strategic boards/councils’ reporting to the GCC will provide greater strategic focus, than in the current situation where about 20 individual bodies report separately to the GCC .
2. Greater flexibility in adapting the structure to meet changing needs by allowing GCC boards and councils to reorganise their advisory groups without the need for General Synod approval (which is currently necessary as General Synod approves changes to the Terms of Reference/Rules of all bodies because of the ‘one size fits all’ approach in the use of the term “Board”).
3. Providing clarity that the appointment of non-Lutheran practising Christians are to only ‘advisory’ bodies, which don’t have decision-making authority (except in certain circumstances).

This approach aims to balance this greater flexibility with appropriate checks and balances, including:

1. The Terms of Reference of decision-making boards and councils (ie the ‘strategic boards/councils’ described above) continue to be approved by General Synod. The boards and councils will continue to be referred to in the LCA Constitution.
2. Any changes to the Terms of Reference of the advisory bodies must be reviewed and are subject to recommendation by the Standing Committee on Constitutions.

The proposed Terms of Reference (which will be presented in the National Functions proposal) aim to introduce, as far as is practicable, a consistent format and a focus on key responsibilities rather than an exhaustive list of duties (note: in some cases, such as the Board for Lutheran Education, the changes are minimal pending finalisation of their own governance review).

As outlined above, based on the generally positive outcomes of the evaluation, but noting there remain areas for improvement, the GCC is recommending that the General Convention of Synod approve the implementation of the changes to the LCA governance structure and the application of the principle of competency-based governing bodies.

The GCC has also noted from the evaluation a need for appropriate governance training for members of all boards, councils, committees and commissions. This is accepted and will be implemented in the next synodical term.

The adoption of the proposed changes to the relevant sections of the LCA Constitution and By-laws will give effect to the new governance arrangements noting that any other consequential changes that are required will be addressed as part of the review of the LCA Constitution that GCC will commence in the next synodical term.

The proposed terms of reference presented as part of the National Functions proposal will be consistent with these Constitutional and By-laws changes.

### agenda 2.2.2

## National functions

(See also Agenda 2.3.22 and 2.4.8)

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED** that **Article 8 Officers and Administration** of the Constitution of the Church be amended to allow for the implementation of the revised national functions as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 8. OFFICERS AND ADMINISTRATION**

**8.3.4 The General Church Board shall have the following Standing Committees which shall provide advice in accordance with the Terms of Reference for each as determined by the General Church Board:**

**8.3.4.1 The Standing Committee for Nominations;**

**8.3.4.2 The Standing Committee on Constitutions; and**

**8.3.4.3 The Standing Committee for Finance, Audit and Risk.**

8.4 The Church shall have a College of Bishops **which shall have oversight of the theological, confessional, pastoral and worship life of the Church**.

**8.4.1** The composition and duties **of the College of Bishops** shall be as prescribed by the By-laws.

**8.4.2 The College of Bishops shall have the following Commissions which shall provide advice in accordance with the Terms of Reference for each as determined by the General Church Board:**

**8.4.2.1 Commission on Theology and Inter-Church Relations;**

**8.4.2.2 Commission on Worship; and**

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

8.5 The Church shall ~~appoint as many~~ **establish** ~~B~~**b**oards and ~~Standing Committees~~ **councils** as it may deem necessary for the carrying out of its Objects. The rights and duties of such ~~B~~**b**oards and ~~Standing Committees~~ **councils** shall be as prescribed by the By-laws.

**BE IT FURTHER RESOLVED** that **Section 8.4 The General Church Council, Section 8.7 The Boards of the Church and Section 11 By-laws** be amended in consequence of the above amendment to Article 8 to allow for the implementation of the revised national functions as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**~~SECTION 8.4 THE GENERAL CHURCH COUNCIL~~**

~~8.4.4 8.4.4.1 There shall be an Executive of the General Church Council, consisting of the Bishop, 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.~~

~~8.4.4.2 The duties of the Executive of the General Church Council shall be to~~

~~8.4.4.2.1 carry out such tasks as are delegated to it by the General Church Council;~~

~~8.4.4.2.2 attend to routine matters in accordance with the policy as generally defined by the General Church Council;~~

~~8.4.4.2.3 advise the Bishop on any matters the Bishop desires to place before it;~~

~~8.4.4.2.4 determine the Register of Lay Workers;~~

~~8.4.4.2.5 determine the rentals to be paid by tenants of Church-owned property; and~~

~~8.4.4.2.6 report all decisions to the General Church Council.~~

~~8.4.4.3 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 8.7 THE BOARDS AND COUNCILS OF THE CHURCH**

8.7.1 The By-laws in this section shall govern the administration of all boards and councils of the Church. ~~The term ‘board' in the By-laws shall mean a~~~~Council, Board, Department, Standing Committee or Commission of the Church.~~

8.7.2 **8.7.2.1** The boards of the Church shall be

~~8.7.2.1 Board for Lay Ministry;~~

~~8.7.2.2 Board for Lutheran Aged Care Australia;~~

~~8.7.2.3 Board for Lutheran Community Care - Australia;~~

8.7.2.~~4~~**1.1** Board for Lutheran Education Australia;

~~8.7.2.5 Board for Media Ministry;~~

~~8.7.2.6 Board for Mission;~~

~~8.7.2.7 Board for Support to Pastoral Ministry;~~

~~8.7.2.8 Board for Youth and Family Ministry;~~

~~8.7.2.9 Board of Lutheran Archives;~~

8.7.2.~~10~~**1.2** Board of Directors of Australian Lutheran College;

8.7.2.~~11~~**1.3** **Board for** Finke River Mission ~~Board~~;

~~8.7.2.12 Commission on Salaries;~~

~~8.7.2.13 Commission on Social and Bioethical Questions;~~

~~8.7.2.14 Commission on Tertiary Ministry;~~

~~8.7.2.15 Commission on Theology and Inter-Church Relations;~~

~~8.7.2.16 Commission on Worship;~~

~~8.7.2.17 LCA Safe Place Committee;~~

~~8.7.2.18 Standing Committee on Constitutions~~

and such other boards as the Church may establish.

**8.7.2.2 The boards shall function according to Terms of Reference approved by the Church.**

**8.7.2.3 Where the board is a legally incorporated entity, it shall have a constitution approved by the Church.**

~~8.7.3 Any member of a board who is absent for two [2] consecutive meetings without a valid and acceptable excuse shall forfeit membership on such board.~~

**8.7.3 8.7.3.1 The councils of the Church shall be the**

**8.7.3.1.1 Council for Local Mission**

**and such other councils as the Church may establish.**

**8.7.3.2 The councils shall function according to Terms of Reference approved by the Church.**

8.7.4 The Bishop of the Church shall be responsible for the appointment of a convenor who shall convene the first meeting of the board **or council** after the regular convention of the General Synod.

8.7.5 The tenure of office of a board **or council** shall generally be from three [3] months after ~~the close of the convention of the General Synod at which~~ it was ~~elected or~~ appointed to three [3] months after the close of the next regular convention.

8.7.6 ~~At the first meeting of the newly elected Board after the regular convention of the General Synod, the board shall appoint from its members a chairperson~~~~and a secretary, and such other officers as are deemed desirable and necessary.~~ **The Chairperson and any executive positions of each board and council shall be determined in accordance with the relevant Terms of Reference.**

8.7.11 ~~The board shall~~ **The boards and councils shall abide by the policies and requirements established by the General Church Board and shall**

8.7.11.1 submit annually to the General Church ~~Council~~**Board** a report which shall include

8.7.11.1.1 a record of the past year's activities in relation to planned objectives;

8.7.11.1.2 audited financial statements, including a balance sheet;

8.7.11.1.3 a written financial report that explains significant variations between budget and actual performance and, where necessary, how surpluses will be used and deficits funded; and

8.7.11.1.4 identification of its major programmatic and organisational risks and the plans to mitigate them;

~~8.7.13 Any proposal to appoint an honorary member of a board shall be submitted to the General Church Council for decision. Any such honorary member shall have consultative status for one [1] synodical term, not being eligible to vote or hold office.~~

**SECTION 11. BY-LAWS**

11.1 The ~~rules governing~~ **Terms of Reference for** each ~~B~~**b**oard **and council** of the Church are By-laws of the Church.

**BE IT FURTHER RESOLVED** that the new Terms of Reference for the Board for Lutheran Education Australia be adopted, as follows:

**BOARD FOR LUTHERAN EDUCATION AUSTRALIA**

**Terms of Reference**

**1. NAME**

Board for Lutheran Education Australia, referred to as “the Board”.

**2. RELATIONSHIP TO THE CHURCH**

The Board is a board of the Church and is accountable to the Church through the General Church

Board and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Board shall set the strategic direction and establish the overall policy environment for the schools of the Church, and serve as the authorised body for the distribution of Commonwealth funds in the Lutheran education system.

**4. AUTHORITY**

The Board for Lutheran Education Australia has the authority to carry out its purpose and

responsibilities set out in Articles 2, 3 and 4 of the Constitution of Lutheran Education Australia Ltd, and shall be exercised consistent with the Constitution and By-laws of the Church.

**5. MEMBERSHIP**

5.1 The Board of Directors shall consist of seven [7] members:

5.1.1 one [1] pastor of the Church;

5.1.2 three [3] lay members of the congregations of the Church; and

5.1.3 one [1] representative from each of the regions of Lutheran Education Queensland, Lutheran Education Victoria/New South Wales/Tasmania, and Lutheran Education South Australia/Northern Territory/Western Australia, upon nomination to the Standing Committee of Nominations by the respective region.

5.2 The members shall be appointed by the General Church Board on recommendations from the Standing Committee on Nominations.

5.3 The Board membership shall consist of people, with a passion for mission and ministry and relevant skills, qualifications and experience in the following areas:

5.2.1 finance;

5.2.2 risk management;

5.2.3 governance;

5.2.4 Lutheran education; and

5.2.5 law.

5.4 The membership will include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience will enable the Board to fulfil its role.

5.5 The Board shall regularly review the relevant skills and experience required to ensure the composition of the Board is aligned with the strategic direction of Lutheran Education Australia and the Church.

5.4 The Directors shall elect a Director as the Chairperson, on nomination of the General Church Board.

5.5 Consultants of the Board shall be

5.5.1 the Executive Director of Lutheran Education Australia; and

5.5.2 such other persons as the Board may appoint to contribute specialised knowledge that is not available among the Board members.

The Board may from time to time meet without the presence of any consultant.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Regular meetings of the Board shall be held at least once a year.

6.2 Meetings shall be convened by the Chairperson.

6.3 It is at the discretion of the Board to meet face-to-face, by electronic means, or a combination of modes.

6.4 The minutes of the meetings of the Board shall be submitted to the General Church Board.

6.5 An annual report of the activities of the Board and any subsidiary bodies shall be submitted to the General Church Board. In addition to the annual report, the General Church Board and the Board for Lutheran Education Australia may mutually agree to a more regular reporting schedule from the Board.

**7. RESPONSIBILITIES**

7.1 The Board shall set the strategic direction and establish the overall policy environment for the schools of the church and as such shall

7.1.1 promote Lutheran schools as agencies of Christian education;

7.1.2 uphold and safeguard the confessional teachings of the Church, especially as these relate to the nature, purpose and program of the schools;

7.1.3 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;

7.1.4 formulate national policy that gives direction to Lutheran schools as agencies of Christian education of the Church;

7.1.5 promote, support and ensure the implementation of approved policy and associated procedures in the schools, working through regional structures;

7.1.6 work in close co-operation with the Church, in particular with regional organisational arms of Lutheran education and other appropriate departments of the Church;

7.1.7 represent Lutheran schools and regions nationally to the Church, its departments, committees and auxiliaries, and to Australian Lutheran College;

7.1.8 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;

7.1.9 develop co-operative working relationships with other sectors of education at national level;

7.1.10 approve the establishment of new schools and change in function of existing Lutheran schools in consultation with the regions;

7.1.11 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;

7.1.12 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;

7.1.13 ensure income for the operation of the Board by means of annual levies or other means from Lutheran schools;

7.1.14 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

7.1.15 undertake other activities related to the matters designated as national areas of responsibility or as agreed with the regions.

7.2 The duties of the Board shall be in addition to responsibilities prescribed in Section 8.7 of the By-laws of the Church.

**8. REVIEW**

8.1 The Terms of Reference for the Board shall be reviewed during each synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board, upon review by the Standing Committee on Constitutions.

**BE IT FURTHER RESOLVED** that the new Terms of Reference for the Board of Directors of Australian Lutheran College be adopted, as follows:

**BOARD OF DIRECTORS OF AUSTRALIAN LUTHERAN COLLEGE**

**Terms of Reference**

**1. NAME**

Board of Directors of Australian Lutheran College, referred to as “the Board”.

**2. RELATIONSHIP TO THE CHURCH**

The Board is accountable to the Church through the General Church Board and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Board is to ensure that Australian Lutheran College serves as 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.

**4. AUTHORITY**

The Board has the power to carry out its purposes which shall be exercised consistent with the Constitution and By-laws of the Church.

**5. MEMBERSHIP**

5.1 The Board of Directors shall consist of eight [8] members:

5.1.1 the Bishop of the Church;

5.1.2 two [2] pastors of the Church; and

5.1.3 five [5] lay members of congregations of the Church.

5.2 The pastors and lay members shall be appointed by the General Church Board on recommendations from the Standing Committee on Nominations.

5.3 The Board membership shall consist of people with a passion for mission and ministry and have the relevant skills, qualifications and experience in one or more of the following areas:

5.3.1 education;

5.3.2 governance;

5.3.3 law;

5.3.4 risk management; and

5.3.5 finance.

5.4 The Board shall elect a director as the Chairperson on the nomination of the General Church Board.

5.5 The membership of the Board shall aim to include a mix of background and perspectives which, together with the relevant skills, qualifications and experience, will enable it to fulfil its role effectively.

5.6 The Principal of the College shall be a consultant.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Board to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Board shall be submitted to the General Church Board.

6.5 An annual report of the activities of the Board and any subsidiary bodies shall be submitted to the General Church Board.

**7. RESPONSIBILITIES**

7.1 The Board of Directors is responsible for ensuring that the facility is equipped to

7.1.1 prepare candidates to be pastors of the Church;

7.1.2 prepare candidates to be teachers in the schools of the Church;

7.1.3 prepare candidates to be lay workers of the Church;

7.1.4 provide continuing and postgraduate studies in theology and education;

7.1.5 provide education leading to degrees, awards and qualifications in theology and Christian service;

7.1.6 provide training for members congregations and organisations of the Church and the community;

7.1.7 undertake research to assist in the promotion of the mission of the Church;

7.1.8 establish and maintain relations with any relevant Board, committee or institution of the Church and with Lutheran education bodies overseas; and

7.1.9 undertake such other activities which promote the mission of the Church.

7.2 The duties of the Board of Directors are in addition to responsibilities prescribed in Section 8.7 of the By-laws of the Church.

**8. REVIEW**

8.1 The Terms of Reference for the Board shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board, upon review by the Standing Committee on Constitutions.

**BE IT FURTHER RESOLVED** that the new Terms of Reference for the Board for Finke River Mission be adopted, as follows:

**BOARD FOR FINKE RIVER MISSION**

**Terms of Reference**

**1. NAME**

Board for Finke River Mission, referred to as “the Board”.

**2. RELATIONSHIP TO THE CHURCH**

The Board is accountable to the Church through the General Church Board and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The objects of the Board shall be to organise, supervise, and extend the work of preaching the Gospel of Christ to the Aborigines in central Australia, and to promote their general welfare.

**4. AUTHORITY**

The Board has the authority to carry out its purpose and responsibilities which shall be exercised consistent with the Constitution and By-laws of the Church.

**5. MEMBERSHIP**

5.1 The Board shall consist of seven [7] members:

5.1.1 two [2] pastors; and

5.1.2 five [5] lay members of the congregations of the Church.

5.2 The pastors and lay members shall be appointed by the General Church Board on recommendations from the Standing Committee on Nominations.

5.3 The Chairperson shall be appointed by the General Church Board.

5.4 The Board membership shall consist of people with a passion for mission and ministry and have the relevant skills, qualifications and experience in one or more of the following areas:

5.4.1 an understanding of the Church and its teaching;

5.4.2 an understanding of bilingual and cross-cultural issues;

5.4.3 experience in strategic planning;

5.4.4 ability to challenge and be practical; and

5.4.5 listening and decision-making skills.

5.5 The membership of the Board shall aim to include a mix of background and perspectives which, together with the relevant skills, qualifications and experience, will enable it to fulfil its role effectively.

5.6 A wide range of other persons involved in or interested in the organisation, its program and clients may be invited as consultants to bring their knowledge and experience to the meeting to assist in the deliberations of the Board.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Regular meetings of the Board shall be held at least once a year.

6.2 Meetings shall be convened by the Chairperson.

6.3 It is at the discretion of the Board to meet face-to-face, by electronic means, or by other means of communication.

6.4 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.5 The minutes of the meetings of the Board shall be submitted to the General Church Board.

6.6 An annual report of the activities of the Board and any subsidiary bodies shall be submitted to the General Church Board.

**7. RESPONSIBILITIES**

7.1 The Board shall

7.1.1 administer the affairs of Aboriginal mission in central Australia in accordance with the policies of the Church;

7.1.2 call and appoint pastors in consultation with the Bishop of the Church;

7.1.3 appoint church workers and other staff members as required, in consultation with any relevant board of the Church;

7.1.4 engage casual or contract labour;

7.1.3 ensure the provision of spiritual support to the pastors under the spiritual oversight of the Bishop of the South Australia and Northern Territory District;

7.1.4 arrange for regular field visits;

7.1.5 supervise and administer property entrusted to its care;

7.1.6 encourage pastors and congregations within the geographical area of Central Australia to take an interest in the spiritual and general welfare of Aboriginals living in their area;

7.1.7 maintain liaison with other boards engaged in Aboriginal mission in matters of common concern;

7.1.8 negotiate with the Government in matters of Aboriginal welfare in consultation with the Bishop of the District and of the Church according to the policies of the Church;

7.1.7 negotiate directly with and work cooperatively with Australian Lutheran College in carrying out the educational ministry program, theological translations, literacy and theological training of prospective pastors and evangelists; and

7.1.8 promote the work of the Mission in, and seek the support of, the Districts as appropriate.

7.2 The duties of the Board are in addition to responsibilities prescribed in Section 8.7 of the By-laws of the Church.

**8. REVIEW**

8.1 The Terms of Reference for the Board shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board, upon review by the Standing Committee on Constitutions.

**BE IT FURTHER RESOLVED** that the new Terms of Reference for the Council for Local Mission be adopted, as follows:

**COUNCIL FOR LOCAL MISSION**

**Terms of Reference**

**1. NAME**

The Council for Local Mission, referred to as “the Council”.

**2. RELATIONSHIP TO THE CHURCH**

The Council is accountable to the General Church Board and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

3.1 The Council shall

3.1.1 provide strategic leadership and support to nurture a growing missional culture in the Church;

3.1.2 develop strategic mission direction and establish the overall policy environment of the Church;

3.1.3 promote and coordinate congregational participation in local mission; and

3.1.4 oversee and monitor the resourcing of the mission of the Church to Australia and New Zealand.

3.2 The work of the Council is underpinned by the foremost Object of the Church, namely to fulfil the mission of God.

**4. AUTHORITY**

4.1 The General Church Board may delegate decision-making authority to the Council under a written delegations policy.

4.2 The policies of the Church shall guide the work of the Council in regard to

4.2.1 governance responsibilities, including compliance with the policies of the Church on Conflict of Interest and Review Processes;

4.2.2 functioning and decision-making; and

4.2.3 reviewing the terms of reference of committees that report to it.

**5. MEMBERSHIP**

5.1 The Council shall consist of seven [7] members appointed by the General Church Board on recommendations from the Standing Committee on Nominations.

5.2 The Council membership shall consist of people with a passion for mission and ministry and the following relevant skills, qualifications and experience:

5.2.1 a chairperson appointed by the General Church Board;

5.2.2 one pastor serving in a local church-related community;

5.2.3 three [3] members with current experience and competence in leading or working in mission in a local context; and

5.2.4 two [2] members with experience in strategic planning and/or organisational management.

5.3 The membership shall include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience, will enable the Council to fulfil its role.

5.4 The Bishop of the Church is an ex-officio member of the Council.

5.5 The Executive Officer – Local Mission (EO-LM) shall attend meetings of the Council.

5.6 The Council may from time to time meet in the absence of the EO-LM.

5.7 The Council, in consultation with the EO-LM, may invite other guests to attend meetings.

5.8 Up to two [2] consultants may be appointed by the General Church Board on the recommendation of the Council to advise on specific issues.

**6. MEETING ARRANGMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Council to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the Council meetings shall be submitted to the General Church Board.

6.5 An annual report is submitted to the General Church Board.

**7. RESPONSIBILITIES**

7.1 The Council develops mission policy and practice which

7.1.1 is based on the study of missiology and society and culture;

7.1.2 identifies, assesses and shares lessons from practical experience of mission in the Church;

7.1.3 monitors the development and provision of missional resources to congregations and other ministries of the Church; and

7.1.4 partners with Australian Lutheran College in establishing training programs that build mission capacity within the Church.

7.2 In addition to responsibilities prescribed in Section 8.7 of the By-laws, the Council shall

7.2.1 facilitate an integrated and consistent approach to local mission activity within the Church;

7.2.2 develop strategic plans and ministry priorities, including the financial and resources support required, for approval by the General Church Board;

7.2.3 oversee the finances of the Local Mission Department;

7.2.4 provide strategic leadership in collaboration with the Districts to support and encourage mission in local communities;

7.2.5 identify risks associated with local mission and develop and monitor a risk management plan;

7.2.6 review and monitor the work and well-being of the EO-LM;

7.2.7 oversee the work of committees of the Council by

7.2.7.1 appointing the membership;

7.2.7.2 reviewing and confirming their terms of reference;

7.2.7.3 receiving the minutes of committee meetings;

7.2.7.4 undertake regular performance review of the Directors and Managers of the departments; and

7.2.7.5 providing regular feedback to these committees;

7.2.8 work with the Communications Department of the Church to convey accounts of local mission activities to the wider Church; and

7.2.9 support the recruitment and performance management of the   
EO-LM.

**8. REVIEW**

8.1 The Terms of Reference for the Council shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board, upon review by the Standing Committee on Constitutions.

### REASONS FOR THE MOTION

In 2015 the General Synod authorised the trial of a restructure of the National functions of the church in a phased approach to provide more effective leadership, governance and other resources that are churchwide, mission focused, service oriented, efficiently delivered and effective in enacting the decisions and directions of General Synod.

The General Synod further resolved that GCC report back to General Synod in 2018 on the results of the trial restructure and submit proposals for changes to the Constitution and By-laws to formalise those structural changes that have been demonstrated to achieve the outcomes summarised above.

This work has been trialled in the context of and complementary to the implementation of the governing bodies resolution also adopted in 2015, which approved ‘in principle’ support for competency-based and the trialling of appropriately structured LCA boards, councils, commissions and committees.

In late 2017 GCC commissioned an independent evaluation of the trial restructure, which included a wide consultation process involving individuals and groups directly impacted by the changes, as well as those who were expected to benefit from the changes (districts and congregational level).

The following provides the context and rationale for GCC’s recommendation that the trial changes be formalised.

**Implementation of the trial National Functions structure**

The re-structure was implemented as outlined in the ‘reason for the proposal’ presented to the 2015 General Convention of Synod. The main changes were as follows:

1. Conclusion of the interim Board for Local Mission (the 2013 Convention of Synod only approved the Board for Local Mission on an interim basis, pending the Governance and Administration Review also approved at that Synod) and establishment of a new Board for Local Mission
2. Transition of the
   1. Board of Child, Youth and Family Ministry,
   2. Board for Lutheran Media and
   3. Board for Lutheran Aged Care Australia

into committees of the Board for Local Mission, and creation of

d. New and Renewing Churches Committee and

e. Cross-Cultural Committee

under the Board for Local Mission to support the growing activity in these two mission areas.

1. Transition of the Board for Lay Ministry into an Advisory Committee supporting the Church Worker Support Department, established prior to the 2015 Convention of Synod.  
   Transition of the Board for Lutheran Archives to a committee, providing advice to the Director of Lutheran Archives, operating under the Executive Officer of the Church.
2. Transition of the Board for Mission to a Committee for International Mission, providing advice to the Assistant to the Bishop, International Mission and the LCA Bishop.
3. Appointment of an Executive Officer – Local Mission to provide leadership in Local Mission.

The following points need to be noted:

1. The Board for Support for Pastoral Ministry continued to operate as a board during the synodical term. However, following discussions with the Board and College of Bishops, there is a proposal to transition the Board to a committee, providing support and advice to the College of Bishops through the Church Worker Support Department.
2. The National Functions re-structure did not involve any functional changes to the  
   Commissions of Worship, Commission on Theology and Inter-Church relations or   
   Commission on Social and Bioethical Questions as they continue to report to the College of Bishops, and through the College of Bishops to the General Convention of Synod.

**Outcomes of the trial**

Though not universal, the majority of entities and persons who participated in the evaluation of trial structures for governing bodies and National functions indicated the moves as positive, with a further grouping indicating no effect as yet. Perceptions of negative impact are in the minority, with some of these seen as transitory.

The GCC particularly noted the following positive findings (the full report of the evaluation is available on page 373 of the Book of Reports):

* + - 1. Key leaders of the church (GCC, LCA Bishop, District Bishops) report time efficiencies, which has enabled them to have a greater focus on mission-related work.
      2. The profile of Local Mission has been substantially developed within the church, with increased linkages across the many entities and programs that deal with this at National levels.
      3. The amount of time spent with a focus on Cross-Cultural Ministry and Ministry with the Ageing has increased, as has their profile within the church.

1. The effectiveness of half the number of boards, committees and commissions has been positively impacted by the changes to governing bodies.
2. Efficiencies have been made by those boards, committees and commissions that now receive some administration support and the increased participation of the executive officers is adding value to the focus, decision-making and actions taken by these groups.
3. Administration in Districts and congregations is gradually being standardised and streamlined and this is creating efficiencies at the District level.

The GCC has also noted the evaluator’s findings and recommendations that identified areas for further development to ensure the full benefits of the restructure are realised, including:

1. Establishment of mechanisms to further increase the connections between boards, councils, commissions and committees, which ultimately will benefit the local level. This includes clear conduits of information flow and exchange to support joined up thinking.
2. Greater integration and alignment of goals and activities within the LCA’s “Our Direction” framework to develop board to board engagement for those with common goals (eg local mission at Churchwide and District levels; Lutheran education and Australian Lutheran College)
3. Implementation of avenues for continued discussion and engagement on ‘mission’, including at congregational level to facilitate integrated and partnered thinking that serves ministry at the grassroots
4. Resolution of service issues that have been identified in the evaluation process, and continue to improve the support offered to congregations. This will include obtaining regular feedback from congregations and districts about the effectiveness and efficiency of the services provided to them, and identifying other needs, particularly at the local level, which should be prioritised.

As noted in the evaluation report, some of the planned changes took time to put in place and therefore it hasn’t been possible to fully assess their impact. In particular, a number of the planned changes towards more integrated mission work, and efficient administrative working, will take longer to demonstrate their impact. In some cases, a five-year timeline is more likely needed for assessment.

Overall, GCC is satisfied that the evaluation has demonstrated sufficient success to move beyond the trial status to implementation. If Synod approves the changes, GCC will continue to focus on pursuing further improvements in the effectiveness and efficiency of the national functions towards achieving churchwide, service-oriented functions that support the ministries of the church, including districts and congregations, to use their time and effort in carrying out God’s mission in their communities.

On this basis, the General Church Council recommends to Synod that the changes are implemented by adopting the new terms of reference for the boards and councils that are provided for in the By-laws, as well as relevant changes to Constitution and By-laws. The terms of reference for commissions and committees are included for information at Agenda Document 2 (p407). It is to be noted that there may be further changes to governing arrangements of some bodies, subject to further review, (and, in the case of Lutheran Education Australia, the current membership and duties remain the same in its terms of reference pending the outcome of the review process as presented in Synod Agenda 2.2.7), in the next synodical term and these will be submitted to General Synod in 2021.

### Agenda 2.2.3

## Ordination of women and men

(See also Agenda 2.3.1, 2.3.2, 2.3.3, 2.3.4 and 2.3.5)

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED**

1. that the Lutheran Church of Australia amend its public teaching to accept the ordination of both women and men;
2. that Synod affirms the church’s teaching on the ministry contained in paragraphs one to ten of Theses of Agreement VI: Theses on the office of the ministry;
3. that Synod adopts ‘*A theological basis for the ordination of women and men’* as the teaching of the church, replacing the teaching contained in TA VI.11;
4. that Synod directs the General Church Council to attend to the necessary administrative arrangements required to facilitate the entry of women into the office of the public ministry.

### REASONS FOR THE MOTION

1. The 18th LCA Convention of Synod (2015) resolved that Synod requests the CTICR to build on its earlier work regarding the ordination of women and men to develop a draft doctrinal statement for GPC and the 19th Convention of Synod that presents:

* A theological basis for the ordination of women and men
* A theological basis for why the ordination of women and men need not be church divisive
* And that GCC resource it. (Resolution 2015:0216)

1. The Commission on Theology and Inter-Church Relations (CTICR) has prepared two draft doctrinal statements in response to the Synod resolution, namely:

* ‘A Theological Basis for the Ordination of Women and Men’ and
* ‘A Theological Basis for why the Ordination of Women and Men Need Not be Church Divisive’.

1. Twenty congregations have submitted identical proposals that the Lutheran Church of Australia amend its public teaching to accept the ordination of both men and women. These proposals do not directly address the Draft Doctrinal Statement since it was not available at the time these congregations prepared and submitted their proposals.
2. General Church Council (GCC) referred these proposals to the GPC for advice and recommendation in accordance with the LCA Constitution and By-Laws.
3. The GPC has recommended to the Convention of Synod that any proposal to change the teaching of the Church in relation to the question of the ordination of women be done in the form of a proposal to adopt the Draft Doctrinal Statement prepared by the Commission on Theology and Inter-Church Relations called ‘A Theological Basis for the Ordination of Women and Men’.
4. The GCC subsequently resolved to submit a proposal to the General Convention of Synod that respects the proposed motions from the congregations on this matter and accepts the recommendation from the GPC.
5. The GCC has taken this action on the basis of the GPC Advice for the sake of the Church as it considers the issue of the ordination of women and men and ‘A theological basis for the ordination of women and men’ at this General Convention. The proposal submitted does not represent the position of the GCC, or that of its individual members, on the congregational proposals themselves.

### Agenda 2.2.4

## The practice of holy communion and infants

(See also Agenda 2.3.6)

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED** that Synod affirms the conclusions contained in ‘*Infant Communion: a reappraisal’* (CTICR 2012), see also DSTO Vol 1 E ‘*Infant Communion’*, 1986), namely, “that the Church not introduce the practice of admitting infants to holy communion, but that the Church offer to families the preparation and admission of children to communion at the earliest appropriate age, paying due attention to the connection between communion and life-long formation”.

### REASONS FOR THE MOTION

1. At its 1981 General Convention the LCA recognised the practice of the separation of first communion and confirmation as an acceptable form of confirmation ministry. As a result many congregations now admit younger children to the sacrament of the altar. In 1986 the CTICR prepared a statement on Infant Communion which was adopted by the General Church Council. That statement was of the opinion that the practice of infant communion was unacceptable for the LCA.
2. A South Australia–Northern Territory Pastors Conference in 2003 asked the CTICR to reopen the topic of infant communion, with a view to a widespread discussion throughout the LCA and a review of the Church’s practice. The CTICR commissioned people to write papers for discussion at meetings: a paper supporting the CTICR’s original 1986 document on infant communion, a paper critiquing the 1986 document, and papers that reflected on infant communion in the light of biblical, historical and pastoral perspectives. These papers provided the basis for a comprehensive discussion at the 2009 General Pastors Conference (GPC). Two District Pastors Conferences in 2010 discussed the issue once more and offered further feedback to the CTICR.
3. The CTICR then prepared the document ‘Infant Communion: a reappraisal’, completed in 2012 and presented as part of its report to the 2013 LCA Convention of Synod.
4. The CTICR report to the 2013 Synod stated that “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.”
5. Neither the 2013 General Convention of Synod nor GPC discussed the 2012 ‘Infant Communion: a reappraisal’ document.
6. St John’s Unley congregation has submitted a proposal to the 2018 Synod “that the LCA encourage the practice of admitting very young children, including infants, to Holy Communion”.
7. This proposal was referred to the 2018 GPC for advice and recommendation to Synod.
8. The GPC resolved to affirm the conclusions of the 2012 CTICR statement on Infant Communion, namely, that there is no change to the church’s position as stated in the 1986 Doctrinal Statement and Theological Opinion (DSTO) document ‘Infant Communion’ but that the church offer to families the preparation and admission of children to communion at the earliest possible age, paying due attention to the connection between communion and life-long catechesis.

1. The GCC has noted GPC’s resolution and College of Bishops’ advice that this constitutes a recommendation from GPC to General Synod. GCC therefore has resolved to submit this proposed motion to General Synod in view of the clear recommendation from GPC on this matter.

### Agenda 2.2.5

## Membership of both International Lutheran Council and Lutheran World Federation

(See also Agenda 2.3.7 and 2.3.8)

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED t**hat that the General Church Council conduct a thorough investigation of the theological and church fellowship implications of full membership in the Lutheran World Federation (LWF) and the International Lutheran Council (ILC), and report on that investigation to the 20th General Convention in 2021.

**FURTHER BE IT RESOLVED** that the General Church Council, on the basis of the report, submit a proposal to the 2021 General Convention on the possibility and advisability of the LCA applying for full membership in the LWF and the ILC.

### REASONS FOR THE MOTION

1. A number of congregations have submitted proposals to the 19th LCA Convention of Synod (2018) in relation to the LCA applying for full membership in the Lutheran World Federation (LWF) and the International Lutheran Council (ILC). These proposals are found at 2.3.7 and 2.3.8.
2. The General Church Council (GCC) referred these proposals to the General Pastors Conference (GPC) for advice and recommendation.
3. Membership in the LWF has been regarded as a theological matter for some years, particularly since the LWF member churches voted to become a ‘communion’ of churches in 1990. Membership in the ILC has not been regarded as a theological matter as it has a different self-understanding to the LWF. We have a practice, however, of ‘pairing’ these relationships, so what we do in respect to the one we also do in respect to the other.
4. In his report to the GPC, Bishop John Henderson drew the pastors’ attention to this and suggested that GPC consider putting a motion that Synod asks that a study be commissioned to look at the implications and advisability of full membership in both LWF and ILC, and arrange for the presentation of a report with recommendations to the 2021 GPC and Synod.
5. The GPC discussed the matter and resolved to recommend to Convention of Synod that the LCA commission a study of the implications and advisability of full membership in both the LWF and the ILC and arrange for the presentation of a report with recommendations to the 2021 GPC and Convention of Synod.
6. The GCC submits this proposal to Synod in view of the recommendation from the GPC.

### agenda 2.2.6

## Review of Professional Standards Department

(See also Agenda 2.3.10)

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED** that the General Synodrequests the General Church Council to undertake a review the Professional Standards Department (PSD) in response to concerns raised about PSD matters in proposals submitted to this Synod.

### REASONS FOR THE MOTION

The General Church Council (GCC) has governance oversight of the Professional Standards Department and therefore is the appropriate body to undertake the review and oversee the implementation of any necessary changes.

The GCC (and the bishops) do not consider the College of Bishops to be the appropriate body, nor has it the capacity, to lead a review of this nature. Furthermore, the bishops are often involved in PSD-related matters and therefore have a potential conflict of interest that will likely be under consideration as part of the proposed review.

The GCC has also noted other Synod resolutions which, either directly or indirectly, refer to PSD. The GCC considers it will be more effective to consolidate all the PSD-related issues raised in one process rather than requiring separate actions for each resolution.

### agenda 2.2.7

## Lutheran Education Australia review

(See also Agenda 11.4)

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED** that the General Synod:

1. celebrates Lutheran education in its many forms across Australia, welcomes the mission and ministry opportunities that the LCA’s schools and early childhood centres provide, and commits the church to supporting on-going improvements in collaborative ministry, governance and relevant administration.
2. acknowledges and affirms:

* the strong commitment of the Lutheran education sector as a whole to mission and ministry through the LCA’s schools, teachers, staff and leaders;
* the strong commitment of the Lutheran education sector as a whole to upholding and growing Lutheran identity and culture through a Gospel-centred focus on the education and development of young people;
* the commitment of the Lutheran education sector as a whole to a vibrant, sustainable Lutheran education sector into the future, underpinned by strong relationships and a desire to work together for shared goals and outcomes.

1. directs GCC and BLEA to develop and resource action plans to support the collaborative engagement of schools, congregations, districts and the LCA in mission and ministry.
2. affirms that Lutheran Education Australia (LEA) becomes the system authority for Commonwealth government funding, as the authorised body for the distribution of Commonwealth funds in collaboration with the three regions, within the synodical period ending 2021.
3. affirms the governance authority of the BLEA in the following five key areas of responsibility, and commits to enabling the BLEA to enact its authority and develop strategic direction for the whole Lutheran education body by working collaboratively with each of the education regions:

* setting strategic direction and policy for Lutheran education;
* strengthening Lutheran identity;
* risk oversight (legal, financial and reputational, including engaging with the Commonwealth government and, in collaboration with the districts, approval of school opening and closure);
* formation, leadership succession and development;
* culture (including facilitating and driving greater collaboration across the Lutheran education body)

1. affirms the role of education regions as part of the national Lutheran education body and requests GCC and BLEA to work with the districts and the education regions to define the scope of the entities within the Lutheran education body and set the relevant boundaries by clarifying governance and management accountabilities and responsibilities at regional and local levels. This includes developing relevant reporting arrangements and enabling a greater governance focus on mission and ministry through schools and ECC’s.
2. requires regional and national governing boards to be aligned to comply with LCA policy about being skills-based and to ensure appropriate separation between governance and management (eg employees of the system are not board members but may be consultants).
3. affirms that flexibility be provided for local school governing bodies to allow for increased participation by non-Lutheran members, whilst maintaining a majority of Lutheran members, and allowing for a model where a governing body may have oversight over more than one school.
4. directs GCC and other relevant bodies to determine a streamlined loans approval and guarantee process.
5. directs the GCC to ensure all relevant LCA Constitutions are re-written to enable the agreed changes in structure to be addressed.
6. requires that regular reports on progress of the above recommended actions be submitted to GCC by all relevant stakeholders/parties.

### REASONS FOR THE MOTION

The 18th General Convention of Synod, held in October 2015, authorised GCC to trial a restructure of the National church functions in a phased approach to provide more effective leadership, governance and other resources that are churchwide, mission-focused, service oriented, efficiently delivered and effective in enacting the decisions of General Synod.

The resolution provided a context and way forward for a GCC-LEA (Lutheran Education Australia) governance dialogue process[[9]](#footnote-9) culminating in the presentation of the report to GCC in August 2017, *Lutheran Education Governance and Administration Review*.

As a consequence, GCC resolved to affirm the governance authority of the Board for Lutheran Education Australia (BLEA) for Lutheran education in Australia, for five key, focus areas:

* setting strategic directions and policy for Lutheran schools
* strengthening Lutheran identity
* risk oversight (legal, financial and reputational)
* formation, leadership succession and development
* culture.

GCC also resolved to establish a joint BLEA/GCC working group, led by BLEA, to continue the dialogue process and finalise the review, with an emphasis on governance rather than the administration and management of Lutheran education in Australia. The working group was asked by GCC to make recommendations on any changes, including associated transition or phasing, necessary to the Lutheran education governance structure for presentation to the General Convention of Synod in October 2018.

From December 2017 – March 2018 the joint BLEA/GCC working group met with key stakeholder groups as part of a consultation process designed to focus on the five key areas identified by GCC as areas of governance responsibility of BLEA.

The stakeholder groups were broadly representative of the whole Lutheran education system, including district church councils, regional education councils, school governing bodies and congregational chairs, principals, the National Leadership Team, the Australian Lutheran College (ALC) Board, Lutheran Laypeople’s League (LLL) Board and Lutheran Education Australia (LEA) and regional office staff.

The BLEA/GCC Working Group presented its report and recommendations to the GCC in June 2018. The GCC discussed the recommendations and provided feedback for the joint Working Group to consider. It also requested the Working Group to seek feedback from District Church Councils and Education Councils about the recommendations and report back in July 2018.

This work was completed by the Working Group and a report with revised recommendations, based on feedback received from the June 2018 meeting of GCC and District Church Councils and Education Councils, was submitted to GCC’s meeting in July 2018.

The GCC received the report. It then considered the recommendations and resolved to accept most of them and amend others.

The proposed motion to the General Convention of Synod reflects the report’s recommendations, as amended by the GCC. The findings and observations contained in the report provide the rationale for the proposed motion.

In summary, the proposed motion seeks to address the key themes and issues that emerged during the review in a way that will ensure a sustainable, healthy and vibrant Lutheran education sector for the future.

Key to the achievement of this outcome will be establishing ongoing collaboration and connection between all areas and bodies of the LCA. The education and spiritual development of young people in our Lutheran schools is a critical area of the church’s mission and ministry and as such requires the commitment of all, united in common purpose.

The GCC therefore stresses that the motion to the General Convention of Synod, if adopted, is a starting point and framework to enable further and ongoing dialogue and collaboration between all entities that make up the Lutheran education community, including the LEA and its board, the education regions and DCCs, schools and school governing bodies, and ALC and its board.

The final report (July 2018) can be found at Agenda 11.4.

### agenda 2.2.8

## Reconciliation Action Plan

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED** that the General Convention of Synod requests General Church Council (GCC) to develop and implement a Reconciliation Action Plan that will:

* assist ongoing relationship building through listening to Aboriginal people in the LCA
* support non-Aboriginal people in the LCA to gain insight into what is important to Aboriginal people
* provide a culturally appropriate mechanism by which our church together with (inclusive of) Aboriginal people and communities within the LCA can address questions of recognition and representation, and
* develop appropriate ways to encourage and enable Aboriginal people to serve and lead in all aspects of church life in the LCA.

The General Convention of Synod authorises GCC to commit resources to facilitate the work required to prepare and deliver the plan.

The General Convention of Synod requests GCC to provide a report on the implementation of the plan to the 2021 Convention of Synod.

### REASONS FOR THE MOTION

1. **Background and Biblical Foundation**

*‘Living out the reconciled life’*

Reconciliation is at the heart of the Christian faith. It is a gift of God in which we are invited and privileged to participate.

We Christians believe that God has reconciled the world to himself through the life, death and resurrection of Jesus Christ. We are no longer enemies of God. By the work of the Holy Spirit in Word and Sacrament, God gives people the faith in Christ and nurtures new life in them. Through faith in Christ, we are now his friends. We also believe that God has given us the ministry of reconciliation (2 Cor 5:18, 19). As a church we carry out this ministry by proclaiming Christ’s reconciling work to all people and pleading with them to receive the friendship of God (2 Cor 5:20). As church we further witness to reconciliation by living in unity and peace with fellow Christians from various cultures and classes (Eph 4:3), and by promoting justice and peace among all people (Matt 5:9).

A Reconciliation Action Plan (RAP) for the LCA will give us all a valuable tool to guide us as we continue to learn, to grow in awareness, to document specific aspects and actions of living out and walking the journey of reconciled life together.

The LCA has a long ministry history with Aboriginal people and communities in a number of places across Australia. Strong relationships and communities of faith have been established in a number of areas. We thank God for this story and the people who are part of it. An LCA RAP will aim to build on this story. Over time the LCA has sought

* to discern the best ways to ensure Aboriginal people are heard and have a voice in the church
* to assist non-Aboriginal people gain awareness into matters important to Aboriginal people
* to encourage and enable appropriate opportunities for Aboriginal people to serve and lead in the church
* to provide ways for appropriate representation and recognition of Aboriginal people and communities in the LCA and
* to speak out against racism in Australia.

The commitment of the LCA was very evident in the 1990s for example when the LCA produced the video ‘Out of the Shadows’ and the report ‘We’re All People’. The General Synods of 1997 and 2000 featured significant resolutions concerning reconciliation and a rite of reconciliation in 2000. At these General Synods the LCA spoke strongly of a commitment to reconciliation and a strong voice against racism.

At this present time in the life of the LCA we continue to seek to build upon the previous and current ministry and work being done in these areas.

At the 2015 General Convention of Synod, the LCA launched 50.500 as a mechanism to celebrate and commemorate the significant anniversaries of the LCA (50th in 2016 and the 500th anniversary of the Reformation in 2017) and to undertake some seed projects to go into the future. One such seed project identified by Bishop John Henderson was “Hearing the Indigenous Voice”. You can read about 50.500 more fully in the General Church Council report to Synod. “Hearing the Indigenous Voice” is a key 50.500 initiative both in the lead up to the 2018 Synod and into the future. Through these recent years the 50.500 committee became aware of organisations such as businesses, schools, communities and health care providers who have worked with Reconciliation Australia to craft what is known as a Reconciliation Action Plans for their organisation. The development of an LCA Reconciliation Action Plan (RAP) has been identified as an opportunity to explore in   
2017–20.

*A RAP will provide a framework for the LCA to realise its vision for  
 hearing, recognising and supporting Aboriginal people.*

We believe a RAP will provide an excellent framework and structure to ensure that our commitment to listening, learning and actioning reconciliation within the LCA is undertaken, accountable and sustainable into the future, achieving real outcomes for a reconciled church.

Through the 50.500 initiative, a small team of people formed to ask how best the LCA could hear the voices of Aboriginal and Torres Strait Islander people at this time in the life of our church and Australian society. The New Zealand context was considered as a separate question for the people of the LCNZ. An initial project team was formed: Rev Neville Otto (50.500 Committee Chair and Secretary of the LCA), Patricia Davis (Director of Marketing and Communications, Lutheran Services) and Kerry Stains (Director of Community Services, Lutheran Services).

In 2016/2017 initial research and consultation was undertaken to understand the best approach to developing a way forward, most particularly in relation to considering whether a RAP may be helpful. The following people were consulted with during this initial time:

* Rev John Henderson, Bishop of the Lutheran Church of Australia
* Andrea Mason, Chief Executive of the Ngaanyatjarra Pitjantjatjara Yankunytjatjara (NPY) Women's Council, Northern Territory Australian of the Year 2016 and Australian Business Woman of the Year 2017 and Co-Chair of the Prime Minister’s Indigenous Advisory Council
* Jackie Huggins, Co-Chair of the National Congress of Australia’s First Peoples
* Gary Oliver, CEO of the National Congress of Australia’s First Peoples
* Caitlin Maxwell, Program Officer of Reconciliation Australia
* Tim Stollznow, Chair of Finke River Mission Board
* Wayne Denning, CEO of Carbon Creative
* Patricia Davis, Director – Marketing and Communication of Lutheran Services
* Shona Reid, Aboriginal Lands Parliamentary Standing Committee, Legislative Council, Parliament of South Australia, LCC Board Member, Aboriginal Ministries of SA Board Member, and member of Ferryden Park Aboriginal congregation
* Marilyn Wall, National Training Coordinator for LCA Professional Standards and Ferryden Park Aboriginal congregation member
* Helen Lockwood, Director of Lutheran Community Care SA/NT
* Nick Heyne, Lutheran Community Care SA/NT
* LCA Office of the Bishop Executive Team (Rev John Henderson, Peter Schirmer, Tania Nelson) and
* LCA 50.500 Committee.

These initial discussions provided us with a combination of LCA leaders and Aboriginal voices. People expressed different views and questions including the strong encouragement to recognise the many different cultural aspects in communities.

These initial consultations played a pivotal role in informing the approach to developing the LCA plan and most specifically working with the RAP process. A RAP will provide an excellent framework for a national church long term commitment.

Following these initial consultations, the RAP Project Team expanded to include two members of the above list, Marilyn Wall and Shona Reid. Due to her resignation, Kerry Stains is no longer on the Project Team.

1. **What is a RAP?**

A RAP program is a framework for organisations to realise their vision for engaging well with Aboriginal people and creating good pathways and processes for people. Through the program, organisations develop a RAP—a plan that documents what an organisation commits to do. (For a fuller explanation of Reconciliation Action Plans, visit the Business page of the Synod website [www.convention2018.lca.org.au](http://www.convention2018.lca.org.au)   
*(Source: www.reconciliation.org.au/reconciliation-action-plans/)*

A RAP will enable the LCA to commit to implementing and measuring practical actions that build respectful relationships and create opportunities for Aboriginal and Torres Strait Islander peoples. There are four different RAPs within the Reconciliation Australia Program:

* Reflect
* Innovate
* Stretch
* Elevate.

The RAP Program is trademarked by Reconciliation Australia and the LCA cannot call the LCA reconciliation plan a ‘RAP’ unless it is formally endorsed by Reconciliation Australia. At the same time, we will also be able to ensure the RAP focuses on who we are as church in Christ.

The term ‘RAP’ is recognised as the benchmark approach. Endorsement by Reconciliation Australia is critical to credibility among Aboriginal and Torres Strait Islander people. It will also reflect our listening to communities in the consultation process. Input and endorsement by Reconciliation Australia also provides the LCA with professional and culturally appropriate guidance and quality assurance.

**Benefits for LCA**

Joining the Reconciliation Australia RAP Program offers the LCA:

* access to a tried and tested program based on evidence
* a framework for action, developed in consultation with Aboriginal and Torres Strait Islander communities and organisations as well as government and corporate Australia, and
* membership to a dynamic, supportive and fast-growing community of RAP organisations who are paving the way.

A RAP gives the LCA the best chance of achieving Aboriginal and Torres Strait Islander engagement objectives and delivering broader outcomes including:

* Growing awareness in the LCA of ministry and issues relating to Aboriginal people throughout the LCA in Australia
* Providing opportunity for more Aboriginal and Torres Strait Islander people to give leadership and contribute to decisions concerning mission and ministry in the LCA
* Ensuring appropriate representation in Churchwide and local decision-making bodies such as the Conventions of Synod
* Growing the career ministry paths for Aboriginal and Torres Strait Islanders
* The opportunity to become an employer of choice for Aboriginal and Torres Strait Islander peoples
* A more dynamic, innovative and diverse workforce
* A more culturally safe and tolerant workplace, and
* Enhanced service delivery to Aboriginal and Torres Strait Islander peoples and communities.

**Our RAP Project Plan**

After the initial consultations a RAP Project Plan was drafted which outlined the following Project objectives:

* Aboriginal and Torres Strait Islander people are an integral part of the development and implementation of the RAP
* The LCA hears and listens to the voices of Aboriginal and Torres Strait Islander people through quality, purposeful and meaningful community engagement
* LCA’s communities and agencies achieve contextual insight into the key matters concerning Aboriginal and Torres Strait Islander people
* The LCA develops insights and understanding of how it can best serve and engage with Aboriginal and Torres Strait Islander People in its mission and ministry, and
* The LCA uses this insight and understanding to develop a Reconciliation Australia-endorsed RAP that provides a road map for positive action.

It is our understanding that no other national church has such a plan in place and so we have endeavoured to ensure that there is a process or framework to assist us to prepare a sustainable long-term plan. We are not aware of any other mechanism which provides the process support and healthy accountability that the Reconciliation Action Plan Process provides.

1. **Listening in communities**

In late 2017, the members of the RAP Project team commenced a period of meeting and listening with Lutheran Aboriginal and non-Aboriginal persons in traditional Lutheran areas such as the West Coast of South Australia, Central Australia and Far North Queensland. In doing so, we set out to hear people’s stories in the church. We believe the people and their stories are important to inform RAP process. This is Phase 1 of the Project Plan and was funded by the initial pool of funds allocated by Synod for the 50.500 project. Phase 2 is the report of the Project Team which is part of the 50.500 report to Synod.

1. **Next steps**

With the support of Synod the RAP Project team will undertake Phase 3, which will curate a RAP Working Group comprising 8 to 10 people most or all of whom will be Aboriginal people. We will work with Reconciliation Australia in process whilst also paying close to attention to the fact that we are church and this RAP will be the first national church RAP (as far as we understand).

Phase 3 is crucial, as this involves the formation and meetings of the Working Group. It is envisaged that this group will meet up to four times over a six-month period and will be supported by a part-time Project Officer. While the initial work in Phases 1 and 2 has been carried out by a volunteer project team we believe the final phases require the support of a part-time project officer.

The summary of stages 3­–5 is in the Project Plan on pages 5 and 6 along with associated considerations.

We believe this work will provide a genuine tool to hear the voices of Aboriginal people, to engage in sensitive and appropriate dialogue, and to encourage and facilitate Aboriginal people in leading, guiding and serving in the LCA and in the wider Australian community into the long term.

### agenda 2.2.9

## Our Direction 2018–2024

### PROPOSED MOTION

*Submitted by General Church Council*

**BE IT RESOLVED** that Synod approve the document ‘Our Direction 2018–2024’ as a catalyst for action.

### REASONS FOR THE MOTION

In 2013 the General Convention of Synod adopted a Strategic Direction 2013–2018.

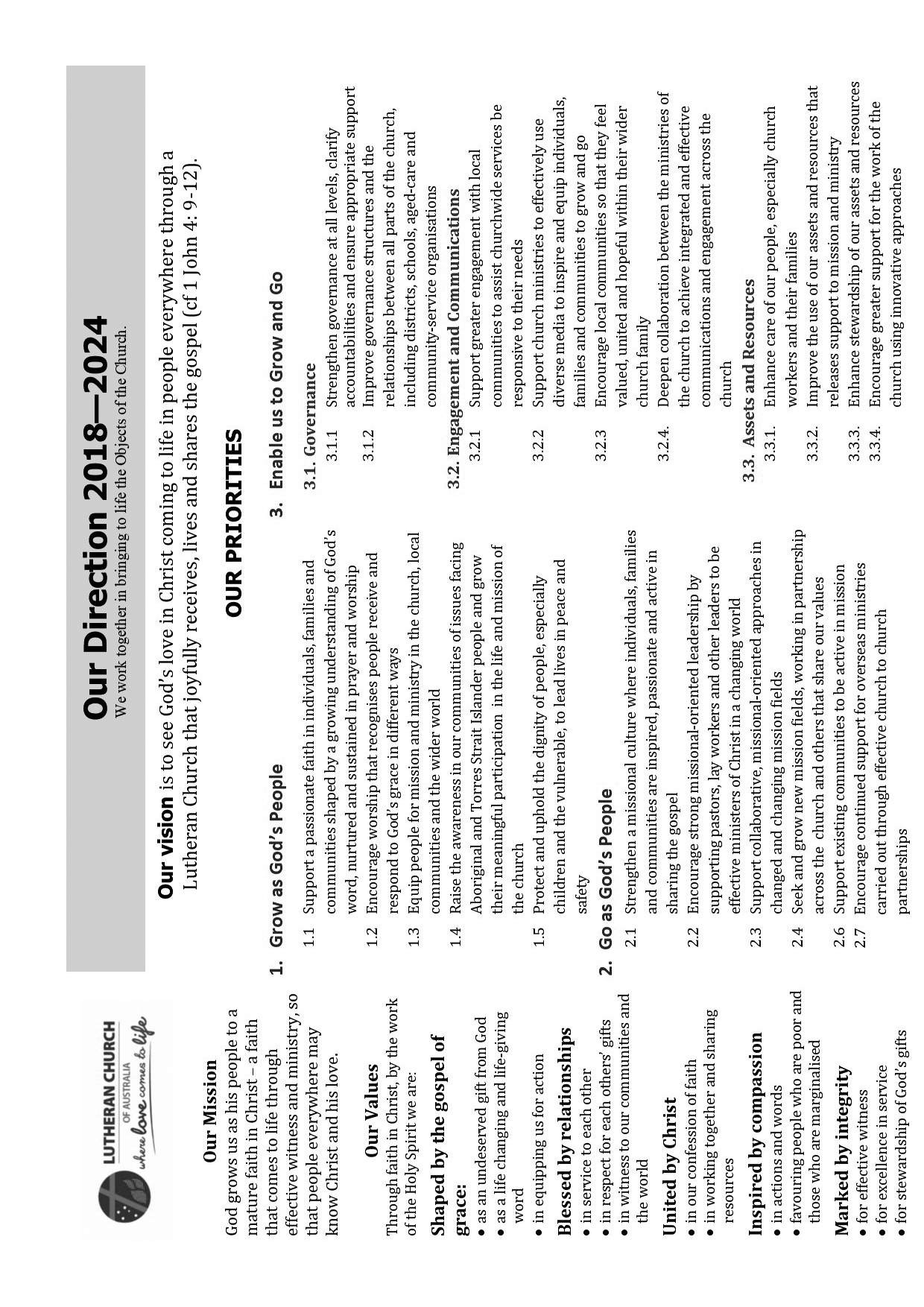
The ‘Report of the Strategic Direction 2013–2018’ (refer GCC Report - Attachment G) provides a summary of what has been achieved over the past six years.

The GCC has reviewed the strategic direction and, as stated in the report, it believes the current priorities are still relevant and therefore no major changes are necessary for the period 2018–2024.

However, it is proposed that there are some changes in emphasis, with particular attention to:

1. equipping people for mission and ministry in the church, local communities and the wider world;
2. promoting and encouraging a greater participation by Lutherans of Aboriginal and Torres Strait Islander background in the life of the church. A major proposed initiative is the development of a Reconciliation Action Plan;
3. a strong commitment to the protection of people, especially children and the vulnerable; and
4. developing stronger collaboration and relationships between all parts of the church to support mission, including districts, schools, aged care and community service organisations.

We recommend to the General Synod that it adopts the document ‘Our Direction   
2018–2024’.



### Agenda 2.2.10

## Establishment of Lutheran Earth Care Australia and New Zealand

### PROPOSED MOTION

*Submitted by Commission on Social and Bioethical Questions, Lutheran Education Australia and Australian Lutheran World Service*

**BE IT RESOLVED** that the LCA establish a group, tentatively called Lutheran Earth Care Australia and New Zealand (LECANZ), with the following roles:

* To provide an electronic repository of Earth Care resources through a national website.
* To develop new resources and provide access to existing worship resources, study resources and devotional materials in the area of Earth Care, and to encourage their use by individuals, congregations and agencies
* To provide resources and support for congregations and agencies to reduce their negative impacts on God’s creation
* To provide advice to the LCA on issues related to care of God’s creation, and encourage the development and adoption of policies consistent with Earth Care
* To encourage, support and coordinate with the existing and future Earth Care initiatives of LCA congregations and agencies
* To liaise and coordinate with the many other faith-based and secular groups who are also concerned with Earth Care
* To report regularly to District and General Conventions of Synod.

### REASONS FOR THE MOTION

1. At the National Convention of Synod 2015, the following resolution was passed:

Be it resolved that: “the LCA affirms that a prime responsibility of Christians is to be responsible stewards of creation and all life on the planet and encourages LCA members, congregations, groups and agencies to:

1. Intentionally and regularly include God’s gift of creation and our stewardship and care in prayer and worship, individual and group study and church decision making
2. Encourage, implement and model ways of living and working that minimize the production of greenhouse gas emissions
3. Examine the long term implications of an economy which readily consumes and throws away
4. Act to reduce waste and implement the sustainable use and recycling of earth’s resources
5. Wrestle with issues of resource and environmental justice for poor communities nations and future generations
6. Engage in dialogue, discussion, shared learning and action with decision makers and environmental groups in the wider community.”
7. The enactment of this resolution since 2015 has primarily been through the establishment of the Environmental Action Working Group (EAWG) as part of the Commission on Social and Bioethical Questions (CSBQ), whose primary role has been to provide advice to GCC on environmental issues. In parallel with the work of EAWG, Lutheran Education has developed its LEA Earthcare Charter, and LLL has sponsored 55 LLL Earthcare grants for school projects totalling $105,000.
8. The EAWG has been largely working behind the scenes in a policy capacity, consistent with the role of the CSBQ. After several years of operation, CSBQ believe that a more prominent role for Earth Care within the LCA would be beneficial, and recommends the establishment of a more prominent “shopfront” for Earth Care across the LCA. This would tentatively be called “Lutheran Earth Care Australia and New Zealand” (LECANZ).  
      
   Similar groups within other mainline churches here and overseas include Catholic EarthCare Australia (http://catholicearthcare.org.au/), Angligreen in the Anglican diocese of Southern Queensland (http://angligreen.org.au/), and the USA’s “Lutherans Restoring Creation” (http://www.lutheransrestoringcreation.org/).
9. At this stage, the only financial resources that would be required would be access to suitable web-hosting and electronic communications infrastructure, which would leverage off the existing capabilities of the national office. Staffing would be through volunteers in the first instance.
10. The reporting path for LECANZ could be the same as for the current EAWG, and the current membership of EAWG, which includes representatives from Lutheran Education Australia (LEA) and Australian Lutheran World Service (ALWS), could form the initial executive of LECANZ.

### Agenda 2.2.11

## LCA committees and commissions to have at least one member under 30 by 2022

### PROPOSED MOTION

*Submitted by Committee for Child Youth and Family Ministry, and Standing Committee on Nominations*

**BE IT RESOLVED** that by 2022 all committees and commissions of the LCA will have at least one member aged 30 or under, and that by 2025 all boards, councils, committees, and commissions of the LCA will have at least one member aged 30 or under, who has a demonstrated ability, heart for God and capacity to make a contribution to the relevant board, council, committee or commission of the LCA.

### REASONS FOR THE MOTION

1. There are many young people throughout various LCA congregations with several years of experience and qualifications in their chosen field, who could provide a valuable contribution to a board, council, commission or committee, however, may not be inclined to put their name forward without some active encouragement to do so.
2. Leadership training has been provided to young people at District and National level. This resolution aims to harness this energy and training for the sustainability of the LCA.
3. We recognise that many young people have not had the opportunity to serve in governance bodies and therefore it is proposed that the introduction of at least one member aged 30 or under to all boards and committees, be in two stages.
4. Young people are an important part of who we are and who God wants us to be as a church.
5. For the LCA to be a vibrant, growing community, young people need to have a place and a voice in all aspects of church life.
6. We need to be engaging with young people and we need young people engaging with the church in leadership roles to sustain the church into the future.
7. It is not intended that this resolution preclude the election or appointment of suitable young people to any board or committee in the interim.

### Agenda 2.2.12

## Australian Lutheran World Service: appointment of auditor

### PROPOSED MOTION

*Submitted by Australian Lutheran World Service*

**BE IT RESOLVED** that MRL Group be appointed as auditor of Australian Lutheran World Service (ALWS) until 30 April 2022 (ie for the 2019, 2020 and 2021 year audits).

### REASONS FOR THE MOTION

* + - 1. Audit tenders are sought for Australian Lutheran World Service (ALWS) on a three-year cycle to align with the LCA General Synod cycle.
      2. General Synod is to approve the auditor for ALWS.
      3. ALWS conducts the audit tender process and provides an auditor recommendation to General Synod.
      4. Each audit tender submission received was reviewed on its own merit: its understanding of, and capacity to complete, the audit scope; its understanding of the sector and ‘church’; its willingness to conduct a site visit, its professionalism, and its fee structure.

### agenda 2.2.13

## Introduction of Christian Care Sunday

### PROPOSED MOTION

*Submitted by Board for Local Mission*

**BE IT RESOLVED** that General Convention support the development, resourcing and promotion of an annual Christian Care Sunday whose aim is to

1. Provide a focus on the ministry of care provided by congregational members
2. Provide an opportunity to connect Lutheran aged care facilities with local congregations and local congregations with Lutheran aged care facilities
3. Provide an opportunity to connect Lutheran community services with local congregations and local congregations with Lutheran community services
4. Promote the ministry of care that is conducted through Lutheran aged and community services
5. Remind us of the many vulnerable people within our communities and of the work that is done by government and non-government (including faith-based) organisations.

### REASONS FOR THE MOTION

1. The LCA is blessed to have many capable volunteers who provide care in their communities in a myriad of ways. A Christian Care Sunday is an opportunity to acknowledge the care provided by volunteers and give thanks for God’s bounty and goodness.
2. The Lutheran Church of Australia has a variety of agencies through which it carries out its ministry and mission to the people of Australia and New Zealand. Lutheran aged care services and Lutheran community services are agencies that provide diaconal ministry on behalf of the church. A Christian Care Sunday is a time to thank God for these agencies and give thanks for God’s bounty and goodness.
3. In the past, some Lutheran congregations celebrated Christian Community Care Sunday on the last Sunday in September, which coincides with Social Justice Sunday in Catholic churches. The Committee for Ministry with the Ageing, together with the One Loving God project steering committee, believe that reclaiming a celebration of Christian Care will have a positive and motivating effect on the provision of care that occurs in congregational ministry and on the provision of care that occurs through Lutheran aged and community care services.
4. There are many vulnerable people in our communities who suffer from physical, mental, emotional and social problems. Some of these needs are met by government and non-government agencies. Many needs are not met because of a lack of resources or an inability to access resources. Just as Christ cared for the sick and the vulnerable, so we too should consider their needs, respond as and when we are able, and give thanks for those who provide care on a regular basis.

### agenda 2.2.14

## Recognising and continuing the ‘Hidden Hurts Healing Hearts’ campaign

### PROPOSED MOTION

*Submitted by Commission on Social and Bioethical Questions*

**BE IT RESOLVED** that General Synod notes the work carried out by the ‘Hidden Hurts Healing Hearts’ Campaign, and requests that the GCC oversees and provides adequate resources to support its continuation in the next synodical term with particular attention to the following areas:

* resource development and community engagement
* awareness training and on-going professional education, and
* research and evaluation.

### REASONS FOR THE MOTION

In 2015 the Convention of General Synod resolved the following:

*The Convention of Synod reaffirms its condemnation of all forms of violence in the family and authorises GCC to commit resources for a churchwide campaign to address the prevalence of Family Violence amongst us, which may include sharing of resources, education initiatives and the provision of pastoral care to the survivors of violence.*

The reference to the Synod’s ‘reaffirmation’ of its condemnation of all forms of violence was a reminder of resolutions at two previous Synods in 1993 and 2003 that expressed its collective will to condemn all forms of violence in the family.

The 2015 “Reason for Proposal” noted how the Royal Commission into Institutional Responses to Child Sexual Abuse placed the focus on the horrific treatment of vulnerable children in institutional care. While this focus was essential and welcomed by the church, the commission was unable to listen or respond to the terrible pain caused by violence, including sexual violence, within families.

It went on to highlight that the extent of family violence in our society led the Victorian government to establish a Royal Commission. In the terms of reference it noted:

1. In 2013, 14 65,393 family violence incidents were reported to Victorian police;
2. In 2013, 44 deaths were attributed to family violence;
3. In economic terms, the cost to the Victorian government in economic terms is over $3b terms;
4. In personal terms, the cost of economic and social dislocation is severe, and has a long term psychological, emotional and physical impact.

The situation in Victoria reflects the reality across all states and territories of Australia, and New Zealand.

In passing the resolution, General Synod was sharing the community’s deep concern about the scourge of family violence and the scandal of sexual abuse against children.

The ‘Hidden Hurts Healing Hearts’ campaign has made a start, but needs time to fully implement training and engagement across the church. There is also a need for the development of resources for lay people and varying age groups. The training, beginning with pastors and other church leaders, has commenced in 2018. It will take much of 2019 to begin the roll out of training across the church.

In addition, the campaign has only begun to develop a research strategy that may increase the church’s own understanding and knowledge of the extent of domestic and family violence in its midst. A better understanding of ourselves will help inform means of curbing its impact on partners, children and church communities.

### agenda 2.2.15

## Expansion of ‘New Home New Community New Hope’ training project

### PROPOSED MOTION

*Submitted by Commission for Social and Bioethical Questions*

**BE IT RESOLVED** that Synod encourage the expansion of the ‘New Home New Community New Hope’ training project into congregations of the LCA, in order to foster a culture of welcome to new arrivals from a refugee background and that the LCA provide the needed resources to do so.

### REASONS FOR THE MOTION

1. At the 2015 General convention of Synod the following proposal was passed unanimously.

*That Synod encourages congregations and individuals, and affirms those who are already active in their support, to welcome new arrivals from refugee backgrounds to their communities and that they work to understand their specific needs and actively support them in their resettlement***.**

1. This proposal encouraged all church members to advocate for the vulnerable and to speak out against injustice, as well as providing hospitality and community support.
2. During the past synodical term, Lutheran Community Care SA/NT obtained funding from Act for Peace to develop and run cultural awareness training for ten Lutheran congregations across the LCA. The sessions were called ‘New Home, New Community, New Hope’ and were designed to encourage a culture of welcome in our church communities, with a focus on Syrian and Iraqi refugees, in order to support new arrivals from a refugee background.
3. The Commission on Social and Bioethical Questions (CSBQ) is proposing that this project should expand to reach more congregations and to be inclusive of groups beyond Syrian and Iraqi refugees.
4. In order to do this it will need the encouragement of General Synod and resourcing.

### agenda 2.2.16

## Australian Lutheran College constitution

### PROPOSED MOTION

*Submitted by Board of Directors of Australian Lutheran College*

**BE IT RESOLVED** that General Convention approves the new ALC Constitution

### REASONS FOR THE MOTION

The Board of Australian Lutheran College (ALC) has prepared a new Constitution in order to bring ALC’s governing structures into alignment with the Strategic Direction that has been set by the Board and approved by GCC.

The new Constitution has also been prepared to be compliant with the Australian Charities and Not-for-profits Commission (ACNC), which is the independent national regulator of charities, with whom ALC is a registered member.

**CONSTITUTION  
of  
Australian Lutheran College**

Australian Company Number (ACN) 108602151

Australian Business Number (ABN) 19108602151

A company limited by guarantee

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**Article 1 The Company**

1.1 The Name

1.1.1 Name of the company is AUSTRALIAN LUTHERAN COLLEGE.

1.2 Type of company

1.2.1 The company is a not-for-profit public company limited by guarantee which has been established as the educational and research institution of the Church.

1.3 Limited liability of Members

1.3.1 The liability of Members is limited to the amount of the guarantee in Clause 1.4.

1.4 The guarantee

1.4.1 Each Member must contribute an amount not more than $50 to the property of the company if the company is wound up while the Member is a Member, or within 12 months after they stop being a Member, and this contribution is required to pay for the

1.4.1 debts and liabilities of the company incurred before the Member stopped being a Member; or

1.4.2 costs of winding up.

1.5 Definitions and Interpretation

In this Constitution of this company, unless the contrary intention appears:

1.5.1 **‘the Act’** means the

1.5.1.1 **‘Corporations Act 2001’;** and the

1.5.1.2 ‘**ACNC Act’** means the Australian Charities and Not-for-Profits Commission Act 2012;

1.5.1.3 reference to an Act includes every amendment, re-enactment, or replacement of that Act and any subordinate legislation and regulations made under that Act;

1.5.2 **‘Auditor’** means the auditor of the Company;

1.5.3 **‘Board’** means the Board of Directors of the Company;

1.5.4 **‘Church’** means the Lutheran Church of Australia Inc or its successor provided that if the Lutheran Church of Australia Inc or its successor becomes an externally administered body corporate within the meaning of the *Corporations Act* 2001 pursuant to the provisions of part 5 of the *Associations and Corporations Act* 1985 **‘Church’** shall mean the association (whether incorporated or otherwise) established in substitution for the Lutheran Church of Australia Inc with a Confession and Objects and a constitution substantially the same as the Lutheran Church of Australia Inc;

1.5.5 ‘**circular resolution’** means a resolution and voting managed electronically or by a manner other than at a face to face meeting;

1.5.6 ‘**College’** means the company called Australian Lutheran College, the educational and research facility of the Church;

1.5.7 **‘conflict of duty’** means those who have other duties or responsibilities that may be in conflict with their duties and responsibilities to the College;

1.5.8 **‘constitution’** means the constitution of the College as amended from time to time;

1.5.9 **‘Director’** includes any person occupying the position of Director of the College;

1.5.10 **‘elected Chair’** means a person elected by the Directors to be the College’s Chair under Article 10;

1.5.11 **‘General Church Council’** means the General Church Council established under the constitution of the Church;

1.5.12 **‘general meeting’** means a meeting of Members and includes the annual general meeting, under Article 10;

1.5.13 **General Synod’** means the Convention of General Synod in accordance with the constitution of the Church;

1.5.14 **’governance policies’** means documents adopted by Directors to the good governance of the College;

1.5.15 **‘Member’** means a Member under Article 8;

1.5.16 **‘office’** means the registered office of the College;

1.5.17 **’officer’** means College Director;

1.5.18 **‘register’** means the register of Members of the College;

1.5.19 **‘registered address’** means the last known address of a Member as noted in the Register;

1.5.20 **‘seal’** means the College’s common seal;

1.5.21 **‘secretary’** means any person appointed by the Directors to perform any of the duties of the secretary of the College;

1.5.22 **‘Member present’** means, in connection with a general meeting, a Member present in person, at the venue or venues for the meeting;

1.5.23 **‘registered charity’** means a charity that is registered under the ACNC Act;

1.5.24 **‘special resolution’** means a resolution

1.5.24.1 of which notice has been given under Article 20; and

1.5.24.2 that has been passed by at least 75% of the votes cast by Members present and entitled to vote on the resolution;

1.5.25 **‘surplus assets’** means any assets of the College that remain after paying all debts and other liabilities of the College, including the costs of winding up;

1.5.26 In reading this constitution with the Corporations Act

1.5.26.1 the replaceable rules set out in the Corporations Act do not apply to the College;

1.5.26.2 while the College is a registered charity, the ACNC Act and the Corporations Act override any Clauses in this constitution which are inconsistent with those Acts;

1.5.26.3 if the College is not a registered charity, even if it remains a charity, the Corporations Act overrides any Article or in this constitution which is inconsistent with that Act;

1.5.26.4 words and expressions defined in the Act have the same meaning in this Constitution;

1.5.26.5 a reference to the Corporations Law is a reference to the Act as modified or amended from time to time;

1.5.26.6 an expression in a Clause of this Constitution has the same meaning as in a provision of the Act; and

1.5.26.7 a word or expression that is defined in the Corporations Act, or used in that Act and covering the same subject, has the same meaning as in this constitution.

**Article 2 Confessional Basis**

2.1 The College holds to the Confession of the Church and declare that it

2.1.1 accepts without reservation the Holy Scriptures of the Old and New Testaments, 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; and

2.1.2 acknowledges and accepts as true expositions of the Word of God and as its own confession all the Symbolical Books of the Evangelical Lutheran Church contained in the Book of Concord of 1580, namely, the three Ecumenical Creeds: the Apostles’ Creed, the Nicene Creed, and the Athanasian Creed; 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.

2.2 All who teach in and administer the affairs of the College shall be bound to carry out their duties in accordance with this confession.

**Article 3 Amending this Constitution**

3.1 Notwithstanding any provision of the Act, this constitution can only be amended in accordance with the provisions of this clause.

~~3.2 No amendments shall be made to all of Clause 3.2. which shall be considered fundamental and unalterable in intent and meaning.~~

~~3.2.1 Article 2. The Confessional Basis; and~~

~~3.2.2 Article 7. Not-for-profit, to cause the College to no longer be ‘not for profit’:~~

**3.2 No amendments shall be made to this Clause 3.2 and Articles 2 and 7 which shall be considered fundamental and unalterable in intent and meaning.**

3.3 The General Church Council may by ordinary resolution amend, alter, add to, or repeal any of the other clauses. Any amendment, alteration, addition, or repeal must be ratified by an ordinary resolution of the next Convention of General Synod.

3.4 Notwithstanding Clause 3.3 any amendment of this Constitution by the General Church Council should be of full force and effect until the time of the next Convention of General Synod.

3.5 The subsequent resolution of the Convention of General Synod not to approve an amendment to the Constitution will not affect the validity of any acts by the College in the meantime.

**Article 4 Relationships**

4.1 The College declares that all its activities and programs shall always be consistent with and in conformity to the Constitution of the Church.

4.2 The College is the tertiary education and research institution of the Church.

4.3 The College has relationships with other institutions for the purposes of granting degrees and awards. Relationships shall always be consistent with and in conformity to the Constitution of this College and the Church.

**Article 5 Objects**

5.1 The College shall pursue the following objects for charitable purposes:

5.1.1 prepare candidates to be pastors of the Church;

5.1.2 prepare candidates to be teachers in the schools of the Church;

5.1.3 prepare candidates to be lay workers of the Church;

5.1.4 provide continuing and postgraduate studies in theology and education;

5.1.5 provide education leading to degrees, awards and qualifications in theology and Christian service;

5.1.6 provide training for members, congregations and organisations of the Church and the community;

5.1.7 undertake research to assist in the promotion of the mission of the Church;

5.1.8 establish and maintain relations with any relevant Board, committee or institution of the Church and with Lutheran education bodies overseas; and

5.1.9 undertake such other activities which promote the mission of the Church.

**Article 6** **Powers and Authority**

6.1 Subject to Article 7, the Collegehas the following powers, which may only be used to carry out its purposes set out in Article 5 and shall be exercised consistently with the constitution and by-laws of the Church:

6.1.1 the powers of an individual; and

6.1.2 all the powers of a College limited by guarantee under the Corporations Act.

**Article 7 Not-for-profit**

7.1 The income and property of the College shall only be used for the objects of the College set out in Article 5.

7.1.1 TheCollege must not distribute any income or assets directly or indirectly to its Directors and Members, except as provided in Clauses 7.1.2.

7.1.2 Clause 7.1.1 does not stop the College from doing the following things, provided they are done in good faith:

7.1.2.1 paying a Member for goods or services they have provided or expenses they have properly incurred at fair and reasonable rates or rates more favourable to the College; or

7.1.2.3 making a payment to a Member in carrying out the College’s charitable purposes.

**Article 8 The Members and Membership**

8.1 The Members of the Collegeare the Directors.

8.2 Membership of the College will cease

8.2.1 on the date that the Secretary receives written notice of resignation;

8.2.2 when the appointment of the Member as a Director ends or is terminated;

8.2.3 where the Member

8.2.3.1 dies; or

8.2.3.2 becomes mentally incapacitated or whose person or estate is liable to be dealt with in any way under the laws relating to mental health; or

8.2.3.3 is convicted of a serious criminal offence; or

8.2.3.4 is declared bankrupt.

**Article 9 Dispute resolution and discipline**

9.1 Dispute resolution and discipline shall be in accordance with Scriptural principles.

9.1.1 The dispute resolution procedure in this clause applies to disputes and disagreements under this constitution between a Member or Director and

9.1.1.1 one or more Members; or

9.1.1.2 one or more Directors; or

9.1.1.3 the College.

9.1.2 A Member must not start a dispute resolution procedure in relation to a matter which is the subject of a disciplinary procedure under Article 9 until the disciplinary procedure is completed.

9.1.3 Those involved in the dispute must try to resolve it between themselves within 14 days of knowing about it.

9.1.4 If those involved in the dispute do not resolve it under Clause 9.1.3 they must within 10 days

9.1.5.1 tell the Directors about the dispute in writing;

9.1.5.2 agree or request that a mediator be appointed; and

9.1.5.3 attempt in good faith to settle the dispute by mediation.

9.1.5 The mediator must

9.1.5.1 be chosen by agreement of those involved; or

9.1.5.2 where those involved do not agree

9.1.5.2.1 for disputes between Members, the Directors shall choose a person; or

9.1.5.2.2 for other disputes, the Commissioner of the Australian Charities and Not-for-profits Commission or the president of the law institute or society in the state or territory in which the College has its registered office shall choose a person.

9.1.6 A mediator chosen by the Directors under Clause 9.1.5.2.1

9.1.6.1 may be a Member or former Member of the College;

9.1.6.2 must not have a personal interest in the dispute; and

9.1.6.3 must not be biased towards or against anyone involved in the dispute.

9.1.7 When conducting the mediation, the mediator must

9.1.7.1 allow those involved a reasonable chance to be heard;

9.1.7.2 allow those involved a reasonable chance to review any written statements;

9.1.7.3 ensure that those involved are given natural justice; and

9.1.7.4 not make a decision on the dispute.

9.1.8 Disciplining Members

9.1.8.1 In accordance with this clause, the Directors may resolve to warn, suspend or recommend General Church Council expel a Member from the College if the Directors consider that

9.1.8.1.1 the Member has breached this constitution; or

9.1.8.1.2 the Member’s behaviour is causing, has caused, or is likely to cause harm to the College.

9.1.9 At least 14 days before the Directors’ meeting at which a resolution under Clause 9.1.8.1 will be considered, the secretary must notify the Member in writing

9.1.9.1 that the Directors are considering a resolution to warn, suspend or expel the Member;

9.1.9.2 that this resolution will be considered at a Directors’ meeting and the date of that meeting;

9.1.9.3 what the Member is said to have done or not done;

9.1.9.4 the nature of the resolution that has been proposed; and

9.1.9.5 that the Member may provide an explanation to the Directors, and details of how to do so.

9.1.10 Before the Directors pass any resolution under Clause 9.1.9.1, the Member must be given a chance to explain or defend themselves by

9.1.10.1 sending the Directors a written explanation before that Directors’ meeting; and/or

9.1.10.2 speaking at the meeting.

9.1.11 After considering any explanation under Clause 9.1.10, the Directors may

9.1.11.1 take no further action;

9.1.11.2 warn the Member;

9.1.11.3 suspend the Member’s rights as a Member for a period of no more than 12 months;

9.1.11.4 recommend that the General Church Council expel the Member;

9.1.11.5 refer the decision to an unbiased, independent person on conditions that the Directors consider appropriate, however, the person can only make a decision that the Directors could have made under this clause; or

9.1.11.6 require the matter to be determined at a generalmeeting.

9.1.12 The Directors cannot fine a Member.

9.1.13 The Secretary must give written notice to the Member of the decision under Clause 9.1.11 as soon as possible.

9.1.14 Disciplinary procedures must be completed as soon as reasonably practical.

9.1.15 There will be no liability for any loss or injury suffered by the Member as a result of any decision made in good faith under this clause.

**Article 10 Meetings**

10.1 General meetings of the College

10.1.1 General meetings may be called by

10.1.1.1 the Chair; or

10.1.1.2 two [2] Directors.

10.1.2 For a general meetingto be held,

10.1.2.1 a written request must be submitted to the College;

10.1.2.2 within 21 days of the request, give all Directors notice of the request for a general meeting; and

10.1.2.3 hold the general meeting within 2 months of the request.

10.1.3 The Directors who make the request for a general meeting must

10.1.3.1 state in the request any motion to be proposed at the meeting;

10.1.3.2 sign the request; and

10.1.3.3 give the request to the Secretary.

10.2 Annual general meeting

10.2.1 Even if these items are not set out in the notice of meeting, the business of an annual general meeting may include the

10.2.1.1 review of the College’s activities;

10.2.1.2 review of the College’s finances;

10.2.1.3 auditor’s report;

10.2.1.4 election of officers:

10.2.1.4.1 Chair;

10.2.1.4.2 Vice-Chair;

10.2.1.4.3 Secretary; and

10.2.1.5 appointment and remuneration of the auditor.

10.2.3 Before or at the annual general meeting, the Members must be given information on the College’s activities and finances during the period since the last annual general meeting.

10.2.4 The Chair of the annual general meeting must give Members as a whole a reasonable opportunity at the meeting to ask questions or make comments about the management of the College.

10.3 Notice of general meetings

10.3.1 Notice of a general meeting must be given to

10.3.1.1 each Member entitled to vote at the meeting;

10.3.1.2 each Director; and

10.3.1.3 the auditor.

10.3.2 Notice of a general meeting must be provided in writing at least 21 days before the meeting.

10.3.3 Notice of a meeting may be provided less than 21 days before the meeting if

10.3.3.1 for an annual general meeting, all the Members entitled to attend and vote at the annual general meeting agree beforehand; or

10.3.3.2 for any other general meeting, Members with at least 95% agree beforehand.

10.3.4 Notice of a general meeting must include

10.3.4.1 the place, date and time for the meeting, and if the meeting is to be held in two or more places, the technology that will be used to facilitate this;

10.3.4.2 the general nature of the meeting’s business; and

10.3.4.3 if applicable, that a special resolution is to be proposed and the words of the proposed resolution.

10.3.5 If a general meeting is adjourned for one month or more, the Members must be given new notice of the resumed meeting.

10.4 Quorum at general meetings

10.4.1 For a general meeting to be held, a quorum must be present for the whole meeting. A quorum is a majority of the Members at the time appointed for the meeting.

10.4.2 No business may be conducted at a general meeting if a quorum is not present.

10.4.3 If there is no quorum present within 30 minutes after the starting time stated in the notice of general meeting, the general meeting is adjourned to the date, time and place that the Chair specifies. If the Chair does not specify one or more of those things, the meeting is adjourned to

10.4.3.1 if the date is not specified – the same day in the next week;

10.4.3.2 if the time is not specified – the same time; and

10.4.3.3 if the place is not specified – the same place.

10.4.4 If no quorum is present at the resumed meeting within 30 minutes after the starting time set for that meeting, the meeting is cancelled.

10.5 Auditor's right to attend meetings

10.5.1 The auditor is entitled to attend any general meeting and to be heard by the Members on any part of the business of the meeting that concerns the auditor in the capacity of auditor.

10.5.2 The College must give the auditor any communications relating to the generalmeeting that a Member of the College is entitled to receive.

10.6 Using technology to hold meetings

10.6.1 The College may hold a general meeting at two or more venues using any technology that gives the Members as a whole a reasonable opportunity to participate, including access to documentation, to hear and be heard.

10.6.2 Anyone using this technology is taken to be present in person at the meeting.

10.7 Chair for general meetings

10.7.1 The elected Chair shall chair general meetings.

10.7.2 The Members present and entitled to vote at a general meeting may choose a Director or Member to be the Chair for that meeting if

10.7.2.1 there is no elected Chair; or

10.7.2.2 the elected chair is not present within 30 minutes after the starting time set for the meeting; or

10.7.2.3 the elected Chair is present but says they do not wish to act as chair of the meeting.

10.7.3 The Chair is responsible for the conduct of the general meeting, and for this purpose must give Members, or the auditor, a reasonable opportunity to make comments and ask questions.

10.8 Role of the Chair

10.8.1 The Chair is responsible for the conduct of the general meeting, and for this purpose must give Members and the auditor a reasonable opportunity to make comments and ask questions.

10.8.2 The Chair does not have a casting vote.

10.9 Adjournment of meetings

10.9.1 If a quorum is present, a general meeting must be adjourned if a majority of Members present direct the Chair to adjourn it.

10.9.2 Only unfinished business may be dealt with at a meeting resumed after an adjournment.

10.9.3 An adjourned general meeting may resume at a different venue to the initial general meeting.

**Article 11 Voting at meetings**

11.1 Each Member has one vote.

11.2 There shall be no proxy voting.

11.3 The Chair does not have a casting vote in addition to the normal vote as a Director.

11.4 Voting must be conducted and decided by

11.4.1 a show of hands; or

11.4.2 a vote in writing; or

11.4.3 another method chosen by the Chair that is fair and reasonable in the circumstances.

11.5 On a show of hands the

11.5.1 Chair’s decision is conclusive evidence of the result of the vote; and

11.5.2 Chair and the meeting minutes do not need to state the number or proportion of the votes recorded in favour or against on a show of hands.

11.6 A vote in writing may be demanded on any motion instead of or after a vote by a show of hands by

11.6.1 at least five Members present; or

11.6.2 the Chair.

11.7 A vote in writing must be taken when and how the chair directs, unless Clause 11.8 applies.

11.8 A vote in writing must be held immediately if it is demanded

11.8.1 for the election of a chair under Clause 12.3; or

11.8.2 to decide whether to adjourn the meeting.

11.9 A demand for a vote in writing may be withdrawn.

**Article 12 Directors**

12.1 Appointment of Directors

12.1.1 The College shall have a Board which shall consist of eight [8] Directors:

12.1.1.1 the Bishop of the Church;

12.1.1.2 two [2] pastors of the Church appointed by the General Church Council; and

12.1.1.3 five [5] lay people who are voting members of congregations of the Church appointed by the General Church Council.

12.1.2 The Board may continue to operate with up to two casual vacancies.

12.2 Advice to the Directors

12.2.1 By invitation of the Directors, consultants and others shall attend board meetings to provide advice which the Directors shall use as they see fit. These include but are not limited to

12.2.2.1 Principal of the College;

12.2.2.2 Dean;

12.2.2.3 Business Manager;

12.2.2.4 Auditor; and

12.2.2.5 others that the Directors decide provide specific expertise.

12.2.2 These shall have no voting rights.

12.3 Election of Officers

12.3.1 At the annual general meeting the Directors shall elect a Director as the College’s

12.3.3.1 Chair, on nomination of the General Church Council;

12.3.3.2 Vice-Chair; and

12.3.3.3 Secretary.

12.4 Term of office

12.4.1 A Director appointed by the General Church Council will commence the term of appointment three [3] months after the Convention of General Synod and will hold office until three [3] months after the next Convention of General Synod.

12.4.2 At the end of the term of appointment a Director may be reappointed.

12.4.3 All Directors shall be eligible to stand subject to the requirements of the Corporations Act and the ACNC Act.

12.4.4 Casual vacancies may be filled by the General Church Council at the next meeting of the General Church Council provided that a casual vacancy of

12.4.4.1 a lay Director will be filled by a lay person; and

12.4.4.2 a pastor Director will be filled by a pastor**.**

12.4.5 The term of a Director filling a casual vacancy will expire three [3] months after the next Convention of General Synod.

12.4.6 A Director who has held office for a continuous period of nine years or more may only be re-appointed by a special resolution of General Church Council.

12.4.7 The term of Office Bearers is one year.

12.4.8 If the Director is unable to hold the position for the full term the General Church Council must elect another of the Directors to the office.

12.5 Removal of a Director

12.5.1 A Director stops being a Director for any of the following reasons:

12.5.1.1 gives written notice of resignation as a Director to the College;

12.5.1.2 dies;

12.5.1.3 is removed by General Church Council by special resolution if appointed by the General Church Council;

12.5.1.4 is absent for three [3] consecutive Directors’ meetings without approval from the Directors;

12.5.1.5 is directly or indirectly interested in any contract or proposed contract with the College and fail to declare the nature of the interest as required by the Act;

12.5.1.6 is liable to have a person appointed, under a law relating to the administration of estates of persons who through mental or physical incapacity are incapable of managing their affairs, to administer it, or becomes in the opinion of the Board incapable of performing his or her duties; or

12.5.1.7 becomes ineligible to be a Director of the College under the Corporations Act or the ACNC Act.

**Article 13 Powers and Duties of Directors**

13.1 Powers of Directors

13.1.1 The Directors are responsible for managing and directing the activities of the College to achieve the Objects as set out in Article 5.

13.1.2 The Directors may use all the powers of the College except for powers that may be used under the Corporations Act or this constitution.

13.1.3 The Board of Directors shall provide to General Church Council

13.1.3.1 an annual report to the General Church Council which includes

13.1.3.1.1 a record of the past year’s activities in relation to planned objectives;

13.1.3.1.2 audited financial statements and balance sheet;

13.1.3.1.3 details for the ensuing two [2] years of its

13.1.3.1.3.1 proposed work program;

13.1.3.1.3.2 estimates of capital;

13.1.3.1.3.3 operating costs; and

13.1.3.1.3.4 income.

13.1.4 The Board of Directors provide to the Convention of General Synod a report covering the synodical term which includes

13.1.4.1 general activity; and

13.1.4.2 a financial statement.

13.1.5 The Board of Directors shall recommend to the General Church Council ordained candidates to be called as Principal and teaching staff.

13.1.6 Calls shall be for a specific period of time.

13.1.7 The Board of Directors shall adopt policies for

13.1.7.1 the Principal to employ staff.

13.1.8 The Board of Directors shall

13.1.8.1 appoint sub-committees, which may include personnel who are not Directors, and define the terms of reference;

13.1.8.2 endorse programs of study leading to graduation as pastors, teachers, and lay workers in accordance with the graduate attributes required by key stakeholders;

13.1.8.3 endorse courses of study leading to degrees and awards;

13.1.8.4 administer the financial affairs of the College and manage the real and personal estate under its care;

13.1.8.5 review tuition fees;

13.1.8.6 adopt a budget;

13.1.8.7 receive regular reports from the Principal; and

13.1.8.8 decide on the responsible financial management of the College.

13.1.9 The Directors must comply with their duties as Directors under legislation and common law, and with the duties described in governance standard 5 of the regulations made under the ACNC Act which are

13.1.9.1 to exercise their powers and discharge their duties with the degree of care and diligence that a reasonable individual would exercise if they were a Director of the College;

13.1.9.2 to act in good faith in the best interests of the College and to further the not for profit purposes of the College set out in Article 7;

13.1.9.3 to disclose any perceived or actual material conflicts of interest in the manner set out in Clause 13.5;

13.1.9.4 to ensure that the financial affairs of the College are managed responsibly;

13.1.9.5 not to misuse their position as a Director;

13.1.9.6 not to misuse information they gain in their role as a Director; and

13.1.9.7 not to allow the College to operate while it is insolvent.

13.2 Delegation of Directors’ Powers

13.2.1 The Directors may delegate any of their powers and functions to a committee, a Director, an employee of the College or any other person, as they consider appropriate and define the terms of reference.

13.2.2 The delegation must be recorded in the minutes.

13.3 Payments to Directors

13.3.1 The Collegemust not pay fees to a Director for acting as a Director.

13.3.2 The Collegemay

13.3.2.1 pay a Director for work they do for the College, other than as a Director, if the amount is no more than a reasonable fee for the work done; or

13.3.2.2 reimburse a Director for expenses properly incurred by the Director in connection with the affairs of the College**.**

13.3.3 The College may pay premiums for insurance indemnifying Directors, as allowed for by law and this constitution.

13.4 Execution of documents

13.4.1 If authorisation is not required by General Church Council, the College may execute a document without using a common seal if the document is signed by two Directors of the College.

13.5 Conflicts of interest and Duty

13.5.1 A Director must disclose the nature and extent of any actual or perceived conflict of interest and duty in a matter that is being considered at a meeting of Directors or that is proposed in a circular resolution

13.5.1.1 to the other Directors; or

13.5.1.2 to the General Church Council, if all of the Directors have the same conflict of interest.

13.5.2 The disclosure of a conflict of interest by a Director must be recorded in the minutes of the meeting.

13.5.3 Each Director who has a material personal interest in a matter that is being considered at a meeting of Directors or that is proposed in a circular resolution, must not, except as provided under Clauses 15.4

13.5.3.1 be present at the meeting while the matter is being discussed; or

13.5.3.2 vote on the matter.

13.5.4 A Director may still be present and vote if

13.5.4.1 their interest arises because they are a Member of the College, and the other Members have the same interest;

13.5.4.2 their interest relates to an insurance contract that insures, or would insure, the Director against liabilities that the Director incurs as a Director of the College as referred to in Article 22. Insurance;

13.5.4.3 their interest relates to a payment by the College under Article 21. Indemnity, or any contract relating to an indemnity that is allowed under the Corporations Act;

13.5.4.4 the Australian Securities and Investments Commission (ASIC) makes an order allowing the Director to vote on the matter; or

13.5.4.5 the Directors who do not have a material personal interest in the matter pass a resolution that

13.5.4.5.1 identifies the Director, the nature and extent of the Director’s interest in the matter and how it relates to the affairs of the College; and

13.5.4.5.2 says that those Directors are satisfied that the interest should not stop the Director from voting or being present.

**Article 14 Directors’ meetings**

14.1 Directors’ meetings

14.1.1 The Directors may decide how often, where and when they meet.

14.2 Calling Directors’ meetings

14.2.1 A Director may call a Directors’ meeting by giving reasonable notice to all of the other Directors in writing or by any other means of communication that has previously been agreed to by all of the Directors.

14.3 Chair for Directors’ meetings

14.3.1 The elected Chair is entitled to chair Directors’ meetings.

14.3.2 The Directors at a Directors’ meeting may choose a Director to be the Chair for that meeting if the elected Chair is

14.3.2.1 not present within 30 minutes after the starting time set for the meeting; or

14.3.2.2 present but does not want to act as Chair of the meeting.

14.4 Quorum at Directors’ meetings

14.4.1 The quorum for a Directors’ meeting is a majority of the Directors.

14.4.2 A quorum must be present for the whole Directors’ meeting.

14.4.3 In case of an emergency resulting in several casual vacancies and a quorum not possible, the remaining Directors are able to pass critical resolutions until vacancies have been filled.

14.5 Using technology to hold Directors’ meetings

14.5.1 The Directors may hold their meetings by using any technology such as video or teleconferencing or that is agreed to by all of the Directors.

14.5.2 A Director may only withdraw their consent to hold meeting using technology within a reasonable period before the meeting.

14.6 Directors’ Resolutions

14.6.1 A Directors’ resolution must be passed by a majority of the votes cast by Directors present and entitled to vote on the motion.

14.7 Circular resolutions of Directors

14.7.1 The Directors may pass a circular resolution without a Directors’ meeting being held.

14.7.2 A circular resolution is passed if all the Directors entitled to vote on the resolution sign or otherwise agree to the resolution in the manner set out in Clause 14.7.

14.7.3 Each Director may sign

14.7.3.1 a single document setting out the motion and containing a statement that they agree to the motion be resolved resolution; or

14.7.3.2 separate copies of that document, as long as the wording of the resolution is the same in each copy.

14.7.4 The College may send a circular resolution by email to the Directors and the Directors may agree to the resolution by sending a reply email to that effect, including the text of the resolution in their reply.

14.7.5 A circular resolution is passed when the last Director signs; or otherwise agrees to the resolution in the manner set out in Clause 14.7.2.

14.8 Directors’ access to documents

14.8.1 A Director has a right of access to the financial records of the College at all reasonable times.

14.8.2 If the Directors agree, the College must give a Director or former Director access to

14.8.2.1 documents, including documents provided for or available to the Directors; and

14.8.2.2 any other documents referred to in those documents.

**Article 15 Appointment and role of secretary**

15.1 The College must have at least one secretary, who shall be a Director.

15.2 A secretary must be appointed by the Directors and may be removed by the Directors.

15.3 The role of the secretary includes dealing with correspondence as directed by the board, maintaining the minutes and other records of generalmeetings, notices of meetings, Directors’ meetings and circular resolutions. Some duties of the secretary may be delegated to others under the direction of the board.

**Article 16 Minutes and records**

16.1 The College must, within one month, make and keep the following records of general meetings

16.1.1 minutes of proceedings and resolutions;

16.1.2 minutes of circular resolutions of Members; and

16.1.3 a copy of a notice of each generalmeeting.

16.2 The College must, within one month, make and keep the following records Directors meetings

16.2.1 minutes of proceedings and resolutions;

16.2.2 minutes of meetings of any committees; and

16.2.3 minutes of circular resolutions of Directors.

16.3 To allow Members to inspect the College’s records the

16.3.1 College must give a Member access to the records set out in Clause 16.2; and

16.3.2 Directors may authorise a Member to inspect other records of the College, including recordsreferred to in Clause 16.1 and Clause 16.3.1.

16.4 The Directors must ensure that minutes of a generalmeeting or a Directors’ meeting are signed within a reasonable time after the meeting by the

16.4.1 Chair of the meeting; or

16.4.2 Chair of the next meeting.

16.5 The Directors must ensure that minutes of the passing of a circular resolution, of Members or Directors, are signed by a Director within a reasonable time after the resolution is passed.

**Article 17 Financial and related records**

17.1 The College must make and keep written financial records that

17.1.1 correctly record and explain its transactions and financial position and performance; and

17.1.2 enable true and fair financial statements to be prepared and to be audited.

17.2 The College must also keep written records that correctly record its operations.

17.3 The College must retain its records for at least seven [7] years.

17.4 The Directors must take reasonable steps to ensure that the College's records are kept safe.

**Article 18 Governance Policies**

18.1 The Directors may pass a resolution to adopt Governance Policies to give effect to this constitution.

**Article 19 Notices**

19.1 Notice to the College

19.1.1 Written notice or any communication under this constitution may be given to the College**,** the Directors or the secretary by

19.1.1.1 delivering it to the College’s registered office;

19.1.1.2 posting it to the College’s registered office or to another address chosen by the College for notice to be provided;

19.1.1.3 sending it to an email address or other electronic address notified by the College to the Members as the College’s email address or other electronic address; or

19.1.1.4 sending it to the fax number notified by the Collegeto the Members as the College’s fax number.

19.2 Notice to Members

19.2.1 Written notice or any communication under this constitution may be given to a Member

19.2.1.1 in person;

19.2.1.2 by posting it to, or leaving it at the address of the Member in the register of Members or an alternative address (if any) nominated by the Member for service of notices;

19.2.1.3 sending it to the email or other electronic address nominated by the Member as an alternative address for service of notices (if any);

19.2.1.4 sending it to the fax number nominated by the Member as an alternative address for service of notices (if any); or

19.2.1.5 if agreed to by the Member, by notifying the Member at an email or other electronic address nominated by the Member, that the notice is available at a specified place or address (including an electronic address).

19.2.2 If the College does not have an address for the Member, the College is not required to give notice in person.

19.3 When notice is taken to be given

19.3.1 A notice

19.3.1.1 delivered in person, or left at a the recipient’s address, is taken to be given on the day it is delivered;

19.3.1.2 sent by post, is taken to be given on the fifth day after it is posted with the correct payment of postage costs;

19.3.1.3 sent by email, fax or other electronic method, is taken to be given on the business day after it is sent; and

19.3.1.4 under Clause 19.1 ‘given’ is taken to be on the business day after the notice that was sent is available to the recipient .

**Article 20 College's financial year**

20.1 The College's financial year is from I Jan to 31 Dec, unless the Directors pass a resolution to change the financial year.

**Article 21 Indemnity**

## 21.1 To the extent permitted by the Act, the Company

21.1.1 must indemnify each person who is or has been an Officer of the Company against any liability incurred by the person as an Officer of the Company; and

21.1.2 may pay a premium for a contract insuring an Officer of the Company against that liability.

21.2 Subject to the Act, the Company may enter into an agreement or deed with an Officer of the Company under which the Company must do all or any of the following:

21.2.1 keep a set of the Company’s books (including minute books) and allow the Officer and the Officer’s advisers access to the books for any period agreed;

21.2.2 indemnify the Officer against any liability incurred by the Officer as an Officer; and

21.2.3 keep the Officer insured for any period agreed in respect of any act or omission by the Officer while an Officer.

## 21.3 In this Clause, Officer has the meaning given to it in respect of a corporation in the Act.

## Article 22 Insurance

22.1 To the extent permitted by law, and if the Directors consider it appropriate, the College may pay or agree to pay a premium for a contract insuring a person who is or has been an officer of the College against any liability incurred by the person as an officer of the College.

**Article 23 Gift Fund and Foundation**

23.1 Gift Fund

23.1.1 The Company may maintain for the objects of the Company a Gift Fund as prescribed in TR 2000/12 and Section 30.125 of the ITAA97 in which it may deposit any

23.1.1.1 money, investments and assets paid or transferred to and accepted by the Company as additions to the Gift Fund;

23.1.1.2 accretions to the Gift Fund;

23.1.1.3 accumulations of income; and

23.1.1.3 money, investments and property from time to time representing the above or into which they are converted, and includes any part of the Gift Fund.

23.1.2 The Company must use the property described in Clause 23.1.1.1 above only for the objects of the Company as described in Article 5 of this Constitution.

23.2 Foundation

23.2.1 The Company may maintain for the objects of the Company a Foundation.

23.3 The College shall upon receiving a gift, issue a receipt to the donor.

Receipts issued for gifts must state the

23.3.1 name of the Gift Fund or Foundation;

23.3.2 Australian Business Number of the College;

23.3.3 date of the gift;

23.3.4 description of the contributed property; and

23.3.5 the fact that the receipt is for a gift.

**Article 24 Winding up and Surplus assets**

24.1 If the College is wound up, any surplus remains following the winding up of the College, shall not be paid to or distributed amongst Members.

24.2 Subject to the Corporations Act and any other applicable Act, and any court order, any surplus assets that remain after the College is wound up must be distributed or transferred to another corporation or organisation of the Church which, by its constitution, is

24.2.1 required by its Objects to use its assets for the support of the Church or its successor or any body whether incorporated or otherwise under the umbrella of the Church or the Members of the Church;

24.2.2 required to apply its surplus (if any) or other income in promoting its objects; and

24.2.3 prohibited from making any distribution to its Members.

24.3 Such corporation or organisation shall be determined by the General Church Council at or before the winding up and in default, by application to the Supreme Court for determination.

We, the undersigned, being each person specified in the application for the College’s registration as a person who consents to become a Member, hereby agree to the terms of this Constitution:

**Dated: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

|  |  |  |
| --- | --- | --- |
| **Name of Director** | **Address** | **Signature** |
| Bishop of the Church  Chair  Secretary |  | ………………………….  ………………………….  …………………………. |

# Proposals from districts and congregations

### agenda 2.3.1

## Ordination of both men and women

(See also Agenda 2.2.3, 2.3.2, 2.3.3, 2.3.4 and 2.3.5)

### proposed motion

*Submitted by St Luke’s Lutheran Church, Palmerston North NZ*

**BE IT RESOLVED** that

1. the Lutheran Church of Australia/New Zealand amend its public teaching to accept the ordination of both men and women; and
2. the LCA/NZ invite properly gifted, trained, prepared and called women to serve as ordained pastors alongside the male pastors of this church, exercising the office of the keys by proclaiming the gospel, pronouncing the absolution, and administering the sacraments, to the glory of God and for the extension of his Kingdom.

### REASONS FOR THE MOTION

1. In response to the 2015 LCA General Synod resolution the Commission on Theology and Inter-Church Relations (CTICR) has prepared a Draft Doctrinal Statement on the ordination of both women and men, and a statement giving the theological basis for why the ordination of women and men need not divide the church. The CTICR has consulted widely with the church concerning these documents.
2. The Draft Doctrinal Statement shows that the ordination of both women and men is consistent with the Lutheran Church’s confessional statements on the ordained ministry (AC 5 and 14) which focuses on making the gospel of Jesus Christ widely available through the means of grace, and which contains nothing that excludes women from entering the ordained ministry.
3. ‘The Permanent Status of Theses of Agreement’ (A26) states that “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.” This change of public teaching regarding the ordination of women reflects a more comprehensive reading of the Scriptures regarding the eligibility of called and trained women for the pastoral office.

***Also submitted by the following congregations, using identical text:***

1. *St Stephen’s Lutheran Congregation, Adelaide SA*
2. *Holy Cross Lutheran Congregation, Belconnen ACT*
3. *St Paul Lutheran Congregation, Blair Athol SA*
4. *St Andrew’s Lutheran Congregation, Brisbane Qld*
5. *Golden Grove Lutheran Church SA*
6. *St Peter’s Lutheran Congregation, Indooroopilly Qld*
7. *Ipswich Lutheran Parish Qld*
8. *Mawson Lakes Community Church SA*
9. *Good News Lutheran Congregation, Middle Park Qld*
10. *The Finnish Lutheran Church of Brisbane, Mt Gravatt Qld*
11. *Nunawading/Waverley Parish, Vic*
12. *Our Saviour Lutheran Congregation, Rochedale Qld*
13. *Bethany Lutheran Congregation Sunbury Vic*
14. *St Paul’s Lutheran Congregation, Sydney NSW*
15. *Emmanuel Lutheran Fellowship, Toowoomba Qld*
16. *Church of the Good Shepherd Tuggeranong Lutheran Parish, ACT*
17. *Victor Harbor Lutheran Church, SA*
18. *St Paul’s Lutheran Congregation, Wellington NZ*
19. *Immanuel Woden Valley Lutheran Church, Lyons ACT*

### agenda 2.3.2

## The theological basis for the ordination of women and men

(See also Agenda 2.2.3, 2.3.1, 2.3.3, 2.3.4 and 2.3.5)

### proposED MOTION

*Submitted by Redeemer Lutheran Congregation, Toowoomba Qld*

**BE IT RESOLVED** that the Synod not endorse *A Theological Basis for the Ordination of Women and Men: Draft Doctrinal Statement*, since it is inconsistent with biblical teaching.

### REASONS FOR THE MOTION

A. Scripture teaches us the following about the office of the ministry: (1) Christ chose the Twelve and Paul to serve as his Apostles, all of whom were men; (2) when the early church selected a replacement for Judas, the Apostle Peter insisted that this replacement could not simply be any eyewitness of the resurrection, such as Mary Magdalene, but needed to be a man (Acts 1:21−22);[[10]](#footnote-10) (3) Christ, through the Apostle Paul, then instructed the church to ordain men who fit certain God-given criteria to continue on the ministry of Christ’s word that was begun by the Apostles (1 Tim 3:1−7; Titus 1:5−9); and (4) he prohibited women from carrying out the central function of the pastoral office, which is the authoritative preaching and teaching of Christ’s word within the church as it gathers for divine service (1 Cor 14:33b−38; 1 Tim 2:11−15). In this way the New Testament, both by its example and by a command given not once but twice, teaches us that women should not be ordained.

B. The Draft Doctrinal Statement (DDS) tries to overturn this teaching with a series of six paragraphs that either misrepresent biblical teaching or else fail to warrant the conclusion that is drawn from them. This can be demonstrated as follows:

1. The DDS asserts that “the precedent of male apostles does not require that pastors be male today.” This might be true if the precedent stood all by itself and was not supported by wider biblical teaching. Yet that is not the case.
2. The DDS reminds us that Jesus included women in his wider circle of disciples. This is true. It just doesn’t warrant the conclusion that women should be ordained. According to New Testament teaching, being a disciple of Jesus Christ is a necessary qualification for being a pastor, but not a sufficient one (1 Tim 3:1−7; Titus 1:5−9).
3. The DDS then points us to examples of women in the New Testament who were involved in various forms of ministry. Some of this data it presents accurately. At other points it makes claims that go well beyond the data, such as when it asserts that there was a female Apostle called Junia,[[11]](#footnote-11) that Phoebe and Timothy both occupied the same office,[[12]](#footnote-12) and that Priscilla was a “teacher of the church.”[[13]](#footnote-13) Unless the data is creatively stretched in this way, it is impossible to make the case from it that women should be ordained. This is because both sides in this debate agree that both laymen and laywomen can share the Gospel, encourage others through God’s word, and engage in ministries that are auxiliary to that of the pastoral office (*Theses of Agreement* VI, 9−10). Since it cannot be proven that any of these women were pastors, and were not serving in some auxiliary role, none of this evidence warrants the conclusion that women can be ordained.
4. The DDS uses much speculation regarding Paul’s motives and the cultural context of his day to relativise his prohibition against women preaching and teaching in the church, and to suggest that it only applied in certain first century contexts and not today. Such speculation is unnecessary, since Paul tells us in Holy Scripture why he gave this prohibition. When we examine his stated reasons it is evident that both his reasons and the prohibition that flows from them still apply today.  
     
   The chief line of speculation the DDS offers is that Paul prevented women from teaching in Corinth and Ephesus out of cultural sensitivity. It suggests that for women to have taken a prominent lead in public would have been so offensive in first-century Jewish culture that it would have hindered the spread of the Gospel, and that this was Paul’s overriding concern. Given how little Paul says about any of this in the immediate context,[[14]](#footnote-14) how little we know about first century culture, how much the Scriptures tell us about the cosmopolitan nature of the churches in Corinth and Ephesus,[[15]](#footnote-15) and how often Christ and his Apostles displayed a willingness to offend people’s sensibilities, this line of argumentation is mostly speculative and not entirely plausible. Yet even if there is some truth to it, and Paul was trying to be sensitive to cultural norms, this does not nullify the other reasons he had for this prohibition, which he carefully spells out for us.  
     
   Paul tells us that this prohibition is grounded in the headship God gave to men at creation, the consequences of the fall for women, and a command of the Lord. Furthermore, he tells us that this prohibition applies not only in one local context, but “in all the churches of the saints.” If Paul had given different reasons the case would be different. If he had focused exclusively on the local context or the need for cultural sensitivity then it would be possible to argue that this prohibition does not apply to us today now that the culture and context have changed. But he did not. Instead, the Holy Spirit, speaking through the Apostle Paul, points us to creation and the fall and a command of the Lord as the reasons for this prohibition.[[16]](#footnote-16) These reasons are neither time-bound nor culturally relative. Therefore one cannot argue that this prohibition no longer applies to us today unless one is willing to say that Scripture errs when it gives us these reasons.
5. Paragraph 5 of the DDS assumes that the great obstacle to women’s ordination has been “barriers built by humans.” Furthermore, the accompanying background paper suggests that these barriers have arisen because people have accorded a lower status to women than to men. It then argues that the new status women have by virtue of their baptism into Christ breaks down these barriers. The problem with this line of reasoning is twofold:  
   * First, it is true that the unity and equal share in God’s kingdom that all Christians enjoy by virtue of our baptism (Gal 3:27−29) should eliminate prejudice or partiality that is based on human criteria (James 2:1−9;   
     Rom 2:11; Gal 2:11−14; Eph 6:9; Col 4:1; Philemon 16; 1 Cor 7:17−23). However, this is of no relevance to the matter at hand, since it is God’s Word that prohibits women from being ordained, not “barriers built by humans.”
   * Second, the New Testament’s endorsement of the male-only pastorate does not stem from cultural assumptions about women being of a lower status than men. The pastoral office is not about status, but humble service. The New Testament calls pastors to follow Christ by acting as servants of all. It instructs them not to lord it over anyone, but to act as examples to the flock by serving in a self- sacrificial way and treating others as more significant than themselves (Matt 20:20−28; 1 Pet 5:3; 2 Cor 1:24; 4:5; 2 Tim 1:8; 2:3; Phil 2:3; cf. Eph 5:22−33a). This call to spiritual responsibility and Christ-like service without regard for personal status is counter-cultural in every age. If the church were to ordain

women, this would not involve any elevation of their status, but would rather be a call for them to lower themselves beneath others.

1. The DDS tries to claim that the ordination of women fits with the view of the public ministry that is articulated in the Lutheran Confessions. Such a claim is false. The Confessions teach that the pastoral office has been instituted by Christ for the sole purpose of serving his word.[[17]](#footnote-17) This means that ordaining women in defiance of God’s word undermines both the foundation and the purpose of the office. Any women who are ordained will be ordained by human beings and not by Christ, and their ordination will embody within it a rejection of at least one part of Christ’s word. When a woman then presides at the Lord’s Supper, this raises doubts as to whether this sacrament is administered “in conformity with the divine Word,” (AC VII, 2) since an element of disobedience to the divine Word is embodied in the celebration.  
     
   The DDS then concludes its case by saying that the power of God’s word to effect salvation is in no way dependent on the person who speaks it. Therefore it does not matter if this person is male or female, and we can ordain women. This argument boils down to saying that because it is the power of the word that ultimately matters, therefore we can overturn what the word has to say about the male-only pastorate. It should be evident to all that we can’t take our stand on the power of the word while at the same time ignoring what it has to say. This argument plays on a half-truth. Yes, the Gospel remains true and has power to save no matter who speaks it. Nevertheless, the church would be unwise to presume that the ministry of the Gospel will not be adversely affected if it fails to teach the whole counsel of God, and deliberately ignores Christ’s directions regarding who he wants to lead this ministry.

### agenda 2.3.3

## The theological basis for why the ordination of women and men need not be divisive

(See also Agenda 2.2.3, 2.3.1, 2.3.2, 2.3.4 and 2.3.5, and General Pastors Conference Advice (Agenda 2.1.3), which advises that this proposal should be discussed with Ordination of Both Women and Men proposal/s.)

### proposed motion

*Submitted by Redeemer Lutheran Congregation, Toowoomba Qld*

**BE IT RESOLVED** that the Synod not endorse the CTICR paper *A Theological Basis for why the Ordination of Women and Men need not* *be Church Divisive*, since it fails to adequately address the theological issues at stake in a way that can be embraced by all, and therefore fails to adequately serve the cause of church unity.

### REASONS FOR THE MOTION

* + - 1. The CTICR paper referred to above claims that women’s ordination need not be church divisive since it does not involve any clear word of Scripture being “denied, contradicted, or ignored” (see paragraph 2 and footnote 2). The problem with this claim is that only one side will agree to it, and such one-sided claims cannot serve the cause of unity. Those who oppose women’s ordination have consistently argued that women’s ordination does deny, contradict, and ignore both 1 Corinthians 14:33−38 and 1 Timothy 2:11−14, and this paper simply ignores their perspective.
      2. The CTICR paper then argues (in paragraph 3) that women’s ordination does not affect a “foundational” or “key” church teaching, and therefore should not be church divisive. This claim is false, and both sides in the women’s ordination debate should be able to see that it is false. Women’s ordination involves a change in the church’s doctrine of ministry. This is not a peripheral doctrinal matter, something that we can simply agree to disagree on without it affecting our unity or cooperation within the body of Christ. Luther did not treat it as peripheral, but listed the office of the public ministry as one of seven marks of the church (*On the Councils and the Church*, LW41, 154−55). Jesus did not treat it as peripheral, when he called and trained his Apostles, and through them chose successors to carry on their ministry of word and sacrament. The New Testament does not treat it as peripheral, when it dedicates three whole books to how those who occupy this office should conduct themselves (1 and 2 Timothy and Titus, not to mention many other relevant passages of the New Testament). It is not peripheral because it involves the delivery of the means of grace within the divine service, which is something that stands at the very heart of the church’s spiritual life. This is central to how both the church and its unity are understood in the Lutheran theological tradition. For instance, *Augsburg Confession* Article VII defines the church as the assembly of believers gathered around the means of grace. It then defines the unity of the church in terms of this common reception of the means of grace, and not in terms of any institutional structure. This understanding of church unity in terms of a common worship life is reflected in the language of the LCA when we use such expressions as “altar and pulpit fellowship” and “Eucharistic hospitality”.
      3. The practical consequence of this is that as long as there is a significant group of people who feel bound to oppose it on scriptural grounds, women’s ordination has to be church divisive, no matter how much human good-will or desire for unity abounds. If the LCA were to ordain women, those who remain convinced that God’s word prohibits it would not be able to go along with it in good conscience. Those who refuse to violate their conscience would therefore be forced to exclude themselves from any service at which a woman either preaches or presides. This kind of division within the worship life of the church would mean that the church would be divided at its heart, even if the outward human institution held together.
      4. For these reasons it is better that we be honest with ourselves and admit that this issue is church divisive. This is something we should all be able to agree on, regardless of which side it is that we think is the “troubler of Israel”   
         (1 Kings 18:17−18). Then we can get onto the more important question of “What do we do about it?” Assuming that we fail to break the current theological impasse, and a sizeable minority remains unconvinced one way or the other, how can we live with this division in such a way that the mission of the Gospel is still served and Christian love is maintained? The answer of the CTICR paper, that if women’s ordination comes in those who oppose it need to go along with it out of loyalty to the institution while privately holding reservations (paragraph 6), does not take seriously the conscience issue that is at stake. While the CTICR paper gives a brief nod to this issue of conscience in paragraph 7, it fails to recognise what a significant issue this is and how it undoes what the rest of the paper has to say.

### agenda 2.3.4

## The theological basis for the ordination of men only

(See also Agenda 2.2.3, 2.3.1, 2.3.2, 2.3.3 and 2.3.5)

### proposed motion

*Submitted by Lutheran Church of the Good Shepherd, Hamilton Vic*

**BE IT RESOLVED** that before any vote is conducted regarding the ordination of both men and women, no less than one hour be set aside to allow the clear presentation of the scriptural case for the ordination of men only.

### REASONS FOR THE MOTION

1. Many members of the LCA (including some members of the CTICR) believe the church's teaching is correct, although many others favour the Draft Doctrinal Statement (DDS) prepared by members of the CTICR.
2. Before voting to change the teaching of the church, delegates have the responsibility to hear the church's teaching clearly explained.
3. While there may be several hours set aside for debate on this issue, with each speaker being given three minutes to speak (as there was at Rochedale in 2015); this does not do justice to the church's teaching and all that underpins it.
4. It is fair for all delegates, and also wise, to have the teaching of the church presented in its fullness. Rather than restricting the teaching to the two texts mentioned in the Theses of Agreement (1 Corinthians 14:33b−38 and 1 Timothy 2:11−15) the presentation may include, among other Scriptural texts, the witness of Scripture in 1 Timothy 2:12 in conjunction with 1 Timothy 3:2; 2 Timothy 1:13−14; 2, Timothy 2:1−2; Titus 1:5−9; and Acts 1:21. The Synod can then have confidence that all delegates have had the opportunity to be fully informed.
5. Significant resources have been put into the DDS with the CTICR formulating the document and it being presented across the church at consultation meetings. We feel that to give at least one hour to the presentation of the church's teaching is entirely appropriate, given the ramifications of changing the teaching are likely to be very significant for people right across the church.
6. If the case for the ordination of men only, and the case for the ordination of both men and women (the DDS) are clearly expressed before we pray for the guidance of the Holy Spirit and a vote is taken – it will go some way to fostering understanding and unity as we move forward.

### agenda 2.3.5

## No further amendments to Theses of Agreement on ordination of women regarding the Office of the Ministry

(See also Agenda 2.2.3, 2.3.1, 2.3.2, 2.3.3 and 2.3.4)

### proposed motion

*Submitted by St John’s Lutheran Church, Minyip-Warracknabeal Vic*

**BE IT RESOLVED** that no further discussion come before Synod to amend the Theses of Agreement VI regarding the Office of the Ministry.

### REASONS FOR THE MOTION

1. The inaugural Synod in 1966, bringing the ELCA and the UELCA together, after prayerful consideration agreed and voted to accept the Theses of Agreement regarding the Office of the Ministry.
2. Three subsequent Synods; namely 2000, 2006 and 2015, after earnest and sincere prayer to God for His guidance on this matter voted to uphold the current Theses of Agreement on the Office of the Ministry in the LCA.
3. To uphold the authority of Synod to make binding decisions on the LCA and not negate this authority, Synod’s decisions must be honoured.
4. Must we not obey God’s guidance and His will as demonstrated at all four Synods of the LCA?
5. Like all confessional statements, the Theses of Agreement are always under the authority of the Word of God. Are we being influenced and perhaps deceived by “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.” *Doctrinal Statements and Theological Opinions Volume 1A. Theses of Agreement: The permanent status of Theses of Agreement.* Is it not man’s wisdom, i.e the wisdom of this world, made foolish by God (1 Cor 1:20),being put before the authority of Scripture in interpreting God’s Word for us?
6. Should we not remember Luther’s warning after the Reformation, “Until now you have heard the true, faithful Word; now beware of your own thoughts and your own wisdom. The devil will light the candle of reason and deprive you of your faith”. *The Church Through the Ages*, p443.
7. This is a doctrinal matter, and a decision has been made in accordance with God’s will and the will of LCA Synods on four occasions.

### Agenda 2.3.6

## The practice of holy communion and infants

(See also Agenda 2.2.4)

### proposED MOTION

*Submitted by St John’s Lutheran Church, Unley SA*

**BE IT RESOLVED** that

* + - 1. The LCA encourage the practice of admitting very young children, including infants, to holy communion
      2. The LCA produce suitable materials to promote the practice of admitting young children and infants to holy communion.

### REASONS FOR THE MOTION

1. In the report received by the 2013 LCA National Synod from the CTICR it was recommended that the age of first communion be significantly lowered with no minimum age specified.
2. The current diversity of practice of the admittance to Holy Communion across the LCA has resulted in its own pastoral and practical concerns. These concerns may be addressed through the process of working towards uniformity in practice in the admittance of children and infants to Communion following their Baptism, leading to a renewal and strengthening of the use of the Sacraments.

### agenda 2.3.7

## Membership of International Lutheran Council

(See also Agenda 2.2.5 and 2.3.8)

### proposed motion

*Submitted by Holy Cross Congregation, Belconnen ACT*

**BE IT RESOLVED** that the Lutheran Church of Australia becomes a full member of the International Lutheran Council.

### REASONS FOR THE MOTION

1. The Lutheran Church of Australia (LCA) is at present an associate member of the International Lutheran Council (ILC). The LCA participates in Conferences at which it can speak, but cannot participate in the same way as a full member including in the ability to influence decision-making.
2. The ILC is a worldwide association of 37 established confessional Lutheran church bodies which proclaim the Gospel of Jesus Christ on the basis of an unconditional commitment to the Holy Scriptures as the inspired and infallible Word of God and to the Lutheran Confessions contained in the Book of Concord as the true and faithful exposition of the Word of God.
3. The ILC exists for the purpose of encouraging, strengthening, and promoting confessional Lutheran theology and practice centering in Jesus Christ, both among member churches and throughout the world:

* by providing opportunities for the joint study of contemporary theological issues.
* by giving mutual support and encouragement to the heads of member church bodies.
* by encouraging and assisting member churches in planning for mission outreach.
* by strengthening theological education through conferences of theologians and seminary teachers, mission staffs and those involved with human care.
* by facilitating communication between confessional Lutheran churches of the world through the publication of ILC News.
* by stimulating and facilitating the preparation and publication of confessional Lutheran literature.

1. Full membership of the ILC would enable the LCA to participate fully, including in decision-making.

*Also submitted by the Church of the Good Shepherd Tuggeranong Lutheran Parish, ACT, using identical text.*

### agenda 2.3.8

## Membership of Lutheran World Federation

(See also Agenda 2.2.5 and 2.3.7)

### proposED MOTION

*Submitted by Holy Cross Congregation, Belconnen ACT*

**BE IT RESOLVED** that the Lutheran Church of Australia applies for full membership of the Lutheran World Federation (LWF).

### REASONS FOR THE MOTION

1. The Lutheran Church of Australia (LCA) is a relatively small church in Australia, but with a long history and a heritage of global connections. Over many years congregations – and particularly inner-city congregations – have been surprised and enriched by the stories of people from the Lutheran communion around the world who have participated in the Liturgy with us, sung with us, wept with us, laughed with us, and received the holy sacraments on their journey. Some have been university students, some itinerant workers, some backpackers, some professional people, tourists and musicians. For these people, often isolated and without family support, our congregations are a stable liturgical family for them. If this happens on a congregational level, then why not on an organised national and international level with full membership in the LWF?
2. We support the Australian Lutheran World Service which works with the LWF in service projects overseas. This is diaconia.
3. We annually observe the Commemoration of the Augsburg Confession at St. Andrew’s. With full membership in the LWF, the LCA would witness to what the Augsburg Confession states, namely that nothing more is required for unity beyond the pure doctrine of the gospel and the right administration of the sacraments according to the gospel.
4. Full membership will strengthen the voice of the LCA within the LWF. We are predominantly an English-speaking church but also multicultural in a multicultural country. The voice of an English-speaking Lutheran Church, different to those in the USA will enrich the Federation.
5. Full membership will give our representatives the right to vote and hold administrative office.
6. Full membership will provide support to those member churches within the Federation, who wish to hold to a strongly confessional line.
7. Ties with fellow Lutheran churches, especially in the SE Asian region, will be strengthened and avenues of service enhanced. Some of the Nordic/Scandinavian churches have pastors in SE Asia serving with mission to seafarers. This is an important part of the network.
8. Full membership would not change the present protocol requiring visiting pastors and church leaders to receive an official invitation before preaching in the pulpits of the LCA.
9. Full membership would not prevent us from entering into or maintaining relationships with churches which are not members of the LWF.
10. The LCA would have greater opportunity to inform the larger Lutheran movement of the platforms with which it agrees and those with which it disagrees, so as to contribute to maintaining that which is considered confessionally Lutheran in the world.
11. In the 1995 ‘Communion and Mission’ Report from the *Australian Lutheran-Roman Catholic Dialogue* *on the Theology of the Church*, paragraph 89 stated: “*It is our conviction, however, that the time has come for us to give visible and practical expression to the considerably convergence we have discovered and arrived at in our dialogue. We believe that the communion we share ought to be* *expressed in greater co-operation in areas such as social concerns, shared witness, theological education at various levels, and joint study programs. Such co-operation would give concrete expression to the common confession we have made, and reinforce our commitment to strive for greater expressions of unity*.” If we can say this with Roman Catholics, then surely we can share communion as full members of the Lutheran World Federation.
12. Over 50 years ago, there were two main Lutheran traditions (churches) in Australia with a nineteenth century heritage predominantly in Prussia where there was a forced union of Lutheran and Reformed churches. These traditions united into the Lutheran Church of Australia in 1966. One of these traditions, the United Evangelical Lutheran Church of Australia (UELCA) had been full members of the LWF and were involved since its inception in 1947. When the churches united, it was a prerequisite that membership of the LWF be relinquished. The LCA became associate members in 1993. Other Lutheran congregations without this Prussian heritage, most of whom are not part of the LCA, have been in Australia since the nineteenth century, namely the Nordic Lutheran churches, and since World War II, Baltic and other European congregations. Full membership in the LWF would also honour the formal Partnership Agreement on joint ministry among Finns in Australia that exists between the LCA and the Evangelical Lutheran Church of Finland (ELCF), which was signed by the two churches in 1991. ELCF is a founding member of the LWF. The LCA has been partnering with ELCF in ministry among Finns in Australia since the union of 1966.

***Also submitted by the following congregations, using identical text:***

1. *St Andrew’s Lutheran Congregation, Brisbane Qld*
2. *The Finnish Lutheran Church of Brisbane, Mt Gravatt Qld*
3. *Mikael Agricola Finnish Lutheran Congregation of Melbourne, Vic*
4. *St Paul’s Lutheran Congregation, Sydney NSW*
5. *Church of the Good Shepherd Tuggeranong Lutheran Parish, ACT*

### agenda 2.3.9

## Changes to the LCA voting system

(See also Agenda 2.4.13)

### proposed motion

*Submitted by LCA NSW District Church Council*

**BE IT RESOLVED** that the Constitution, the By-laws of the Church, the By-laws of the Church — Constitution of the Districts, and the By-laws of the Church — By-laws Part A of the Districts be amended so that voting majorities be determined by reference to registered delegates present and voting, and that quorums be determined by reference to delegates who have been registered and who have not been excused; to wit:

Constitution, Article 11 [*re* dissolution]

11.1.3 The motion must be presented at a duly constituted General Synod and shall require a ~~majority of three-quarters of all the~~ three-quarters majority of registered delegates present and voting ~~of the General Synod~~.

Constitution, Article 13 [*re* alterations to the constitution]

13.2 Notice of any such motion to amend, alter, add to or repeal any of the rules shall be given on the agenda of the convention, and any motion to amend, alter, add or repeal shall require a two-thirds majority of registered delegates present and voting ~~all the delegates registered at the convention~~.

By-laws of the Church, Section 7.2 [*re* convening the General Synod]

7.2.5 All delegates and consultants shall register for the convention at the time and place announced by the Secretary. For the purpose of all matters relating to quorum, the term “registered delegates” shall mean all delegates to the General Synod entitled to vote, who have registered pursuant to this section and have not been excused pursuant to Section 7.2.7.

7.2.6 For the purpose of transacting business in general, a majority of registered delegates ~~the maximum number of persons entitled to vote according to the rules~~ shall form a quorum. For the purpose of voting on a resolution for dissolution or amalgamation pursuant to Article 11 or a motion of a District to dissolve or amalgamate, quorum shall constitute three quarters of registered delegates. For the purpose of voting on alterations to the constitution pursuant to Article 13, matters of doctrine pursuant to Section 7.3.28, and for suspension of the By-laws pursuant to Section 7.3.29, quorum shall constitute two thirds of registered delegates.

7.2.7 All delegates and consultants shall attend all sessions regularly until the close of the convention. Delegates who arrive late or leave early or who are absent or unable to attend shall submit a written apology to the Secretary. If circumstances warrant, a delegate may request of the Chairperson that the delegate be excused from remaining sessions of the General Synod; the delegate shall be excused at the Chairperson’s discretion.

By-laws of the Church, Section 7.3 [*re* transacting business at the General Synod]

7.3.26.2 For the purpose of all matters relating to voting, the determination of a majority shall be made by reference to the sum of formal ‘yes’ and ‘no’ votes; abstentions and informal ballots (as determined by the Chairperson) shall not be considered. Unless otherwise stipulated, a simple majority of ~~those~~ registered delegates present and 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.

7.3.28.1 Matters of conscience and of doctrine shall have precedence over other matters and any rules relating to time limits and number of times a person may speak may be suspended by the ruling of the Chairperson or by a majority of ~~those~~ registered delegates present and voting.

7.3.28.3 For a resolution on a matter of doctrine to be deemed to be the official position of the Church it shall require a two-thirds majority of ~~all the~~ registered delegates present and voting ~~at the convention~~.

7.3.29 Any of the By-laws in Section 7.3 may, if the need arises, be suspended in respect to any business of the convention, by a two-thirds majority of ~~those~~ registered delegates present and voting.

Constitution of the Districts, Article 11 [*re* dissolution]

11.2.2.3 The motion must be presented at a duly constituted General Synod and shall require a ~~majority of three-quarters of all the~~ three-quarters majority of registered delegates present and voting ~~of the General Synod~~.

11.2.3.3 The motion must be presented at a duly constituted District Synod and shall require a ~~majority of three-quarters of all the~~ three-quarters majority of registered delegates present and voting ~~of the District Synod~~.

11.3.2.3 The motion must be presented at a duly constituted District Synod and shall require a ~~majority of three-quarters of all the~~ three-quarters majority of registered delegates present and voting ~~of the District Synod~~.

Constitution of the Districts, Article 13 [*re* alterations to the constitution]

13.2 Notice of any motion to amend, alter, add to or repeal any of the rules shall be given on the agenda of the convention~~,~~. ~~and~~ Any such motion ~~shall require a two-thirds majority of all the registered delegates at the convention, unless the motion relates to an amendment, alteration, addition or repeal~~ already approved or recommended by General Synod or General Church Council of the Church~~, in which case the motion~~ shall require a simple majority of ~~those~~ registered delegates present and voting. Any such motion not already so approved or recommended shall require a two-thirds majority of registered delegates present and voting.

By-laws Part A of the Districts, Section 7.3 [*re* transacting business at District Synod]

7.3.26.2 Unless otherwise stipulated, a simple majority of ~~those~~ registered delegates present and 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.

7.3.29 Any of the By-laws in Section 7.3 may, if the need arises, be suspended in respect to any business of the convention, by a two-thirds majority of ~~those~~ registered delegates present and voting.

**BE IT FURTHER RESOLVED** that these amendments become effective immediately upon the carrying of this motion.

### REASONS FOR THE MOTION

1. The proposed changes are intended to make the voting scheme more reflective of the will of the synod, particularly in the special circumstances of doctrinal matters and dissolution.

**Defining *“registered delegates”***

1. In respect of voting matters, the current constitution uses several different phrases when referring to delegate roll: *“the maximum number of persons entitled to vote”* [Section 7.2.6], *“all the registered delegates of the General Synod”* [Article 11.1.3], and *“all the delegates registered at the convention”* [Article 13.1], as well as the phrase *“those delegates voting”* in Article 7.3.26.2 and elsewhere. For consistency, the proposal introduces the defined term *“registered delegates”* in the proposed changes to Article 7.2.5.
2. At General Synod, including the most recent Eighteenth General Convention, delegates have been excused by the Chairperson for reasons such as illness and family emergencies. The proposed change formally authorises the Chairperson to excuse delegates, and also give effect to such an action on the pool of voting delegates (for if excusing delegates has no effect, it would be a meaningless exercise). Hence Article 7.2.5 defines *“registered delegates”* as those who have registered with the Secretary (as provided by the current constitution), but excludes any delegates excused by the Chairperson. This defined term is used for all matters relating to voting and quorums.

**Majorities**

1. The current language relating to the transaction of ordinary business at General Synod, Article 7.3.26.2, provides that motions shall be decided by *“a majority of those delegates voting”*. This concept is maintained, but for clarity and consistency, the proposal uses the phrase *“a simple majority of registered delegates present and voting”*. (A conforming change is made to Article 7.3.26.2 of the District By-laws Part A.)
2. Article 7.3.29 currently requires a two-thirds majority for changing the rules by which convention business is conducted. The concept is maintained, using consistent language: *“a two-thirds majority of registered voters present and voting”*. (A conforming change is made to Article 7.3.29 of the District By-laws Part A.)
3. The proposal adds an introductory sentence to Article 7.3.26.2, which clarifies, in the context of a written ballot, the status of abstentions and informal votes (*ie*, ballots that are left blank, where both yes and no boxes are filled in, or otherwise ambiguous as to the intentions of the voter): The proposed language makes it clear that, if more ‘yes’ votes are received than ‘no’ votes, the motion carries; if more ‘no’ votes are received than ‘yes’ votes, the motion fails.
   * 1. According to one authority on parliamentary procedure, “an abstention is not a vote and is not counted as a vote”. Instead, an abstention is an election not to vote. Thus abstentions are counted, but do not count.
     2. Similarly, an informal ballot does not constitute a vote, thus do not count when determining a majority.
     3. The election or failure to cast a formal ballot is, in effect, a decision to allow delegates choosing to cast ballots to determine the issue. Strictly speaking, the term “registered delegates present and voting” therefore excludes delegates choosing to abstain or failing to cast a formal ballot. However, the additional language is proposed to add certainty.
4. At General Synod, including the most recent Eighteenth Convention, blank and other informal ballots were received and identified as such, although the current constitution is silent on the practice. The proposed language formally authorises the Chairperson to determine whether a ballot is formal or informal.

**Supermajorities**

1. Supermajorities are typically required to carry motions relating to the constitution of a group. In the current constitution, two-thirds majorities are required for changes to the constitution [Article 13.2], while a three-quarters majority is required to dissolve or amalgamate [Article 11.1]. The proposed changes maintain the supermajority requirements.
2. As the basis for determining a majority, the current formulation uses all delegates, whether or not they are attending the session, and whether or not they are casting formal ballots or choosing to abstain. This proposal changes the basis to *“a \_\_\_ majority of registered delegates present and voting”* — the same as for conducting ordinary business. This means that the question will be determined by delegates able to be influenced by other delegates in the room — a key reason why proxy votes are discouraged at all levels of church governance. Furthermore, this change respects the choice of delegates who abstain: When a delegate chooses not to vote, the delegate should not be deemed to have voted one way or another on the motion.
3. Note that no changes are proposed to the supermajority requirement relating to congregations electing to withdraw from membership in the church [Article 4.3], which requires votes to withdraw from two-thirds of all voting members of a congregation. This is a legitimate requirement for a congregation, that such an important decision be made by the congregation as a whole, rather than by those attending a given congregational meeting.
4. Inability or failure to attend a voting session is of minimal concern with synods: The list of delegates is highly prescribed by the constitution and by-laws [Articles 7.2 and 7.3, Section 7.1]. Notice of convention dates is given a year or more in advance, making it simple for the nomination of delegates to be formalised in writing [Section 7.1.3]. If a delegate cannot attend, an alternate can be appointed [Article 7.6], whether from the delegate’s own parish or elsewhere [7.1.4]. Once at synod, delegates register with the Secretary [Section 7.2.5] and are expected to *“attend all sessions regularly until the close of the convention”*. Most importantly, by definition synod is comprised of the delegates who convene, unlike congregations, whose members may or may not be in attendance at a given congregational meeting.
5. The NSW District Church Council submits that giving significance to abstentions on matters of constitution, dissolution, and doctrine, and that preventing missing or informal ballots from skewing the formally expressed opinion of synod, outweigh the concern that delegates have been excluded from making these critical decisions.

**Quorum**

1. When a similar motion was discussed at the Eighteenth Convention of General Synod, delegates expressed concern that a vote could be taken at a poorly attended session, in which case a supermajority of those present and voting would not represent the will of the entire delegate roll.
2. This proposal preserves the integrity of synod in such an unlikely scenario through the mechanism of ‘quorum’ — the minimum number of delegates required to conduct business. The current constitution establishes a majority of *“the maximum number of persons entitled to vote”* as the quorum; the proposal maintains this principle for matters of ordinary business, with the language rectified to reflect the formal definition of *“registered delegates”.*
3. By-laws Part A Section 7.3.2 requires the Chairperson to *“ensure that a quorum is present at all times”*. This proposal establishes that the quorum for matters requiring a supermajority is increased accordingly. For example, quorum for voting on dissolution or amalgamation would be three-quarters of registered delegates.
4. The requirement of a ‘super quorum’ ensures that a so-called blocking minority can always defeat a measure either by ballot or by depriving a session of quorum.
   * 1. For example, consider a roll of 120 delegates deliberating a motion to amend the constitution. Assume only 70 delegates are in favour, when 80 ‘yes’ votes would be required in a full session to carry the motion (absent abstentions and informal ballots). Assumer further that, late in a session, 20 delegates who would have voted ‘no’ have left the chamber. If the matter were put to the vote at that time, the tally of 70 ‘yes’ and 30 ‘no’ would see the motion carried. However, if the 30 remaining delegates opposed to the motion were to leave the chamber, the session would no longer be quorate, and the vote could not be put.
     2. Now consider the same roll of 120 delegates, but where 70 are in favour, 30 are opposed, and 20 would choose to abstain. The abstainers vote neither ‘yes’ nor ‘no’, but agree to abide by the will of delegates voting ‘yes’ or ‘no’. Of the 100 delegates choosing to express a position, more than 67% are in favour, and the motion would be carried. Note also that, even if all 30 ‘no’ voters were to leave the chamber, the remaining 90 members would properly constitute a quorum.
     3. As the examples above illustrate, a super quorum requirement ensures that no motions can be carried when more than one-third of voting delegates object (in the case of constitutional and doctrinal matters), or more than one-fourth object (in the case of dissolution or amalgamation).
5. Note that the proposed changes to determining the outcome of a vote are extended to the District constitutions, but not the explicit requirement of super-quorums for dissolution, amalgamation, or alterations to the constitution. This is because the definition of quorum is not addressed by the District constitution or By-laws Part A; Districts are welcome to enact conforming rules in their By-laws Part B.

**Immediate effect**

1. The final clause of this motion stipulates that, if the motion be carried, it take immediate effect. It has been the practice, over previous synods, that amendments to the constitution or by-laws take effect only after the close of the convention. However, there is no such requirement in either Article 12 [relating to by-laws] or Article 13 [relating to alterations to the constitution]. In contrast, By-Laws Part A Section 7.3.29 sets out the rule for suspending by-laws, which is obviously intended for immediate effect. Thus the constitution admits immediate changes, rather than prohibits them.
2. There are certain cases where changes to the constitution cannot practically be given effect until after the convention is closed. For example, if the number of delegates or selection procedures were changed, it would be impermissible to expel existing delegates or add new delegates mid-convention or mid-synod. With respect to purely procedural amendments, however, the critical issue is whether giving immediate effect would be practical.
3. With respect to quorum, By-laws Part A Section 7.3.2 currently requires the Chairperson to continuously monitor whether the convention is quorate. This entails counting the delegates present, and comparing that sum to the total number of delegates. This proposal does not impose any greater duty on the Chairperson, but simply clarifies the number to which the delegates present should be compared. Rather than being impractical, this amendment would make it easier for the Chairperson to discharge his or her duty.
4. With respect to voting, here too the proposal clarifies how majorities are determined. It uses a single rule for all ballots, replacing the current requirement of different rules for different types of measures. Again, rather than being impractical, the amendment would add clarity, and would reduce and simplify the voting rules.
5. Arguably, changing the rules during the course of the convention might confuse delegates. We submit that the inconsistency of the current rules already is confusing. If this proposal is presented early in the proceedings, the very fact of discussing the proposal will increase delegates’ understanding of the rules by which the convention is to proceed. At the same time, if the synod were to agree to adopt the new rules, and the new rules were therefore to be front of mind, it would be even more confusing if the old rules were to remain in place.
6. It is possible that the synod could cast votes on a proposal relating to a doctrinal or constitutional matter, such that the new rules would yield a different outcome than the old rules. In that the old rules artificially inflate the number of ‘no’ votes by abstentions, informal ballots, and absent ballots, the likely case would be a proposal that would carry under the new rules and fail under the old rules. It is important to consider the ramifications:
   1. Consider if the new voting rules were accepted by the synod, but not given effect until the next convention. Thus a proposal could fail, even if, by the rules agreed by delegates as fairer and better than the current rules, it would have passed. Would that be viewed as unfair? We believe the answer would be yes.
   2. Conversely, consider if this proposal were given immediate effect, thus allowing a proposal to carry, even though it would have failed under the old rules. Would it be viewed as unfair that the motion carried using rules which the delegates agreed were an improvement on the old rules, and which the delegates agreed to apply to the proposal at hand? Claiming an unfair result because fairer rules were used would seem to be a *non sequitur*.
7. In sum, if the synod determines precisely how the current voting rules can be improved, and if the synod agrees that the improved voting rules should apply immediately, there is no constitutional reason to continue using the old rules. On the other hand, if the synod determines precisely how the current voting rules can be improved, it would be contrary to natural justice to continue to use inferior rules to make important decisions about the future of the church.

**Conclusion**

1. The NSW District Church Council submits that issues requiring a supermajority are so critical to the future of the church that the voting mechanism should reflect the will of synod delegates with the highest fidelity and integrity. We must respect delegates who abstain, by ensuring that their decision not to vote isn’t arbitrarily converted into a vote one way or the other. More importantly, we must respect the synod process as a whole. At synod, we gather together, wholly expecting our deliberations to be influenced by the Holy Spirit, and then we vote. Decisions intended to be made this way should not be impacted by absences (excused or not) or by informal ballots. The protocols by which delegates are nominated and registered, supplemented by the proposed changes to the quorum rules, virtually eliminate the scenario where these issues could be decided in an unrepresentative fashion. Therefore we must respect delegates who are present and voting, and let their votes be accurately and faithfully tabulated.
2. If we, the synod, agree to improve the voting rules, there is no reason that the synod cannot agree to apply the voting rules immediately. To the contrary, agreeing to fix the rules, but postponing the effect until after important decisions are made, threatens the perceived integrity of those decisions.

***Also submitted by the following congregations, using identical text:***

1. *St Paul’s Lutheran Congregation, Sydney NSW*
2. *Church of the Good Shepherd Tuggeranong Lutheran Parish, ACT*
3. *Holy Cross Lutheran Congregation, Belconnen ACT*

### agenda 2.3.10

## Request for a review of the Professional Standards Department

(See also Agenda 2.2.6)

### proposed motion

*Submitted by Redeemer Lutheran Church, Toowoomba Qld*

**BE IT RESOLVED**

1. That a taskforce be established by the College of Bishops and be given the power and resources it needs to conduct a thorough review of the Professional Standards Department to ensure that:
   1. all its operations are consistent with biblical teaching, the principles of natural justice, and Australian law;
   2. as a church we work out our conflicts in an evangelical manner: that is, in a manner that involves a right application of both Law and Gospel.
2. That members of this taskforce be selected in such a way that priority is given: first, to people who have a reputation in the church for their godly wisdom (in line with   
   1 Corinthians 6:5); and second, to people who have relevant legal expertise, so that as a group it gives due consideration both to our obligations before God and our obligations to the state. Furthermore, that those who have a conflict of interest due to any direct involvement in either the running of the LCA Tribunal or the establishment and operation of the PSD be excluded from serving on the taskforce and from selecting its members.
3. That this taskforce report back to General Synod outlining in detail the specific steps that have been taken to ensure that concerns about the PSD have been appropriately addressed.

### REASONS FOR THE MOTION

***(GCC Note: The concerns raised in the Reasons for the Motion are of an alleged nature only.)***

The Professional Standards Department has an important role to play in the church, to ensure that the church takes reasonable measures to guard against safety risks and thereby to protect those for whom it has a duty of care. Therefore its work must continue. However, concerns have been raised by many pastors and church members that at times the PSD, in its zeal to pursue those who have been accused of abuse or misconduct, has engaged in behaviour that could itself be deemed to be abusive, unjust, or at cross purposes with the church’s core business of proclaiming and enacting the Gospel. Such concerns, whether they are well grounded or not, have harmed the PSD’s reputation and people’s confidence in it. Since much of the business of the PSD is confidential, it is almost impossible for the average church member or Synod delegate to hear all sides of the story and ascertain the truth of these concerns. Therefore a taskforce is needed that can look into these concerns, implement appropriate safeguards for the future, and restore confidence in the PSD.

Some of the concerns that have been raised include the following:

* + - 1. That the PSD has given insufficient attention to Matthew 18:15−18 and Galatians 6:1, and in many cases has rushed straight to Tribunal hearings and disciplinary proceedings before the possibility of reconciliation between the accused and his or her accusers has been explored. This is of concern since the primary purpose of the church is to pursue a ministry of forgiveness and reconciliation through the Gospel of Jesus Christ, and to gently restore those who are caught in sin whenever possible (Galatians 6:1).
      2. That individuals who have never been accused of any crime, and have never had their guilt proven when it comes to the misdemeanors of which they have been accused, have been publicly named and shamed, and suffered greatly from the destruction of their reputations.
      3. That the church provides many resources to the PSD so that it can prosecute those who have been accused of misconduct, but provides no resources to ensure their lawful right of defence. In this way it has failed in its duty of care towards the pastors and other church members who have been accused.
      4. That the PSD receives significant funding and policy direction from the LCA’s insurance company. This is of concern since it has the potential to skew the priorities of the PSD towards the agenda of the insurance company (ie to avoid an expensive lawsuit at all costs) and away from the priorities of the church such as justice, reconciliation, and the enactment of the Gospel.
      5. That the PSD lacks both legitimate authority and genuine accountability. It operates with principles and procedures that are derived neither from the spiritual authority of God’s Word nor from the laws of the nation. Furthermore, since it has been set up by the church but operates at arm’s length from the church, it is directly accountable to neither the church nor to any authority established by our Commonwealth or States.
      6. That the PSD has attempted to override the recommendations of parole boards, independent experts, and congregational risk management groups in cases where these other authorities are better placed to understand the individual circumstances than the PSD is. It has then pressured congregations that refuse to comply with its recommendations by threatening to cancel their insurance.
      7. That accused persons have been denied rights pertaining to due process, including the following:
  1. To know all the accusations against them
  2. To face their accusers (except in the case where the accuser is a minor)
  3. To fair representation
  4. To be presumed innocent until proven guilty
  5. To appeal any ruling against them to an independent tribunal.

This is of concern since, as the Bible teaches us, false accusations do occur (Genesis 35;   
1 Kings 21; Exodus 20:16; 23:1, 7; Deuteronomy 19:15−21; 1 Timothy 5:19). The above rights—which pertain to natural justice and Australian common law—are built into Australian law to protect the innocent from suffering the gross injustice of wrongful conviction. The price of ignoring such principles is that in our zeal to uphold justice we end up perpetrating injustice, and in our desire to protect innocent victims we end up creating new ones.

1. That individuals have been pressured by the PSD to sign statements that they will not attend divine service, or will abide by such onerous restrictions that they give up attending. Furthermore, that this has taken place even though these individuals are not subject to any legal order from any civil authority that restricts their movements or their right to be present in public places. If such reports are true they are of concern for the following reasons:
   1. Preventing people from attending public worship is unprecedented in the history of the church. Even excommunicated persons are allowed to attend divine service to hear the Word of God (they are just not allowed to commune). The church welcomes everyone in this way because it is neither a police force nor a guild for the morally superior, but a hospital for sinners, and the more grievously a person has sinned the more he or she needs to hear God’s Word of Law and Gospel.
   2. God has established the civil authorities, including the courts and judicial system of the land, as his means for preserving justice, peace and public safety (Romans 13:1−4; 1 Peter 2:13−14). When the church tries to take over this responsibility for itself, and applies a different standard from that of the civil authorities, it subverts the God-given authority of the state. Furthermore, it undermines its own God-given role, which is to bring the Good News to sinners.
   3. In Queensland at least, such measures may be in breach of the criminal code, which reads:  
      (1) A person (the first person) who threatens to cause a detriment to a second person with intent to prevent or hinder any person (the other person) other than the first person from doing any act which the other person is lawfully entitled to do, or with intent to compel the other person to do any act which the other person is lawfully entitled to abstain from doing, or with intent to cause public alarm or anxiety, commits a crime.  
      Maximum penalty—5 years imprisonment.  
      (Criminal Code 1899 – Sect 359 Threats [emphasis added])
   4. Far from protecting public safety, there is evidence to suggest that measures that isolate known sex offenders and cut them off from the support of the community significantly increase their chance of reoffending.[[18]](#footnote-18) This means that excluding such people from the fellowship of the church not only deprives them of God’s Word, it also has the potential to endanger the general public.

### agenda 2.3.11

## Change of interpretation of complaint procedures

### proposed Motion

*Submitted by St Peter’s Lutheran Church, Hobart Tas*

**BE IT RESOLVED** that the Standing Committee on Constitutions provides guidelines on the interpretation of complaint procedures to ensure that every attempt at reconciliation is made in keeping with scriptural principles, in particular, Matthew 18:15-20 and Galatians 6:1, before any complaint is accepted for determination by the Tribunal.

### REASONS FOR THE MOTION

* + - 1. The primary purpose of the church is to pursue a ministry of forgiveness and reconciliation through the Gospel of Jesus Christ. This means that Christ calls us to gently restore those who are caught in sin whenever this is possible   
         (Galatians 6:1).
      2. The Constitution clearly provides for reconciliation according to scriptural principles. This basic approach must be reiterated in order to create a robust system that the Professional Standards Department is required to follow. The judicial system has been put in place for matters which cannot be resolved on the basis of seeking reconciliation according to scriptural principles. The system cannot be allowed to by-pass that requirement. To do so is to neglect our God-given responsibility of forgiveness and reconciliation which in turn sows division and undermines the central purpose of the church.

### Agenda 2.3.12

## Every effort is made to bring reconciliation and resolution before referral to the Tribunal

### proposed motion

*Submitted by LCA Victoria/Tasmania District Pastors Conference*

**BE IT RESOLVED** that in accordance with Matthew 18:15-20 and related passages as directed by article 10 of the Constitution of the Church, General Church Council ensure every effort in bringing about resolutions and reconciliation be exhausted before disputes are referred to the judicial system of the Church for determination by a tribunal.

### REASONS FOR THE MOTION

1. To protect the dignity of all parties involved with tribunal actions and to see that the fairest course of action is followed.
2. To act in a Christian and godly manner.
3. To safeguard the mental and emotional health of all parties during tribunal actions.

### agenda 2.3.13

## Adoption of a congregation risk assessment program

### proposed motion

*Submitted by St Peter’s Lutheran Church, Hobart Tas*

**BE IT RESOLVED** that the Professional Standards Officer and Bishop of each District (in consultation with LCA Professional Standards Office) develop a program and timetable in their Districts to assist each congregation's Risk Assessment Group to identify and address existing and potential safety and other risks to that congregation.

### REASONS FOR THE MOTION

* + - 1. God has established the civil authorities including the courts and judicial system as his means for preserving justice, peace and public safety. Increasing requirements from these authorities regarding every organisations' responsibility to ensure the safety of individuals in their organisation apply to the church's organisations as well, even down to congregational level.
      2. However, a lack of understanding and absence of agreed procedures/actions with congregations can sometimes promote fear of the unknown and an overreaction to a perceived risk. In some instances, this can lead to individuals being unnecessarily denied fellowship in the body of Christ.
      3. It is appropriate that those at local levels make the decisions relating to risks, their nature, seriousness and mitigation in relation to their own congregation. However, individual congregations do not necessarily have the knowledge and/or skills to undertake a risk assessment, or to understand the legal requirements of their state/territory.
      4. Coordinated leadership is required in this area to ensure that all congregations are supported in undertaking this risk assessment and mitigation exercise. By focusing on the issue at congregational level, it allows the District to educate, support and assist their congregations’ leaders and workers. This will then flow down to congregational members.

### agenda 2.3.14

## Examination of avenues to provide a pastoral support agency

### proposed motion

*Submitted by St Peter’s Lutheran Church, Hobart Tas*

**BE IT RESOLVED** that a thorough examination of avenues to provide support and assistance be conducted with a view to creating a body such as a pastoral guild to provide such support and advice to those accused of disciplinary matters.

### REASONS FOR THE MOTION

A body does not exist to support and assist pastors and church workers should a complaint be bought against them.

Currently pastors and church workers are very vulnerable and could potentially incur significant expense in defending themselves against allegations.

The church provides many resources to the Professional Standards Department (PSD) so that they can prosecute matters where allegations of misconduct have been made; however there are currently no resources available to ensure those accused can receive advice or defend matters. This has created an imbalance and results in the church failing in its duty of care towards its pastors and other church workers where allegations have been made.

Given the lack of assistance currently available it also results in a lack of accountability for the PSD as those charged generally lack the resources to fight unjust allegations.

### agenda 2.3.15

## Provide support to pastors and church workers who appear before the Tribunal

### proposed motion

*Submitted by LCA Victoria/Tasmania District Pastors Conference*

**BE IT RESOLVED** that in the event of a matter proceeding to a tribunal hearing all parties are enabled and financially assisted to have an appropriate advisor to assist them in navigating the processes of the tribunal, and are provided with pastoral care throughout the process.

### REASONS FOR THE MOTION

1. To protect the dignity of all parties involved with tribunal actions and to see that the fairest course of action is followed
2. To act in a Christian and godly manner
3. To safeguard the mental and emotional health of all parties during tribunal actions.

### agenda 2.3.16

## Make available the use of child protection training from other denominations

### proposed motion

*Submitted by Calvary Lutheran Church, Rockhampton Qld*

**BE IT RESOLVED** that we recognise and use child protection training provided by other denominations.

### REASONS FOR THE MOTION

PSD and Child Protection: In order to care for people in an appropriate way, we recognise the need to provide training in child protection and professional standards.

1. As all denominations would be doing child protection training, and the quality and content of training would be fairly similar, it seems likely that an ecumenical approach would be in order. However, training in other churches doesn’t seem to be recognised by the LCA.
2. Especially in areas where the Lutheran church is isolated or a minority, and while other denominations provide training as well, it seems unreasonable that we should have to go to great expense and inconvenience to avail ourselves of 'Lutheran' training.
3. In the planning stages of child protection many years ago it was proposed that this training would be ecumenical.

### Agenda 2.3.17

## Recognition of Aboriginal members

(See also Agenda 2.4.14)

### proposed motion

*Submitted by Redeemer Lutheran Congregation, Toowoomba Qld*

**BE IT RESOLVED**

1. That the Aboriginal pastors and congregations of the LCA be granted the in-principle right:
   * 1. To send representatives to pastors conferences and synodical conventions with the same rights to speak and vote as all other delegates, commensurate with the level of representation that is granted to the other pastors and people of the LCA;
     2. To exercise this right regardless of whether these congregations and pastors meet our current constitutional requirements, since these were designed for a Western cultural context and are ill-fitted for the cultural context of most of our Aboriginal communities;
2. That GCC form a taskforce to consult with the Standing Committee on Constitutions, ABMINSA, FRM, Hopevale Mission, our Aboriginal pastors, and members of our Aboriginal congregations to devise a culturally appropriate mechanism for:
   1. determining the number of Aboriginal representatives
   2. determining the means by which they are selected
   3. ensuring that they have the logistical support they need to be able to attend;
3. That this taskforce report back to Synod with the necessary constitutional amendments to ensure that our Aboriginal brothers and sisters are able to send representatives to pastors’ conferences and synodical conventions in the future.

### REASONS FOR THE MOTION

Our Aboriginal brothers and sisters in Christ are equal members with us of God’s church. Therefore we have a responsibility before God to treat them as such.

The reason why Aborigines have been excluded from pastors conferences and synodical conventions in the past is because most of our Aboriginal pastors are SMPs with restricted calls, and most of our Aboriginal congregations are not properly constituted congregations of our church. They therefore do not qualify for representation under our constitution. The issue here is not racial but cultural. Our current practice amounts to a kind of cultural imperialism in which we effectively say, “Because these Aborigines do not tick our whitefella boxes they do not have the right to be represented.” Such a practice is inconsistent with the nature of the church as the body of Christ, who died to welcome people of all races and cultures and nations into his kingdom. If these people do not fit our boxes, then we have a duty before God to create new boxes that fit with who they are, so that they can have a voice along with everyone else.

It has sometimes been argued that many Aborigines feel out of place at pastors conferences and synodical conventions, and much of the business of convention is not of interest or concern for them. While there is some truth to this, some of them do feel sufficiently at home at pastors conferences and synodical conventions that they can make a contribution and the rest will only start to feel at home if we welcome them as full participants. Furthermore, some of the business is very important to them, and they should have the right to speak and vote on these issues, without waiting for an invitation from us to do so. It is true that they may not always choose to send the full number of representatives to which they are entitled, or exercise their right to speak and vote. Nevertheless, it is important that we send them the message that we value their contribution, and will accord to them the same right to have their say as the rest of us whenever they choose to do so.

### Agenda 2.3.18

## Change the name of the church to Lutheran Church of Australia and New Zealand

### proposed motion

*Submitted by Lutheran Church of New Zealand Council of Synod*

**BE IT RESOLVED**

that the name ‘Lutheran Church of Australia and New Zealand’ be endorsed as a recognised trade name of the ‘Lutheran Church of Australia’, and that the abbreviation LCANZ be endorsed as a recognised abbreviation of ‘Lutheran Church of Australia and New Zealand’;

that members and officials of the church be encouraged to use the name ‘Lutheran Church of Australia and New Zealand’ and the abbreviation ‘LCANZ’ whenever referring to the Lutheran Church of Australia as it encompasses both Australia and New Zealand.

### REASONS FOR THE MOTION

* + - 1. The Lutheran Church of Australia has member congregations in both Australia and New Zealand, and includes a District which is the Lutheran Church of New Zealand.
      2. The use of the name Lutheran Church of Australia is perceived to exclude the Lutheran Church of New Zealand and its congregations.
      3. Many officials of the church have already adopted the proposed usage or similar.
      4. The LCA Governance and Administration Review (The ‘Cleary Report’ 2014) recommended such a change of name. There was universal acceptance of this proposed name change by all the groups who participated in the second consultation process of the review.
      5. The Lutheran Church of New Zealand at its 2014 Convention endorsed in principle   
         a change of name.

1. The proposed change in usage does not require any change to the Constitution of   
   the LCA.
2. The names ‘Lutheran Church of Australia’ (LCA) and ‘Lutheran Church of New Zealand’ (LCNZ) may still be used where the context relates to the life of the church in one country.

### Agenda 2.3.19

## College of Bishops to address the serious shortage of pastors

### proposed motion

*Submitted by St Paul’s Lutheran Church, Parkes NSW*

**BE IT RESOLVED**, whereas the serious shortage of pastors in the LCA, most apparent in rural parishes, is projected to worsen, that the LCA/College of Bishops address this with utmost seriousness, not necessarily by the ordination of women but more empowerment be allowed lay people.

REASONS FOR THE MOTION

1. The serious shortage of clergy
2. The need to adequately serve vacant congregations.

### Agenda 2.3.20

## Dispensing with the title of ‘Bishop’

### proposed motion

*Submitted by Christ Church, Murray Bridge SA*

**BE IT RESOLVED** that we dispense with the title 'Bishop' for those in the leadership of the Lutheran Church of Australia and New Zealand and we replace it with another suitable title and that General Church Council bring back suitable titles to the next General Synod (some suggestions: General Leader, General Overseer, District Leader, District Overseer).

### REASONS FOR THE MOTION

* + - 1. The word 'bishop' in today's Australia and New Zealand carries with it negative baggage, eg sexual misconduct and authoritarianism.
      2. We believe it is counterproductive for mission. Why would the people we are seeking to reach want to be associated with what they see as an institution whose leaders' title carries such negativity?
      3. The word 'Bishop' defined by dictionary.com is ' a member of the highest order of the ministry'. This does not agree with our theology. Jesus said; "You know that the rulers in this world Lord it over their people, and officials flaunt their authority over those under them. But among you it will be different. Whoever wants to be a leader among you must be the slave of everyone else. For even the Son of Man came not to be served but to serve others and give His life as a ransom for many ". (Mark 10:42−45)
      4. Might it be time, worldwide, to make a change from a world that has lost its meaning and carries so many negative and divisive feeling? Let’s take the lead and use a term that allows us to fill it with meaning.

### agenda 2.3.21

## Mark 500th anniversary of Reformation

### proposed motion

*Submitted by St John’s Lutheran Church, Geelong Vic*

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(The anniversary will be marked during the Opening Service of Convention.)

**BE IT RESOLVED** that Synod marks the 500th Anniversary of the Reformation at this 19th General Convention of Synod by publicly recording and minuting our gratitude to God for the principle of ‘Scripture Alone’ for all teaching in the church, which has also led us to the unity we have today (See LCA Constitution Article 2).

### REASONS FOR THE MOTION

This motion is to enable Synod to formally record the 500th Anniversary of the Reformation, recognise the celebrations of this event across the LCA and acknowledge what has been done to have unity of Synod that we have today. It is also a call to the LCA to reflect on its foundations of the Reformation and the Union of Lutheran Synods in Australia in 1966. Both these events were founded on the principle of ‘Scripture alone’. This motion includes an expression of gratefulness to God and recognises the faithful dedication; the hard work done that has brought us to where we are and the blessings and benefits to the church.

### agenda 2.3.22

## Changes to the LCA national structure to be halted

(See also Agenda 2.2.2)

### proposed motion

*Submitted by St John’s Lutheran Church, Dernancourt SA*

**BE IT RESOLVED** that consideration of all motions that flow from the Governance and Administration Review be deferred until:

1. the total cost of governance across the LCA is being reduced;
2. the relationship and roles of the National Church and Districts is addressed;
3. the issue of sustainably financing the Districts and National Church is resolved;
4. the role of the Convention of Synod in electing boards and committees is upheld;
5. the model for the General Church Council changes from a corporate to a churchly one.

### REASONS FOR THE MOTION

1. **What was targeted**?

When the Governance and Administration Review (GAR) was established at the Novar Gardens Convention, the reason for the proposal included the following:  
*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*

(Book of Reports, p16)

In an earlier attempt at reform (2009), President Semmler stated: *The aim is not to increase any permanent or unnecessary bureaucracy.*

The reality has proven different. While the numbers employed in the LCA’s National Office for 2009 aren’t available, the more recent figures are:

2013 – 43 (24 FT, 19 PT)

2015 – 54 (25 FT, 29 PT)

2018 – 77 (41 FT, 36 PT)

If the General Church Council (GCC) is focused on ‘reductions’, why do we have very significant increases in staffing?

1. **Unfinished business**

GAR Recommendation 24 reads:  
*… in accordance with the Strategic Priorities of the church and in the interests of access and equity, the GCC develops a proposal by which congregational funding of the church goes directly from congregations to the national church.*

The GCC did not accept this recommendation. Instead it undertook to produce an ‘options paper’ and implement any changes ‘in cooperation with the Districts’   
(2015 Book of Reports, p157). The GCC’s decision appears to reflect an assessment that this change is in the ‘too-hard basket’. The question of the direction in which finances flow and how Districts and the National church should complement one another will be difficult to resolve by agreement between the parties involved. However, until such basic issues are addressed, and the relevant parties have agreed to a solution, a foundational pillar of any form of LCA governance and administration is lacking.

1. **Finances**

Concern at declining finances was a crucial, it not the major, reason for undertaking the GAR. Instead of creating greater efficiencies and reducing expenditure, there has been a sharp increase in LCA spending. This has been funded largely through the generosity of the Lutheran Laypeople’s League (LLL) – in the vicinity of $5,000,000 in 2016-17. At a time when congregations and Districts are struggling financially, there is increasing expenditure by the National Church – expenditure that is beyond the control, influence or oversight of delegates. Is this a healthy arrangement? While the LCA should be thankful to the LLL, is this approach sustainable? Shouldn’t LCA expenditure be more in step with congregational giving, and also more accountable to Convention?

1. **Composition of the General Church Council (GCC)**

Under the GAR recommendations, the GCC becomes a body with ‘competencies’, not a representational one as currently. There are to be nine members: the Bishop, his Assistant and one pastor together with six laypeople. The laity must include the following skills: *mission expertise and experience in a local context; legal/governance; financial/accounting; human resources; organisational and change-management experience* (2015 Book of Reports, p27).

Delegates get to elect six laypeople to the GCC – all names put forward by the Nominations committee (SCON). Five of these six positions would fill the five competencies. The SCON also needs to ensure: *Due regard is given to geographic and gender balance to ensure that a broad cross-section of the interests and needs of the wider church are heard* (2015 Book of Reports, p 27)*.* Finding suitable nominees would be a significant challenge for the SCON. District Church Councils, or Synods, are better placed than the SCON would be to suggest names for the GCC. Removing District representatives from the GCC appears a retrograde step. One reason for saying this is the GAR’s Recommendation 16 which seeks a review/reduction in the role of Districts in favour of a greater National one. If there are no longer District representatives on it, the new GCC will no longer see this change as being in the ‘too-hard basket’.

The GAR’s recommendations propose a corporate-style GCC similar to that of a company such as BHP whose shareholders focus on technical expertise when electing their board. However, the purpose and goals of the LCA are very different from those of a company such as BHP. The proposed corporate-style GCC may lack the competence to integrate governance with our confessional theology. This could be catastrophic.

Between Conventions the GCC has the churchly function of acting on behalf of the delegates. Apart from anything else, this means the GCC needs to be representative of the views of the parishes and pastors of Synod. Naturally, when necessary, it will seek the best available secular advice. If it is representative of the wider, grassroots church the GCC can be confident its decisions on such advice will be acceptable to delegates in Convention.

1. **Accountability**

The GAR’s proposals mean the GCC is the only board elected at Synod. Delegates can’t nominate persons for GCC. Only the SCON can. But they in turn are appointed by the GCC. Is this inbred arrangement a wise one? How can Convention hold boards account-able for funding of initiatives and programs if it has virtually no role in electing them?  
An example highlights the concerns. An Assistant to the Bishop – Public Theology has been appointed (announced May 25, 2016). This position is funded by the LLL ($152,000 in 2016;, $60,000 in 2017). Much of the Assistant’s work duplicates the role of the Commission on Social and Bioethical Questions. This is contrary to the goals of the GAR. Other tasks include drafting *Heartland eNews* columns like the one on Harmony Day. With congregational giving decreasing, should delegates approve a review that allows initiatives like this?

1. **Positive Alternatives**

It would be good to have a governance and administrative structure in the church:

* 1. where the GCC and other committees are more accountable to Convention;
  2. that is largely financed by members’ offerings;
  3. in which longstanding District–National church tensions are resolved;
  4. where the GCC is representative of the parishes and pastors of Synod, and where churchly experience and involvement at the congregational level is strongly represented and appreciated;
  5. that treasures the church’s confessional theology, and ensures the Objects of the LCA’s Constitution form the foundation for governance and administration.

# constitutional matters

### Agenda 2.4.1

## Standing Committee on Constitutions

### MEMBERS

David Dreckow, (Chairman, Rev Tim Ebbs, Margaret Koch, Gilbert Materne, Rev Wally Schiller (Secretary), Faye Schmidt

### PURPOSE

The chief purpose is to continue to serve the church in constitutional matters to ensure good order, as this enables people to work together in a way that is pleasing to our Lord and Saviour Jesus Christ.

### ACHIEVEMENTS AGAINST PLAN

|  |  |  |
| --- | --- | --- |
| Key Activities | Planned Annual Activities/Outcomes | Achievement of Annual Activities/Outcomes |
| * + - 1. Model Constitution for Congregations | Provide model constitutions for Congregations and Parishes of the Church.  Hold Constitutional Forum. Recommend one be held approx every 3 years or when major changes affecting Districts need to be implemented. | Constitutional Forum in 2017 brought together District EO, DCC representative, District Constitution Committee representatives and the LCA Constitutions Committee.  As a result a range of suggestions and recommendations were received for the models provided to the Districts for distribution to Congregations and Parishes. |
| * + - 1. Changes to Constitutions and Terms of Reference to various bodies due to the changes in the structure of the Church as a result of the Synod decision | Review matters as requested by GCC in preparation for the new structures.  To be completed prior to 2018 Synod. | Critical work for next convention is still in progress and will be completed as it is received from GCC. |
| * + - 1. Restructure the Constitution of the Church | 3.1 Initiate Task force to review legal requirements and options for Structure of the Church.  3.2 Work with GCC and relevant boards and Agencies of the Church to identify requirements.  3.3 Complete the project in the next triennium. | Some work has started on identifying areas of the constitution that require work to reflect current governance and management requirements and areas that require greater clarity. These include but are not limited to Definitions, Judicial process, By-laws, Rules for boards, committees, auxiliaries, Funds, Voting Rights, consistence of terminology, Rules for Transacting Business, etc.. |
| * + - 1. Rules for transacting Business | Reformatting and making the rules easier to read and understand. | Any change of content has been put on hold as requested by GCC due to proposed restructure of the Constitution of the Church. Draft easy reference version in progress. |
| * + - 1. Aboriginal Representation – Synod Voting | Provide an option for Aboriginal community groups to be represented. | Proposal for Aboriginal groups to be recognised as congregations of the Church has been provided to GCC. |
| 1. Changes to Constitutions and Terms of Reference of various bodies due to the changes in the structure of the Church as a result of the Synod decision | Review various matters as requested by GCC in preparation for trialling the new structures. To be completed prior to 2018 Synod. | Critical work for next convention is still in progress and will be completed as it is received from GCC. |
| 1. Deal with matters as directed by GCC |  |  |

### Successes

* There is a good mix of skills and the current committee members work well together.
* There is however still a vacancy for one pastor.
* Administrative assistance provided by the LCA office had been very much appreciated but is taking time to get used to the help.

### Challenges and Lessons Learned

Challenges have mainly related to the Model Constitution.

Congregations are required to have a constitution that is acceptable to the church. The model has been prepared for this purpose.

It includes three basic categories –

* + - 1. Clauses that cannot be changed because of the relationship to the church.
      2. Clauses that should not change to ensure consistency and unity across the church
      3. Clauses that may need to be changed to suit the needs of the congregation to suit the local situation

SCoC needs to improve the communication and consultation with the Districts in matters that are relevant to them.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| 1. Model Constitutions. Clarification of the status of these Models is required -  Consistent information needs to be provided to Congregations when reviewing their constitution | Impact is that inconsistent information is being provided to congregations.  Congregations reviewing their constitutions need not be confused by changes made to the Models by District Committees. | Proposal and recommendation submitted to GCC. |
| 1. Status of decisions of Convention of Synod | The impact of proposals that are in principle the same as previously presented and rejected has distracted the Church from its Objects in Article 3. in the Constitution of the Church. | Constitutional clarity is required regarding proposals being presented to Convention that are in principle the same as those resolved at the previous Convention. |
| 1. Judicial Process - there are gaps in the current constitution relating to pastors | The steps of the process are not clear and must be in accordance with Scripture. There needs to be the appropriate balance of discipline, pastoral care whilst complying with legislation. | Constitutional changes are required when appropriate advice and response is received from College of Bishops. Proposal submitted to GCC. |

### Alignment to LCA Strategic Direction 2013–2018

The work of SCoC is largely directed by GCC and would therefore align with the LCA Strategic Directions.

### Cooperating LCA Boards and Agencies

Any board or agency of the church that requires changes to constitutions. Generally good cooperation, however it has been a challenge regarding the Districts use Model Constitutions.

### Financial Performance

The SCoC’s budget requirement is for costs covered by the LCA for:

* travel and accommodation for interstate committee members attending regular meetings
* travel and accommodation for those who attended the Constitutional Forum in 2017
* Secretarial support provided to the committee by the LCA

### agenda 2.4.2

## Constitutional changes: ACNC requirements

### proposed Motion

**BE IT RESOLVED** that **Article 4 Objects** of the Model Constitution for a Congregation be amended with the addition of new sub-clauses 4.1.5 and 4.2 as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 4. OBJECTS**

4.1 The Objects of the Congregation are to  
4.1.1 glorify the Triune God in its worship and in its work;

4.1.2 bear witness to the Lord Jesus Christ through the proclamation of the Gospel in accordance with the Confession and practice of the Church;

4.1.3 gather into the Congregation such persons as are, or desire to become, members of the Church for their edification through the Word and the Sacraments;

4.1.4 help the members to dedicate their God-given spiritual, material and physical gifts to the service of their Lord;

**4.1.5 enable the members to reach out into the community in their daily lives and in their congregational activities as bearers of the Gospel;**

4.1.~~5~~**6** minister to human need in the name of Jesus Christ our Lord in the spirit of Christian charity and service;

4.1.6**7** exercise discipline over its members in conformity with the Scriptures and the Confession of the Congregation;

4.1.~~7~~**8** join with the Church and the District in building and extending the Kingdom of God; and

4.1.~~8~~**9** acquire, dispose of or otherwise deal with real and personal property in the interest of the work of the Church and the Congregation.

**4.2 Not-for-Profit**

**4.2.1 The property and income of the Congregation shall be applied solely towards the promotion of the objects or purposes of the Church and no part of that property or income may be paid or otherwise distributed, directly or indirectly, to members of the Congregation, except in good faith in the promotion of those objects or purposes.**

**4.2.2 A payment may be made to a member out of the funds of the Congregation only if it is authorised under the following clause 4.2.3.**

**4.2.3 A payment to a member out of the funds of the Congregation is authorised if it is**

**4.2.3.1 the payment in good faith to the member as reasonable remuneration for any services provided to the Congregation, or for goods supplied to the Congregation, in the ordinary course of business; or**

**4.2.3.2 the payment of interest, on money borrowed by the Congregation from the member, at a rate not greater than the cash rate published from time to time by the Reserve Bank of Australia; or**

**4.2.3.3 the payment of reasonable rent to the member for premises leased by the member to the Congregation; or**

**4.2.3.4 the reimbursement of reasonable expenses properly incurred by the member on behalf of the Congregation; or**

**4.2.3.5 making a payment or providing a benefit to a member in carrying out the objects of the Congregation for charitable purposes.**

**BE IT FURTHER RESOLVED** that **Article 4 Objects** of the Model Constitution for a Parish be amended with the addition of a new sub-clause 4.2 as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 4. OBJECTS**

4.1 The Parish, consisting of congregations which are members of the Church, has as its objects to  
4.1.1 assist its member-congregations in promoting their objects and to this end to

4.1.1.1 call a pastor or pastors or church workers for the benefit of the Parish and the Church, and to determine the terms under which they shall serve with the Parish;

4.1.1.2 hold, purchase or take on lease real and personal property, and to sell, exchange, mortgage, borrow, lease or build, and otherwise deal with all property as may from time to time be determined upon by the members of the Parish in accordance with the rules of the Parish;

4.1.1.3 appoint such office-bearers and representatives as the Parish may desire from time to time; and

4.1.2 promote the objects of the Church within its sphere.

**4.2 Not-for-Profit**

**4.2.1 The property and income of the Parish shall be applied solely towards the promotion of the objects or purposes of the Church and no part of that property or income may be paid or otherwise distributed, directly or indirectly, to members of the member-congregations of the Parish, except in good faith in the promotion of those objects or purposes.**

**4.2.2 A payment may be made to a member out of the funds of the Parish only if it is authorised under the following clause 4.2.3.**

**4.2.3 A payment to a member out of the funds of the Parish is authorised if it is**

**4.2.3.1 the payment in good faith to the member as reasonable remuneration for any services provided to the Parish, or for goods supplied to the Parish, in the ordinary course of business; or**

**4.2.3.2 the payment of interest, on money borrowed by the Parish from the member, at a rate not greater than the cash rate published from time to time by the Reserve Bank of Australia; or**

**4.2.3.3 the payment of reasonable rent to the member for premises leased by the member to the Parish; or**

**4.2.3.4 the reimbursement of reasonable expenses properly incurred by the member on behalf of the Parish.**

**BE IT FURTHER RESOLVED** that **Article 11 Dissolution** of the Model Constitution for a Congregation be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 11. DISSOLUTION**

11.1 **A special resolution is required if it is proposed that the Congregation dissolve and** ~~A~~**a**ny **such** resolution for dissolution shall be made according to the following procedure:  
11.1.1 **Written** ~~N~~**n**otice of a motion to dissolve the Congregation shall be given to the  
 members of the Congregation.

11.1.2 The motion shall be presented to the Congregation only after the Bishop of the District has been consulted.

11.1.3 At least thirty [30] days written notice of a meeting, specifying the intention to dissolve as a special motion, shall be given to all the voting members of the Congregation.

11.1.4 The motion shall require a majority of three-quarters [3/4] of all the voting members of the Congregation **for determination at a general meeting**.

11.1.5 **The result, if carried by at least the required majority, shall be declared as being carried as a special resolution**.

11.1.~~5~~**6** The decision shall only become operative after the sanction of the Church Council of the District has been obtained.

11.1.~~6~~**7** Once the decision has been made to dissolve the Congregation according to the above procedure, a date for dissolution shall be set contingent upon all matters pertaining to dissolution and the transference of all titles and other assets of the Congregation being effected according to law.

11.2 In the event of such dissolution, the Congregation may give indication regarding the use of its assets by the District and/or the Church. **Any surplus assets which remain after such dissolution and the satisfaction of all debts and liabilities shall be transferred to one or more Lutheran organisations with similar purposes, that are charitable at law and which are not carried on for the profit or gain of individual members.** Where no such indication is given, if any surplus remains following the winding up of the Congregation, the surplus shall not be paid to or distributed amongst members, but be transferred to the District absolutely.

**BE IT FURTHER RESOLVED** that **Article 11 Dissolution** of the Model Constitution for a Parish be amended with the additions as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 11. DISSOLUTION**

11.1 **A special resolution is required if it is proposed that the Parish dissolve and** ~~A~~**a**ny **such** resolution for dissolution shall be made according to the following procedure:

11.1.1 **Written** ~~N~~**n**otice of a motion to dissolve the Parish shall be given to the member-congregations of the Parish.

11.1.2 The motion shall be presented to the member-congregations only after the Bishop of the District has been consulted.

11.1.3 At least thirty [30] days written notice of a meeting, specifying the intention to dissolve as a special motion, shall be given to all the voting members of the Parish.

11.1.4 The motion shall require a majority of three-quarters [3/4] of all the voting members of the Parish **for determination at a general meeting**.

**11.1.5 The result, if carried by at least the required majority, shall be declared as being carried as a special resolution.**

11.1.~~5~~**6** The decision shall only become operative after the sanction of the Church Council of the District has been obtained.

11.1.~~6~~**7** Once the decision has been made to dissolve the Parish according to the above procedure, a date for dissolution shall be set contingent upon all matters pertaining to dissolution and the transference of all titles and other assets of the Parish being effected according to law.

11.2 In the event of such dissolution, the Parish may give indication regarding the use of any Parish-owned assets by the District and/or the Church. **Any surplus assets which remain after such dissolution and the satisfaction of all debts and liabilities shall be transferred to one or more Lutheran organisations with similar purposes, that are charitable at law and which are not carried on for the profit or gain of individual members.** Where no such indication is given, if any surplus remains following the winding up of the Parish, the surplus shall not be paid to or distributed amongst members, but be transferred to the District absolutely. Any assets of the member-congregations are not subject to this clause.

**BE IT FURTHER RESOLVED** that **Article 13 Alterations to the Constitution and Matters requiring a Special Resolution** in the Model Constitution for a Congregation be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 13. ALTERATIONS TO THE CONSTITUTION ~~AND MATTERS REQUIRING A SPECIAL RESOLUTION~~**

13.1 ~~A special resolution is required if it is proposed that the Congregation do any of the following:~~

~~13.1.1 to amend, alter, add to or repeal its Constitution, including changing the name of the Congregation, except as hereinafter provided in the following clause 13.5 and subject to the preceding clause 3.1.4; or~~

The Congregation may resolve to amend, alter, add to or repeal its Constitution, including changing the name of the Congregation, except as hereinafter provided in the following clause 13.~~5~~**4** and subject to the preceding clause 3.1.4~~; or~~

~~13.1.2 to approve the terms of an amalgamation with one or more other incorporated associations; or~~

~~13.1.3 to be wound up voluntarily; or~~

~~13.1.4 to cancel its incorporation.~~

~~13.2 A special resolution is only passed if it is passed~~

~~13.2.1 after having been given as a written notice to all voting members;~~

~~13.2.2 at a general meeting of the Congregation;~~

~~13.2.3 by the votes of not less than three-quarters [3/4] of the voting members of the Congregation who cast a vote at the meeting; and~~

~~13.2.4 by being declared as being carried as a special resolution.~~

13.~~3~~**2** Notice of the proposed amendment, alteration, addition or repeal shall be presented in writing and shall be read to the Congregation at a duly called meeting of the Congregation held at least twenty one [21] days earlier or be published to the Congregation at least twenty one [21] days prior to the meeting.

13.~~4~~**3** In addition to any other requirement of this Constitution and of the Act, the quorum for **such** a meeting ~~held to consider a special resolution~~ shall be one-quarter [1/4] of the members entitled to vote and the result of such a ballot shall be recorded in the minutes.

13.~~5~~**4** Notwithstanding anything else in this Constitution, Article 2. and clause 13.~~5~~**4** of this Constitution shall be considered fundamental and shall not be amended, altered, added to or repealed so as to alter their intent and meaning.

**BE IT FURTHER RESOLVED** that **Article 13 Alterations to the Constitution and Matters requiring a Special Resolution** of the Model Constitution for a Parish be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 13. ALTERATIONS TO THE CONSTITUTION ~~AND MATTERS REQUIRING A SPECIAL RESOLUTION~~**

13.1 ~~A special resolution is required if it is proposed that the Parish do any of the following:~~

~~13.1.1 to amend, alter, add to or repeal its Constitution, including changing the name of the Parish, except as hereinafter provided in the following clause 13.5 and subject to the preceding clause 3.1.4; or~~

The Parish may resolve to amend, alter, add to or repeal its Constitution, including changing the name of the Parish, except as hereinafter provided in the following clause 13.~~5~~**4** and subject to the preceding clause 3.1.4~~; or~~

~~13.1.2 to approve the terms of an amalgamation with one or more other incorporated associations; or~~

~~13.1.3 to be wound up voluntarily; or~~

~~13.1.4 to cancel its incorporation.~~

~~13.2 A special resolution is only passed if it is passed~~

~~13.2.1 after having been given as a written notice to all voting members;~~

~~13.2.2 at a general meeting of the Parish;~~

~~13.2.3 by the votes of not less than three-quarters [3/4] of the voting members of the Parish who cast a vote at the meeting; and~~

~~13.2.4 by being declared as being carried as a special resolution.~~

13.~~3~~**2** Notice of the proposed amendment, alteration, addition or repeal shall be presented in writing and shall be read to the Parish at a duly called meeting of the Parish held at least twenty one [21] days earlier or be published to the member-congregations at least twenty one [21] days prior to the meeting.

13.~~4~~**3** In addition to any other requirement of this Constitution and of the Act, the quorum for **such** a meeting ~~held to consider a special resolution~~ shall be one-quarter [1/4] of the members entitled to vote and the result of such a ballot shall be recorded in the minutes.

13.~~5~~**4** Notwithstanding anything else in this Constitution, Article 2. and clause 13.~~5~~**4** of this Constitution shall be considered fundamental and shall not be amended, altered, added to or repealed so as to alter their intent and meaning.

### REASONS FOR THE MOTION

These amendments to these constitutions have been made necessary for the most part in order to effect compliance with the requirements of the Australian Charities and Not-for-profits Commission (ACNC).

### agenda 2.4.3

## Constitutional changes: Alternate lay delegates

### proposed motion

**BE IT RESOLVED** that **Article 7 The General Synod** of the Constitution of the Church be amended to remove the second sentence of clause 7.6 as follows (words to be deleted – ~~strikethrough~~):

7.6 In the absence of a delegate at a convention of the General Synod the right to vote may be accorded to an alternate appointed in a manner laid down in the By-laws to exercise that right. ~~The By-laws may provide that the alternate for a lay delegate of a parish need not necessarily be a lay member.~~

**BE IT FURTHER RESOLVED** that **Section 7 The General Synod** of the By-laws of the Church be amended in clause 7.1.4 as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**Alternates**

7.1.4 When an elected laydelegate cannot attend a convention of the General Synod and the parish cannot find a substitute from its midst, the parish may request ~~permission from~~ the Bishop of the District to ~~appoint its pastor, should the pastor not be a pastor delegate, or~~~~a member from another parish, to act as the alternate for its elected lay~~~~delegate at such convention.~~ **recommend to the parish an alternate lay delegate for consideration as its appointed delegate**.

### REASONS FOR THE MOTION

A principle of the 1966 Constituting Constitution established a ratio of one pastor delegate to every two lay delegates to General Synod. Currently Section 7.1.4, provides for a parish to request the Bishop of their District to appoint their pastor as their Alternate Delegate. This was often convenient in the past as the General Pastors Conference and General Synod were held at the same time and so there could be cost savings to the Parish in regard to travel costs.

However, the original intent was that lay people should be encouraged to be involved in the service of Synod and mechanisms put in place to enable this to occur.

Also, an aim is to remove any perception that there could be an imbalance in the required ratio of pastors to lay delegates.  
  
The proposed change to Section 7.1.4, and a corresponding change to Article 7.6 of the Constitution of the Church, will address this issue by requiring the District Bishop to nominate to a parish/congregation an Alternate Lay Delegate should a parish/ congregation be unable to nominate a Lay Delegate from their own membership.

### agenda 2.4.4

## Constitutional changes: Change council to board

(See also Agenda 2.2.1)

### proposed motion

**BE IT RESOLVED** **BE IT RESOLVED** that the **Constitution of the Church** and the **By-laws of the Church** be amended to replace the title “General Church Council” with the title “General Church Board” in the following instances, including those which may be included in other motions:

Article 5.2; Article 7.2.3; Article 7.2.9; Article 7.4.2; Article 7.9; Article 7.10.1; Article 7.10.2; Article 7.11; Article 8.3.1; Article 8.3.2; Article 8.3.3; Article 8.8; Article 8.9; Article 8.10; Article 8.11; Article 9.2; Article 13.3; Section 5.1.2.3; Section 5.2.1.5; Section 5.6.2.1; Section 5.6.3.3; Section 7.1.2.3; Section 7.1.7.2; Section 7.2.1; Section 7.2.2.5; Section 7.2.3; Section 7.2.4; Section 7.2.9.1; Section 7.3.30; Section 7.4; Section 7.4.3; Section 7.4.4; Section 7.4.5.1; Section 7.4.8; Section 7.5.2; Section 7.5.4; Section 7.5.5; Section 7.6.1; Section 7.6.1.1; Section 7.6.1.2; Section 7.6.1.3; Section 7.6.1.5; Section 7.7.1; Section 7.7.2; Section 7.7.3; Section 7.7.4.3; Section 8.1.2; Section 8.1.3; Section 8.1.8; Section 8.1.9.2; Section 8.2.1.1.12; Section 8.2.2.2; Section 8.3.1.5; Section 8.4.1; Section 8.4.3; Section 8.4.4.1; Section 8.4.4.2; Section 8.4.4.2.1; Section 8.4.4.2.2; Section 8.4.4.2.6; Section 8.4.4.3; Section 8.6.3.7; Section 8.6.3.8; Section 8.7.7.3; Section 8.7.11.1; Section 8.7.11.2; Section 8.7.11.3; Section 8.7.11.4; Section 8.7.11.5; Section 8.7.11.6; Section 8.7.11.7; Section 8.7.11.9; Section 8.7.11.11; Section 8.7.13; Section 8.8.1.1; Section 8.8.1.2; Section 8.8.1.3; Section 8.8.2.1; Section 8.9.3; Section 8.10.2; Section 8.10.3.2; Section 8.10.4; Section 9.3.1; Section 9.5.1; Section 9.5.2; Section 10.3.5.2; Section 10.3.8.5; Section 10.3.14; Section 10.3.16; Section 10.3.17; Section 10.3.17.1; Section 10.3.18 and Section 10.3.20.

**BE IT FURTHER RESOLVED** that the By-laws of the Church, the **Constitution of the Districts** and the **By-laws Part A of the Districts** be amended to replace the title “General Church Council” with the title “General Church Board” in the following instances, including those which may be included in other motions:

Note: at the beginning; Article 11.2.1; Article 11.2.3.4; Article 11.3.1; Article 11.3.2.4; Article 11.3.3; Article 12.1; Article 13.1; Article 13.2; Section 7.2.6 and Section 8.5.2.

### REASONS FOR THE MOTION

As a result of the proposed governance changes, the view is that the word “board” is more appropriate for this body which is the overall governing body of the Church under the Synod.

### agenda 2.4.5

## Constitutional changes: Care for children and the vulnerable

### proposED Motion

**BE IT RESOLVED** that **Article 3 Objects** of the Constitution of the Church be amended in sub-clause 3.1.14 to include provisions for the care of children and the vulnerable as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 3. OBJECTS**

3.1 The Objects of the Church are to

3.1.1 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 2;

3.1.2 unite in one body Evangelical Lutheran congregations in Australia and New Zealand for the more effective work of the Church;

3.1.3 promote and maintain true Christian unity in the bond of peace;

3.1.4 ensure that preaching, teaching and practice in the Church are in conformity with the Confession of the Church;

3.1.5 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;

3.1.6 encourage every congregation to carry out its mission to its local community;

3.1.7 establish, develop and support new congregations where it is not possible for individual congregations to do so;

3.1.8 support and cooperate with selected churches in other lands as they seek to carry out their mission;

3.1.9 dialogue with other Christian church bodies;

3.1.10 establish and maintain schools and other institutions and to foster all other means whereby the members of the congregations receive Christian education;

3.1.11 cultivate uniformity in worship, ecclesiastical practice and customs in accord with the principles laid down in Article X. of the Formula of Concord;

3.1.12 publish, procure, and distribute literature compatible with the Confession and principles of the Church;

3.1.13 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

~~3.1.14 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.~~

**3.1.14 maintain and promote a culture of care in all areas of the Church and its activities, so that all people, especially the vulnerable such as children and the aged, are protected against any form of spiritual, emotional, physical and sexual abuse by ensuring that**

**3.1.14.1 appropriate governance and leadership structures are in place;**

**3.1.14.2 policies and procedures are appropriately prescribed;**

**3.1.14.3 a culture of safety and care for children and all people is actively encouraged and practiced; and**

**3.1.14.4 the well-being of congregations, pastors, teachers and other church workers in the performance of their duties and the maintenance of their rights is supported and promoted.**

### REASONS FOR THE MOTION

The need for due concern for the well-being of children, the aged and vulnerable people has been well accepted and expected in society and this amendment gives witness to the intent of the Church to demonstrate its support of this goal.

### agenda 2.4.6

## Constitutional changes: Care for children and the vulnerable – Congregation

### proposED Motion

**BE IT RESOLVED** that **Article 4 Objects** of the Model Constitution for a Congregation be amended with the addition of sub-clause 4.1.10 to include provisions for the care of children and the vulnerable as follows (words to be added – **bold**):

**ARTICLE 4. OBJECTS**

4.1 The Objects of the Congregation are to

4.1.1 glorify the Triune God in its worship and in its work;

4.1.2 bear witness to the Lord Jesus Christ through the proclamation of the Gospel in accordance with the Confession and practice of the Church;

4.1.3 gather into the Congregation such persons as are, or desire to become, members of the Church for their edification through the Word and the Sacraments;

4.1.4 help the members to dedicate their God-given spiritual, material and physical gifts to the service of their Lord;

4.1.5 enable the members to reach out into the community in their daily lives and in theircongregational activities as bearers of the Gospel;

4.1.6 minister to human need in the name of Jesus Christ our Lord in the spirit of Christian charity and service;

4.1.7 exercise discipline over its members in conformity with the Scriptures and the Confession of the Congregation;

4.1.8 join with the Church and the District in building and extending the Kingdom of God; and

4.1.9 acquire, dispose of or otherwise deal with real and personal property in the interest of the work of the Church and the Congregation.

**4.1.10 maintain and promote a culture of care in all areas of the Congregation and its activities, so that all people, especially the vulnerable such as children and the aged, are protected against any form of spiritual, emotional, physical and sexual abuse by ensuring that**

**4.1.10.1 appropriate governance and leadership structures are in place;**

**4.1.10.2 policies and procedures are appropriately prescribed;**

**4.1.10.3 a culture of safety and care for children and all people is actively encouraged and practiced; and**

**4.1.10.4 the well-being of pastors, teachers and other church workers in the performance of their duties and the maintenance of their rights is supported and promoted.**

### REASONS FOR THE MOTION

The need for due concern for the wellbeing of children, the aged and vulnerable people has been well accepted and expected in society and this amendment gives witness to the intent of the Church to demonstrate its support for this goal.

### agenda 2.4.7

## Constitutional changes: Consultant right to speak

### proposed motion

**BE IT RESOLVED** that **Section 7 The General Synod** of the By-laws of the Church be amended in clause 7.1.7.1 as follows (words to be added – **bold**):

7.1.7.1 Any executive officer of a board of the Church not elected as a delegate shall have the right to attend a convention of the General Synod as a consultant **with the right to speak**.

### REASONS FOR THE MOTION

Consultants can best serve the General Synod by being able to speak.

### agenda 2.4.8

## Constitutional changes: Funds removal from by-laws

### proposed motion

**BE IT RESOLVED** that **Section 11 By-laws** be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**SECTION 11. BY-LAWS**

~~11.2 The rules governing each Fund of the Church are By-laws of the Church.~~

11.~~3~~**2** The Constitution and By-laws Part A of Districts laid down by the Church in pursuance of Article 9.2 of the Constitution of the Church are By-laws of the Church.

### REASONS FOR THE MOTION

The By-laws that provide the rules for the Funds of the Church do not warrant being placed before Synod for approval and update. Often they require minor adjustment in a timely fashion and this can easily be done by the General Church Board upon the advice of the Standing Committee on Constitutions.

### agenda 2.4.9

## Constitutional changes: General Synod composition

### proposed motion

**BE IT RESOLVED** that **Article 7 The General Synod** of the Constitution of the Church be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 7. THE GENERAL SYNOD**

7.1 The power of the Church shall be exercised through the General Synod, which shall be the highest constitutional authority of the Church, with power to direct and control those to whom it has entrusted tasks or has delegated authority.

7.2 The General Synod shall consist of

7.2.1 lay delegates of the congregations;

7.2.2 pastor delegates;

7.2.3 the members of the General Church Council;

~~7.2.4 all executive officers who are serving the Church, unless already eligible under 7.2.1, 7.2.2, or 7.2.3;~~

7.2.~~5~~**4** chairpersons of ~~B~~**b**oards unless already eligible under 7.2.1, 7.2.2, **or** 7.2.3~~, or 7.2.4~~;

7.2.~~6~~**5** all Bishops unless already eligible under 7.2.2, **or** 7.2.3~~, or 7.2.4~~;

7.2.7**6** one [1] secondary and one [1] primary school principal elected from each region of Lutheran Education Australia by the principals of that region;

7.2.~~8~~**7** past Bishops of the Church; and

7.2.~~9~~**8** three [3] pastors emeriti nominated by the General Church Council

who shall comprise the voting members.

### REASONS FOR THE MOTION

The proposed motion seeks to:

1. address conflicts of interest which arise when executive officers vote on matters in which they have a direct interest, or may be perceived to have an interest; and
2. apply good governance principles in making a distinction between governance and management.

The second proposed motion (Agenda 2.4.7) recognises that, while not having a vote, executive officers should have the right to speak and contribute to the matters being discussed by the General Convention of Synod.

The current Executive Officer positions are:

* Executive Officer of the Church
* Executive Officer – Local Mission
* Director, Child Youth and Family Ministry (Grow Ministries)
* Assistant to the Bishop – International Mission
* Director, Lutheran Archives
* Executive Director, Lutheran Education Australia
* Principal, Australian Lutheran College
* Director, Lutheran Media

### agenda 2.4.10

## Constitutional changes: Interpretation

### proposed motion

**BE IT RESOLVED** that **Article 1 Name and Interpretation** of the Constitution of the Church be amended to include a new sub-clause 1.2.3 and that the subsequent clauses be renumbered accordingly as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 1. NAME AND INTERPRETATION**

1.1 The name of this Church is LUTHERAN CHURCH OF AUSTRALIA INC., hereinafter called ‘the Church’.

1.2 In this Constitution and the By-laws made there under, unless the context or subject matter otherwise requires:

1.2.1 ‘church worker’ means any person whose name is listed on the Register of Church Workers provided for in the By-laws of the Church;

1.2.2 ‘congregation’ means a group of persons adhering to the Lutheran Faith who regularly meet for the administration of the Means of Grace and who have constituted themselves as an organised body by the adoption of a constitution;

**1.2.3 ‘Evangelical Lutheran Church’ means a generic reference to churches throughout the world which proclaim the Gospel of Jesus Christ as understood and confessed in the Book of Concord of 1580;**

1.2.~~3~~**4** ‘lay member’ means any member of a congregation of the Church other than a pastor;

1.2.~~4~~**5** ‘parish’ means a congregation or a group of congregations forming an entity which is served by one or more pastors;

1.2.~~5~~**6** ‘pastor’ or ‘member of the Ministry’ means any person ordained to the Holy Ministry according to the rites and practice of the Evangelical Lutheran Church who has been received into the Ministry of the Church according to Article 5.1;

1.2.~~6~~**7** ‘teacher’ means any pastor or lay member called or appointed by the Church or by any of its Districts or congregations to serve on the teaching staff of a school or educational institution established and maintained by the Church or District or congregation;

1.2.~~7~~**8** 'the Act' means the Associations Incorporation Act 1985 (SA) as amended from time to time and includes any replacement of that Act or any provisions substituted for, and all regulations and statutory instruments issued under, that Act; and

1.2.~~8~~**9** words importing the singular number shall be deemed to include the plural number.

**BE IT FURTHER RESOLVED** that the same item of interpretation be included in the Model Constitution for a Congregation and the Model Constitution for a Parish.

### REASONS FOR THE MOTION

There is a need to define this generic term to ensure that it is not confused with the name of any specific individual Lutheran church body.

### agenda 2.4.11

## Constitutional changes: Judicial system

### proposed motion

**BE IT RESOLVED** that a new Section 10.3 be included in the By-Laws of the Church to provide for procedures as a consequence of any actions in pursuit of Article **10.1.2** of the Constitution of the Church and that the existing Section 10.3 be renumbered Section 10.4 as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**.)

**SECTION 10.3 ECCLESIASTICAL DISCIPLINE BY THE CHURCH AGAINST A PASTOR  
10.3.1 Subject to the nature of the complaint and any legal requirements, before a**

**matter is dealt with by the Church in pursuance of Article 10.1.2 of the Constitution, the person or persons alleging a fault against a pastor**

**10.3.1.1 shall first, in personal admonition consistent with the Scriptures, endeavour to convince the pastor of such fault; and**

**10.3.1.2 shall, if unsuccessful, make the same endeavour in the presence of witnesses.**

**10.3.2 A matter pursuant to Article 10.1.2 of the Constitution shall, subject to the provisions of the preceding Section 10.3.1, be dealt with as follows:**

**10.3.2.1 A written allegation against the pastor, signed by not less than two [2] voting members of the Church, shall be lodged with the Bishop of the respective District and the College of Bishops.**

**10.3.2.2 Notice of the allegation shall be given to the pastor, who shall be invited to attend a meeting with the Bishop of the respective District and respond to the allegation made.**

**10.3.2.3 If the matter is not settled, the Bishop of the respective District and the College of Bishops**

**10.3.2.3.1 shall satisfy themselves that the intent of the procedure stated in the preceding Section 10.3.1 has been followed, where appropriate; and**

**10.3.2.3.2 shall cause the allegation to be investigated, a report prepared and provided to all parties together with appropriate pastoral care; and**

**10.3.2.3.3 if, after responses from the parties involved, the investigation determines the allegation be sustained, shall endeavour to convince the pastor of such fault and the necessary subsequent action that may follow; or**

**10.3.2.3.4 if they are unsuccessful in this endeavour, shall submit the allegation to the Tribunal.**

**10.3.2.4 If the preceding stages of Section 10.3 cannot be carried out because the erring pastor does not submit to the discipline of the Bishop of the respective District, the College of Bishops at a duly called meeting may declare such a person to no longer be on the Roll of Pastors.**

**10.3.3 Any two of the voting members who made the written allegation or any pastor against whom it was made may within thirty [30] days lodge an Appeal in writing with the Bishop of the respective District against a decision relating to ecclesiastical discipline. Thereupon the Bishop shall act in the manner laid down in the following Section 10.3.5.**

**10.3.4 Upon the receipt of an appeal pursuant to the preceding Section 10.3.3, the Bishop of the respective District shall endeavour to meet the intent stated in the preceding Section 10.1. If successful, the Bishop of the respective District shall record that the case is closed. If unsuccessful, the Bishop of the respective District may, in his discretion**

**10.3.4.1 submit the appeal to the Tribunal Administrator for referral to a Tribunal for determination; or**

**10.3.4.2 submit a complaint against the person or persons lodging the allegation pursuant to Article 10.1.3 of the Constitution; or**

**10.3.4.3 take no further action; or**

**10.3.4.4 take such other steps as he considers pastorally appropriate.**

**10.3.5 The provisions of this Section 10.3 are in addition to any provision of the constitution and By-laws of the Church in relation to ecclesiastical discipline. If there is any inconsistency between the two which cannot be resolved by the application of the preceding sentence, the provisions of this Section 10.3 shall have precedence to the extent of the conflict.**

**SECTION 10.~~3~~4 THE JUDICIAL SYSTEM OF THE CHURCH**

### REASONS FOR THE MOTION

There is currently no provision in the By-laws for the manner in which any action against a pastor can be carried out. The inclusion of the new Section 10.3 provides a set of procedures which reflects the same as the procedures in Section 10.2 in respect of action by a congregation.

### agenda 2.4.12

## Constitutional changes: Lay worker section

### proposed motion

**BE IT RESOLVED** that the **By-laws of the Church, Section 8.9 Lay Workers** be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**SECTION 8.9 LAY WORKERS**

8.9.1 There shall be a Roll of Lay Workers kept by the ~~Board for Lay Ministry~~**Church Worker Support Department**. The Roll shall list the qualifications of Lay Workers.

8.9.2 The prerequisites for listing on the Roll of Lay Workers are:

8.9.2.1 The Lay Worker shall

8.9.2.1.1 be a practising member of the Church;

8.9.2.1.2 have met the minimum requirements as determined by the ~~Board for Lay Ministry~~**Church Worker Support Department** and approved by the Church; and

8.9.2.1.3 have been accepted for intended full-time or part-time service in the Church.

8.9.2.2 The position of a Lay Worker shall be

8.9.2.2.1 one involving a level of responsibility determined by the Church;

8.9.2.2.2 established by the Church, a department or board of the Church, by a District of the Church or a committee of a District, by an Auxiliary of the Church, or by a congregation of the Church; and

8.9.2.2.3 one to which no industrial award applies.

8.9.3 The ~~Executive of the General Church Council shall, in consultation with the Board for Lay Ministry,~~ **Church Worker Support Department shall** determine that the person filling any such position is eligible for inclusion on such Roll in accordance with the preceding Section 8.9.2.1.

### REASONS FOR THE MOTION

This amendment gives effect to the change of the name of the Board for Lay Ministry to Church Worker Support Department.

### agenda 2.4.13

## Constitutional changes: Determinations of majority

(See also Agenda 2.3.9)

### proposed motion

**BE IT RESOLVED** that **Article 13 Alterations to Constitution** of the Constitution of the Church be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**ARTICLE 13. ALTERATIONS TO CONSTITUTION**

13.1 The Church at a convention of the General Synod may amend, alter, add to or repeal any of the rules, except Article 2. and Article 13.1, which shall be considered fundamental and unalterable in their intent and meaning.

13.2 Notice of any such motion to amend, alter, add to or repeal any of the rules shall be given on the agenda of the convention, and any motion to amend, alter, add or repeal shall require a two-thirds majority of ~~all~~ the delegates ~~registered~~**voting** at the convention.

13.3 In the case of Australian Lutheran College, special permission is granted to the General Church Council to amend, alter, add to or repeal any of the rules of the College where Government legislation and/or requirements demand an urgent response. Such changes shall be submitted to the next convention of the General Synod for ratification.

**BE IT FURTHER RESOLVED** that **Section 7.3 Procedure in Transacting Business** of the By-laws of the Church be amended as follows (words to be omitted – ~~strike-through~~; words to be added – **bold**):

7.3.28 7.3.28.1 Matters of conscience and of doctrine shall have precedence over other matters and any rules relating to time limits and number of times a person may speak may be suspended by the ruling of the Chairperson or by a majority of those delegates voting.

7.3.28.2 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.

7.3.28.3 For a resolution on a matter of doctrine to be deemed to be the official position of the Church it shall require a two-thirds majority of ~~all~~ the ~~registered~~ delegates **voting** at the convention.

7.3.29 Any of the By-laws in Section 7.3 may, if the need arises, be suspended in respect to any business of the convention, by a two-thirds majority of those delegates ~~present~~**voting**.

7.4.2 The method of electing the Bishop and thereafter the Assistant Bishop of the Church shall be as follows:

7.4.2.1 The names of the nominees chosen in accordance with the preceding Section 7.4.1 shall be submitted in the manner laid down in the following Section 7.4.4 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~~**voting**, the vote being taken y show of hands.

**BE IT FURTHER RESOLVED** that **Article 13 Alterations to the Constitution** of the Constitution of the Districts be amended as follows (words to be omitted – ~~strike-through~~; words to be added – **bold**):

**Article 13. ALTERATIONS TO THE CONSTITUTION**

13.1 The District, through its Synod, in accordance with the procedure laid down in the By-laws of the Church may petition the Church or its General Church Council, to amend, alter, add to or repeal any of the rules, except Article 2. and Article 13.1 of the Constitution, which shall be considered fundamental and unalterable in their intent and meaning.

13.2 Notice of any motion to amend, alter, add to or repeal any of the rules shall be given on the agenda of the convention, and any such motion shall require a two-thirds majority of ~~all~~ the ~~registered~~ delegates **voting** at the convention, unless the motion relates to an amendment, alteration, addition or repeal already approved or recommended by General Synod or General Church Council of the Church, in which case the motion shall require a majority of those voting.

**BE IT FURTHER RESOLVED** that **Section 7** **Procedure in Transacting Business** of the By-laws of the Constitution of the Districts be amended as follows (words to be omitted – ~~strike-through~~; words to be added – **bold**):

7.3.29 Any of the By-laws in Section 7.3 may, if the need arises, be suspended in respect to any business of the convention by a two-thirds majority of those delegates ~~present~~**voting**.

**Elections**

7.5 The method of electing the Bishop and thereafter in their order the Assistant Bishops of the District shall be as follows:

7.5.1 The names of the nominees of the Pastors' Conference shall be submitted to the convention of the 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~~**voting**, the vote being taken by show of hands.

### REASONS FOR THE MOTION

It has been identified that there are anomalies and/or inconsistencies in the Constitution methodology for determining the outcome of a vote. The Constitution and/or By-Laws currently include the following provisions:

1. shall require a majority of three-quarters of all the ***registered delegates of the General Synod*** (LCA Constitution Article 11.1.3 - Dissolution).
2. shall require a two-thirds majority of all delegates registered at the Convention (LCA Constitution Article 13.2 - Alterations to Constitution).
3. Unless otherwise stipulated a majority of those delegates voting shall decide the motion (LCA By-Laws Article 7.3.26.2 – Procedure in Transacting Business)
4. Rules relating to time limits and speakers may be suspended….by a majority of those delegates voting (LCA By-Laws Article 7.3.28.1 – Procedure in Transacting Business)
5. …of a theological and confessional nature…two thirds majority of all the registered delegates at the convention (LCA By-Laws Article 7.3.28.3 – Procedure in Transacting Business)
6. two-thirds majority of those delegates present (LCA By-Laws Article 7.3.29 – Procedure in Transacting Business)

This proposed motion will introduce a consistent approach to the voting process. It is also consistent with the method of voting in the general community.

### agenda 2.4.14

## Constitutional changes: Membership

(See also Agenda 2.3.17)

### proposed motion

**BE IT RESOLVED** that **Article 4 Membership** of the Constitution of the Church be amended to include a new clause 4.2 and that the existing clauses 4.2 and 4.3 be renumbered 4.3 and 4.4 as follows:

**ARTICLE 4. MEMBERSHIP**

4.1 The membership of the Church shall consist of congregations of baptised members. Such congregations shall

4.1.1 accept and hold the Confession of the Church;

4.1.2 accept the Constitution and By-laws of the Church;

4.1.3 submit a Constitution and By-laws acceptable to the Church; and

4.1.4 undertake to participate in the work of the Church and to promote its Objects.

Such member-congregations shall be recorded in the official Roll of Congregations and shall exercise their membership rights in accordance with the representation requirements outlined in the following Article 7.3.1.

**4.2 In cases where baptised Christians have been accepted by the Church as members of the Church and where they gather together as a body that is not formally constituted, such a body shall be enabled to participate in a similar way as a congregation of the Church provided that it**

**4.2.1 engages with and gains the approval of the College of Bishops and the General Church Board by providing to them**

**4.2.1.1 an indication in writing that it accepts and holds to the Confession of the Church;**

**4.2.1.2 an indication in writing that it accepts the Constitution and By-laws of the Church;**

**4.2.1.3 evidence of its situation to indicate the extent to which it functions in a similar way to that of a congregation of the Church while not yet constituted as such; and**

**4.2.1.4 such other evidence as may be requested; and then**

**4.2.2 be acknowledged by the General Church Board as a member of the Church in a similar way to that of a constituted congregation by entering into a documented agreement.**

**Upon the satisfaction of the requirements in clauses 4.2.1 and 4.2.2, the Church shall accept such a body into membership and the body shall then be recorded in the official Roll of Congregations in a specified category and accorded the membership rights of a congregation of the Church and the relevant District.**

4.~~2~~**3** Membership in the Church may be terminated by action of the congregation or by action of the Church as prescribed in the By-laws.

4.~~3~~**4** A congregation which terminates its membership, or whose membership is terminated by action of the Church, shall have no claim upon the Church or the property or funds of the Church; but nothing herein contained prevents the Church from giving effect to any decision, award, or recommendation made by any Church tribunal in accordance with the By-laws in consequence of any such termination of membership.

**BE IT FURTHER RESOLVED** that **Article 4 Membership** of the Constitutions of the Districts be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**Article 4. MEMBERSHIP**

4.1 The membership of the District shall ~~consist of~~**include** congregations of baptised members. Such congregations shall

4.1.1 accept and hold the Confession of the Church;

4.1.2 accept the Constitution and By-Laws of the Church and the District;

4.1.3 submit a Constitution and By-Laws acceptable to the Church and the District; and

4.1.4 undertake to participate in the work of the Church and the District and to promote their Objects.

Such member congregations shall be recorded in the official Roll of Congregations of the Districtand shall exercise their membership rights in accordance with the representation requirements outlined in the following Article 7.2.1.

4.2 The District shall consist of

**4.2.1** the congregations which are members of the Church in the area of the District; and

**4.2.2 other bodies in the area of the District which are accepted as members of the Church pursuant to Article 4.2 of the Constitution of the Church.**

4.3 Membership in the Church may be terminated by action of the congregation or by action of the Church, as prescribed by the By-laws of the Church.

4.4 A congregation which terminates its membership, or whose membership is terminated by action of the Church, shall have no claim upon the Church or District or the property or funds of the Church and of the District; but nothing herein contained prevents the Church from giving effect to any decision, award or recommendation made by any Church tribunal in accordance with the By-laws in consequence of any such termination of membership.

### REASONS FOR THE MOTION

It has been recognised for some time that the LCA needs to address the issue of how to grow the full participation of Aboriginal Lutherans in the life and mission of the church, particularly in respect of their representation at a synodical level.

The FRM Board requested the General Church Council (GCC) to consider this matter and a Queensland congregation has submitted a proposal for the 2018 General Convention of Synod to grant Aboriginal pastors and congregations the right to speak and vote at pastors’ conferences and synodical conventions.

This issue is not a new one. In 2000, “Guidelines on the relationship of Aboriginal pastors and Aboriginal congregations to the Lutheran Church of Australia” was developed and this was adopted at the 2000 Convention of General Synod. It was prepared as an interim step towards achieving a longer term objective of Aboriginal Lutheran Christians in the various locations where they live formally constituting themselves as congregations.

This objective hasn’t been achieved and, because the church consists of member congregations and many Aboriginal Lutherans are not members of a recognised constituted congregation, Aboriginal Lutherans have been significantly under-represented in the church’s decision-making forums.

In an effort to address this issue, the Standing Committee on Constitutions (SCoC) has prepared a motion to amend Article 4 “Membership” of the Constitution (and complementary changes to the Model Constitution for a District in the By-laws of the Church). The principle underpinning the proposed amendment to Article 4 is that the church adopts this practice to recognise the context of Aboriginal congregations, while maintaining proper process and good order.

In drafting these additions to the membership clauses, the SCoC has taken account of the guidelines adopted by the 2000 General Convention of Synod mentioned above. The first clause of the guidelines stated that: In addition to Aboriginal Christians who are already members of constituted LCA congregations, baptised Aboriginals under the pastoral care of or served by pastors called or assigned by an Aboriginal ministry board of the LCA or its District **are members of the LCA** (emphasis added).

The first sentence in the draft new clause 4.2 has implicitly drawn on this 2000 Synod resolution.

That said, the wording has been prepared so that it does not specifically identify any particular group as the subject of the clause, but on the other hand has endeavoured to include sufficient ‘checks and balances’ to ensure the church’s current membership is not broadened so widely as to accept any self-identified worshipping community.

**It is very important to note** that this proposed motion serves only to provide the constitutional mechanism to enable the outcome sought.

During the next synodical term the church will work with and alongside our Aboriginal brothers and sisters through a consultation process to resolve the issues of how the constitutional provision will be applied in practice to turn the principle into a reality. This will include identifying the ‘bodies’ referred to in the draft clause, determining the basis of their delegate entitlement to General and District Synods, and establishing how best to facilitate their full participation in these forums.

The intention is that, if the General Convention of Synod adopts the proposal in regard to the Reconciliation Action Plan, the process for its development will incorporate discussion about these and other matters that may be identified.

### agenda 2.4.15

## Constitutional changes: Model for a parish

### proposed motion

**BE IT RESOLVED** that **Article 3 Objects** of the Model Constitution for a Parish be amended in the first line of clause 3.1 to read as follows (words to be added – **bold**):

3.1 The Parish, ~~as a member~~ **consisting of congregations which are members** of the Church and of the District,

### REASONS FOR THE MOTION

This change is necessary to ensure the correct understanding that it is congregations which are members of the Church and the District, and not the Parish as a body.

### agenda 2.4.16

## Constitutional changes: Pastors Conference

### proposed motion

**BE IT RESOLVED** that **Section 5.6 General Pastors Conference** of the By-laws of the Church be amended to clarify the role of the Pastors’ Conference in respect of Synod as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**SECTION 5.6 GENERAL PASTORS CONFERENCE**

5.6.1 The duties of the General Pastors Conference shall be to

5.6.1.1 give guidance in matters of doctrine and confession;

5.6.1.2 foster theological studies by all members of the Ministry;

5.6.1.3 stimulate and give guidance to the members of the Ministry in the work of their calling;

5.6.1.4 foster fellowship between the members of the Ministry; and

5.6.1.5 consider matters relating to the well-being of the Church.

5.6.2 The General Pastors Conference shall serve as a theological adviser to the General Synod and in fulfilment of such function

5.6.2.1 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;

**5.6.2.2 shall recommend one or more of the following actions with respect to a question, issue or statement referred to in 5.6.2.1, namely:**

**5.6.2.2.1 agreement or rejection;**

**5.6.2.2.2 amendments;**

**5.6.2.2.3 corrections;**

**5.6.2.2.4 additions; or**

**5.6.2.2.5 advice or explanations; and**

5.6.2.~~2~~**3** 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~~;~~ **or motion.** ~~and~~

~~5.6.2.3 may recommend amendments, corrections, additions or explanations concerning proposed statements.~~

### REASONS FOR THE MOTION

There has been a lack of clarity and consistency in the description of what is required of the Pastors’ Conference in respect of advice and recommendations to Synod.

### agenda 2.4.17

## Constitutional changes: Pastors Transfer and Support Fund

### proposED motion

**BE IT RESOLVED** that the By-laws for the **LCA Pastors’ Transfer and Support Fund** be amended in clause 4.1 as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**LCA PASTORS’ TRANSFER AND SUPPORT FUND**

**1. NAME**

1.1 The name of the Fund shall be LCA PASTORS’ TRANSFER AND SUPPORT FUND.

**4. PAYMENTS FOR TRANSFERS**

4.1 The following provisions shall apply to all transfers, unless otherwise provided for in these rules or otherwise deterTRmined in particular cases by the General Church ~~Council~~**Board**.

4.1.1 The pastor concerned shall obtain quotes for the cost of removal from the preferred suppliers as advised by the Church. The determination of the quote to be accepted shall be made by the Office of the Bishop.

4.1.2 The travelling expenses of a pastor and family shall be borne by the Fund in the following manner:

4.1.2.1 If not travelling by private car, economy fares shall be paid.

4.1.2.2 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.

4.1.2.3 Reasonable additional expenses incurred for living costs and accommodation during a long-distance transfer shall be paid at the discretion of the Office of the Bishop, upon submission of a statement of expenses.

4.1.3 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.

4.1.4 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~~**Office of the Bishop** every three years and changed annually in line with the generic CPI figure in the interim years.

4.1.5 At the discretion of the Office of the Bishop, travel costs to a maximum of $400 shall be paid for the relocation of a second car when a pastor relocates to a new position within the Church.

**4.1.6 There shall be a cap on the volume of transferred household goods paid for by the Fund, with the amount set by the Office of the Bishop and reviewed at least once every three years.**

### REASONS FOR THE MOTION

The cap has been introduced to ensure that the Pastors Transfer and Support Fund remains sustainable and there is certainty about the expenditure covered by the fund. This expenditure reflects the principle of basing decisions on what is the average in the community, which is reflected when setting Pastor Remuneration, Pastor Housing and other benefits.

### agenda 2.4.18

## Constitutional changes: Student Fund

### proposed motion

**BE IT RESOLVED** that the By-laws for the **Lutheran Church of Australia Student Fund** be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**LUTHERAN CHURCH OF AUSTRALIA STUDENT FUND**

Adopted 1972, Amended 2009

**1. NAME**

1.1 The name of the Fund shall be LUTHERAN CHURCH OF AUSTRALIA STUDENT FUND, hereinafter referred to as “the Fund”.

**2. OBJECT**

2.1 The object of the Fund is to assist students who propose to train or are training at Australian Lutheran College (ALC) for service in the Church, to an extent that they are not prevented from entering into such service through their own inability to meet in full the cost of the training involved, or through their inability to secure assistance from other quarters.

**3. FINANCES**

3.1 The Fund shall derive its income from

3.1.1 interest and income from the existing Fund;

3.1.2 sponsorships provided by individuals, congregations, or organisations; and

3.1.3 donations, devises, and bequests from members of the Church and other approved sources.

**4. GENERAL ADMINISTRATION**

4.1 4.1.1 The Fund shall be administered by a Student Fund Committee appointed by the ALC Board of Directors.

4.1.2 In the exercise of any discretionary power granted to it by these rules, the Student Fund Committee may seek the guidance of the Board.

4.1.3 The Student Fund Committee shall report annually to the General Church Council through the ALC Board.

**5. ACCOUNTING AND SERVICING**

5.1 5.1.1 The accounting and servicing of the Fund shall be undertaken by the ALC Business Office according to the instructions of the Student Fund Committee.

5.1.2 Financial statements shall be produced and audited annually for submission to the General Church Council and subsequently to General Convention.

**6. ASSISTANCE**

6.1 6.1.1 Assistance from the Fund shall be ~~granted~~**provided** only to such persons and to such an extent as is consistent with the limitations laid down in the object of the Fund.

6.1.**2** The Student Fund Committee shall not be under obligation to ~~grant~~**provide** assistance to every applicant.

6.1.~~2~~**3** Assistance shall generally be ~~granted~~**provided** only ~~for the courses laid down by the Church as the~~**when the applicant is undertaking** training necessary for the service **in the Church** into which the applicant proposes to enter.

6.1.~~3~~**4** Assistance shall be available as loans or grants for individual or family expenses associated with studying at ALC.

~~6.1.4 Supplementary assistance in exceptional circumstances may upon application be granted at the discretion of the Student Fund Committee.~~

6.1.5 The amount of assistance shall be determined at the discretion of the Student Fund Committee, subject to any provisions laid down in these rules.

6.1.6 Moneys ~~granted~~**provided** shall generally be paid directly to ALC. Where that is not the case for particular reasons, students are to meet their ALC expenses as a first priority.

6.1.7 Assistance shall be provided only after careful assessment of the student’s ability to cope with his/her proposed course.

~~6.1.8 In cases where there is doubt about ability or the likelihood of achieving aims, applications for assistance shall be deferred.~~

**7. APPLICATIONS**

7.1 7.1.1 Applications are to be made through the **ALC** Business Office.

7.1.2 Application forms are ~~available from~~**provided by** the **ALC** Business ~~Administrator~~**Manager**.

7.1.3 When an application is received the **relevant ALC** Head of School is informed, and the guidelines agreed to by the ~~Management~~**ALC Leadership** Team are followed.

**8. CONDITIONS**

8.1 **Grants**

8.1.1 If a student does not enter service within the Church, **or any of its agencies, in a role related to their studies,** the total amount of assistance **by way of grants** received by that student shall be repayable immediately.

8.1.2 Upon entering service within the Church, **or any of its agancies,** a proportionate amount of the total assistance shall be written off for every completed year of service.

8.1.3 The total amount of assistance shall be written off after the completion of five [5] years minimum of full-time service in the Church, **or any of its agencies,** or the equivalent thereof if part-time work only is available.

**8.1.4 If a student resigns from service within the Church or any of its agencies before completion of 5 years full-time service, any outstanding grants will immediately become a loan, and an agreement will be documented, and a repayment schedule agreed upon.**

8.2 **Loans**

8.2.1 Repayment of the loan shall be agreed to in writing prior to the loan being advanced.

8.2.2 If the agreed repayment schedule cannot be adhered to the borrower shall immediately advise the ALC Business ~~Administrator~~**Manager** whereupon both shall agree to a revised course of action and the Business ~~Administrator~~**Manager** shall report such arrangement to the Student Fund Committee.

8.2.3 In the event that there is a default in repayment without the aforementioned notification the loan may incur an interest rate charge. The minimum interest rate to be charged shall be the current church loan rate.

**9. REPORT TO SPONSORS**

9.1 A report shall be forwarded annually by the Student Fund to any sponsor of an assisted student **upon request**.

In reviewing the proposed changes to the rules of this Fund, the SCoC was of the view that in clause 3.1.3 the word “devises”, which means the act of transmitting or giving real property by will, should be retained as it continues to have relevance should such an act occur in the future.

### REASONS FOR THE MOTION

The Rules of the LCA Student Fund, need to be amended to align with the proposed changes at Australian Lutheran College, including its constitution.

### agenda 2.4.19

## Constitutional changes: Vicarage Trust Fund

### proposED MOTION

**BE IT RESOLVED** that the By-laws for the **LCA Vicarage Trust Fund Terms of Reference** be amended as follows (words to be deleted – ~~strikethrough~~; words to be added – **bold**):

**LCA VICARAGE TRUST FUND TERMS OF REFERENCE**

*adopted by GCC July 2005, Synod 2009*

**NAME**

* + 1. The Fund shall be known as the LCA VICARAGE TRUST FUND.

**PURPOSE**

2.1 The Fund exists to

2.1.1 provide support to the School of Pastoral Theology students of Australian Lutheran College undertaking field education and formation as part of their program in preparation for ordination in the Church;

**2.1.2 provide support to other persons approved by the Lutheran Church of Australia for field education and formation in preparation for ordination.;** and

2.1.~~2~~**3** provide opportunities for individuals or groups to contribute to the Fund.

**FUND IN PERPETUITY**

3.1 The Fund shall be a perpetual Fund, with only the interest generated from investment of the principal available for expenditure on achieving the purpose of the Fund.

**ADMINISTRATION**

4.1 The Fund shall be administered by the College of Bishops, through the Office of the Bishop, to assist the Australian Lutheran College Vicarage program. Donations to this fund, from time to time, can be sought by the College of Bishops according to the need of the vicarage program.

**PROMOTION**

5.1 The Board of Directors of Australian Lutheran College shall promote the Fund within the Church with a view to increasing the capital base.

### REASONS FOR THE MOTION

A change to the Purpose of the fund to widen its scope and ability to be used for those preparing for ordination.

### agenda 2.5.1

## Board of Support for Pastoral Ministry

### MEMBERS

Sara Bayha, Rev David Eckermann (chair), Joan Grosse, Terry Helbig, Margaret Mayer, Rev Eugene Minge, Rev Nigel Rosenzweig, Rev Dr Stephen Pietsch and Bishop John Henderson

### PURPOSE

The Board for Support of Pastoral Ministry is an Advisory Board to the College of Bishops to help them in their pastoral care of the pastors of the LCA and their families. The board receives advice and requests from the College of Bishops, and acts on them.

### BACKGROUND

This will be the final report of the Board for Support of Pastoral Ministry (BSPM). After Synod, the responsibility for providing support for pastors and their families will reside with the Church Worker Support Department. The chair of BSPM wishes to thank all those who have served as members or consultants of the Board over the years of its existence. Their efforts and input has been much appreciated.

During the last synodical term, the BSPM has continued its work of supporting the College of Bishops in its role of providing support and encouragement to the pastors of the LCA and their families. During this synodical term, this support has been achieved through the following means:

1. Phone calls by members of BSPM to pastors, including those celebrating major anniversaries of their ordination. This has been received very positively by recipients, often with surprise that the LCA has remembered them in this way.
2. Produced a report on ‘Pastoral Supervision’, which has been sent to the College of Bishops, in regard to options for a mentoring and support program that might reduce the likelihood of pastoral burnout among the pastors of the LCA. While some support for individuals is available in most Districts, there is no common structure or mechanism for a general level of support for pastors. Therefore there is a continuing issue of pastors who are stressed and/or suffering burnout in the LCA. Many congregations and parishes are often not sufficiently aware of these problems.
3. Met with the Manager of the new Church Worker Support Department to facilitate the incorporation of BSPM into that Department.
4. Investigated the setting up of a Facebook page with items and information concerning pastoral support.
5. Hosted an annual breakfast for the College of Bishops as a small token of the church’s support for them in their often difficult task.
6. One member of BSPM was appointed to the committee overseeing the Student Assistance Fund of Australian Lutheran College. This Fund provides limited financial support for needy pastoral students and their families while studying at ALC.
7. Investigated the need for ongoing support of pastors’ widows.
8. Studied the ALITE Report on Pastoral Ministry in the LCA which was released in 2017. This report confirms much of what BSPM has identified as problems confronting pastors in the LCA.

### Successes

1. The completion of the report on ‘Pastoral Supervision’.
2. The very positive response by pastors to their receipt of personal phone calls at difficult times, and also on significant anniversaries of their ordination.

### Challenges and Lessons Learned

The problem of burn-out among pastors and lay-workers is a continuing one for the LCA. The need for support is great. BSPM is now likely to be replaced with an Advisory Committee for Support to Pastoral and Lay Ministry as part of the Church Worker Support Department. This Department will be responsible not only for pastors and their families, but also all lay church workers and their families. Perhaps now is a good time for the Church Worker Support Department to re-evaluate the best way to provide this much needed support for church workers and their families.

### Alignment to LCA Strategic Direction 2013–2018

Where the Strategic Direction has been applicable for our work, BSPM has aligned with that direction. BSPM has been committed to the overall goal of encouraging the ongoing work of the LCA to effectively share the Gospel of Christ with individuals and communities.

### Cooperating LCA Boards and Agencies

BSPM interacts mainly with the College of Bishops, since both have a responsibility for pastoral care. BSPM has appreciated the time that the Manager of the Church Worker Support Department has spent at BSPM meetings, although there has really been little impact on the workings of BSPM by the development of the new structures during this past synodical term. BSPM has continued on as usual in providing support to the College of Bishops in their work of caring for the Pastors (and their families) in the LCA.

### FINANCIAL PERFORMANCE

The board does not have a budget and requires no financial support from the LCA.

### agenda 2.6.1

## Standing Committee on Nominations

### BACKGROUND

The Standing Committee on Nominations (SCoN) was formed by the GCC as a permanent committee of the LCA, following the 2015 Synod decision 2015:0203. Fourteen meetings have been held by SCoN since forming in June 2016 utilising a mix of mediums such as face to face, teleconference calls and Skype for Business; predominantly to accommodate the extreme geographical diversity of the committee but also to test the boundaries on what is practically possible when considering nominations for other committees. Email is also used between meetings to maintain communications and occasionally conduct ad-hoc business.

It is worth noting that whilst one member has been deployed/posted overseas as a member of the Australian Defence Force for much of their time on the committee, they have continued to make a valuable contribution to the work of SCoN via Skype and e-mail.

### MEMBERS

Jill Hobden: GCC appointment as Chair (14), Margit Hubbers (11), Kathy Mildred (14), Colleen Fitzpatrick (14), Margaret Koch (12), Simeon Prucha (11) Rev David Wear (12)

### ACTIVITIES

1. The nomination form has been redesigned to allow SCoN to ensure that committees represent elements of church membership such as diversity of geographical location, age, gender, city or rural congregation, while meeting the principal object of ensuring that we have skills based governing bodies.
2. Processes for receiving and reviewing nominations were developed.
3. Advertisements were placed widely using the LCA e-news and *The Lutheran* for expressions of interest/ nominations for the new Board for Local Mission and its five committees (Lutheran Media; Ministry with the Ageing; Cross Cultural Ministry; Child, Youth & Family Ministry; and New & Renewing Churches). These were reviewed by SCoN with the assistance of the Executive Officer, Local Mission and recommendations for appointment made to the appointing bodies.
4. Nominations were sought to fill casual vacancies of various LCA entities including the Board for Lutheran Education, Committee for New and Renewing Churches, Committee for International Mission and recommendations for appointment were made to the particular appointing bodies.
5. A talent bank has been established to hold details of nominees who have indicated that they were open to being considered for other entity positions where their skills were identified as a need of that entity.
6. SCoN members consulted with all LCA entities to establish their skills needs, develop a skills matrix and introduce the work of SCoN.
7. A nominations webpage was created as part of the 2018 Synod website. This contains an introductory explanation, Frequently Asked Questions, links to the nomination form, and terms of reference for the church entities requiring governance body members.
8. A SCoN member was invited to speak at a Grow Leadership Training session in December 2017.

### successes

The General Convention of Synod in 2015 approved significant changes to the way that SCoN works. New procedures have had to be developed and implemented.

Following the General Convention of Synod, the Department for Local Mission board and committees needed to be appointed. The new procedures were trialled during this process. Almost all recommendations made for appointment by the committee were accepted by the appointing bodies. The committee also developed a set of Frequently Asked Questions to assist in the nominations process.

It was determined that a member of SCoN should visit each board, council, commission and committee to share with them information about the new nomination process and to discuss with them the particular skill set required by that group. This was undertaken and appreciated by those involved. One of the outcomes of this process was that a member of SCoN was invited to attend the Grow Leadership Training seminar to speak with the trainees about the nominations process and the opportunities this provides for serving the church.

### challenges and lessons learned

There have been some challenges communicating effectively to the wider church the implementation of the changes to the nominations process from a representational model to a skills-based model, etc.

SCoN has identified some challenges in ensuring that there is a gender balance on all committees. Consideration has been given to age, gender, locality (District, rural, remote and metropolitan) in recommending appointments. SCoN is submitting a proposal to the 2018 Convention of Synod recommending the appointment of suitable young people to LCA entities.

There has been no cap on the length of service on committees. When members have been on a committee for decades, a lack of succession planning can result in a significant hiatus occurring when the incumbent eventually retires. It also precludes younger people from having an opportunity to serve.

The nature of our church membership is gradually changing as a reflection of the changing social structures in the communities in which we live. Membership is much more fluid, and previous formalities for being received into membership and record keeping are no longer practiced in all congregations – or maybe even valued. When the Constitution requires specific qualifications for membership, the current practices do not always support these requirements. Consideration may need to be given to how membership is defined.

It is sad to see the lack of indigenous representation on church entities. As a committee we are aware that many of our indigenous Lutherans are in fact disenfranchised by this.

### risks

|  |  |  |
| --- | --- | --- |
| Description of Risk | Likelihood of risk occurring and potential impact for the LCA | Summary of action to mitigate the risk |
| Unsuitable candidates are not identified | Medium | Referees are checked if in doubt |
| Privacy of personal information not adequately protected | Low | LCA use of SharePoint as a secure portal. Committee members have an obligation to keep personal data confidential at all times |
| The over representation of older people on church entities | Medium | Proposal to synod re membership of people aged 30 or under on church entities |
| The lack of a prescribed length of term on any board or committee | Medium | There is a recommendation from the governance review that there be a 9-year maximum membership |
| Succession planning for church entities | Medium | The adoption of the skills matrices and maximum terms on entities will ensure that there is an awareness of the need to ensure that succession planning becomes a reality. |
| Loss of organisational memory/knowledge | Medium | Increasing familiarity with technology eg SharePoint and where information can be accessed |
| Standard of record keeping in congregations means that it is not always possible to access information on the status of a person’s membership | Medium/ High | We continue to ask for the required documentation, and also question what is required for good governance |

### Alignment to LCA Strategic Direction 2013–2018

3.2 Communications and Engagement

3.2.3 Improve collaboration between the ministries of the church to establish and 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

3.3.4 Encourage greater support for the work of the church using new and innovative approaches

### Cooperating LCA Boards and Agencies

GCC, BLM, LCA Bishop – Liaising regarding recommendations for appointment.

All entities of the LCA requiring skilled members for their governing body – Consulting to establish their skills needs and advertising as widely as possible to find the best people.

### Financial Performance

SCoN does not have a budget to manage and its meeting costs are met by the LCA: these include travel and accommodation for members travelling to attend regular meetings and secretarial support.

### agenda 2.7.1

## Suomi Conference

### MEMBERS

Matti Hirvela, Paivi Hargreaves, Janne Pekkarinen, Tuula Kuusela, Ian Vainikka and Russell Veerhuis

We acknowledge the retirement of the Suomi Conference Chair of many years, Bishop Emeritus Rev Mark Lieschke.

### PURPOSE

Suomi Conference was established in 1968 as the result of a meeting between Finnish pastors serving in the LCA, and the then LCA office holders. The main reason for its establishment was to assist the thousands of Finnish immigrants to Australia to assimilate into the life of the LCA, and specifically to:

* promote and support ministry among people who identify themselves as Finnish in Australia and New Zealand; and
* 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.

### ACHIEVEMENTS IN SYNODICAL PERIOD AGAINST PLAN

Assimilation into the LCA Key outcome

Few activities with LCA congregations:

* Becoming financially self-supporting key outcome
* Congregations challenged to take greater responsibility for finances. Melbourne congregation has leveraged its assets with a view of long term viability

### SUCCESSES

Continued acknowledgement of the need to address ministry to second- and third- generation of Finnish Australians

Greater recognition of the need to work together as congregations, rather than compete with one another

Pastors ongoing participation and engagement with other LCA pastors

Annual Suomi Conference Summer Camps

### CHALLENGES, AND LESSONS LEARNT

Future viability of some congregations due to financial restraints

Pastors based on the Eastern seaboard needing to serve Adelaide and Perth congregations

Ongoing reluctance of congregations to assimilate with English-speaking congregations

### RISKS

Suomi Conference congregations’ unrealistic reliance on Evangelical Lutheran Church of Finland for ongoing financial support; congregations continually being challenged to take greater responsibility for the future, especially in the light of the recent Evangelical Lutheran Church of Finland’s announcement to phase out funding with the next 10 years

Ageing first generation immigrants; ongoing reminders to congregations of their need for support and participation in services.

### ALIGNMENT TO LCA STRATEGIC DIRECTION 2018–2021

* + - 1. Regular worship opportunities in Finnish to encourage and challenge people to grow as God’s people.
      2. Suomi Conference Executive identifying ways of supporting congregations in their ministry. Increased awareness of the Finnish services and gatherings through media, i.e. Finnish Newspaper, websites and Facebook.

### FINANCIAL PERFORMANCE

|  |  |  |  |
| --- | --- | --- | --- |
| Alignment to LCA Strategic Priorities  Expenditure | **2017** | **2016** | **2015** |
| 1. Growing as God's people | 14,984 | 23,878 | 16,427 |
| 2. Going as God's people | 97,575 | 76,919 | 78,942 |
| 3. Enable us to Go & Grow | 117,546 | 105,250 | 103,280 |
| **Total:** | **230,105** | **206,047** | **198,649** |

### agenda 3.1

## Board for Children, Youth and Family Ministry

### MEMBERS

**Board for Child Youth and Family Ministry:** Aaron Glover, Grant Hermann, Pastor Tim Jarick, Pastor Lee Kroehn, Paula Nitschke, Tim Wiebusch (Chairperson).

Consultants: Jodi Brook, Ann Dohnt, Emma Graetz.

**Committee for Child, Youth and Family Ministry**: Emma Graetz, Pastor Tim Jarick, Pastor Lee Kroehn, Paul Nitschke (Chairperson), Joanne Schache, Ray Soekov, Andrew Traeger.

Consultants: Jodi Brook, Matthew Thomas, Fiona Weckert

### Background

The Board for Child, Youth and Family Ministry (BCYFM) was established at General Synod 2013, with the ministry name of “Grow Ministries” being launched at that time. This saw both a consolidation of the former Board for Youth and Family Ministry and Faith Inkubators Australia Management Committee. This included the establishment of a new skill based board with a broader and more holistic Terms of Reference for Child, Youth and Family Ministry.

The BCYFM Strategic Plan V1.0 – 2015–2018 was approved by General Church Council (GCC) in June 2014 with ‘in principle’ agreement to support (financially) the remainder of the plan, which included a detailed resourcing model, subject to funding availability. Around 66% of the funding is provided through LLL and Openbook grants via the GCC. The remainder is generated through programs and seeking support from the church for its work.

In March 2017 the BCYFM Strategic Plan was reviewed and renamed Strategic Direction in preparation for the establishment of the new Board for Local Mission and Committee for Child, Youth and Family Ministry.

**Our Vision:** For the LCA to have a shared understanding of the guiding principles for effective child, youth and family ministry and their undergirding practices, systems and strategies and to be inspired to Grow as God’s people.

### Achievement against Plan

|  |  |  |
| --- | --- | --- |
| Objectives | Planned Annual Activities/Outcomes | Achievement of Annual Activities/Outcomes |
| GROW COACHING  Strategic Priority 1: To encourage, support and promote the development of healthy cultures of faith formation practice for the renewal of congregations within the LCA. | * Identify and seek commitment of CYFM practitioners to develop national coaching resource pool. * Conduct Train the Trainer workshop for national pool of resource practitioners. * Work intensively with grow coaching congregations * Share best methods and experiences in using Grow resources. * In 2015, establish three pilot Grow Coaching clusters (each comprising of 3 congregations). * At the conclusion of the pilot coaching clusters, review outline before beginning new clusters * Establish an additional three clusters (each comprising of 3 congregations) in 2017 | * Practitioners have been identified and trained to support Grow Coaching in local settings by Dr David Anderson in November 2016. * Pilot Grow Coaching clusters conclude at the end of 2017 after participating in 6 coaching cluster workshops over a period of two years as well as receiving individual congregational coaching. * Coaching outline reviewed at the end of 2016 and significant changes made. * One new coaching cluster was formed in 2016 and two new coaching clusters formed in 2017 (a total of 10 congregations involved). |
| GROW RESOURCES  Strategic Priority 2: To identify, evaluate and develop suitable child, youth and family resources for the LCA context for use by congregations and their families. | * Develop, publish and promote **Growing Faith at Home** each year. * Consider the development of a mobile application for **Growing Faith Home** resource. * Review existing **Faith Trail** Markers * Develop and pilot **Faith Trail** First Communion resource. * Develop **Faith Trail** Markers for High School age students.[[19]](#footnote-19) * Directly support district training initiatives. * Develop GIFT (Generations in Faith Together) resources (four each year to fit in with church year seasons). * Develop online portal (blog or the like) of resources—updating regularly. * Work with Commission on Worship (CoW) to develop a pool of children’s activity sheets and **children’s addresses.** * Help congregations develop all-age worship strategies and resources. * Develop YouTube videos that support the guiding principles of CYFM that can be utilised by small groups.[[20]](#footnote-20) * Collate report to summarise the Confirmation survey information followed by the development of a Confirmation Resource Framework (including new and existing resources). | * **Growing Faith Home** continues to be developed and updated each year. Annual subscription continues to grow * First stage of **Growing Faith at Home app** development have been completed with testing to begin in 2018. * **Faith Trail** Review of existing resources has been completed but waiting to be implemented**. Faith Trail** First Communion resource completed in mid-2016 and now available on website. * An additional resource called **Growing Faith Moments** has also been developed to complement both Growing Faith at Home and Faith Trail. * **GIFT** (Generations in Faith Together) intergenerational resource continues to be popular. Regularly seeing new congregations ordering resources. Themes include: Advent, Lent, Pentecost, Trinity, Prayer, Baptism, Martin Luther. * Blog and Pinterest Page set up and updated regularly. * Partnership with CoW was developed in 2017 to prepare a children’s addresses for each Sunday of the year. * Confirmation Survey report was received and funding sought to begin a three stage Confirmation Resource Project. * Stage 1 of the Confirmation Resource Framework has been completed. This project is ongoing. * Throughout the last three years it has been identified that a young adult Bible study resource was needed. As a result Volume 1 of **Talking Points** was completed at the end of 2017. |
| GROW LEADERSHIP  Strategic Priority 3: To support and encourage young adults as they develop their leadership potential. | * Facilitate Youth Forum in 2015 prior to National Convention. * Develop a National Young Adult Leadership Development framework. * Recruitment of participants for Grow Leadership Program called Cultivate. | * National Youth Forum was held in Adelaide in April 2015 with the recommended 12 participants. Topics and guest speakers were relevant and varied. * Framework for Grow Leadership, Cultivate Program was developed in consultation with our LCA ministry partners. * Partnership with International Mission was established to provide participation of young international leaders in the program as well as an overseas mid-program Stretch & Grow Experience. * Nine local and four international participants recruited for 2017 program. * Cultivate Leadership Program pilot facilitated during 2017. Almost all participants have taken next steps in leadership in the LCA and beyond. |
| GROW TRAINING & COMMUNI-CATIONS  Strategic Priority 4: To encourage, support and promote an awareness of the guiding principles and practices of effective child, youth and family ministry in the homes, congregations and schools in the LCA. | * Facilitate training in each District. * Development of website as first port of call for information about best practice CYFM in the LCA. * Promote and support Grassroots Cert IV CYFM Training unit. * Use the NCLS to research the needs of ministry to CYFM to help strengthen their identity to and understanding of the Lutheran Church of Australia. * Regular communication and education for ministry practitioners through *On Your Hearts* eNews. * Regular communication and resourcing for families and congregations through Facebook and Pinterest. * Sharing of stories with *The Lutheran* regarding culture shift and the guiding principles. | * Regular reporting provided to LCA General Synod and District Synods. * Grow Ministries participated in district training events in SA, Qld and Vic in 2015, 2016 & 2017 with increased numbers attending workshops from year-to-year. * Increased information available on website. * Continue to support Grassroots in updating content and delivery of CYFM training unit. * More than ten Regional Grow Ministries Training events, based on introducing the 10 Guiding Principles, have taken place around Australia. * Regularly recommending family and congregational resources through our digital communications.  1000 subscribers to eNews 500 friends of Facebook 260 followers on Pinterest. * Regular article have appeared in *The Lutheran* Go and Grow section. |

### Successes

* Development of the GROW Leadership Program to include the Cultivate Leadership Program (2017 and 2019) and the National Youth Forum (2015 & 2018).
* Continuation of Grow Coaching clusters and review of Grow Coaching Framework—with support of Dr David Anderson in late 2016.
* First stage development of Growing Faith at Home App completed.
* Development and completion of new resources including First Communion Faith Trail marker, Mentoring Resource, Growing Faith Moments for all ages (birth—death), Talking Points young adult group study, Vol 1.
* Continued development of website including regular updates and the establishment of a blog page that our eNews regularly links to.
* Completion of Confirmation survey report, receipt of recommendations and funding to develop the Confirmation Resource Framework.

### Challenges and Lessons Learned

Challenges

* The challenge of developing eResources (mobile app and videos—as mentioned above) with current resources and staff expertise.
* The challenge of communicating our vision to the wider membership of the LCA in an increasingly ‘busy’ space where each department of the LCA is seeking to engage and educate a similar audience. Working more closely with LCA Communications to tackle this challenge.
* The lack of certainty of funding to support Grow Ministries four year Strategic Plan (and beyond 2018) results in annual challenges that leads to uncertainty for ministry staff and the capacity of the board to implement longer term initiatives with certainty.

Lessons Learned

* Regular Grow Coaching evaluation was conducted with the pilot congregations to ensure that content met the needs and outcomes for future Grow Coaching clusters.
* Conducted Confirmation Ministry research (pastors, leaders, parents and students participated) in 2015. Recommendations received in 2016. Project began in late 2017.
* Regular training and resource evaluation is conducted to ensure feedback is received to support continuous improvement. Implementation of the recommendations of the comprehensive evaluation of CYFM completed in 2013.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Sustainability and reliance on LLL funding to deliver the Strategic Plan. | Funding is an annual challenge that affects staff morale and program development. | Request for allocation to GCC from LLL Grants and to consider multi-year funding model. |
| Communication of vision to wider membership of the LCA in an increasingly ‘busy’ space where each department of the LCA is seeking to engage and educate the same audience. | LCA not aware of our vision and the support available to them could lead to limited take up of resources and training. | Request for audit (review) of how each department of the LCA engages with membership of the LCA and develop a more systematic approach to overall communication. |

### Alignment to LCA Strategic Direction 2013–2018

The activities outlined above, are consistent with the BCYFM Strategic Plan, which is contributing to the achievement of the following LCA Strategic Priorities:

**Grow Ministries Strategic Priority 1: GROW COACHING**

Grow Coaching consists of several cluster training events and intensive congregational follow-up. It is through these events that our coaching congregations learn about the Grow Ministries 10 Guiding Principles and how they relate to intergenerational ministry. Through Grow Coaching we aim to support and equip these communities to use new, innovative and collaborative mission-orientated approaches in their changed and changing mission fields—

**LCA Strategic Priority 2 - Goal 3.** Grow Coaching also includes:

* + Encouraging congregations to worship in a way that recognises people (children, youth and adults) receive and respond to God’s grace in different ways. **LCA Strategic Priority 1 - Goal 2**
  + Making readily available study-related resources ( including the Taking Faith Home, GIFT, Faith Trail, Talking Points and other recommended resources) to be used by individuals, families and communities to assist them in their ‘growing as God’s people’ and their implementation of effective intergenerational ministry. **LCA Strategic Priority 1 - Goal 3**
  + Develop a missional culture where individuals, families and communities are inspired, passionate and active in sharing the gospel in word and action. **LCA Strategic Priority 2 – Goal 1**
  + Encourage strong missional-orientated leaders by supporting pastors, lay workers and other leaders to be effective ministers of Christ in a changing world. **LCA Strategic Priority 2 – Goal 2**

**Grow Ministries Strategic Priority: GROW RESOURCES**

* Grow Ministries continues to develop new and update current resources that help to:
  + Develop a passionate faith in individuals, families and communities shaped by a growing understanding of God’s word, nurtured and sustained in prayer and worship. **LCA Strategic Priority 1 - Goal 1**.These include: Growing Faith Home (including new mobile ap), Growing Faith Moments, GIFT (Generations in Faith Together), Faith Trail, Mentoring Resource, Talking Points, First Communion and Confirmation Resources.
  + Encourage worship that recognises people (including children and young people) receive and respond to God’s grace in different ways and that encourages intergenerational worship. **LCA Strategic Priority 1 - Goal 2**. Particularly through our GIFT (Generations in Faith Together) and Growing Faith Home and our new Children’s address resources.
  + Develop proactive strategies to seek and open new mission fields to which God is leading us. **LCA Strategic Priority 2 – Goal 4.** We are seeking to develop and resource initiatives that engage youth and young adults, including; National Youth Forum, Talking Points resource, Mentoring resource, leading workshops district CYFM training events that encourage re-thinking of how we do ministry with young people and their families.
  + Support existing communities to be active in mission. **LCA Strategic Priority 2- Goal 6.** We continue to be proactive in the digital space to support communities to reach out through online resources.

**Grow Ministries Strategic Priority 3: GROW LEADERSHIP**

* Grow Leadership is a new initiative that will provide opportunities for leadership development and mentoring for the youth and young adults of the LCA and our LCA International Mission partner churches Activities of Grow Leadership will include; Cultivate Leadership Program and National Youth Forum.
  + We will be seeking the support of lay leaders, pastors and lay workers to act as mentors for the participants of Cultivate Leadership Program and believe this will be beneficial for the young person as well as those that provide mentoring. **LCA Strategic Priority 1 - Goal 1.**
  + The Cultivate Leadership Program will be a part-time commitment for a period of 11 months. It will consist of two 3-4 day face-to-face intensives, regular one-on-one mentoring, participation in a stretching experience and a minimum of 18 hours of local congregational leadership. Preference will be given to participants aged between 18 and 25, but consideration will be given to participants of all ages. We believe Grow Leadership will help to identify and fast-track the development of potential leaders for the LCA and support emerging leaders in their ongoing leadership development. **LCA Strategic Priority 3- (A) Governance and Leadership**

**Grow Ministries Strategic Priority 4: GROW TRAINING & COMMUNICATIONS**

* Through our regular Re-thinking Child, Youth and Family Ministry Training and Do What Matters Workshop, as well as our regular communication through On Your Hearts and our Facebook page we are developing a passionate faith in individuals, families and communities shaped by a growing understanding of God’s word, nurtured and sustained in prayer and worship. **LCA Strategic Priority 1 - Goal 1.** Through this training and communication, we are also developing a strong culture of service in individuals, families and communities, both locally and overseas, as a natural outworking of an active faith. **LCA Strategic Priority 1 – Goal 3.** And supporting and equipping communities to use new, innovative and collaborative mission-oriented approaches in changed and changing mission fields. **LCA Strategic Priority 2—Goal 3.**
* Intergenerational Ministry—experiencing communion with God and spiritually growing together in love and service—is key to our whole ministry as outlined in our 10 Guiding Principles. These guiding principles help to develop a missional culture where individuals, families and communities are inspired, passionate and active in sharing the gospel in word and action. **LCA Strategic Priority 2 – Goal 1.**

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| Board for Local Mission (BLMiss) | * BCYFM continues to engage with BfLM in relation to their RENEW focus to discuss how we can support this program with Grow Resources. * BCYFM continues to engage with BfLM in relation to their NEW focus to discuss how we can share some of their resources with the congregations involved in Grow Coaching. |
| District Child, Youth and Family Ministry and Mission and Ministry Departments | * BCYFM facilitates an annual Reference Group meeting with District CYFM Directors (or equivalents) for mutual encouragement and support. * Grow Ministries regularly participates in District CYFM Training Events by leading workshops. * Grow Ministries regularly participates in presentations and interactive displays at District Conventions. |
| Committee for International Mission | * BCYFM has worked closely in 2016 to develop a partnership with International Mission for the Grow Leadership Stretch and Grow experience—trip to Cambodia in 2017. |
| Australian Lutheran College (ALC) Grassroots | * BCYFM has supported ALC Grassroots in updating and facilitating its Home and Church in Partnership Unit as part of the Certificate IV in Christian Ministry and Theology. * ALC Grassroots has assisted BCYFM in the development of the Grow Leadership Scope Document and has been involved in leading some of the Grow Leadership workshops. |
| Board for Lutheran Education Australia (BLEA) | * Grow Ministries has actively engaged with LEA to assist with the distribution of the *Grow Together* family newsletter in Lutheran schools and to continually consult regarding suitable classroom devotion resources and youth ministry resources. |
| Board for Lutheran Media Ministry (BLMM) | * Grow Ministries continues to partner with and support Lutheran Media with resources for them to use in the development of their online Advent & Lenten Calendars. * Grow Ministries takes an interest in the development of Lutheran Media’s Face2Face videos in order to recommend via our new Talking Points resource and Pinterest Page. |
| LCA Communications | * Grow Ministries actively contributes to LCA publications including *The Lutheran*, eNews and has integrated former websites into the LCA website. * All communications have the LCA Where Love Comes to Life logo. |
| Executive Officer of the Church (EOC) | * Support the changes to governance arrangements and reporting, along with implementing requests. |

### Financial Performance

**INCOME & EXPENDITURE**

|  |  |  |  |
| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities** | **2017** | **2016** | **2015** |
| **Expenditure** |  |  |  |
| 1 Growing as God’s People | 272,746 | 304,011 | 258,911 |
| 2 Going as God’s People | 97,409 | 108,575 | 92,468 |
| 3 Enable us to Go & Grow | 19,482 | 21,715 | 18,494 |
| **Total** | **389,638** | **434,301** | **369,873** |

### agenda 3.2

## Financial Report: Board for Children, Youth and Family Ministry

**INDIVIDUAL DEPARTMENTAL FINANCIAL REPORT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**Income**

Appeals, donations and bequests 2,540 1,329 656

Investment and rental income 9,835 7,702 5,872

LCA grants and allocations 102,408 58,408 56,907

LCA other income 276,000 262,000 259,000

Trading income 60,713 29,409 65,215

**451,496 358,848 386,840**

**Expenditure**

Administration costs 4,687 13,899 11,917

Asset costs 217 12,928 11,493

Consulting expenses 4,701 8,305 9,995

Depreciation expense 1,035 1,035

Employee expenses 234,384 256,510 208,257

Governance costs 5,351 9,395 17,817

LCA other expenditure and reimbursements 17,410 11,728 4,528

Ministry expenses 59,878 59,635 47,828

Project costs 17,288 1,075

Promotion and marketing costs 16,009 20,551 28,339

Travelling expenses 28,678 50,016 29,699

**389,638 445,077 369,873**

Operating Surplus for the year 61,858 (86,229) 16,967

LCA Transfers 22,377 7,833 (28,694)

**Surplus after transfers $84,235 $(78,396) $(11,727)**

**ACCUMULATED FUNDS**

Opening balance 1 January 93,818 172,214 175,682

Operating Surplus for the year 84,235 (78,396) **(11,727)**

Add distribution of gain on asset count 0 0 8,260

**Closing balance 31 December 2017 $178,053 $93,818 $172,214**

### Agenda 4.1

## Board for Mission

### MEMBERS

Peter Hage, John Henderson, Robert Hoff, Chey Mattner (resigned), Anita Synnott (interim Chair), Steven Wilksch (Chair, resigned)   
**Consultants**: Glenice Hartwich, Tania Nelson

### Background

The LCA Department for International Mission is part of the Office of the Bishop.

The committee supports the LCA Bishop and will assist him carry out the following objects:

* 1. accompany the international partner churches of the LCA as we together fulfill the mission command of Christ to 'go and make disciples of all peoples, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to keep all that Christ has commanded' (Matthew 28:19,20; also Mark 16:15;   
     Luke 24:46−48; Acts 1:8);
  2. promote awareness of, interest in, and support for, the work of the church’s inter-national partners as we together carry out God’s mission in their local contexts; and
  3. develop strategies and priorities for the church’s engagement with overseas churches in support of mission in their local context.
  4. represent the church in relations with international church bodies and other agencies in connection with the LCA’s mission.

The work for the Committee for International Mission (which replaced the Board for Mission in 2016), is carried out by the staff and volunteers of LCA International Mission and members of the LCA, in partnership with international Lutheran churches and mission agencies working in PNG, Singapore, Malaysia (East and West), Indonesia, Thailand, Cambodia, Myanmar and Burundi.

### Achievement against Plan

Goal 1

**Through the work of the Holy Spirit and in partnership with others bring the life-changing news of the gospel to people overseas and cross-culturally in Australia**

**Planned Annual Activities/Outcomes**

* An increased number of people are equipped to proclaim Christ and as a result an increased number of people come to faith in Jesus Christ

**Achievement of Annual Activities/Outcomes**

* **Strengthening of partnerships in the gospel** with Lutheran churches and mission agencies in Burundi, Cambodia, Indonesia, Malaysia (East and West), Myanmar, Papua New Guinea, Singapore and Thailand through the following activities: regular annual attendance at joint consultations for partner church forums in all partner church relationships; Visits to the ministries and missions of the overseas partner churches; attendance of Bishop John Henderson and Glenice Hartwich at the LWF Assembly in Windhoek Namibia in 2017; representation by Robyn Kuchel at Women’s conference in Indonesia, and by Mr Peter Schirmer at Reformation commemorations in Indonesia in 2017: representation at Martin Luther Seminary (Lae, PNG) Reformation Commem-oration by Rev John and Tresma Strelan; attendance by Bishop John Henderson and Glenice Hartwich at the Asian Church Leaders Conference in Manila in 2017; Visits to Australia and the LCA in 2017 by ELC-PNG leaders, Rev Naoki Sugioka (Mission

director) of the Kiniki Evangelical Lutheran Church (Japan) and Rev Dr Traugott Farnbacher (Evangelical Lutheran Church in Bavaria / Mission One World).

* **Scholarships** **In-country** provided to partners in PNG, Indonesia, Myanmar, Cambodia, Thailand and Burundi. **2015**: 10; **2016**: 11 **2017**: 12
* **Scholarships in Australia** (at ALC and in Lutheran schools) to partners from Indonesia, Singapore, Nepal, Malaysia, Japan and Cambodia. **2015**: 5; **2016**: 8 (and 15 guests for Luther@500 conference); **2017**: 6
* Targeted short-term scholarships in Australia in **Reconciliation Ministry** for pastors and lecturers from Lutheran churches in Indonesia and Japan
* **LCA pastors and lay people, ALC lecturers teaching in overseas mission contexts**: **2015**: Michael Hauser commenced as full-time lay lecturer at Martin Luther Seminary in Lae, PNG; training in Reconciliation Ministry in Malaysia; training in Lutheran education in Indonesia; **2016**: training in Reconciliation Ministry in Indonesia; training in Lutheran education in Indonesia; 3 month lecturing in PNG at Ogelbeng Seminary; short course at Lutheran Seminary in Thailand; Lutheran Spirituality course in Singapore **2017:** short course for Reformation event in Malaysia; training in Lutheran education in Indonesia and Malaysia; teaching for Reformation event in PNG.

In **2016 Pastor Greg Schiller** returned to Australia aftermore than 30 years of service as a missionary/lecturer/mentor working together with the Evangelical Lutheran Church in PNG. We give thanks to God for Greg and his gift of service.

We give thanks to God for the following people who have served in the LCA International Mission **Volunteers in Mission program** together with our overseas partner churches and in Australia: **2015:** **Indonesia**, John and Mal Morgan, Helen Schubert, Rev Paul Lohe, Andy and Michelle Broom and daughters Catherine and Elizabeth, Matt Higgins and Anna Reichenbach; **Cambodia**, Barbara Smith; **Malaysia** Di Welk; **PNG** Dr Greg (and Christine) Lockwood. **2016:** **Malaysia** Kate Wilson, **Cambodia**, Barbara Smith, Sybil and Devon Dutschke **Indonesia** John and Mal Morgan; **Thailand** Brittany Whitfield, Hanna Schmidt and Dr Greg (and Christine) Lockwood; **Myanmar**: Kathy and Emily Bentead, Peter Ellis PNG; **Singapore**, Dr John Kleinig; **2017: Indonesia** Rosemary Winderlich, Tracy Smith and Belinda Peterson, Mal and John Morgan **PNG** Allan Hall, **Sabah** Sarah Dumid **Thailand** Georgia Anker **Cambodia**, Barbara Smith.

In **2016** Nick Schwarz together with wife Meagan, returned to Australia after 7 years as an LCA International Mission volunteer, serving as a research assistant and assistant director of the Melanesian Institute in Goroka, PNG. We give thanks to God for Nick (and Meagan) and his gift of service.

Colin and Ruth Hayter (PNG), Warren and Marianne Schirmer (Cambodia) and David Pietsch (Cambodia) have served as **LCA International Mission Program Assistants** on a volunteer basis. Mr Peter Nitschke and the team of stamp cleaners for the **Stamps for Mission** program have continued to provide funds for mission work, through the sale of used stamps. We thank God for these people and their gift of service.

* The **School service learning program** has grown to include active partnerships with Australian Lutheran schools and schools and programs of Lutheran churches in Papua New Guinea (1), Indonesia (6), Malaysia (2) and Cambodia (2). These partnerships provide valuable learning experiences and growth in faith for all people involved in the partnerships.
* The **congregational mission partnership program** has grown to include the following LCA/NZ congregations and their partner church relationships and offering prayer, mission visits and active support : Barmera (SA), Dernancourt (SA), Epping (NSW), Woden (ACT), Ringwood (Vic) in **Cambodia**; Bridgewater (SA), Wellington (NZ) in **Thailand**; Grampians parish (Vic), Hahndorf St Pauls (SA), Horsham (Vic), Ringwood (Vic), Ipswich (Qld) in **PNG**; Manawatu(NZ), SHWALLY (SA) in **Malaysia**; and Ipswich (Qld) in **Myanmar**. In addition 20 LCA congregations have nominated a member to serve as an LCA International Mission **congregational representative** to invite their members to ‘Go and Grow’.
* The LCA International Mission schools and congregational partnership programs and the volunteers in mission program enable people (young and older) to be aware of and to engage more personally in God’s mission through our long established relationships with overseas partner churches (Go and Grow).
* Support for the **production of Lutheran theological literature** has continued strongly in partnership with Indonesian Lutheran churches and is strengthened through the LCA International Mission Sabbatical scholarship program in which Indonesian seminary lecturers are required to prepare material for publication in the ‘Lutheran Identity’ series.
* With the support from LCA International Mission and some overseas partner churches, the former LCA publication, ‘**Growing as God’s People’** has now been translated into the Chinese, Malaysian, Indonesia and Lisu languages and a request has been received to also translate this into the Burmese language with the support of the Ipswich (Old) congregation. In addition the English version has now been revised with new artwork, re-edited by Rev David Strelan (one of the original LCA authors) and reprinted.
* **Consultancy in Lutheran education.** Since 2012 support from LCA International Mission in Indonesia has focussed on their Lutheran schools and development of the capacity of their school leaders. Education consultant, Dr Neville Highett and other LEA consultants, have offered seminars in Indonesia and in Australia which have focussed on developing the skills of principals and their staff to work collaboratively with their community on school improvement planning. Discussions commenced in 2017 for the expansion of this form of partnership assistance to be implemented in the Lutheran Education department of the ELC-PNG.
* LCA International Mission funds received from the LLL International Mission Fund has also been given to ALWS for support of the Centre for Development and Disaster Risk Management in Indonesia.
* LCA International Mission support for and involvement in the **Grow Leadership ‘Cultivating Young leaders’** program in 2017 included funding 4 international participants in the program (2 from Indonesia and 2 from Cambodia), and all costs for all LCA and overseas participants and Grow leaders to travel to Cambodia and join together with the Lutheran Church in Cambodia for the ‘Stretch and Grow’ component.
* Direct support for outreach and theological training particularly in Myanmar, Thailand, Malaysia and Cambodia has seen many people baptised and come to a saving faith in Jesus Christ.

Goal 2

**Commence with the transition of the Board for Mission to the Committee for International Mission under the Office of the Bishop**

**Planned Annual Activities/Outcomes**

* Restructuring of the work of LCA International Mission office and successful orientation of two new Program Officers
* Successful transition from Board for Mission to Committee for International Mission
* The governance of LBTA and management of the staff of LBTA is finalised by a decision of the GCC; and proposals from the GCC decision regarding the operations of LBTA are enacted

**Achievement of Annual Activities/Outcomes**

* Assistant to the Bishop – International Mission (formerly Mission Director) leads the LCA International Mission team under the Office of the Bishop. The restructuring of the office of LCA International Mission is completed, with the successful orientation of new Program Officers, Ms Erin Kerber and Mr Nevin Nitschke. Administration duties of the office are carried out by LCA administration support services and through the revised roles of the program officers
* Committee for International Mission now operates as an advisory group
* Review of the operations of Lutheran Bible Translators Australia (LBTA) led to the wind up of LBTA and the transitioning of LBTA staff to sole membership of Wycliffe. This transition has been completed. Hanna Schulz continues as a bible translator for the Kope language group (and other associated groups) in PNG, and Margaret Mickan has retired from long term literacy work for the Kriol language in the NT. Currently other LCA members are preparing for full time service with Wycliffe. A worship service on 10th September 2017 at St Paul’s Ferryden Park, SA, was held to give thanks to God for the work of Bible translation in the LCA and to give thanks to, and recognise the faithful service of both the translators and members of the former LBTA committee.

Goal 3

**Continue with the existing relationships with partner churches, people and the programs and projects in Papua New Guinea, Singapore, Malaysia (East and West), Indonesia, Thailand, Cambodia, Myanmar and Australia**

**Planned Annual Activities/Outcomes**

* Meetings and communication between leadership of partner churches and their specific ministry leaders regarding agreed partnership goals.
* Signed Memorandum of Understandings between the specific partner churches based on the agreed goals and taking into consideration ‘best practice for partnerships as outlined in the LCA document ’Understanding partnerships in the LCA’.

**Achievement of Annual Activities/Outcomes**

* The outcomes of the work of the Holy Spirit with the LCA and its international mission partners are documented in the outcomes of Strategic Priority 1 as listed above
* Annual partnership meetings in-country for all partner church relationships and with mission networks
* Documentation has been developed for funding applications and program reporting by partner churches
* Given the sensitivity required in signing MoU’s with another church on a church to church level, developments have taken place (at the request of overseas partner churches) for MoU’s signed between the ELC Bavaria/ Mission One World and LCA International Mission; and Lutheran Education Australia and Lutheran Education Malaysia (a department of the Lutheran Church in Malaysia).

Goal 4

**Explore how the mission partnership in PNG can be altered to reduce risk and improve effectiveness**

**Planned Annual Activities/Outcomes**

* Commence discussions with ELC-PNG leadership regarding their understanding of partnership (past, present and future)
* Commence discussions with the Lutheran Overseas Partner Church members together with the leadership of ELC-PNG and its other overseas partners to determine ways to work collaboratively in support of and in partnership with ELCPNG; and with the view that this is a work in progress.
* Establishment of a bilateral and renewed multilateral partnership agreements relating to ministry and mission in PNG

**Achievement of Annual Activities/Outcomes**

* The June 2017 visit of ELC-PNG Bishop Jack Urame, Church Secretary - Mr Bernard Kaisom and Director of Inter-Church Relations and Ecumenism - Rev Kinim Siloi to the LCA provided opportunity to have constructive discussions with the new leadership of the ELC-PNG
* Discussions on effective ways of partnering in the gospel in PNG continue with sensitivity and together with other Lutheran overseas partner churches who form the collective of LOPC and who have continued to meet in PNG on an annual basis at the ELC-PNG Partner’s Forum and Consultation
* Discussions and research is underway for the development of a new bilateral partnership agreement with LCA and ELC-PNG, also at the request of Bishop Jack Urame

Goal 5

**Develop general criteria to assist in discerning when the LCA would seek to build a partnership or presence in mission in a new country**

**Planned Annual Activities/Outcomes**

* Documents which list criteria and guidelines for determining the suitability and sustainability when invited to establish a new international mission partnership/ program
* Documents which enable LCA International Mission staff to monitor and determine the effectiveness of existing international partnership programs

**Achievement of Annual Activities/Outcomes**

* A portfolio of documents for establishing, accessing and monitoring partnerships and programs with our overseas partner churches and for LCA congregation and school partnerships and volunteers is being developed and refined, to ensure partnerships which are: theologically grounded; nurture holistic and reciprocal relationships; enable innovation and creativity; operate in a culture of care; enable growing capacity; and provide reflective practice.
* Detailed 100-page Country Plans document revised and updated

Goal 6

**Building on the feasibility report prepared by Dr Ken Bartel (November 2012) and the initial relationship established by Rev Neville Otto with LUCCEA, determine if there are suitable partners for establishing relationships for working in mission in Africa**

**Planned Annual Activities/Outcomes**

* Recommence discussions with LUCCEA, other international mission churches and agencies, and LCA African communities regarding possibilities for future working in mission in Africa
* Recommendation/s prepared in regard to the feasibility of the establishment of mission partnerships on the African continent together with the LCA

**Achievement of Annual Activities/Outcomes**

* The committee discussed the directive of Strategic Goal 6 and recommends that LCA International Mission does not have the capacity to carry out Strategic Goal 6 and that is not to be a priority in the current situation
* The possibility of formal relationships with partners in the African continent will be assessed using the list of criteria for determining suitability and sustainability using documents which are currently being finalised.

### Successes

* People coming to know Jesus as their Lord and Saviour and being baptised into the family of God
* Restructuring of the office of LCA International Mission and successful continuation of the orientation of Program Officer into the complex relationships of the LCA’s international mission partnership/relationships
* Expansion of the congregational and schools partnership programs and the volunteers in mission program
* Publication of Lutheran theological material for overseas partners
* Publication of ‘Growing as God’s people’ into a growing number of languages
* Partnership with Reconciliation Ministries department to provide ‘targeted’ scholarships in reconciliation ministry
* Partnership with Grow Ministries in the Cultivating Young Leaders program
* Partnership with ALC to develop new forms of scholarships and for providing theological training for our overseas partners
* Successful transition from Board for Mission to Committee for International Mission
* Support from individuals and congregations for specific scholarships and programs
* Development of new and the strengthening of the methods of communication for LCA International Mission with the members of the LCA

### Challenges and Lessons Learned

* Need for more efficient and prompt support in the area of administration assistance under the new LCA structure. We understand that this is a work in progress.
* Loss of members to the Committee for International Mission
* Orientation of the members of the Committee for International Mission to the responsibilities of the role under the new structure

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Individuals (pastors and people), congregations and organisations developing their ‘own’ mission programs – seen as being from the LCA but not abiding by all LCA policies, professional standards and guidelines, and acting without due respect for our long established international relationships. These situations can also place team members and individuals in other countries at risk of harm and abuse and can cause harm to the reputation of the LCA. | This situation - of others acting independently of the LCA is already a reality within the LCA and some international partnerships.  Without due attention to professional standards and attention to cultural and partnership sensitivities, some of these people are placing people, our international relationships and the LCA reputation at risk when and if some issue/s present themselves. | Proactively continue to promote best practice in professional standards and cultural sensitivity.  Continue to provide information and teaching in best practice in these matters to individuals, congregations and schools of the LCA.  This is also an issue which needs to be considered by the GCC as a matter of concern and for ‘pastoral discipline’. |
| Potential internal conflict within ministries/ departments of the partner churches could affect the opportunities to partnering in effective ways. | This is always very likely. Funding needs can be affected – and sometimes even decreased due to staff losses in a particular country/ministry. | Continue to maintain good/healthy relationships with partner churches and respective ministry leaders and other international mission partners in the various countries, in order to fully understand the situation/s as best as it is possible. This means continuing face to face visits where deeper relationships are formed and where a more accurate understanding of situations can be gained. |
| Decreasing membership in the LCA could mean a decrease in donations and funding for international mission partnerships. | The active membership of the LCA is decreasing. | Continue to share the stories of the LCA’s engagement in international mission. Invite congregations, schools and individuals to partner in and with LCA International Mission and in partnership with our overseas partner churches. Regular and targeted promotion of specific ministry and mission opportunities. |

### Alignment to LCA Strategic Direction 2013–2018

* Increased number of people coming to know Jesus and make him known – particularly in Cambodia, Thailand, Malaysia and Myanmar (LCA Strategic Priority 2. Goal 2 – point 5: Support the growth of new mission fields which God has already opened to us) and (LCA Strategic Priority 2. Goal 2 – point 7 – Continued support for overseas ministries carried out through effective church to church partnerships)
* Writing and publication of ‘Lutheran Identity’ material in Indonesia, support for the translation and printing of ‘Growing as God’s people’ into other languages (LCA Strategic Priority 2. Goal 2 – point 7 – Continued support for overseas ministries carried out through effective church to church partnerships)
* Evidenced reform of Lutheran education and schools in Indonesia and initial discussions with ELC-PNG to adopt this form of partnership for the Lutheran Education department in PNG (LCA Strategic Priority 2. Goal 2 – point 7 – Continued support for overseas ministries carried out through effective church to church partnerships)
* Theological training and capacity building in all partner churches (LCA Strategic Priority 2. Goal 2 – point 7 – Continued support for overseas ministries carried out through effective church to church partnerships)
* Michael Hauser as lay theologian at Martin Luther Seminary, Lae, PNG (LCA Strategic Priority 2. Goal 2 – point 7 – Continued support for overseas ministries carried out through effective church to church partnerships)
* Growing number of volunteers serving overseas in and with our partner churches and an increase in congregational mission partnerships (LCA Strategic Priority 1. Grow as God’s people - 3. Develop a strong culture of service in individuals, families and communities both locally and overseas, as a natural outworking of an active faith) (LCA Strategic Priority 2. Go as God’s people – 1. Develop a missional culture where individuals, families and communities are inspired, passionate and active in sharing the gospel in word and action)
* Continuing development of the Scholarship program – offering scholarships both in Australia and in-country (overseas) which help pastors and leaders to grow in faith and in their understanding of ‘Lutheran’ theology. And exploration of new ways of delivery of scholarship through ALC by ‘Distance’ (LCA Strategic Priority 2. Goal 2. – Encourage strong missional orientated leadership by supporting pastor, lay workers and other leaders to be effective ministers of Christ in a changing world)
* The development and implementation of a new structure for the Committee for International Mission and new management and staffing structure for the office of LCA International Mission. Review of LBTA and the wind up of the LBTA as a committee of the LCA. (LCA Strategic Priority 3. Enable us to Grow and Go. Governance and Leadership: A3 Improve Governance and Management structures)
* Enactment of the ‘LCA International Mission Communications and Engagement Plan 2015–2018’ (LCA Strategic Priority 3. Enable us to ‘Grow and Go’: B Communication and Engagement. B1 Increase enthusiasm for Mission by sharing how life is coming to life…)

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| Office of the Bishop | LCA International Mission now works in and under the Office of the Bishop. This requires meetings of the Assistant to the Bishop – International Mission with both the Bishop and Secretary of the LCA for updates/ reporting on the international relationships and various situations. The Bishop is a member of the Committee for International Mission. Preparation and hosting of international guests. |
| Australian Lutheran College (ALC) | ALC lecturers for overseas teaching assignments; working together to support scholarship recipients in Adelaide at ALC; development of new forms for providing scholarships (ie by ’Distance’); preliminary discussions on developing ALC ‘Hubs’ in overseas theological training institutions; given the opportunity to present to the graduating class of ALC on the LCA’s international mission program; and orientation for the SMP’s during their courses at ALC. |
| Board for Local Mission (BLM) | Assistant to the Bishop – International Mission is a consultant to the Committee for Cross-cultural ministry (a subcommittee of the Board for Local Mission). The executive officer of the Board for Local Mission is a consultant to the Committee for International Mission. |
| Grow Ministries | LCA International Mission provided funding, and ministry and cultural training support to Grow Ministries’ staff and participants in the Grow Leadership program to visit Cambodia and participate in the Stretch and Grow segment of this program in 2016/2017. In addition LCA International Mission provided the funds for 4 international participants (2 from Indonesia and Cambodia) in the program to attend all sections |
| Lutheran Education Australia (LEA) | Worked together with LEA in and through their provision of consultancy in education to our overseas partner churches. LEA Board Chairman, Dr Neville Highett providing mentoring to the LWF National Education Secretary for Indonesian Lutheran Churches; in Malaysia with consultancy in the establishment of a Lutheran school system (Lutheran Education Malaysia), in providing the learning activities for LCA International Mission education scholarship recipients: and in ongoing discussions and preparation of appropriate resources to support the School service learning programs / partnerships between LCA International Mission partner churches and LEA schools. Mr Stephen Kroker (LEA Finance Secretary) has served as the Finance Secretary to LCA International Mission. |
| Recon-ciliation Ministries | Worked together with Rev Paul Kerber to provide successful ’targeted’ scholarships in Reconciliation Ministry, and on-going support in this ministry for overseas partner churches. |
| Australian Lutheran World Service (ALWS) | Work together ALWS in the areas of School Service Learning (and including LEA) shared resources where possible; in the facilitation of program funding for the Centre for Disaster Risk Management and Community Development program in Indonesia. ALWS also works in and with the ELC-PNG. Chair of ALWS board serves on the Committee for International Mission. |
| LCA Comm-unications | Linda Macqueen (LCA Communications Manager), Lisa McIntosh and LCA Communications staff have a vital partnership with LCA International Mission. This involves advice, development of resources, and opportunities to share the stories of God’s activity in his mission in the world through *The Lutheran,* eNews, LCA website, ‘Story of the Week’, Go and Grow (in *The Lutheran*) as well as help in graphic design and editing of the *Border Crossings* magazine and the LCA International Mission website [www.lcamission.org.au](http://www.lcamission.org.au/) |

### Financial Performance

|  |  |  |  |
| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities** | **2017** | **2016** | **2015** |
| **Expenditure** |  |  |  |
| 1 Growing as God’s People | 495,629 | 691,728 | 646,037 |
| 2 Going as God’s People | 557,583 | 778,194 | 726,792 |
| 3 Enable us to Go & Grow | 185,861 | 259,398 | 242,264 |
| **Total** | 1,239,073 | 1,729,320 | 1,615,093 |

### AGenda 4.2

## Financial Report: Board for Mission

**INDIVIDUAL DEPARTMENTAL FINANCIAL REPORT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**Income**

Appeals, donations and bequests 515,940 873,697 265,468

Investment and rental income 58,223 66,365 77,080

LCA income 245,705 302,317 526,534

LCA allocations 530,000 500,000 500,000

Reimbursements 167,465 161,670 174,068

**1,517,333 1,904,049 1,543,150**

**Expenditure**

Administration costs 35,969 26,250 36,136

Asset costs 10,703 10,286 14,178

Consulting expenses 1,301 5,393 13,097

Depreciation expenses 1,247 0

Employee expenses 647,426 647,426 697,496

Governance costs 11,008 17,117 17,047

LCA other expenditure 19,251 15,126 9,852

Project costs 509,613 577,085 508,132

Promotion and marketing costs 225,318 243,850 194,881

Travelling expenses 74,847 107,667 124,274

**1,535,436 1,729,320 1,615,093**

Operating (Deficit) for the year (18,103) 174,729 (71,943)

LCA transfers 184,527 66,421 986

**Surplus (Deficit) after transfers $173,123 $4,799 $(17,614)**

**ACCUMULATED FUNDS & RESERVES**

Opening balance 1 January 2017 1,383,244 529,129 580,363

Add: Interest added direct to legacy accounts 7,438 8,176 8,983

Gain on sale distribution of fixed assets 0 671,210 7,750

Operating (Deficit) for the year (18,103) 174,729 (67,967)

**Closing balance 31 December 2017[[21]](#endnote-1)** **$1,372,579 $1,383,244 $529,129**

Total balance consists of BFM Accumulated Funds as well as Legacy accounts: Board for Mission, Board for Mission – South Korea and General Mission.

### agenda 4.3

## Financial Report: Lutheran Bible Translators Australia

**INDIVIDUAL DEPARTMENTAL FINANCIAL REPORT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**Income**

Appeals, donations and bequests 7,882 60,884 74,938

Investment and rental income 2,461 2,625 2,969

LCA income 5,945 0 11,000

LCA other allocations 20,000 20,000 20,000

**36,288 83,509 108,907**

**Expenditure**

Administration costs 1,132 2,321 221

Asset costs 0 36 0

Consulting expenses 833 833 833

Employee expenses 62,573 96,169 93,264

Promotion and marketing costs 473

Project costs 582 1,931 473

Travelling expenses 4,276 4,771 11,140

**69,396 106,600 106,404**

**Operating (Deficit) for the year $(33,108) $(23,091) $2,503**

**ACCUMULATED FUNDS**

Opening balance 1 January (56,948) (33,857) (36,360)

Operating (Deficit) for the year (33,108) (23,091) 2,503

**Closing balance 31 December 2017 $(90,056) $(56,948) $(33,857)**

**RESERVES**

Opening balance 1 January 138,502 134,623 130,227

Add: Interest added 3,639 3,879 4,396

**Closing balance 31 December 2017 $142,141 $138,502 $134,623**

**Net value of Accumulated Funds and Reserves $52,085 $81,554 $100,766**

### agenda 5.1

## Board for Local Mission

### List of members

**Board for Lutheran Aged Care Australia (January 2015−May 2016)**

Richard Bartholomaeus, Colleen Fitzpatrick, Brigit Goetz, Matt Johns, Jacquie Kelly, Paul Semmler, Gordon Wegener

***Interim* Board for Local Mission (January 2015−March 2017)**

David Altus, Robert Edwards, Sophie Gerrie, Nathan Hedt**,** John Henderson (ex officio), Brett Kennett, Carolyn Niewand, Steen Olsen, John O’Keefe, Ian Pertzel, Mark Whitfield, Georgina Preston, Danielle Robinson, Mark Schultz, Luke Spilsbury Monika Tropiano (Chair)

**(March 2017− present)**

Matthew Bishop, John Henderson (ex officio)**,** Des Kalisch**,** Robyn Oatey, Danielle Robinson, Monika Tropiano (Chair), Sonia Weidenbach, Tania Nelson (Consultant)

### Background

The Board for Local Mission was established, in March 2017, as part of the trial restructure of the governance of national church functions. LCA Local Mission includes the following departments:

* Child Youth and Family Ministry
* Cross-Cultural Ministry
* Lutheran Media
* Ministry with the Ageing
* New and Renewing Churches

The Board provides governance oversight of these departments in conjunction with its advisory committees:

* Committee for Child Youth and Family Ministry
* Committee for Cross-Cultural Ministry
* Committee for Lutheran Media
* Committee for Ministry with the Ageing
* Committee for New and Renewing Churches

Within this synodical period the following governance transitions occurred:

1. Board for Child Youth and Family Ministry became a committee of the Board for Local Mission in 2017
2. Interim Board for Local Mission became two committees of the Board for Local Mission, namely Committee for Cross-Cultural Ministry and Committee for New and Renewing Churches in 2017
3. Board for Media Ministry became a committee of the Board for Local Mission in 2017
4. Board for Lutheran Aged Care Australia became a committee of the Board for Local Mission in 2016.

### Achievement against Plan

The following achievements reflect the work of Cross-Cultural Ministry, Ministry with the Ageing, and New and Renewing Churches. The work of Grow Ministries and Lutheran Media is captured in the reports of the former Board for Child Youth and Family Ministry and the former Board for Media Ministry respectively.

***Interim* Board for Local Mission, *former* Board for Lutheran Aged Care Australia and Board for Local Mission**

Objective – Develop a passionate faith in individuals, families and communities shaped by a growing understanding of God’s Word, nurtured and sustained in prayer and worship.   
(LCA strategic priority 1.1)

* Activities/Outcomes - partner with congregations, encourage successful practitioners to work with apprentices, encourage the growth of mentoring, support the annual Lead Pastors retreat, create web-based and social media access to best-practice resources
* Achievements – eleven sending congregations supported; a Church Planting Mentor/Mission Facilitator employed who supports and mentors missional communities; support for Lead Pastors retreat; expansion of webpages; provision of resources based on best practice; formation of a One Loving God steering committee

Objective – Develop a missional culture where individuals, families and communities are inspired, passionate and active in sharing the gospel in word and action.   
(LCA strategic priority 2.1)

* Activities/Outcomes – study culture change in communities, develop a Lutheran understanding of mission, convene a gathering to develop a missional framework, promote the LCA strategic direction
* Achievements – research conducted on church planting in other Christian traditions; publication of the interim board’s ‘Strategic Direction 2014-2015 and beyond’ which provides a basis for mission and promotes the LCA strategic direction, provision of training regarding relational evangelism

Objective – Encourage strong missional-oriented leadership by supporting pastors, lay workers and other leaders to be effective ministers of Christ in a changing world.

(LCA strategic priority 2.2)

* Activities/Outcomes – formation and training in church planting, identify leaders for church planting programs, monitor training of specific ministry pastors of ethnic communities, identify future pastors and leaders of African and Asian communities, provide resources, collaborate with other agencies
* Achievements – local church planting leaders are identified, supported and mentored; formation and training undertaken with leaders of Sending Churches; conferences and events scheduled to encourage and equip missional-oriented leadership; print and media resources developed

Objective – Support and equip communities to use new, innovative and collaborative mission-oriented approaches in changed and changing mission fields.   
(LCA strategic priority 2.3)

* Activities/Outcomes – collaborate with and encourage Lutheran Education in mission, encourage the hosting of mission initiatives, share innovative and collaborative approaches to mission
* Achievements – Three joint LEA and Local Mission conferences held in the three Lutheran education regions

Objective – Develop proactive strategies to seek and open new mission fields to which God is leading us. (LCA strategic priority 2.4)

* Activities/Outcomes – form healthy sending churches, support African and Asian ministry programs, increase mission-focused staffing, facilitate the planting of churches that plant churches, collaborate with Child Youth and Family Ministry
* Achievements – eleven sending churches formed and supported; ministry grants provided to African and Asian communities; increased hours to Church Planter and Mission Facilitator; Executive Officer – Local Mission employed; church plant leaders mentored

Objective – Support the development and growth of new mission fields which God has already opened to us. (LCA strategic priority 2.5)

* Activities/Outcomes – provide mission personnel to assist local mission fields, coordinate prayer support
* Achievements – Church Planter and Mission Facilitator is a resource person for grassroots ministry

Objective – Support existing communities to be active in mission. (LCA strategic priority 2.6)

* Activities/Outcomes – work with the Districts to support congregational renewal
* Achievements – collaboration with the Districts is via the District Mission Directors

Objective – Improve capability and performance of our leaders. (LCA strategic priority 3.1.1)

* Activities/Outcomes – advocate on ageing issues on behalf of the LCA
* Achievements – continued representation on the National Aged Care Alliance; support for Lutheran Aged Care and Community Services Governance Dialogue

Objective – Increase enthusiasm for how love is coming to life through individuals, families and communities. (LCA strategic priority 3.2.1)

* Activities/Outcomes – develop multi-media strategy for communicating
* Achievements – web and social media resourcing has increased; a Ministry with the Ageing enewsletter is produced quarterly

**Board for Child Youth and Family Ministry**

(See separate report from the former Board for Child Youth and Family Ministry,   
Agenda 3.1)

**Board for Media Ministry**

(See separate report from the former Board for Media Ministry, Agenda 9.1)

### Successes

* Eleven sending church leaders trained and supported
* Leaders of three church plants mentored
* Eight cross-cultural congregations financially supported
* Increase in mission-focused personnel in the New and Renewing Churches department to support mission locally
* Print and media resources developed (for example, Sent: Seeking the orphans of God; New Life New Love; Ministry with the Ageing eNewsletter; local mission webpages developed)
* Conferences and events held (for example, Thriving in Change conference with Dr Pat Keifert; Sent conferences and events)
* Move to competency-based board in March 2017
* Delegating the generative and grassroots activities of the board to the advisory committees so that the board can concentrate on good stewardship of available resources
* Employment of Executive Officer – Local Mission, and employment of Pastor for New and Renewing Churches
* Formation of the Local Mission Leadership Team
* Development of Ministry with the Ageing web presence

### Challenges and Lessons Learned

* Missional cultural change takes time and there is no ‘one size fits all’ solution.
* Leaders (lay and pastors) play a key role in missional cultural change.
* The harvest is plentiful and the labourers are few, therefore we are praying for labourers and helping the church to see themselves in this role.
* The need to respect the culture of the people and their way of organising their congregational life and worship, yet also dialoguing to open opportunities.
* Important that the board not become a ‘cash cow’ when the key to success will always be local responsibility.
* Need to integrate the activities of all our mission focussed committees and staff.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Operational - ageing pastorate as well as a scarcity of pastor leaders | High likelihood and impact | The training provided has a strong focus on empowering lay leadership, however the Board for Local Mission cannot directly mitigate this risk. |
| Operational – appropriate identification and training of church planters and evangelists is provided | Low risk, though the provision of appropriate training is a capacity issue for both New and Renewing Churches and ALC | The New and Renewing Churches department is working with Australian Lutheran College to ensure a pathway for the training of church planters and evangelists |
| Operational - the capacity of Ministry with the Ageing to adequately support Lutheran Aged Care facilities in their ministry | Medium risk, due to limited personnel employed in this area | The LCA has conducted a Lutheran Aged Care and Community Services Governance Dialogue. Recommendations from the governance dialogue report may relieve Ministry with the Ageing of responsibilities regarding Aged Care advocacy and allow the department to further concentrate on congregational ministry with and to the aged. |
| Fiduciary – difficulty in having effective fiscal oversight due to the quality of financial reporting | High likelihood; medium impact | The National Office is implementing the use of new financial software to ensure more accurate reporting. |

### Alignment to LCA Strategic Direction 2013–2018

The Board for Local Mission has the same vision, purpose and values as the LCA. The objectives and activities therefore grow out of the strategic priorities adopted by the LCA in its Strategic Direction 2013−2018. See section on the alignment to the LCA Strategic Direction.

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| Lutheran Education Australia | The New and Renewing Churches department assisted in three missional conferences held in the three Lutheran Education regions. |
| International Mission | The Assistant to the Bishop – International Mission is a consultant to the Committee for Cross-Cultural Ministry. The Executive Officer – Local Mission is a consultant to the Committee for International Mission. |
| Lutheran Media | Development of videos on dementia |
| Grow Ministries | New and Renewing Churches and Grow Ministries seek to cross-promote and complement the training that is provided by each department. |
| Australian Lutheran College | Cooperation in the development of two missional units for ALC’s Certificate IV in Christian Ministry and Theology |
| Communications | Communications provide assistance in the promotion of Local Mission across the departments |

Note that as a result of the trial restructure Local Mission now includes Cross-Cultural Ministry, Grow Ministries, Lutheran Media, Ministry with the Ageing and New and Renewing Churches. Therefore cooperation also occurs across the Local Mission departments.

### Financial Performance

|  |  |  |  |
| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities** | **2015** | **2016** | **2017** |
| **Expenditure** |  |  |  |
| 1 Growing as God’s People | $387,843 | $389,959 | $475,267 |
| 2 Going as God’s People | $387,843 | $389,959 | $475,266 |
| 3 Enable us to Go & Grow |  |  |  |
| **Total** | $775,686 | $779,918 | $950,533 |

### agenda 5.2

## Financial Report: Board for Local Mission

**INDIVIDUAL DEPARTMENTAL FINANCIAL REPORT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**Income**

Appeals, Donations & Bequests 0 26,159 500

Investment and rental income 264 312 29,863

LCA income 773,450 540,933 463,390

LCA allocations 171,108 150,000 163,300

Reimbursements 6,500 6,117 0

Trading income 41,450 0 0

**1,006,673 723,521 656,873**

**Expenditure**

Administration costs 47,207 19,847 23,933

Asset costs 287 12,059 9,681

Consulting 1,833 833 833

Depreciation expense 1,011 36 0

Employee expenses 365,503 242,048 176,329

Governance costs 23,148 0 0

LCA other expenditure and reimbursements 7,735 2,407 1,407

Ministry expenses 422,003 391,003 379,725

Project costs 56,381 456 0

Promotion and marketing costs 16,515 53,339 14,503

Travelling expenses 65,050 63,115 69,062

**1,006,673 785,143 675,473**

Operating (Deficit) for the year (11,404) (61,622) (18,600)

LCA transfers 184,527 66,421 986

**Surplus (Deficit) after transfers $173,123 $4,799 ($17,614)**

**LOCAL MISSION ACCUMULATED FUNDS & RESERVES**

Opening balance 1 January 339,592 334,793 352,407

Operating Surplus (deficit) for the year 173,123 4,799 (17,614)

**Closing balance 31 December 2017 $512,715 $339,592 $334,793**

### agenda 6.1

## Commission on Theology and Inter-Church Relations

### MEMBERS

The main work of the CTICR is given to it either by general synod, district synods, the college of bishop, or pastors’ conferences. The membership comprises the Bishop and Assistant Bishop of the Church (ex officio), five ordained members of the ALC faculty, three pastors, three lay people, and two bishops. The other district bishops are consultants along with the Secretary of the Church and the Principal of ALC. The executive this triennium has comprised Bishop John Henderson (ex officio), Pastor Fraser Pearce (extra member), Bishop Andrew Pfeiffer (vice chair), Rev Dr Peter Lockwood (secretary), and Rev Dr Jeff Silcock (chair).

### Achievement against Plan

The principal work of the CTICR this triennium has been the preparation of two documents requested by synod: (1) *A theological basis for the ordination of women and men: draft doctrinal statement*, and (2) *A* *theological basis for why the ordination of women and men need not be Church-divisive*. The CTICR was also asked ‘to study the Lutheran theological and scriptural understanding of subordination and the role of male headship in marriage and the contextual implications for family violence’. This work was undertaken by a joint taskforce comprising three members of the Commission on Theology and Inter-Church Relations (CTICR) and three members of the Commission on Social and Bioethical Questions (CSBQ). The CTICR has also written two other documents for the guidance of the Church: (1) *A theological basis for the ordination of women and men: background to the draft doctrinal statement,* and (2) *Engaging with the draft doctrinal statement: reflection arising from the current teaching of the Church*. The latter document was produced on the advice of the College of Bishops based on of the feedback from the Churchwide consultations. Since these last two documents were not specifically requested by the synod, they form an appendix to this report rather than being part of the report proper.

In addition to producing the aforementioned documents, the CTICR has also begun to work on a short summary statement on the topic of ecology (‘Faithful earthkeeping—embracing a God-given responsibility’) which will serve to complement the larger study document that the commission completed last triennium titled: ‘God’s creation: a sacred responsibility’.

Another important task of the CTICR is to oversee the three ecumenical dialogues (Lutheran–Roman Catholic; Lutheran–Uniting and Anglican–Lutheran). The Lutheran–Roman Catholic dialogue recently produced a study document *The Petrine Ministry in a New Situation* (2016) as well as ‘A Statement on the Occasion of the 500th Anniversary of the Reformation’ (2017). The Lutheran–Uniting Church dialogue has concluded the first phase of its final goal of working towards a Concordat of full communion between the LCA and the UCA. A progress report (titled ‘At the Table’) has been lodged with both churches and both churches have been asked to provide feedback and answer questions.

The CTICR is also represented at the twice-yearly meetings of the Faith and Unity Commission of the National Council of Church in Australia (NCCA). Our current representative is Rev Andrew Brook who took over from Rev Dr Michael Lockwood. We thank them both for their services.

### Successes

The outcome of the 33 LCA-wide consultations to consider the CTICR’s initial draft doctrinal statement on the ordination on women and men was critical to the successful completion of the new draft doctrinal statement requested by the 2015 synodical convention, which now has the title: *A theological basis for the ordination of women and men: draft doctrinal statement*. The consultations considered an earlier draft of this document as well as a preliminary draft of the other document requested by synod titled: *A* *theological basis for why the ordination of women and men need not be Church-divisive*.

The other significant outcome of the consultations is that, based on the feedback and the subsequent advice of the College of Bishops, the CTICR produced a statement that gives voice to the current teaching of the Church and allows it to engage with the draft doctrinal statement.

The successful organisation of the consultations must be credited to the efficiency, collegiality, and managerial skills of the project officer, Mr Timothy Pietsch, employed by the Office of Bishop. The commission is also grateful to Ms Judy Gilbertson, appointed by the CTICR, to collate the huge volume of feedback from the consultations which was enormously helpful in preparing the new draft doctrinal statement in particular.

### Challenges and Lessons Learned

There are several challenges. First, there will be changes to the leadership of the commission next triennium with the retirement of the chair (Rev Dr Jeff Silcock) as well as the secretary (Rev Dr Peter Lockwood). Both these men have served the commission faithfully for a long period of time and have been appropriately thanked for their work. Their departure might be seen by some as a risk but they would rather see it, not even as a challenge, but as an opportunity for new blood to be introduced into key leadership positions.

Second, the work of the CTICR would be helped enormously by an administrative assistant. The commission has written a letter to the GCC requesting that favourable consideration be given to such an appointment. This admin support could be shared across the three commissions (theology, social and bioethical questions, and worship). The level of assistance required needs to go beyond that already available to the commission through the services of the LCA receptionist, who assists with email agendas and minutes and general filing of documents.

Third, the joint CTICR-CSBQ taskforce, which was appointed by the CTICR, to study the possible link between male headship in marriage and family violence has highlighted several issues that it believes the LCA needs to consider more deeply. Three are singled out here for special mention: (1) that the LCA could benefit from a program of training for all pastors and pastoral workers in how to recognise and respond pastorally to situations of domestic violence. (2) that the LCA could also benefit from further research into the practices around repentance and forgiveness involving domestic abusers, especially in view of the well-established cycle of abuse that so often continues even after there has been remorse on the abuser’s part. (3) the taskforce proposes that it may be a useful witness against domestic violence, and also helpful for spiritual teaching, if the LCA developed a clear doctrinal and pastoral statement, renouncing violence of any kind in the home, and promoting the mutual Christ-like service of husband and wife in Christian marriage.

Finally, the domestic violence taskforce, comprising Mr Ian Rentsch, Mrs Vanessa Kohrt, Dr Tanya Wittwer, Mrs Helen Lockwood, Rev Dr Stephen Hultgren, and Rev Dr Stephen Pietsch (chair), was thanked by the full commission for its report on what was a difficult and highly controverted topic.

### Risks

Given the nature of the tasks given the CTICR by synod: (1) to draft a doctrinal statement for the ordination of men and women; and (2) to provide *a* *theological basis for why the ordination of women and men need not be Church-divisive,* it is understandable that the commission found itself wondering at times if it would actually be able to complete the tasks, since the opinions of commission members on this matter are as divergent as they are in the Church. So, the risk was due to deep differences of conviction which in the end are matters of conscience. This risk can never be averted but it needs to be noted in the interests of transparency.

### Alignment to LCA Strategic Direction 2013–2018

The current strategic direction 2013–2018 makes no provision for the work of the Commission on Theology. If the study of scripture and theological research is foundational to the life of the LCA, as we say it is, and if the Church’s engagement with current issues is to be biblically and confessionally grounded, then the CTICR makes the earnest plea that the LCA, when it develops its new strategic direction for the next five years, gives theology and the work of the Commission on Theology its rightful place so that when the LCA grapples with its future direction, the theological question is not overlooked but remains at the front and centre of the life of the Church.

### Cooperating LCA Boards and Agencies

In order to deal with the third synodical resolution that was directed to the CTICR, namely, to study the possible link between the biblical teaching on male headship and female subordination in marriage, on the one hand, and family violence, on the other, it was decided to form a joint taskforce between the CTICR and CSBQ. The CTICR received and discussed the final report (titled: CTICR taskforce on domestic violence) and it is now before the convention of synod.

CTICR also thanks the LCA Communications Department (especially the executive manager, Ms Linda Macqueen) for assisting it (1) in the task of reformatting its core online document collection DSTO (*Doctrinal Statements and Theological Opinions*); (2) restructuring the CTICR webpages to make them more accessible; and (3) in reporting regularly, both via the OWL (Ordination We’re Listening) website and in *The Lutheran*, on the LCA-wide ordination consultations during 2017.

### Financial Performance

The LCA provides a budget to cover the cost of travel and accommodation. It has already been mentioned under section E that the allocation of additional financial resources to the work of the Church’s theology commission (CTICR) in the form of administrative assistance would lighten the load of the secretary and improve the commission’s efficiency.

### agenda 6.2

## CTICR: A theological basis for the ordination of women and men – Draft Doctrinal Statement

### Preface

The 2015 General Convention of the LCA asked the CTICR ‘to build on its earlier work regarding the ordination of women and men to develop a draft doctrinal statement for General Pastors Conference and the 19th Convention of Synod that presents a theological basis for the ordination of women and men’.

The initial draft doctrinal statement (DDS) that the CTICR prepared in response to the 2015 convention resolution, and an accompanying commentary, were work-shopped at a series of Churchwide consultations in Australia and New Zealand in 2017. Guided by feedback from the consultations the CTICR prepared a new document in the form of six brief biblical and theological theses, titled: *A theological basis for the ordination of women and men: draft doctrinal statement.* It replaces the initial DDS that was presented at the consultations.   
In response to the second part of the convention resolution, the CTICR has also written a document called: *A* *theological basis for why the ordination of women and men need not be Church-divisive*. By issuing these two documents the CTICR has fulfilled the synodical request.

The CTICR has also produced two other documents for the guidance of the Church:   
*A theological basis for the ordination of women and men: background to the draft doctrinal statement,* and *Engaging with the Draft Doctrinal Statement: Reflection arising from the current teaching of the Lutheran Church of Australia.*

The draft doctrinal statement on the ordination of women and men deals onlywith the inclusion of both women and men in the office of the ministry; it does not seek to reformulate the doctrine of the ordained office, which is given in Theses of Agreement   
6.1–10.

The CTICR wishes to acknowledge that not all members support the case for the ordination of women and men, and conversely not all members support the case for the ordination of men only. It also wishes to affirm that all members of the CTICR regard the Scriptures as the divinely inspired, written and inerrant Word of God, and uphold the Lutheran Confessions as the correct exposition of scriptural teaching.

### A theological basis for the ordination of women and men: draft doctrinal statement

### Introduction

Both men and women are ordained to the office of the public ministry of the Lutheran Church of Australia for the following reasons:

1. **Women and men in the public office continue the ministry of the apostles**

The public office of the ministry today is apostolic in the sense that it exists to proclaim and enact the teaching of the apostles. However, the foundational role of the apostles was unique. Therefore, the precedent of male apostles (Acts 1:21,22) does not require that pastors be male today.

1. **Women as disciples**

Jesus included women in the wider circle of disciples who followed him throughout his ministry, were served by him, and in turn served him (Matt 12:49,50; 27:55;   
Mark 10:45; 14:3–9; 15:41; Luke 23:55; 24:22–24,33). When Jesus predicted his impending death and resurrection to the disciples in private, women disciples were among them (Luke 9:18–22; 24:1–12). Women were the first to see the risen Lord and the first to announce his resurrection to the other disciples (Matt. 28:1–10;   
Mark 16:1–20; Luke 24:4–10; John 20:1–18). As members of the wider circle of Jesus’ disciples they were well placed to serve as leaders in the early church's ministries alongside the apostles (Luke 24:13–49; Acts 2:17–21).

1. **Ministries of women in the New Testament era**

The Holy Spirit led the early Christians to establish a variety of ministries, such as prophets, bishops (overseers), teachers, evangelists, pastors and deacons. Many of these included women. Women served as prophets in Corinth and in Caesarea by the Sea (1 Cor 11:5; Acts 21:9). Phoebe was a deacon (minister) of the church at Cenchreae (Rom. 16:1,2), an office occupied also by Epaphras and Timothy (Col 1:7;   
1 Tim. 4:6). Priscilla was Paul’s co-worker in Rome and a teacher of the church (Rom. 16:3; Acts 18:26). Euodia and Syntyche ‘struggled in the gospel’ alongside Paul in Philippi (Phil 4:3), Mary, Traephena and Tryphosa ‘worked hard’ as the church was established in Rome (Rom 16:6,12), and Junia was ‘prominent among the apostles’ (Rom 16:7). The inclusion of women in these significant ministries supports the case for their inclusion in the public office of the ministry today.

1. **1 Timothy 2:11–15 and 1 Corinthians 14:33b–37**

Regarding 1 Timothy 2:11–15, Paul did not permit women to teach the faith at Ephesus. This restriction was consistent with the practice of the synagogue, and was necessary for the time being to avoid offence, especially to Jewish Christians. In other settings, such as Rome, Philippi, Cenchreae, and Caesarea by the Sea, the same ruling was not in force (Acts 18:26; 21:9; Rom 16:1–3,6,7,12; Phil 4:3; compare 1 Tim 3:12 with Rom 16:1; and 1 Tim 2:12 with Acts 18:26). Regarding 1 Corinthians 14:33b–37, the women who served as prophets in Corinth (1 Cor 11:5; see also 12:28; Eph 4:11; Acts 21:9) are to be distinguished from the wives referred to at 1 Corinthians 14:34,35. Their questions to their husbands, asking them to explain what was being said, prompted the apostle to warn them not to disrupt worship. He commanded them to ‘keep silent in the churches’ (1 Cor 14:34,35). This is a specific application of Jesus’ overarching command to love one another (1 Cor 14:37; see also 8:1; 13:1–13;   
14:1; John 13:34; 15:12; 1 John 3:23; 4:21), for the sake of good order in worship   
(1 Cor 14:33,40), so that the church may be built up in faith, hope and love   
(1 Cor 13:13; 14:3–5,12,17). Paul prohibited women from teaching the faith at Ephesus, and he regulated the conduct of certain wives during worship at Corinth and across the church, motivated by his overriding missionary concern, to ‘become all things to all people, so that [he] might by all means save some’ (1 Cor 9:22). Since   
1 Timothy 2:11–14 and 1 Corinthians 14:33b–37 do not specifically address the issue of ordination, they cannot be used to support the exclusion of women from the pastoral office.

1. **Galatians 3:26–28**The unity of all believers before God through baptism led to a breakthrough in the way that people of Jewish and Gentile background, and masters and slaves, related to one another. Likewise, the new creation in Christ transcends and transforms any barriers built by humans which prohibit the ordination of women. This new creation in Christ enables women, in the midst of ever-changing social and cultural contexts, to serve in the office of the public ministry (Gal 3:27,28; Acts 10:1–48; Eph 2:11–22;   
   Gal 2:11–14; Phm 16; 1 Cor 7:21–24; Eph 6:6–9; Col 4:1; 1 Tim 6:1,2).
2. **Lutheran doctrinal foundations**

The article on the office of the public ministry in the Augsburg Confession(AC 5) follows the chief article, justification by faith (AC 4). The overriding concern of the Augsburg Confession is that the gospel of God’s grace and forgiveness in Christ remain central to the teaching and practice of the church. The gospel is the teaching by which the church stands or falls. God has established the pastoral office to ensure that, through the word and the sacraments, people are continually brought to and sustained in faith (AC Apol. 7/8.28).The power of the gospel to accomplish this is not dependent on the preacher, whether male or female, but on God’s promise (Isa 55:11) and the power of his Spirit.

### Conclusion

The ordination of women to the office of the ministry is consistent with the Scriptures, and with the doctrine of the ministry as articulated in the Lutheran Confessions. The inclusion of women in the public ministry does not mean a change to the teaching of the Confessions, but only a change to the LCA’s public teaching that men only may be ordained. Duly called, qualified and authorised persons (AC 14), both male and female, may be ordained, and may exercise the office of the keys, by proclaiming the gospel, pronouncing the absolution, and administering the sacraments (John 20:21–23; Matt 28:18–20; 1 Cor 11:23–26).

**Prepared by the CTICR for the General Convention of Synod 2018**

**Finalised: 12 February 2018**

### Appendix 1

**A Theological Basis for the ordination of Women and Men: Background to the Draft Doctrinal Statement**

Preface

The 2015 General Convention of the LCA asked the CTICR ‘to build on its earlier work regarding the ordination of women and men to develop a draft doctrinal statement for General Pastors Conference and the 19th Convention of Synod that presents a theological basis for the ordination of women and men’. The document that follows is a background paper that provides a more comprehensive biblical and theological rationale for the ordination of both women and men than can be provided in the brief draft doctrinal statement that synod requested. The draft doctrinal statement is now in the form of six brief theses; this is an abridgment of that paper.

### A theological basis for the ordination of women and men: background to the draft doctrinal statement

1. **Women and men in the public office continue the ministry of the apostles**Jesus chose twelve men to serve as the original apostles. They represented the new Israel, the recreated community of God’s people, the church. The risen Lord commissioned the twelve apostles, who had followed him during his earthly ministry and witnessed the resurrection, to witness to him as Lord and Saviour before the world. As the long promised messianic king, it was necessary that Jesus should be a man. And as the true heirs of the twelve patriarchs and the twelve tribes of ancient Israel, it was understandable that Jesus’ chief representatives during the New Testament era were men (Acts 1:21–26). They played a unique foundational role in the history of the Christian church. Their apostleship involved eye witness testimony and personal authorisation by the Lord. But the apostles whom Jesus commissioned died out. The Lutheran church has always understood the public ministry as apostolic, in the sense that it exists to proclaim the gospel and administer the sacraments. However, the precedent of the original twelve apostles does not require that only men may be pastors today. These factors cannot be overlooked when understanding why women can be included in the church’s ministry today.
2. **Women as disciples**Jesus acted in a counter-cultural way by defying many of the customs of his day. Women were accorded a lowly status in Jewish society, so it is little wonder that the twelve disciples were ‘astonished’ to find Jesus speaking with ‘a woman’, the Samaritan woman at the well (John 4:27). Women could not function as priests in the temple, or as leaders of the synagogue. They could not study Torah with a rabbi (teacher). However, Jesus, who was known as a rabbi (John 1:38; 3:2; 6:25; 9:2; 11:8; 20:16), had no hesitation in having Mary sit at his feet in the posture of a disciple (Luke 10:39), just as Paul sat before his teacher Gamaliel (Acts 22:3). Likewise, despite first century Jewish custom, Jesus included women among the wider circle of his disciples, as the gospels show.   
     
   On one occasion Jesus pointed to his disciples and said, ‘Here are my mother and my brothers’, a statement that makes little sense if there were no women among them (Matt 12:49,50).   
     
   Women were the first to see the risen Lord and the first to announce his resurrection to the other disciples (Matt 28:1–10; Mark 16:1–20; Luke 24:4–10; John 20:1–18). On the morning of Jesus’ resurrection when the angels spoke to the women who had come to the tomb to prepare his body for burial, they reminded the women of Jesus’ prediction of his crucifixion and resurrection, a conversation that was held with the disciples in private; it was meant for them alone (Luke 24:1–12; 9:18–22; see also 8:1–3). Therefore, that earlier private conversation with the disciples must have included these same women. They belonged to the wider circle of disciples who accompanied him as he healed the sick, dethroned the powers of evil, and proclaimed the coming of the kingdom. As the first witnesses of the resurrection (Matt 28:1–10; Mark 16:1–20; Luke 24:1–12; John 20:1–18), women were numbered among the broader post-Easter community who were authorised to serve in various ministries in the early church, as is clear from the account of the risen Jesus standing among his followers, pronouncing a word of peace, showing them his pierced hands and feet, calling on them to proclaim repentance and forgiveness of sins in his name to all nations, and telling them to wait in Jerusalem for the promised Holy Spirit   
   (Luke 24: 22–24,36–49; Acts 2:17–21). As disciples of Jesus they were well placed to serve as leaders in the early church's ministries alongside the apostles   
   (Luke 24:13–49; Acts 2:17–21).  
     
   Immediately before Jesus parted from his disciples with words of farewell   
   (John 13–17), he offered them the true model of ministry by washing their feet, in the way that a slave washed the feet of household guests (13:1–16). Accordingly, the LCA teaches that ‘the office of the ministry is essentially an office of service to the Lord and his Church with the Word and the Sacraments’ (TA 6.5). Jesus spoke of himself as a servant who waits on honoured guests at table (Luke 12:37); he is among us ‘as one who serves’ (Luke 22:27). Women are not excluded from the call to service.  
     
   The term ‘service’ comes to full and final expression with Jesus serving the whole world by emptying himself, taking the form of a slave, and giving his life on the cross, ‘a ransom for many’ (Phil 2:5–7; Mark 10:45). Jesus called on his disciples to exercise his authority by becoming servants of all—unlike the Gentiles who think that leadership means exercising arbitrary power over others (Mark 10:41–45;   
   Luke 22:24–27). In Mark’s gospel the verb that is used to describe Jesus’ sacrificial service on the cross (Mark 10:45) is otherwise used only of the angels who served Jesus after his temptation in the wilderness (Mark 1:13) and of the women disciples, as they served the community around Jesus (1:31) and as they served Jesus himself (15:41). This is a vital clue to the intimate connection that Mark draws between Jesus’ ministry of service and the ministry of women. They are far more than mere members of his travelling entourage, attending to the men’s needs.
3. **Ministries of women in the New Testament era**Before giving details of women who provided various forms of spiritual leadership in the New Testament era, it is important to note that the New Testament does not give a uniform picture of first century ministries. Paul listed apostles, prophets, teachers, miracle workers, and people with the gifts of healing or speaking in tongues, at Corinth, where worship was more explicitly Spirit-led than elsewhere   
   (1 Cor 12:27–31). In Ephesus he wrote of apostles, prophets, evangelists, pastors and teachers (Eph 4:11). And slightly later, also addressing the believers in Ephesus, he spelt out the duties of bishops (overseers), deacons, elders, and even an office of widows (1 Tim 3:1–13; 5:3–22). The New Testament picture of ministry and ministries kept changing as new ministries arose to meet new challenges.   
     
   When the New Testament speaks about those who exercise oversight within a Christian community and perform tasks that resemble most closely those of pastors today, the terms that are used can be applied equally to men and to women. Such leaders are described as overseers with responsibility for shepherding the church of God (Acts 20:28; 1 Pet 5:1–4), or as leaders who will have to give an account of their pastoral care for the souls of their people (Heb 13:7,17). In other words, when pastors are pictured in the New Testament, women are not explicitly excluded from the portrait.  
     
   The following examples have a direct bearing on the ordination of women, for they show that women were involved in leadership roles both in ancient Israel and in the early church. Already in the Old Testament women are shown serving in leadership roles among the people of God (eg Ex 15:19–21 [Miriam], Judg. 4 and 5 [Deborah], and 2 Kgs 22:14–20 [the prophetess Hulda]). The picture given in the New Testament is telling.

* All four gospels indicate that women were the first witnesses of the resurrection and the first to announce the resurrection to the other disciples (Matt 28:1–10; Mark 16:1–20; Luke 24:4–10; John 20:1–18). In the early church Mary Magdalene, who appears in all four accounts, became known as ‘the apostle to the apostles’.
* The daughters of the evangelist Philip were prophets (Acts 21:9).
* Priscilla, the wife of Aquila, took the lead in teaching ‘the way of God to [Apollos] more accurately’ (Acts 18:26; Rom 16:3).
* Phoebe bore a ministry title—‘a deacon (minister) of the church in Cenchreae’ (Rom. 16:1)—that is more descriptive than any other ministry title in the New Testament. When the word ‘*diakonos*’ is applied to Epaphras and Timothy, it is often translated simply as ‘minister’ (Col 1:7; 1 Tim 4:6). Phoebe was ‘a person set over (or, a person in charge of) many people’ (Rom 16:2). In its form as a verb the word refers to leading and presiding over a worshipping community, the role of a pastor today (1 Thess 5:12,13; 1 Tim 5:17).
* The overwhelming evidence of church history is that Junia, whom St Paul acknowledged as ‘outstanding among the apostles’ (Rom. 16: 7), was a woman. The masculine name ‘Junias’ only started appearing in English translations of the Bible from the late nineteenth century. St John Chrysostom wrote: ‘O how great is the devotion of this woman that she should be counted worthy of the appellation of apostle!’
* Paul said that Euodia and Syntyche ‘struggled beside [him] in the gospel’   
  (Phil 4:3), a verb suggesting close collaboration in the proclamation of the gospel; and Mary, Traephena and Tryphosa ‘worked hard’ as the people were evangelised and the church was established in Rome (Rom 16:6,12).

So, although there were a variety of models for leadership and a variety of ways of ordering ministry in the early church, these New Testament examples show that in some locations women were included in major leadership and ministry roles. Indeed, the New Testament provides substantial evidence that women were numbered among the apostles (Junia), prophets (the women in Corinth, Philip’s daughters), evangelists (Euodia and Syntyche), church planters (Mary, Traephena and Tryphosa), deacons/ministers (Phoebe) and teachers (Priscilla). These factors play an important role in helping us to understand why women may become pastors today. In affirming the ordination of women, the LCA would be following the witness and precedent of the New Testament with regard to women in ministry.

1. **1 Timothy 2:11–15 and 1 Corinthians 14:33b–37  
   *1 Timothy 2:11–15***The context for 1 Timothy 2:11–15 is a situation of disorder caused by the promotion of false doctrine by unscrupulous teachers (1 Tim 1:3) who had infiltrated the congregation making members angry and argumentative (2:8; 6:4). Their false teaching seems to have caught on especially among the women (1 Tim 4:7;   
   2 Tim 3:6,7) and led to idle gossip (5:13), pleasure seeking (5:6,11), and the love   
   of expensive clothes and jewellery (2:9). In response Paul contended that the effective witness of the gospel required that wives regard the home as their proper realm, conduct themselves quietly and reverently, practise subordination, and refrain   
   from teaching or exercising domineering authority over the men of the church   
   (1 Tim 2:9–15).   
     
   It is possible that Paul’s words about the prior creation of Adam and the deception of Eve rather than Adam (2:13,14) consisted of an attack on the cult of Artemis in Ephesus (Acts 19:21–27), the teaching that the goddess Artemis, source of life and purity, was created before her inferior male consort, who in turn was unfaithful and inherently sinful. The Christian women in Ephesus were especially susceptible to the enticements of the false teachers. But if they had known their place, behaved with decency and decorum, and waited till they were properly instructed in the faith, they would not have been led astray, as Eve was in the beginning. However, it is more likely that Paul was not reacting to the intrusions of the Artemis cult, but simply appealing to a community with its origins in Judaism that took an extremely cautious position regarding women’s place in society. To new Christians coming out of a background in the synagogue, Paul’s concern for modest and sensible behaviour would have struck a responsive chord (1 Tim 2:9–15).  
     
   At Ephesus women were permitted to learn from their menfolk, something that was not permitted in Judaism; but they should pursue their studies quietly (2:11,12). The word ‘quietly’ is different from the word for silence at 1 Corinthians 14:34, even though few Bible translations differentiate between the two terms. The word used in 1 Timothy does not mean absolute silence, but a respectful and deferential quietness. Also, the verb that is usually translated as ‘having authority over’ a man appears only here in the New Testament. From wider usage, the word most often refers to aggressive, assertive, or even violent behaviour towards others. Therefore, it has been suggested that Paul was not allowing women to teach in a specific way. Perceptively, Luther followed the Latin Vulgate with its verb ‘to dominate’, so that his German translation records that the wife is not to lord it over her husband; literally, ‘I do not permit a wife to be her husband’s lord’ (Luther Bible, 1545). Women boisterously bullying their menfolk was what Paul ruled out. Rather, they were to learn quietly (not, in silence) at the feet of a teacher with the possibility of becoming a teacher and leader in their own right when they were ready and the times allowed (2:11;   
   2 Tim 3:6,7).Paul’s major concern in writing to the young pastor Timothy was that the early believers at Ephesus, having just emerged from their home in Judaism, might make the mistake of completely rejecting some of the non-problematical practices of their former life. Therefore, he advocated nothing but small steps forward, such as allowing women to study the scriptures, quietly and respectfully. But he would have been taking several steps too far if he had also allowed women to play a major leading role in worship, because that had never been the practice in the worship of the synagogue, and as women with no formal training in the scriptures they were too easily led astray by false teachers. Instead he bent over backwards to prevent the church at Ephesus from the damage caused by breaking too quickly with traditional views and behaviours that had been formed over the years. Paul’s caution in moving slowly in implementing the full implications of the gospel is also shown in his willingness to circumcise Timothy, while maintaining that the gospel meant that circumcision counted for nothing (Acts 16:3; Gal 6:15; 1 Cor 7:19).  
     
   In similar vein, the formative Lutheran church had to grapple with the issue of which practices of their Catholic heritage they could retain without undermining the gospel. Cautiously, the Reformers appealed to the advice that the apostles gave the fledgling church concerning the practices of Judaism. At the direction of the Holy Spirit and by apostolic decree, the infant church was commanded, among other things, to abstain from eating flesh with blood in it (Acts 15:28,29). Despite the divine authority for the decree, the Reformers concluded that such eating was maintained ‘for a time to avoid offence’ because ‘the chief part of Christian doctrine (the gospel) is not abolished by this decree’ (Augsburg Confession 28.66; Kolb and Wengert, 100). As is well known, the practice of abstaining from meat with blood in it lapsed in the Christian church, presumably as it became a burdensome requirement.   
     
   *The husband of one wife (1 Tim 3:2)*It is often said that the ordination of women is ruled out by Paul’s ruling that a bishop (overseer), among other requirements, must be ‘the husband of one wife’ (1 Tim 3:2). However, in the same chapter Paul says that not only a bishop but also a deacon must be the husband of one wife (1 Tim 3:12). Yet the same Paul describes the woman Phoebe as a deacon of the church at Cenchreae (Rom 16:1), a town where apparently the same precautions about women in leadership did not operate. Regulations that applied in one setting did not necessarily apply in another.   
     
   ***1 Corinthians 14:33b–37***The clear proclamation of the gospel and the mission of the church were Paul’s primary concerns in his worship regulations for the church at Corinth. The loveless exercise of spiritual gifts and the conduct of some wives at worship were undermining orderly worship. Love, the ‘more excellent way’ (1 Cor 12:31), was not being practised. Those with the gifts of tongues and prophecy were talking over one another and failing to wait for their prayers and messages to be interpreted (14:26–33). Paul therefore called on them to be silent, and so also the wives (14:28,30,34).

Even though the Greek word for women and wives is the same, Paul is referring specifically to wives when he singles out their behaviour at worship for special mention. The expression ‘their own husbands’ (1 Cor 14:35) is reserved for the husband-wife relationship (1 Cor 7:2; Eph. 5:22; Tit. 2:5; 1 Pet. 3:1), and, secondly, the wives were admonished to take up their questions with their husbands at home   
(1 Cor 14:35). Therefore, Paul cannot have been writing to women in general. The expansion of the church at Corinth, with its origins in the Jewish synagogue   
(Acts 18:1–11), would have been greatly hindered by the disruptive questions of wives (14:34,35).

‘The command of the Lord’ (1 Cor 14:37) is Jesus’ love command, the new commandment (John 13:34; 15:12; 1 John 3:23; 4:21; 1 Cor 8:1; 12:31; 13:1–13; 14:1), the command that his followers love one another as he has first loved them. The command applies to all the worship regulations in chapters 11–14. Flowing from his great hymn of love in chapter 13, the apostle commences chapter 14 with the command: ‘Pursue love’. Love is the yardstick by which all spiritual gifts are measured and the goal of all spiritual gifts. In ancient Corinth the love command was expressed through specific instructions designed to enhance the worship life of the church. The command of the Lord in question in verse 37 is not some secret command that Paul received from the Lord, with the ultimate effect of prohibiting women from being ordained. Rather, it is the expansive love command that constantly gives rise to fresh initiatives that nurture the church’s internal growth and promote its external expansion.

Paul’s warning that ‘anyone who does not recognise this is not to be recognised’ (14:38) applies to those whose disorderly conduct at worship breached the commandment to build up the community in love. Paul may have meant (a) that the worship leader should refuse to acknowledge the disruptive speakers and not let them take their turn in speaking, (b) that their prophetic ministry as such should not be recognised, or even (c) that they should be excluded from the worshipping community. It is unlikely (d) that Paul was speaking of their eternal condemnation (see 1 Cor 3:17). Whatever Paul’s threat may have meant, it certainly showed how seriously Paul regarded the loveless conduct that disrupted orderly worship.

From earlier in 1 Corinthians we know that women served as prophets in the church at Corinth (1 Cor 11:5). Prophets had the gift of gospel proclamation and spiritual discernment that built up the church in love and provided encouragement and consolation (14:3–5,24–33). Prophetic proclamation catechised the church (14:19), called unbelievers and outsiders to account, convicted them of their sin and their need of a saviour, and ultimately led to the praise and worship of God (14:24,25). After apostles, Paul could speak of no higher office than the prophetic office   
(1 Cor 12:28,29; Eph 4:11), which also included women.

It is important to distinguish between prophets, among whom women were included, and the disruptive wives who were to be silent at worship and raise their questions with their husbands in the privacy of the home. Paul bases his appeal on the fact that ‘God is a God not of disorder but of peace’ (14:33a,40), existing ecumenical practice (14:33b), the law (14:34), and the word of God (14:36), to put a halt to their unruly behaviour which caused such offence to regular worshippers, to unbelievers and to outsiders (14:22,23). No indication is given that the specific regulations apply until the coming of Christ in glory. But the essential requirement, that worship be orderly for the sake of the gospel, never becomes dated.

*Headship and subordination*

Paul’s words about headship and subordination have played a major role in the Church’s deliberations on the ordination issue. The whole point of the long section on headship at 1 Corinthians 11:2–16 is Paul’s insistence that women remain veiled when they offer prayers and proclaim prophetic messages in worship (1 Cor 11:5), because the head covering demonstrated their adherence to God’s created order and thereby their authority to engage in the prophetic ministry of the worship assembly   
(1 Cor 11:10). Alluding to the creation account in Genesis 2, Paul says that ‘woman came from man’; that is, Adam was the source of Eve, her ‘head’ (1 Cor 11:8,10). To step outside the bounds of creation was understood as shameful and degrading, especially in the setting of worship. Paul’s insistence on short hair for men and long hair and a head covering for women when they led in worship belong to the same concern (1 Cor 11:4–6,14,15). Paul’s point here is to ensure that women kept their heads well covered when they served as prophets in public worship, the second highest office in the New Testament church (1 Cor 12:28; Eph 4:11), not to provide the biblical basis for a teaching about the relationship of men and women.

It is also vital that we take the broader context into consideration when considering the word ‘subordination’. All Christians are admonished to be subordinate to one another (Eph 5:21). A wife’s subordination to her husband will have his welfare in mind, and a husband’s subordination to his wife will be modelled on the self-giving love of Christ (Eph 5:22–33). The word ‘subordination’ does not suggest a fixed scheme. Otherwise the church would have been at fault in struggling for the abolition of slavery, because Paul calls on slaves to submit to the authority of their masters, using the same language that he uses in relation to wives and husbands (Eph 6:5; Col 4:1; 1 Pet 2:18). The New Testament writers are speaking of a voluntary submission under others with a given outcome in mind. Wives are called to win their unbelieving husbands to faith in Christ by submitting to their authority (1 Pet 3:1–6). Presumably St Peter would issue similar advice to Christian husbands in relation to their unbeliev-ing wives. Subordination is a Christian virtue, vastly superior to modern forms of egalitarianism, an attitude of heart and mind formed by Christ that regards others as better than oneself and looks to their interests rather than one’s own (Phil 2:3–4).

Interestingly, wives are called to be subordinate in the two texts that have been studied most closely in the course of the Church’s discussions on ordination   
(1 Cor 14:34; 1 Tim. 2:11). As has been shown, the verb suggests a voluntary subordination, not by compulsion and not according to a fixed scheme. But in neither text is Paul calling on wives to practise subordination to their husbands. Rather, at Corinth the fact that those with prophetic messages are called to be subordinate to those who interpreted prophecies (1 Cor 14:32) would suggest that the disruptive wives in the following verses are being asked to submit to the rulings of the worship leaders, in an attitude of due deference. And at Ephesus Paul’s concern is that everyone submit to the ‘the sound teaching that conforms to the glorious gospel’   
(1 Tim 1:10,11), and that the women especially would adhere to his expectation of modesty in behaviour and dress in keeping with their former life (2:9,10). In other words, strictures that applied in the New Testament era in the domestic realm did not carry over to the realm of the church.

The two texts, 1 Corinthians 14:33b–37 and 1 Timothy 2:11–15 have provided the basis for the LCA’s prohibition of the ordination of women (TA 6.11). However, those who advocate the ordination of women agree that neither text speaks directly to the topic of ordination, and neither text contains a command, either of the Lord or of St. Paul, that would prohibit the ordination of women. On the other hand, the point of the texts is as binding as ever, that is, that worship be conducted ‘decently and in order’   
(1 Cor 14:40), so that the gospel can be proclaimed clearly, and the worshipping community built up in faith, hope and love (1 Cor 13:13).

1. **Galatians 3:26–28**   
   St. Paul writes: ‘As many of you as were baptised into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus’.  
     
   The final phrase in this baptismal formula, ‘there is no longer male *and* female’, is a reference to Genesis 1:27, to the original creation. Paul here points to the results of the new creation in Christ through baptism. The gospel does not abolish natural distinctions between people of different nationality, class or sex. Rather, it gradually transcends and transforms barriers built by humans that deny our unity as believers, barriers between Jews and Gentiles (Acts 10:1–48; Eph 2:11–22; Gal 2:11–14), between masters and slaves (Phm 16; 1 Cor 7:21–24; see Eph 6:5–9; Col 4:1; 1 Tim 6:1–2), and between males and females. All have the new status of unity and equality before God.  
     
   It has been argued that this text only describes our status before God and has no implications for interpersonal and social relationships. However, early Christians could not change whether they were of Jewish or Gentile background, but Paul called on them to embrace each other as equal in honour and standing (Rom 15:7–9;   
   Eph 2:11–22). In terms of slavery, Onesimus may not have ceased to be a slave, but Paul expected Philemon to treat him very differently once he had become a Christian (Phm 15–17). Husbands and wives remained men and women, but their relationships were now determined by the love, respect and mutual submission that they shared as partners in the gospel (Eph 5:21–33).  
     
   Even within Galatians chapter 3 it becomes clear that the equal status of Jews and Gentiles has major relational implications. Galatians 3:26–28 is far more than a statement of faith, as profound as it is in that respect. But it follows soon after Paul’s words about his major disagreement with Peter, who failed to practise the truth that the dividing wall between Jews and Gentiles had been broken down, by withdrawing from table fellowship with Gentiles when people sent by James came from Jerusalem to visit them in Antioch (Gal 2:11–14). Paul was adamant that Peter and the ‘circumcision party’ had not acted ‘consistently with the truth of the gospel’ (2:12,14). Nevertheless, a hard-fought battle about the relationship between Jews and Gentiles reached a God-pleasing conclusion already in the New Testament period, as we know. Much later in history the full implications of the gospel for relations between masters and slaves were taken to heart and acted on. We now live during the period when the church is continuing to implement practices that are consistent ‘with the truth of the gospel’ in the area of the relationship between male and female. The gospel preached is the gospel lived.Since men and women share a common status as children of God through the gospel, the natural difference between the sexes that has been regarded as having implications for the ordained ministry no longer applies.
2. **Lutheran doctrinal foundations**The article of the Augsburg Confession (AC) that deals most clearly with the office of the public ministry (AC 5) teaches: ‘To obtain such faith God instituted the office of preaching, giving the gospel and the sacraments. Through these, as through means, he gives the Holy Spirit who produces faith, where and when he wills, in those who hear the gospel. It [the gospel] teaches that we have a gracious God, not through our merit but through Christ’s merit, when we believe’ (The Book of Concord, Kolb and Wengert, 40). The teaching is set out in some detail in the LCA's Theses on the Office of the Ministry (TA 6), supported by scriptural references.   
     
   It is important to note that AC 5 follows immediately after the article titled ‘Concerning justification’ (AC 4). The whole point and purpose of the divine institution of the public ministry, according to the Confessions, is so that a perpetual office might be established that ensured that people would continue to hear the gospel, receive the sacraments and thereby come to saving faith and be sustained in that faith. In its few lines AC 5 refers to saving faith three times to show that the gospel, proclaimed through the word and administered through the sacraments, is the heart and centre of the ministry. It is the teaching by which the church stands or falls. Even the following article ‘Concerning the new obedience’ (AC 6) starts with the words: ‘It is also taught that such faith should yield good fruit and good works’, to ensure that believers would not trust in their good works for salvation, but in Christ. That, in the final analysis, is what the ministry is all about. With its focus on God’s institution of the ministry for the creation of faith, AC 5 is silent about the ordering of the ministry, including the sex of the pastor.  
     
     
     
   This concern for the centrality of faith is reflected in the LCA’s selection of texts for inclusion in the rite of ordination. It chose those texts in which Jesus conferred the means of grace on the church: the preaching of the gospel, the announcement of the absolution, and the administration of the sacraments (John 20:21-23; Matt 28:18-20; 1 Cor 11:23-26). By these means, administered through the public office, God ensures that faith is created and sustained and good works are produced. The texts may be applied equally to men and to women.   
     
   The Confessions do not understand the ministry as a replication of the apostolic office. The apostles are understood as those who witnessed the risen Lord and were commissioned by him for witness to the world. Since apostleship involved eye witness testimony and personal authorisation, it is noteworthy thatthe apostles whom Jesus commissioned died out. Their founding ministry was unique; there was no second generation of apostles. But the apostles appointed those who held a range of offices, such as pastors, elders, evangelists, deacons and teachers. The Lutheran church understands that the public ministry continues the ministry that Jesus began with the apostles, the office of proclaiming the gospel and administering the sacraments (TA 6.6). Pastors speak and act as his personal representatives (Luke 10:16). The fact that the twelve disciples and twelve apostles were male is a fact of history. But, as has been shown, women were included among the wider circle of disciples and among the various offices that arose in the apostolic age. The precedent of the twelve male apostles does not establish a requirement that only men may be ordained as pastors.

### Summary and conclusion

As true heirs of the patriarchs and the twelve tribes of Israel, the twelve apostles were the recreated people of God, the church. As eyewitnesses of the resurrection, authorised by the risen Lord for the ministry of the gospel, they played a unique foundational role in the history of the church. Lutherans understand the public ministry as apostolic because it exists to proclaim the gospel and administer the sacraments. But the precedent of male apostles does not give rise to a requirement for male pastors.

Women were included among the wider circle of Jesus’ disciples; he taught them and shared with them the deep mysteries of the faith, and they were present at the major events of his ministry. As such they were well placed to be included among the ministries that arose in many places: as prophets in Corinth and in Caesarea by the Sea (1 Cor 11:5; Acts 21:9), as a deacon (minister) of the church, in Cenchreae (Rom 16:2), as a teacher, in Rome (Acts 18:26; Rom 16:3), as those who ‘struggled in the gospel’ alongside Paul, in Philippi and Rome   
(Phil 4:3; Rom 16:3), and as those who ‘worked’ tirelessly, witnessing to Christ and establishing the church in Rome (Rom 16:6,12). Women were probably also among those who served in an office that more closely resembles today’s pastoral office (Acts 20:28,29; Heb 13:7,17; 1 Pet 5:1–4).

Although the gospel transforms people, relationships and communities, in some communities the early church was careful and cautious in its practice so as not to cause undue offence. This is no more apparent than at Ephesus where Paul forbade women from teaching in the church, and admonished them to dress modestly and learn from their teachers with a quiet demeanour. These regulations were understandable in a church with deep roots in Judaism, where women’s roles were severely limited.

Paul’s regulations regarding the conduct of certain wives at Corinth and the women at Ephesus were driven by his overriding missionary imperative, to ‘become all things to all people, so that [he] might by all means save some’ (1 Cor 9:22). They were necessary for the time being to avoid offence. In other settings, Rome, Philippi, Cenchreae and Caesarea by the Sea, the same regulations were not in force.

Just as the common standing of all believers before God through baptism has led to a breakthrough in the way that people of Jewish and Gentile background, and masters and slaves, relate to one another, so also our baptismal standing removes those role restrictions that have prohibited women from being ordained (Gal 3:27,28).

Following immediately after the article on salvation before God by grace solely through faith in Christ (AC 4), the Confessions (AC 5) teach that God has instituted the public ministry so that through the gospel and the sacraments he may give the Holy Spirit who produces faith, where and when he wills, in those who hear the gospel. With its three-fold reference to saving faith, AC 5 shows that the gospel is the heart and centre of the ministry. It is the teaching by which the church stands or falls.

God has established the pastoral office to ensure that the spiritual functions of the twelve apostles continue until Christ returns, the ministry of the word and the sacraments, and thereby people are continually brought to and sustained in such saving faith (TA 6:6).

The New Testament does not say that those who hold the office must be male. The Lutheran Confessions do not dogmatise about the ordering of the ministry, including the sex of the minister. The ordination of women is compatible with the doctrine of the ministry as articulated in the Confessions. Strictly speaking, the inclusion of women in the ministry does not require a change to the Confessional Lutheran doctrine of the ministry, but only a change to the LCA’s teaching that only men may be ordained (TA 6.11). Therefore, duly called, qualified and authorised women may be ordained alongside their male colleagues and exercise the office of the keys, by proclaiming the gospel, pronouncing the absolution, and administering the sacraments (John 20:21–23; Matt 28:18–20; 1 Cor 11:23–26).

**Prepared by the CTICR for the General Convention of Synod 2018**

**Finalised: 21 March 2018**

### Appendix 2

**Engaging with the Draft Doctrinal Statement: Reflection arising from the current teaching of the Lutheran Church of Australia[[22]](#footnote-21)**

1. The current teaching of the LCA is that women cannot be ordained in the church since it is prohibited in the New Testament (TA 6.11). The draft doctrinal statement proposes a change to this teaching, and this document engages with the draft doctrinal statement in the light of the current teaching of the Church.
2. When the New Testament outlines the qualifications a person needs to be called to the pastoral office, it stresses that a pastor must be ‘able to teach’ (1 Tim 3:2; 2 Tim 2:24; cf. Tit 1:9). It then prohibits women from doing the kind of authoritative speaking/teaching/ preaching within the divine service that the office requires   
   (1 Cor 14:33b−38; 1 Tim 2:11−15).
3. It has been suggested that the texts used in the LCA’s prohibition of women from the office of the ministry refer to women not teaching publicly only in Ephesus or not disrupting worship as part of a broader love command. In fact, the texts themselves give specific reasons for the prohibition that are neither time-bound nor culturally-relative, and therefore still apply today. They tell us that the prohibition is grounded in the headship God gave to men at creation (1 Tim 2:13; cf. 1 Cor 14:34), the consequences of the fall for women (1 Tim 2:14; cf. Gen 3:16), and a command of the Lord (1 Cor 14:36−38). Furthermore, this prohibition applies not only in one local context, but ‘in all the churches of the saints’ (1 Cor 14:33b).
4. Exegetical opinion about additional reasons Paul may have had for this prohibition can never overturn the reasons he clearly articulates for us in Scripture. It has been argued that Paul was concerned about the women in Corinth speaking in a disruptive manner, or about avoiding offence in a mainly Jewish culture, which would have violated the law of love and hindered the mission of the Gospel. Paul says little about any of this in the immediate context.[[23]](#footnote-22) Even if it were shown that there is some truth to them, that would not nullify the reasons Paul spells out for us in Scripture.
5. The case for the male only pastorate hinges on the two passages (1 Cor 14:33b−38 and 1 Tim 2:11−15) that speak directly and unambiguously to this issue. Yet, these texts do not stand alone without broader scriptural support. Instead, they find support from all of the following:
   * The example of Jesus, who chose only men to be his Apostles.
   * The example of Peter, who insisted that the replacement for Judas had to be one of the men who had followed Jesus, not one of the women (Acts 1:21).[[24]](#footnote-23)
   * The parallel between the male only pastorate in the New Testament and the male only priesthood in the Old Testament, the two groups of people chosen by God to preside over the worship life of his people.
   * The parallel between the male only pastorate and the spiritual headship of husbands and fathers within their families (Eph 5:21–6:4; cf. Col 3:18−19;   
     1 Pet 3:1−7; Tit 2:3−5).
   * Paul’s insistence that a pastor must be ‘husband of one wife’ (1 Tim 3:2; Tit 1:6).
   * Paul’s description of pastors as spiritual fathers to the church (1 Cor 4:15;   
     Phm 10; Gal 4:19; 1 Tim 3:4−5).

Having said this, even if 1 Corinthians 14 and 1 Timothy 2 did stand alone, they still stand, since they are part of God’s authoritative word. A teaching does not need to be reiterated several times in Scripture before it becomes authoritative. For example, the third and seventh petitions of the Lord’s Prayer are only taught once (Matt 6:10, 13), and Baptism is only commanded once (Matt 28:19).

1. The New Testament’s endorsement of the male-only pastorate is not a reflection of Jewish or Greco-Roman cultural norms. Instead, it is part of the Bible’s teaching on servant headship. It does not give men arbitrary power over women, or pastors arbitrary power over laypeople, but is a call by God to use the authority of Christ’s word to serve in a sacrificial, Christ-like way (Matt 20:20−28; 1 Pet 5:3;   
   2 Cor 1:24; 4:5; 2 Tim 1:8; 2:3; cf. Eph 5:22-33a). This call to spiritual responsibility and Christ-like service is counter-cultural in every age.
2. The unity and equal share in God’s kingdom that all Christians enjoy by virtue of our baptism into Christ (Gal 3:27−29) should eliminate prejudice or partiality that is based on human criteria (James 2:1-9; Rom 2:11; Gal 2:11−14; Eph. 6:9; Col 4:1;   
   Phm 16; 1 Cor 7:17−23). However, it does not eliminate distinctions between believers with regard to our earthly vocations that are ordered by God’s word (see for example the 4th Commandment and the Table of Duties in the Lutheran Catechisms).[[25]](#footnote-24) The Bible does not treat the office of the ministry as something that is open to all Christians by virtue of our common baptism, but as something to which Christ calls specific, duly qualified individuals (1 Tim 3:1–7; Tit 1:5–9). And one of the biblical qualifications is that these individuals must be men.
3. The New Testament’s teaching that only men can serve as pastors does not mean that only men can be involved in Christian ministry, as if laypeople are prohibited from sharing the Gospel or engaging in other forms of ministry. The examples we find in the New Testament of women who shared the Gospel (Mary Magdalene in   
   John 20:17−18), prophesied (Philip’s daughters in Acts 21:9),[[26]](#footnote-25) engaged in Christian service (Phoebe in Rom 16:1−2), or taught God’s word outside of public worship (Priscilla in Acts 18:26), should encourage Christian women today to use their God-given gifts in the service of God’s kingdom. Yet these examples do not warrant the conclusion that women can be ordained, since it cannot be demonstrated that any women in the New Testament era served as pastors or in any equivalent role.

**Prepared by the CTICR for the General Convention of Synod 2018  
Finalised: 21 March 2018**

### agenda 6.3

## CTICR: A theological basis for why the ordination of women and men need not be Church divisive

### Preface

The 2015 General Convention of the LCA asked the CTICR to build on its earlier work regarding the ordination of women and men to develop a draft doctrinal statement for General Pastors Conference and the 19th Convention of Synod that presents:

* a theological basis for the ordination of women and men, and
* a theological basis for why the ordination of women and men need not be Church divisive.

The following statement presents a response to the second part of the synodical proposal. It is predicated upon the conclusions of the draft doctrinal statement which provides the theological basis for the ordination of both men and women, as set out above.[[27]](#footnote-26) In the following statement, the word Church means the LCA, and the term ‘Church unity’ relates specifically to the unity of the LCA.

### A theological basis for why the ordination of women and men need not be Church divisive

The ordination of women and men need not be Church divisive, for the following reasons:

1. St. Paul urges us to make ‘every effort to maintain the unity of the Spirit in the bond of peace’ (Eph 4:3). Therefore, the Church strives to avoid division. When disagreement arises, the Church is called to ‘bear with one another in love’, in a spirit of ‘humility and gentleness, with patience’ (Eph 4:2).
2. For more than 20 years the pastors and laity of the LCA have prayerfully examined the texts at the heart of the debate without reaching agreement on their interpretation and application. In such cases, the LCA’s Theses of Agreement state that ‘divergent views’ arising from ‘differences of interpretation are not divisive of church fellowship’, subject to certain provisos.[[28]](#footnote-27)
3. This is not the case, however, if the divergent views were to affect a foundational teaching of the Christian faith, such as the teaching of the Trinity, the person and work of Christ, or justification by grace through faith in Christ, as these teachings are articulated in the Book of Concord. Division may occur onlywhen teachings that contradict such foundational teachings are held and openly taught. But the ongoing disagreement about the interpretation and application of the two texts that have been at the centre of the LCA debate (1 Cor 14:33b–36; 1 Tim 2:11–15) is a matter of exegetical opinion, does not affect such a key Church teaching, and is therefore not Church divisive.
4. The Lutheran doctrine of the ministry, clearly spelt out in Augsburg Confession 5 and 14, contains nothing that excludes women from entering the ranks of the ministry. On the contrary, the Lutheran teaching on the ministry undergirds and reaffirms the central teaching of the Scriptures, that we are justified by God’s grace for Christ’s sake by faith alone, the very teaching by which the Church lives and breathes.
5. The Theses of Agreement themselves make it clear that, as new issues and new questions arise, the Church has the liberty to examine its teachings afresh in the light of the Scriptures and the Confessions, ‘and accordingly confirm them, or amend or repudiate them when further study of God’s Word shows them to be inadequate or in error’.[[29]](#footnote-28)
6. Pastors and lay members uphold the official teachings and practices of the LCA as a matter of good order and Church discipline, including those teachings with which they disagree. Their consciences are not bound to confess those teachings that they believe are at variance with the biblical witness.
7. If the LCA were to ordain women and men, some in the Church may remain conscience bound to the teaching that ordination is for men only. This would have implications for Church polity and for people's reception of the means of grace within the worship life of the Church. These matters are at the very heart of the life of the Church. The Church has a responsibility to engage in the ongoing task of addressing this in such a way that the ministry of the gospel is not hindered, Christian love is upheld, and every effort is made ‘to maintain the unity of the Sprit in the bond of peace’ (Eph. 4:3).

**Prepared by the CTICR for the General Convention of Synod 2018  
Finalised: 13 February 2018**

### agenda 6.4

## CTICR: Domestic Violence Taskforce report

At the LCA General Synod held in 2015, the Church passed a resolution that the CTICR:‘study the Lutheran theological and scriptural understanding of subordination and the role of male headship in marriage and the contextual implications for family violence’.

The CTICR appointed a taskforce to take up this study. The taskforce was set up in March 2017. Since then the group has studied the matter, as laid out by the synod resolution and researched the biblical witness regarding male headship. It has looked at the LCA doctrinal statements in which this matter is addressed or mentioned, read and discussed theological research which presented diverse views and interpretations, and reviewed the available studies of domestic violence in Christian churches, and its possible links with the teaching and practice in the LCA regarding the nature of male headship in marriage and the family. The following report seeks to concisely and accurately summarise our findings.

### What theological and biblical understanding of subordination and male headship in marriage has traditionally operated in the LCA?

The LCA has never articulated a clear or consistent public teaching on the specific issue of male headship in marriage and the family. However, indications of theological assumptions about male headship in marriage at various points in our history are given in theological statements on related matters.

DSTO Statements from 1966[[30]](#footnote-29) and 1978[[31]](#footnote-30) assume that women hold a fundamentally subordinate position (the 1966 statement referring specifically to subordination within marriage). A statement from 1984[[32]](#footnote-31) on the role of women in the church demonstrates the LCA was, at that time, opening up to greater involvement of women in the governance of the church.

The LCA’s approved rites for marriage have included the use of Ephesians 5:21−33 as a description of the relationship of men and women in Christian marriage. The passage refers to male headship in marriage, modelled on Christ’s servant-headship in giving himself up for the church. The current rite includes it as an optional part of the “Foundation and Purpose” section of the order.[[33]](#footnote-32)

### How is it understood today?

In the wake of recent theological research and scholarship, changing social attitudes regarding the roles of men and women, and theological influences from a variety of sources, there is now a diverse range of views of this issue in the LCA. Though there are many different variations on similar positions, and differences of emphasis, they seem to fall into four basic ‘streams’.

Some hold the view that any biblical teaching on subordination and male headship in marriage is either the result of faulty hermeneutics or is not binding on Christians today because the texts traditionally thought to support male headship (1 Cor 11:3 and Eph 5:23) arose from an inherently abusive patriarchal social system.

Another view is that the pattern of male headship instituted in the old covenant with Israel, in which women were subordinate to male headship in marriage (and more generally) has been superseded by a new covenant in which all such hierarchical notions of structure in the marriage relationship are abolished (Gal 3:28).

Others in the church today point to the continuing validity and authority of the New Testament texts on male headship in marriage (1 Cor 11:3 and Eph 5:23) to show that women are simply subordinate to men in marriage and should submit to the authority of their husbands in everything, since this is the divine order through which God has structured society, marriage and the family.

Another widely held view, and the one on which our taskforce has found most consensus, is based on Eph 5:21-33. In this view, male headship is radically inverted so that its primacy is not one of power or control, but of humble, self-sacrificing service. In this model, the wife’s response is indeed to submit to her husband, just as he has first given himself up for her, as described in the opening statement to this passage on marriage in Ephesians 5 - ‘Submit to one another out of reverence for Christ’ (Eph 5:21). In this ‘mutual submission’ model (as it is sometimes called) the role of the husband is counter-culturally transformed, in line with Christ’s teaching about love of the neighbour in the ‘sermon on the mount’ (Matt 5-7). In this view of the husband and wife living together in mutual love and submission, the original created relationship is restored, radically changing the whole context of the discussion, moving it from the arena of controlling power to that of Christ-like love and service. It is founded on ‘mutual love’ rather than a mutual struggle for dominance.

### Have Lutheran theological understandings of subordination and male headship contributed to male violence against women in the church?

We believe that no public theological statement or position of the LCA consciously condones or justifies violence against women.[[34]](#footnote-33) However, some biblical passages and theological understandings have at times been distorted or debased in order to justify the domineering control and violent abuse of women. Part of the established pattern of behaviour common among violent male abusers is that they attempt to justify or legitimise their abusive behaviours by using some quasi-spiritual or quasi-biblical claim.

Domestic violence within churches has received considerable coverage in the past year (see, for instance the articles by Julia Baird and Hayley Gleeson on the churches and domestic violence, published by the ABC in 2017). It is evident that the rate of domestic violence within churches is similar to the rate found in wider society. Several studies have provided evidence that religious language is used to justify violence in intimate relationships.[[35]](#footnote-34) Clergy and church communities may perpetuate abusive behaviour by not challenging it and by not adequately supporting the victims of domestic violence. [[36]](#footnote-35) It must be acknowledged that there is a lack of research on domestic violence in churches, in Australia and elsewhere, which makes drawing further conclusions problematic.

### What are the key contextual questions and issues that arise from this?

We are aware of the work which is currently being done through the LCA’s Domestic Violence Working Group which has built on the thorough and thoughtful pastoral training programs in the past. However as we grappled with the contextual questions that flow on from our discussion of domestic violence, subordination and male headship, it became clear that there were questions and issues that the LCA needs to consider more deeply, in order to understand domestic violence and its impact, as well as provide appropriate pastoral and theological responses.

* + 1. **Domestic Violence, Marriage Separation and Divorce**

The LCA statement on Marriage and Divorce[[37]](#footnote-36) makes it clear that divorce is possible in certain circumstances, but violence is not mentioned as one of those circumstances. A strong emphasis on marriage being for life, and ‘for better or for worse’ without mention that violence is one way in which those vows can be broken, may lead those experiencing violence into thinking that there is no alternative but to remain in that relationship.   
  
For couples who are experiencing domestic violence, we need to make sure that the pastoral care provided is appropriate and keeps the safety of all parties central. The LCA would benefit from the introduction of domestic violence training for pastoral workers, which includes an understanding of the cycle of violence, the need for appropriate pastoral responses and specialist referrals.

* + 1. **Repentance and Forgiveness**

We also recommend that there be further study of the role of repentance and forgiveness in the context of violence in relationships.

It is not appropriate to advise those who are being abused to forgive and return to the violence.

The cycle of violence means that the abuser often seems repentant and remorseful but repeats the abusive cycle, once the relationship resumes.

* + 1. **Systemic issues**

There are a number of questions which emerge as we consider what public teachings and practice may best serve the LCA as we face the problem of family domestic violence.

As noted above, the LCA has no public statement on the relationship of husband and wife in marriage, and we would observe that there has been a lack of clear biblical teaching on it over the years. This has left something of a ‘vacuum’ which has, at times, been filled by inadequate or misleading theology and practice. We recognise that the Bishop of the LCA has spoken out strongly against domestic violence, saying that it should never be supported by Christian teachings.[[38]](#footnote-37) Is more needed, however? Would the LCA benefit from a clear theological and pastoral statement renouncing violence in the home and being clear about the servant nature of male headship in marriage?

In what ways might our churches systemically, though unintentionally, cooperate with abusive persons, helping them to justify and perpetuate their abuse?

Is it possible that an all-male clergy may in some way contribute to the conditions that allow domestic violence to continue? For instance, through lack of experience or awareness, could male clergy fail to take domestic violence seriously, or be manipulated or trapped into colluding with male perpetrators? Is it more difficult for women to disclose domestic violence to their pastor because he is male?

These and other contextual questions regarding the dynamics of relationships in the church around domestic violence continue to challenge us in the LCA.

### Closing statement

The taskforce has addressed the matters assigned to us by the synod resolution. In the course of grappling with this task, we have researched and reflected extensively. The distinct and differing theological views represented among the taskforce members have created some challenges for us, but have also sharpened the discussion at key points, enabling us to test the issues with greater focus and precision.

We are, however, united in the one over-riding conclusion that the LCA’s public teaching and practice should clearly repudiate and renounce any attempt to justify male violence of any kind in the marriage and family by appealing to male headship of husbands over wives as a Christian teaching.

The Church’s teaching needs to centre on the mutual love and service of husband and wife in the home, as the pattern of relationship which reflects the self-giving love of Jesus Christ.

We commend to the Church the concerns and contextual implications which arose as we considered the matter, as issues for further research and consideration.

**Submitted March 16, 2018:**

**CTICR Taskforce on Domestic Violence:**

**Ian Rentsch, Vanessa Kohrt, Tanya Wittwer, Stephen Pietsch (Chair), Helen Lockwood, Stephen Hultgren**

**Received by the CTICR 21 March 2018**

### agenda 7.1

## Commission on Social and Bioethical Questions

### MEMBERS

Christian Fandrich, Cathryn Hamilton, Timothy Kowald, Helen Lockwood, Kimberley Pfeiffer, Basil Schild (Bishop’s representative), Tanya Wittwer (chair)

Consultants: Kristine Gebbie, Paul Meyer (for ALWS), Ian Rentsch, Nick Schwarz (ex-officio: Assistant to the Bishop, Public Theology)

### Background

The Commission for Social and Bioethical Questions reflects and researches on, and prepares responses to contemporary social and bio-ethical questions, fulfilling both educative and consultative roles.

### Achievement against Plan

**Assisting actioning of synodical resolutions**

Stewardship of Creation/Environment (2015:0211): brainstorming, scoping, prioritising, developing resources, finding case studies, liaison with LCA communications officer for LCA website.

Domestic Violence (2015:0208/0209): liaison with DV subgroup and coordinator; combined CTICR/CSBQ subgroup on theology of headship and submission and implications for DV

Refugees and Asylum Seekers (2015:0212): liaison and consultation with, and support to Australian Refugee Taskforce; LCCSA.

**Responding to emerging issues**

* Same-Sex Marriage  
  Liaison with *All are Accepted* (formerly *ACCEPTS*), a Lutheran support group for LGBTIQ people and their families; consultation on the SSM survey.
* End of Life Issues  
  Response to paper by Committee for Ministry to the Aging
* Abortion  
  Response to questions regarding reduction in Abortions: preparation of discussion paper, liaison with Lutherans for Life (LFL).
* Religious Freedom   
  Preparation of discussion paper
* Uluru Statement  
  Request for informal consultation among LCA indigenous members prior to formulating a response.
* Interfaith Statements on Climate Change  
  Providing input and liaison with Assistant to the Bishop – Public Theology regarding LCA’s participation in interfaith statements on climate change.

### Successes

* Preparation of resources for congregations to assist in minimising their environmental footprint.
* Collaboration with CTICR on Synodical Resolution regarding headship, submission and implications for domestic violence.
* Liaison with and support to *Assistant to the Bishop: Public Theology*, the DV working group and its project officer, and various other LCA and ecumenical groups.
* Website of the affiliated group, *Lutherans for Life,* redeveloped.

### Challenges and Lessons Learned

* Need for orientation process for new members.
* The need to be able to respond quickly to issues if the commission is to truly serve the church.

### Risks

The value of our work depends on well-researched yet timely responses, and discussion and educative materials that can assist members of the church.

Limiting parameters

* It is necessary that the commission reflects or takes account of the diversity of attitudes and theological approaches within the LCA.
* We are all volunteers and meet only four times a year which limits the effectiveness of the commission.

We are therefore seeking alternative ways of working together and communicating with the church.

### Alignment to LCA Strategic Direction 2013 – 2018

As we strive to faithfully search God’s word for direction on social and bioethical questions (SD 1.1) we seek to reflect the diversity of approaches within the LCA (SD 1.2) to provide guidance to help individuals to discern God’s will on the issues we wrestle with, so that they may *Grow as God’s People.* It is our hope that this will assist those we seek to resource to serve, with grace, the communities in which God has placed them and that the consultations we participate in are a gift of service by the LCA (SD 1.3).

We are giving increasing attention to the diversity of cultures within our society and church (SD 2.1) so that we play our part in developing a missional culture within the LCA.

Individual members of CSBQ have assisted with liaison with other LCA committees and groups, and we have successfully collaborated on specific projects with a number of other boards, agencies, working groups (SD 3.B3).

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| LEA | Environmental working group (synodical resolution) |
| ALWS | Environmental working group, refugee issues (synodical resolutions) |
| CTICR | Syndical resolution: DV/headship, submission |
| Assistant to the Bishop | Consultation, liaison, support |

### Agenda 7.2

## Lutherans for Life

Janet Bowman, Margaret Pearce, Joshua Pfeiffer, (Chairperson), Chelsea Pietsch, Jason Pokela,

Life News editor: Kimberley Pfeiffer

### Background

Lutherans for Life was established in 1987 by a resolution of LCA General Convention. LFL engages in charitable and educational activities related to the promotion and defense of the value of human life from conception to natural death.

### Achievement against Plan

**New website -** [www.lutheransforlife.lca.org.au](http://www.lutheransforlife.lca.org.au)

We believe our new website will be a crucial way we continue to carry out our work in the modern world. The website is designed to be a resource hub for our church when it comes to many issues relating to life. The website covers topics such as miscarriage, abortion, genetic screening, marriage, sexuality, self-harm, euthanasia, dementia, and more. We have endeavoured to keep in mind the real people these issues effect who are often hurting and in need of healing, and so approach these areas in love and compassion.

As well as the congregations of our church, we also especially had in mind our schools and aged care facilities with this website. Several of our group studies were tested out in the Christian studies classrooms at Endeavour college, and we received very positive feedback from this.

The content on the website was written mostly by members of the LFL committee and the website development was done through LCA Communications. We had an event on Wednesday 18 October 2018 to launch the site. Pastor Dale Gosden from Endeavour College and Linda Macqueen were guest speakers for the launch, and we had a good number of folk along from various parts of our church to be part of the event.

Our thanks go to the LLL for their generous grant to make this website possible.

### National Youth Forum

On April 13, 2018 two of our committee members were invited to speak with the young people gathered at the National Youth Forum in Adelaide run by Grow Ministries. It was a tremendous privilege to be involved. We spent a day with the young people there covering Biblical foundations for life issues, abortion, marriage, sexuality, euthanasia, and practical Christian responses. It was great to hear the young people of our church thoughtfully engage with these issues and begin to integrate this into their Christian faith.

### Newsletter - Life News

Our regular newsletter continues to be sent out to pastors and congregations of the church. The newsletter is produced by our editor Kimberley Pfeiffer. In it we aim to keep up to date with latest trends in life issues in our country and society and provide commentary and theological reflection.

### ALC pastoral graduate’s dinner

Each year we host a dinner for the new pastor graduates from ALC with a speaker and make a gift to them of a relevant Christian book on life issues. This is always a valuable evening to encourage these new pastors and build relationships for the future.

### Feedback on documents and submissions

In this past synodical term individual members of the LFL committee have provided feedback on various documents and submissions prepared by CSBQ or the office for public theology, such as a draft paper on reducing abortion in Australia, and the submission to the Qld parliament in regard to their abortion bill.

### Other presentations and talks

A member of the LFL committee, Chelsea Pietsch, has also spoken at the following events in this past synodical term:

* Endeavour College, yr 10s ‘Big issues’ day
* ALC moral theology class
* Invigorate youth and family ministry training day

### Governance review

This past term also saw LFL complete a review of its governance. The result of this was a decision to transition from being a separately incorporated body to becoming a committee of the LCA. At the time of writing the details of LFL’s new governance structure are still being finalised.

### Café Latino

One aspect of LFL’s terms of reference is to support other groups and organisations with similar goals to our own. One such project we have supported both financially and in other ways is Café Latino in Woodville, SA. Café Latino is situated next to a major abortion clinic in Adelaide. It is run by a Christian woman who wanted to provide a place of hope and life for staff and clients of the clinic. Through her quiet but powerful witness she has had a real impact there and we hope and pray she remains for years to come.

### Successes

* Website development and launch
* National Youth Forum presentation day

### Challenges and Lessons Learned

* Governance review and transition

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| Commission on Social and Bioethical Questions | Provides regular reports on LFL activities.  Responded at request to draft paper on abortion. |
| Assistant to the Bishop – Public Theology | Individual LFL committee members have provided Nick Schwartz with feedback on several draft papers and submissions. |
| Grow Ministries | Collaborated on LFL presentation to National Youth Forum |
| LCA Communications | Worked closely together on development of new LFL website |
| Grassroots training | Informal discussions about possibility of working together on further educational opportunities |

### Financial Performance

|  |  |  |  |
| --- | --- | --- | --- |
| **Table of Cash Movements** |  | **FY2016** | **FY2017** |
| **Total available at beginning of year** |  | 11,279 | 14,776 |
| **Cash raised in the year** |  | 6,692 | 9,213 |
| **Cash expended in the year** |  | 3,196 | 8,442 |
| **Cash available for future use** |  | 14,775 | 15,546 |

### agenda 8.1

## Commission on Worship

### MEMBERS

Pr Adrian Kitson (chair); Pr Matthias Prenzler (vice chair); Mrs Trudi Skene (secretary and Worship Planning Page Manager), Pr Tim Klein, Mrs Sally Mattner and Pr Linards Jansons. Two Lay Member positions have remained vacant.

Consultants: Pr John Kleinig, Mrs Anne Hansen (Product Manager) and Bishop Greg Pietsch

### Purpose

*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:

* 1. 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;
  2. to prepare resources for worship as requested by the church.

The commission comes under the oversight of the College of Bishops.

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.

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 synodical term it will have met six times.

### Achievements in Synodical Period against Plan

|  |  |
| --- | --- |
| Objectives or Main Duties | Key outcomes over the synodical period |
| * + - 1. 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; | Multiple conversations via various means with local pastors and key lay leaders in the area of Worship and music in Worship. |

|  |  |
| --- | --- |
| * + - 1. to prepare resources for worship as requested by the church. | a. Provision of children’s Message Outlines for each Sunday of the church year in partnership with GROW Ministries.   * 1. Provision of resources that assist the church in its aim to address the issue of domestic violence within our society and in the church.   2. Provision of resources for congregations/communities where there are very limited musical resources available.   3. Provision of resources and training on the nature of liturgy and song and how they are enacted in our culture faithfully and effectively. |
| 1. To provide support in the area of Worship for the College of Bishops. | * 1. Input into the planning and enacting of the **worship life of the 2018 General Synod**,   2. Provision of worship resources for the **LCA 50/500 anniversaries** |

### Successes

* Effective delivery of worship resources and response to various issues concern of people the local setting.
* Increasing use of and support for the LCA Worship Planning Page.
* Establishment of a Certificate level music/worship course through ALC in 2018.
* All 50/500 resources completed and distributed.
* Completion of Children’s Message resource in 2018.
* Support for College of Bishops in developing and managing the worship life of Convention in October 2018.
* Dialogue re copyright issues with developing more usable and varied music resources for local communities without musicians underway.
* Identification of current needs by consultation with the College of Bishops.
* Completion of 50th Anniversary worship Resources for us in local settings.

### Challenges and Lessons Learned

1. The commission **does not have the capacity** to meet the needs fully and in a timely manner due to minimal staffing/resourcing.
2. The commission **struggles to have a sustainable capacity to effectively keep minutes and generally administer its affairs** and would benefit greatly from more centralised resources in the National office to assist with things such as minute secretaries, resource curation and archiving.
3. Again, we have learned that because of the large amount of work and its intensity, planning and coordinating the **worship life for general Synod would be better if it was staffed in some capacity.**
4. There is an acute need for **education, training and support for local lay worship leaders in the area of theology, liturgy, sacramental worship and congregational singing**. We are working on creative ways to meet this need. Having significant help in the LCA National office re copyright advice has been very helpful.
5. We are missing a strong theological connection that has been enjoyed in the past because we have no **direct link to the faculty of ALC**.
6. We continue to do our best to remain engaged in **the ecumenical liturgy and music world.**

### Risks

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| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Not enough resource/capacity to meet the needs of staffing the General Convention worship planning and coordination. | Lack of support/education/training of local worship leaders and musicians in the area of Lutheran theology and practice which leads to lack of appreciation and understanding of who we are and what worship is. Our worship life as a church is not as rich as it could be. | Maintain the WPP Coordinator role within LCA budget expenditure/staffing plan.  Seek ways to fund the development and coordination of worship life of General Synod as part of general Synod costings. |
| Not enough resource/capacity to provide usable audio versions of hymns and other music for use in many congregations without musicians or organists. | A decrease in the music and song dimension of our church. | Continue to work collaboratively with other denominations and groups and be highly prioritised in terms of our business. |

### Alignment to LCA Strategic Direction

The commission sees its work largely within the areas of the LCA’s Strategic Directions 2013-2018 in the areas of:

(f) **encourage every congregation to carry out its mission to its local community;**

(i) **dialogue** with other Christian church bodies;

(k) **cultivate uniformity in worship**, ecclesiastical practice and customs in accord with the principles laid down in Article X. of the Formula of Concord; and

(l) **publish, procure, and distribute literature** compatible with the Confession and principles of the church.

**Our intention is that our work does indeed help our people to**

1. **Develop a passionate faith in individuals, families and communities shaped by a growing understanding of God’s word, nurtured and sustained in**  **prayer and worship.**

**2. Encourage worship that recognises people receive and respond to God’s grace in different ways.**

01. Develop ways to share experiences of different congregations adapting their worship life in widely different situations

02. Harness and build on the passion and joy of the worship by our new neighbours

03. Encourage worship environments that learn from the exuberance of the young (in faith and age) and the wisdom and history of the old.

04. Develop a culture that is open to learning broadly from the many different ways we can worship God with joy and relevance

**3. Develop a strong culture of service in individuals, families and communities, both locally and overseas, as a natural outworking of an active faith.**

Our intention is that the guidance we offer, the ecumenical dialogue we undertake and the resources we provide encourage the church in its partnership in the Lord’s mission, cultivate a gospel centred, culturally aware and sacramentally shaped worship life in the LCA. Our main means of working at this is via the provision of Lutheran worship resources for use at the local level via digital means.

### Cooperating LCA Boards and Agencies

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| LEA | Joint meeting held in 2014 where discussion about how the commission can serve our schools in the provision of worship resources and ongoing conversation as a result. |
| Aged Care | Discussion about how the commission can serve Aged Care in the LCA in the provision of resources for use in aged care facilities of the church. Ongoing discussion pending. |
| Lutheran Media | Joint partnership on the provision of DVD worship services and discussions about the advent on on-line streaming of worship services – particularly for use by isolated and/or vacant congregations. |
| GROW Ministries | Provision of children’s Message Outlines for each Sunday of the church year in partnership with GROW Ministries. |
| ALC | Provision of Cert IV in Worship through ALC/Grassroots Training now established. More conversation about how to present resource also at local church level under way. |

### Financial Performance

The Commission for Worship receive a budget allocation from the LCA to cover meeting expenses (including travel) and employment costs of the Worship Planning Page Manager.

### Agenda 9.1

## Board for Media Ministry

### MEMBERS

Rev Ben Hentschke (Qld, Chairperson), Rev Mark Hansen (SA/Qld), Des Kalisch (SA, resigned and joined the LCA Board for Local Mission), Ray Meharg (NZ), Kathy Mildred (Vic), Michelle Shepherd (NSW). Jarrod Graetz (Vic).

### Background

The object of the board is to reach out with the Gospel of Jesus Christ through radio, television and other media to all people. Lutheran Media communicates Christ’s message of hope by reaching out and connecting to people through media with the Gospel of Jesus Christ. Lutheran Media goes to people in need of hope in Australia and New Zealand;

* With relevant, innovative, and exceptional quality media content
* By connecting with partners in mission
* Whilst effectively utilizing our resources

*How can they believe if they have not heard the message?* Romans 10:14

Thanks to your support, Lutheran Media reaches out to people with the good news of Jesus Christ to over 5,000,000 people every week. Thanks to the support of our donors, people across Australia and New Zealand are hearing and responding to the Gospel. Your donations help fund a vital outreach mission that includes communicating Christ’s message of hope through radio (including commercial radio), internet (including websites, social media and Google searches), and resources (such as booklets, CDs and DVDs).

Please refer to the By-laws of the LCA Board for Media Ministry for more information.

[www.lutheranmedia.org.au](http://www.lutheranmedia.org.au) has links to all of our outreach efforts and supporter information.

[www.messagesofhope.org.au](http://www.messagesofhope.org.au) and [www.messagesofhope.org.nz](http://www.messagesofhope.org.nz) contains our outreach messages including podcasts, videos and booklets.

[www.happyland.com.au](http://www.happyland.com.au) has over 35,000 subscribers to an online safe and free internet game for children aged from 4 to 7 years.

### Achievement against Plan

1. **Quality**

Lutheran Media reviewed its branding and as a result GCC changed the name from Lutheran Media Ministry to Lutheran Media.

The board supports Rev Richard Fox to oversee the ministry’s theology and teaching. LCA pastors are guest presenters and include: Bishop of the LCA Rev. John Henderson, Bishop of the LCA SA/NT District Rev. David Altus, Rev. Dr. Noel Due, Rev. Trevor Keller, Rev. James Winderlich, Rev. Rob Schubert, Rev. Tim Klein, Rev. Richard Mau, and Rev. Mark Doecke. The director attends LCA leaders meetings and is involved in the spiritual life of the LCA and Churchwide office.

Feedback from our audience, supporters and media outlets help us to continue to improve the quality of our outreach content. Subsequently, we have changed Face to Face to Messages of hope. Face to Face was the brand for over 30 years and was well loved. Messages of hope was the tag line for Face to Face for the last few years and this has helped the transition to the new name. The new name shares who we are and what we offer more clearly and we can reach out to people on the internet more effectively through Google searches, AdWords, and social media.

1. **Content**

Outreach content is produced that shares Jesus’ message of hope including weekly 15 minute messages on contemporary and social issues and offer a free booklet. The script is produced and shared on [www.messagesofhope.org.au](http://www.messagesofhope.org.au). More interview and discussion style programs are being produced. We produce 4 by 1 minute and 4 by 30 second radio messages every month that offer a gospel message. We produce 3 by 1 minute messages and 2 by 30 second messages that have a free booklet offer. Commercial radio stations like the shorter messages and these give us a larger number of responses. A 1 minute video is produced every two weeks and 3 by 30 second videos every month. They are shared on YouTube and other social media.

The printed booklets are now available in an A4 format for people to download and read from [www.messagesofhope.org.nz](http://www.messagesofhope.org.nz).

Lutheran Media supervise and support the recording of worship services in Good Shepherd Lutheran Church, Toowoomba Qld and St Michael’s Lutheran Church, Hahndorf SA. Thanks to the pastors and volunteers who record these worship services and send them to us for editing and distribution. These congregations also Livestream their worship services where 100 to 200 people watch weekly (Over 33,000 views). There are communities in regional Australia and beyond who use these as their worship services including a community in Cooper Pedy, SA. About 150 DVDs and 10 CDs are sent out every week with over 1,000 people on the database. Watch the services at [www.livestream.com/luthworship](http://www.livestream.com/luthworship).

With the support of the Board for Lutheran Aged Care Australia a video and radio series of outreach messages on dementia were produced, along with a fact pamphlet and short booklet (*Dementia-Searching for Hope* written by Colleen Fitzpatrick) to share Jesus’ hope in times of dementia. Thanks to the people we interviewed including John Abram, Ann and Timothy Pietsch who shared their insights and how God gave them hope. You can see the resources at [www.messagesofhope.org.au/dementia](http://www.messagesofhope.org.au/dementia). We were State Finalists for the Community Achievement Awards for this work which was celebrated and acknowledged at a Gala Dinner.

A new booklet on *Parenting-Finding the Fun* written by Julie Hahn was produced.

Our annual Scripture Calendar designed by Carey Isaacson increases in popularity.

We produced online Advent and Easter calendars for [www.happyland.com.au](http://www.happyland.com.au).

A new Happyland App is being developed with a planned launch in 2018. A new Messages of Hope App is also in planning.

1. **Connecting**

People can hear Messages of hope on more than 800 community, Christian and commercial radio reaching more than 5,000,000 people a week. People can hear, read, and watch the content and order the booklets and resources on [www.messagesofhope.org.au](http://www.messagesofhope.org.au) and through social media such as Facebook, YouTube, Twitter, and Instagram.

Messages of hope were also played on New Zealand’s number 1 radio station, Newstalk ZB, in prime time in Auckland, Wellington, Hamilton and Palmerston North. We received more than 150 unique website visits a month and more than 50 booklets were downloaded and read every month. The Lutheran Church of New Zealand and the Mountainside Lutheran Church in Auckland supports this outreach ministry. You can see the resources at [www.messagesofhope.org.nz](http://www.messagesofhope.org.nz) and connect to the social media outreach through Facebook, Twitter and YouTube. Through this website people can connect with the [www.lutheran.org.nz](http://www.lutheran.org.nz) and [www.mountainside.co.nz](http://www.mountainside.co.nz).

Our outreach programs refer people to [www.messagesofhope.org.au](http://www.messagesofhope.org.au) or FREECALL 1800 353 350. People can order free booklets or contact us for more support. We receive almost 2,000 audience responses every year. Many more contact us not necessarily asking for a booklet but wanting to find out more about Jesus. We have received feedback that many more don’t contact us but simply begin their enquiries into who Jesus Christ is for them. We refer people to their local congregation so you may be welcoming people into your congregation who have responded to Messages of Hope. Every person who downloads a booklet from [www.messagesofhope.org.nz](http://www.messagesofhope.org.nz) receives an encouragement email after 1 week and 1 month and offers them support and the details for Mountainside Lutheran Church in Auckland.

We continue to develop our social media outreach. Social media pages and accounts:

* Facebook - **(@messageshope, @messagesofhopenz, @luthmedia, @happyland4kids**). Over 6,000 page likes and 10,000 weekly post views.
* Twitter - **(@lutheranmedia, @messagesofhope1, and @messageshopenz**. We have over 1,100 followers and growing.
* YouTube - (**Lutheran Media, Messages of hope, and Messages of hope NZ**). A video has been seen over 50,000 times and has received over 150 comments.
* Instagram - **luthmedia and @messagesofhope1**.

We are continuing to research ways to use mobile technology including Apps, social media and methods where we reach out to people through the internet.

We partnered with other LCA departments including Local Mission, Grow Ministries, International Mission, Board for Lutheran Aged Care Australia (*Dementia-searching for hope* stories), Commission on Worship, and Lutheran Education Australia (Happyland and video content). We have a MoU with Lutheran Hour Ministries (LHM) to partner with them to bring Christ to the nations and the nations to Christ. Examples of their resources are; booklets, Men’s Network website, small group videos and discussion guides, and the Martin Luther DVDs. Their On Main Street TV program has finished on the Australian Christian Chanel. I was invited to visit Ethiopia and present our 1 minute messages to the media mission directors from Africa, Europe, and the Middle East. The LHM President and CEO Kurt Buchholz, the LHM Director of International Ministries Rev Dr Doug Rutt and the LHM Regional Director for Asia Gunya Na Thalang visited Australia and gave a presentation to the Board for Media Ministry and attended our 70th Anniversary. LHM invited me to their 100th Anniversary which also included a workshop for all of their international directors.

We partner with congregations and church groups such as Lutheran Women and Men. For example, thanks to volunteers at Bethlehem Lutheran Church, Adelaide, we distributed a Lessons and Carols worship service. I guest preach and present when invited by congregations. We attend and present at District Synods and Lutheran Women and Men events. Lutheran Media is a member of Christian Media and Arts Australia which includes leaders in media mission in other denominations. We joined them at the National Religious Broadcasters conference in Nashville in 2016. Ministries from around the world took samples of our outreach content to share in their countries. The CMAA have helped us with strategizing our outreach efforts including the transition to Messages of hope and our social media outreach.

1. **Resourcing**

We hired a research assistant who helped set us up for many years to come with information on Australian and New Zealand society and connecting points for the gospel. We have also engaged the services of Jonathan Krause to help with our fundraising efforts. The director went through a 360 degree review which was very positive and affirming. A new role description and professional development plan have been written. The Director completed the Integral Leader training with the Leadership Institute of SA. People who have worked or are working at Lutheran Media during the last synodical term are; Andy Voigt (Production Manager), Celia Fielke (Media Presenter), Kathy Heavyside (Office Manager), Lizzy Brown (Administration Assistant), Sarah Wiltshire (Receptionist), David Mau (Ecommerce Manager), Ricky Shipard (Videographer), Ben Crossley (Video editor), Carey Isaacson (Designer), Cathy Hamilton (Researcher), Chelsea Schiller (Event Coordinator), Jonathan Krause. And volunteers; Annette Wessling, Barb Luhrs, Rose Kilmier, Marlene Januasitis, Jo Trautwein, Barry Marshall, and many more. Thank you to you all.

1. **Funding**

We rely on donations ($300,000 to $600,000 a year) to fund this vital outreach mission. We can only do what we do because of people’s support. We had at least 125 face to face supporter events in 2015 to 2017. Thanks to the LLL and LCA grants that help Lutheran Media. We also look outside the church to other Christian grant providers but there are very few available for us to apply for funding. We give thanks for our supporters! You can go to [www.lutheranmedia.org.au/donations](http://www.lutheranmedia.org.au/donations) to support Lutheran Media.

### Successes

* 70 years of media mission work celebrated.
* Change from Face to Face to Messages of hope and the growth on secular radio including number one radio station in New Zealand with the partnership and support of LCNZ and Mountainside Lutheran Church, Auckland. Over 280 outreach gospel messages shared every year over radio alone. As a result, people are hearing and believing in Jesus Christ with over 2,000 booklet orders and congregation referrals every year.
* Growing video outreach including regular short videos, stories (on topics such as pain, dementia and anger), discussions, and the short video competition (over 60 videos entered).
* Social media outreach has grown with 1,000s of people engaging and sharing our content on Facebook, Twitter, Instagram and YouTube.
* New booklets on Dementia and Parenting. State Finalist for a Community Achievement Award for Dementia outreach.
* 500 Luther DVDs sold and numerous downloads.
* The opportunity to showcase our outreach content to the world at the NRB Conference in Nashville USA, LHM100th, Asia and Africa conferences.
* A successful 360 review of the director of Lutheran Media.

### Challenges and Lessons Learned

* The transition from Face to Face to Messages of hope enabled us to review our outreach efforts and provide a platform into the future. More radio stations are playing us as a result.
* Lutheran Media was invited by the Lutheran Church New Zealand to investigate the possibility of re-establishing a media ministry in New Zealand. After meeting with them, Mountainside Lutheran Church in Auckland, other Christian broadcasters, and New Zealand’s number 1 radio station (NewstalkZB), Messages of hope is being played on NewstalkZB.
* The outreach radio content has been refreshed and includes more interviews and discussions.
* A Short Video Competition was run for the first time and will continue due to its popularity.
* We have reviewed and learnt more about how to use social media to reach out to people.
* The constant challenge to raise funds in a ‘noisy’ environment for a vital outreach ministry is difficult. Promotion, fundraising, and event displays and presentations are an ongoing challenge. The processes to inform congregational members that these materials exist for them to use, share and to support has been difficult but vital for Lutheran Media.
* Transitioning from a board to a committee and being directly connected to other mission departments of the LCA has been a challenge and rewarding.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Financial – loss of support | Medium likelihood. High impact. | Regular appeals and diversify funding base |
| Reputation damage | Medium likelihood. High impact. | Regular study on Lutheran theology and social context and issues. |
| Loss of Personnel | Medium likelihood. Medium impact. | Regular support. Develop back up personnel. |

### Alignment to LCA Strategic Direction 2013–2018

**1. Grow as God’s people**

* Lutheran Media works with congregations to provide worship DVDs and Livestream worship services to reach and nurture people in their worship and faith life. Radio and internet content (Messages of Hope) ministers to people.

**2. Go as God’s People**

* Lutheran Media produces outreach resources and are distributed on behalf of our supporters and the LCA. These resources are also available for them to use and distribute.
* Lutheran Media visit congregations and groups regularly to preach and encourage a mission culture in the LCA.
* Lutheran Media provides mission resources and messages for leaders in the LCA. We engage in regular meetings to encourage, inspire and learn together to reach out to people with the good news of Jesus Christ.
* Lutheran Media provides modern and relevant resources and messages for communities in their mission fields. This includes the use of radio and the internet. Podcasts, videos and booklets are produced for communities to use and share.
* Lutheran Media continually researches and reviews contemporary media to determine how the gospel may be spread by such means. This includes social media, mobile technology such as Apps, internet outreach such as Google AdWords, modern radio methods.
* Lutheran Media supports new mission fields with outreach messages through media and engages local congregations. Lutheran Media is on commercial media which enables us to reach audiences who do not know the good news of Jesus Christ or are even looking for him. Lutheran Media follows up with audience responses and refers them to their local Lutheran church.
* Lutheran Media encourages and supports existing communities with resources, advice, and messages to help with their mission.
* Lutheran Media has partnerships with Lutheran Hour Ministries and works with the LCA International Mission to provide outreach messages and resources into Asia, Africa, and America.

### Cooperating LCA Boards and Agencies

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| --- | --- |
| LCA Communications | Design, communication, and distribution of content and resources. |
| Board for International Mission | Cooperation with LHM in Asia and Africa |
| Board for Lutheran Aged Care | Dementia outreach resources |
| Grow Ministries | Happyland outreach resources, Round the Table discussion starters |
| Lutheran Community Care SA/NT | Interviewees and resources for radio programs |
| LCNZ | Messages of hope in NZ |
| Commission on Worship | Worship DVD and Live Streaming |
| Board for Local Mission | Shared mission focus and support |
| Lutheran Education Australia | Happyland website and resources. Video content and devotions. |

### Financial Performance

|  |  |  |  |
| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities** | **2017** | **2016** | **2015** |
| **Expenditure** |  |  |  |
| 1 Growing as God’s People | 19,927 | 19,763 | 20,147 |
| 2 Going as God’s People | 606,277 | 600,718 | 630,197 |
| 3 Enable us to Go & Grow | 2,833 | 6,158 | 4,551 |
| **Total** | **629,037** | **626,639** | **654,895** |

### agenda 9.2

## Financial Report: Board for Media Ministry

**INDIVIDUAL DEPARTMENTAL FINANCIAL REPORT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**Income**

Appeals, donations and bequests[[39]](#footnote-38) 325,082 441,896 481,258

Investment and rental income 26,867 30,369 34,170

LCA income 79,320 93,098 89,788

LCA allocations and other income 3,000 4,320 3,000

Reimbursements 3,492 3,785 6,100

Trading income 9,390 12,398 5,836

**447,151 585,866 620,152**

**Expenditure**

Administration costs 63,246 74,825 70,897

Asset costs 2,571 5,247 9,105

Consulting expenses 83,946 74,257 126,262

Depreciation expense 3,765 2,843 0

Employee expenses 306,681 309,604 244,803

Ministry expenses 136,435 124,343 129,160

Reimbursements: 21,307 0

Promotion and marketing 16,545 17,450 29,600

Travelling expenses 8,109 6,770 20,164

**642,605 626,639 641,191**

**Operating (Deficit) for the year $(195,454) $(40,773) $(21,039)**

**ACCUMULATED FUNDS AND RESERVES**

Opening balance 1 January 913,330 (381840) (202,922)

Transactions recorded directly through   
accumulated funds 7,085 2113 (6,556)

Operating (Deficit) for the year (195,454) (40,773) (21,039)

Add distribution of gain on asset count 0 0 28,430

**Transfer of legacies to reserves (99,045) 179,754**

**Balance at 31 December 2017 $724,961 $(519,545) $(381,840)**

**LEGACY RESERVES**

Opening balance 1 January 1,333,830 1,154,076

**Transfer of legacies to reserves 99,045 179,754**

**Balance at 31 December 2017 $1,432,875 $1,333,830**

**Net value of Accumulated Funds,   
Reserves and Legacies $724,961 $913,330 $951,990**

### Agenda 10.1

## Australian Lutheran College Ltd

### MEMBERS

Rev David Gogoll (Chair), Mr Nathan Klinge (Vice–Chair), Dr Kristine Gebbie (Secretary), Ms Sue Kloeden, Rev Robert Paech, Mr Brian Mills (resigned 23/3/2018), Mr David Dreckow, Mr David Prenzler, Rev Greg Pietsch, Rev John Henderson (*ex officio*)

### Background

The vision of Australian Lutheran College (ALC), as the theological education and research institution of the Lutheran Church of Australia (LCA), is to see God’s love in Christ coming to life through preparing God’s servants – pastors, teachers, church workers and volunteers of all kinds – to serve and lead with confident Christian faith, integrity, competence and compassion in a diverse and changing denomination and world. To meet that vision ALC’s mission is to provide:

* theological education and research for vocation and life, with an emphasis on vocational formation of people to meet the needs of church and world in a post-modern society no longer literate in the Christian faith;
* opportunities for growth, education and training for pre-vocational, vocational and post-vocational needs that include Certificate IV, Diploma, Bachelor, Masters, and Doctoral studies;
* church life research to inform the LCA and the broader community.

The history of Lutheran vocational training and formation in Australia dates back to 1838 when Lutherans arrived in Australia. Following the formation of the Lutheran Church of Australia (LCA) in 1966 (when the two former synods – the ELCA and the UELCA – joined) three training institutions emerged: Luther Seminary, Lutheran Teachers College and Lay Training Centre. Eventually these three were merged into Luther Seminary. Its name changed to the current Australian Lutheran College in 2003. In 2005 ALC was registered with the government as a Higher Education Provider. In 2010 it established Vocational Training and Education (VET) qualifications. ALC’s VET partner is the Australian Centre for Advanced Studies. In 2010 ALC joined the University of Divinity, an ecumenical higher education institution, in order to provide undergraduate, graduate and post-graduate degree programs.

Throughout this journey the LCA has continued to maintain and financially support ALC as part of its constitution:

*3.1.5 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.*

Challenges facing both ALC and the LCA are that the world has changed. The LCA expressed its own priorities in these changing circumstances in its Strategic Direction 2013-2018 document, one of the key guiding documents in developing ALC’s Strategic Direction 2017-2022 document. ALC must change in order to meet expectations in a financially sustainable way, both challenging internal structures and assumptions, and developing new ways of working. The changes must also take into account major changes to government policy and the education sector in relation to universities, TAFE, fee support and registered training providers.

ALC’s expectation is to see God’s love in Christ coming to life as it equips and nurtures students as lifelong learners to serve and lead with integrity, competence and compassion in a diverse and changing church and world.

### Achievement against Plan

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| Objectives | Planned Annual Activities/Outcomes | Achievement of Annual Activities/Outcomes |
| 1. Equipping people for service in the church and the world | 1. work with others in the LCA to define explicit competencies for pastors, lay workers and others studying courses at all levels with ALC;   1. establish specific numbers of students desired in programs, consistent with fiscal needs, and work toward achieving and maintaining those numbers; 2. partner with others (eg congregations, schools, aged care services) to form Centres of Learning and Innovation, with the possibilities of co-located adjunct lecturers and shared relevant research; 3. maintain an intentional international role, including partnerships with international theological institutions and serve international students; 4. refine the curriculum and courses to ensure that they meet this strategic direction; 5. develop quality assurance methods that measure teaching, research and student outcomes toward the identified ALC purpose and goals. | Conversations that relate to the LCA’s learning and teaching needs are underway between various representatives of the College and:  Lutheran Education Australia along with various educational regions and individual schools. These conversations are focussed upon the theological formation of teaching staff and school leaders.  Local Mission Executive Officer These conversations are focussed upon the specific needs of the Church’s *New and Renewing Churches* objectives. Further thought is being given to how ALC might support the induction and spiritual formation of staff who work in the church’s aged care facilities.  Mission international  These conversations are aimed at strengthening the relationships with the LCA’s overseas partners particularly at the level of theological college to theological college. The conversations include, but are not limited to, Sabah Theological Seminary and Martin Luther Seminary PNG.  College Staff continue to lead and participate in congregational and district events by leading worship/preaching, providing key-note addresses at conferences and other ministry events, and by attending significant events in the life of the church. |

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| 2. Exploring, understanding and discussing contemporary church life questions and issues | 1. expand its research program to ask questions about what it means to be Lutheran in the contemporary world; 2. look outward, engaging with other ways of looking at the world and being in ecumenical partnership with other churches and other parts of the wider community; 3. enable people within the church or its institutions who have a passion, an interest or a curiosity about particular questions and issues to pursue further knowledge; 4. develop a network of people with research skills and expertise to support exploring, understanding and dialoguing contemporary church life questions and issues through building research capacity together | The College’s Associate Dean for Research will soon have completed a number of applied research projects for the church and its entities. These include a major project to review the church’s call system. This is being done on behalf of GCC following a resolution for the 2015 Convention of Synod. Various smaller research projects have also been completed for LEA.  Together with a number of partners the College also convened an international Luther conference in Melbourne, in July 2016. The conference was well attended and highly regarded by its international guests. |
| 1. Listening and responding in partnership to the LCA and its needs and aspirations | 1. listen to the whole church appreciatively, both in the traditional points of LCA life and the newer emerging ones; 2. strengthen existing partnerships (including LCA College of Bishops, Lutheran Education Australia, other LCA departments); 3. cultivate new partnerships (including Lutheran Aged Care and Community Care); 4. identify ways that participation in the University of Divinity can inform, strengthen and expand our thinking. | The College’s ongoing learning, teaching and research programs continue to be shaped by consultation with various stakeholder groups. These groups include, but are not limited to, the College of Bishops, Lutheran Education Australia – Regions – individual schools, Local Mission and International Mission. |

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| 1. Using evidence as a basis for decision-making | 1. require evidence for planning, evaluating and reporting in all phases of ALC life; 2. develop transparent performance data and accountability mechanisms including data for staff time use, student numbers, costs, expenses and stakeholder feedback; 3. make explicit the benefits and costs of being a member of the University of Divinity. | ALC has led two major research project on behalf of the LCA. The first was a snapshot of the wellbeing of the pastorate, and the second was a review of the LCA’s call system. The data collected through these projects is proving to be of benefit to ALC. ALC has also retained the services of a communication and marketing consultant to look at branding and to develop a communications and marketing plan for the college. This engagement has led to the establishment of data collection and analysis regimes. The University of Divinity continues to collect data and provide analysis on behalf of all member colleges. Enrolment targets are set through this data collection. ALC’s Associate Dean for Research continues to implement a number of smaller research projects on behalf of stakeholder groups. The data collected through these smaller projects is often of benefit to the College. Through all of this work ALC will soon be able to generate valid and reliable longitudinal data. |
| 1. Communicating well with all stakeholders about where ALC is going and why | 1. ensure an ongoing flow of information to staff and students on anticipated and implemented changes; 2. provide regular information to all parts of the LCA, its congregations and institutions; 3. develop communication channels with the wider community and other partners including the University of Divinity. | ALC has met with leaders from a number of its stakeholder groups. Through these meetings those stakeholders have been informed of the College’s new strategic direction and what it might mean for their specific sector. A major launch of the College’s new strategic direction is planned in the lead up to the 2018 General Convention of Synod. Rebranding of the College is being considered in respect of this. |

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| 1. Implementing good governance that can manage well and manage change well | 1. function as a board of governance, delegating management to the Principal; 2. maintain an open channel of communication with the leadership structure of the LCA including the General Church Council (GCC) to facilitate understanding of changes as they occur; 3. have policies for board processes, the Board–Principal relationship, delegations and limitations, and will focus on this strategic direction (what it wants ALC to achieve); 4. establish budgets and hold the Principal accountable for meeting budgetary expectations; 5. require the Principal and Leadership Team to put in place a change management plan and report to the board regularly on progress; 6. require the Principal and Leadership Team to support an internal culture that is open to change and continuously learning about and implementing improved approaches to meet the desired strategic direction. | ALC’s new strategic direction also identified a desirable governance structure for the College. This new structure is based upon the Carver or Policy Governance model. This model requires the development of key governance policies to replace conventional bi-laws. The key to this policy is an effective delegations policy accompanied by effective oversight and accountabilities. An experienced person will be engaged to write this set of governance policies.  To further support the College’s changed governance model the board redrafted its constitution. This redraft was based upon the Australian Charities and Not-for-profit Commission (ACNC) model constitution which is the key government regulator for the College. The College’s redrafted constitution has been submitted to GCC for approval.  To give expression to its implementation of the Carver Governance Model along with its redrafted constitution the board has also implemented a restructure of the College. This restructure has done away with the former ‘three School’ model for the College and has replaced it with a structure that reflects the College’s formative and academic activities. This structure is now being implemented and tested to be ready for a full launch in 2019.  During this period the board also completed a formative review of the Principal. This review was favourable to the principal leading to the board’s affirmation of his continuing service. Development needs were also identified for the principal. Consequently, he has enrolled in a Master of Education (Leadership and Management). |

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### Successes

* Completion and ongoing implementation of the Strategic Direction 2017-2022;
* Renewed communications engagement with a broad range of stakeholders;
* Innovative new ventures are being undertaken with some stakeholders;
* Cost cutting measures have resulted in modest financial surpluses in the years 2016 and 2017;
* Taking over and administering the church’s Continuing Education for Pastors (CEP) programme;
* From 28/6-3/7/2016 ALC hosted a Luther 500 Conference in Melbourne. Registrations exceeded expectations with 170 guests in attendance, including international visitors. Based on feedback, this conference can be considered an outstanding success.
* In March 2017, ALC’s Associate Dean for Research, Wendy Mayer, was appointed as a Professor of the University of Divinity. In ALC’s history, this is the first time that an academic staff member has been recognized at this outstanding level.
* In June 2017, General Church Council approved a new Strategic Direction for the College 2017-2022. Implementation of these strategies has seen renewed engagement with a broad range of stakeholders.
* In July 2017, ALC participated in organising and hosting the annual Australian and New Zealand Association of Theological Schools Conference. The conference attracted more than 90 participants and feedback was extremely positive. The conference theme was *Kinship and Family: In contemporary Australia and New Zealand.*
* In July 2017, ALC was asked to take over the administering of the church’s Continuing Education for Pastors (CEP) programme
* Cost cutting measures resulted in modest financial surpluses being achieved by the College in the years 2016 and 2017.
* The relationship between ALC and Grow Ministries, has resulted in 2 graduates from Grow’s 2017 internship, enrolling in ALC’s pastoral stream in 2018.
* ALC continues to work in partnership with Lutheran Education Australia to develop a new accreditation process for teachers in Lutheran schools.
* ALC is working in conjunction with 4 Lutheran Colleges in the greater Adelaide area to provide a religious studies subject at SACE level to year 12 students. If student numbers are sufficient, ALC will deliver the course as of 2019 to a cohort potentially made up of students from a number of schools.
* As a result of renewed engagement, innovative new ventures are being explored with some stakeholders, including the LCA’s Committee for Cross-Cultural Ministry, which is a committee of the Board for Local Mission.

### Challenges and Lessons Learned

Many of the College’s challenges fall into the area of ‘communications’. It is evident that many people from within the LCA are not fully aware of who the College is and the full scope of services that the College provides for the church. The College has addressed this by providing representatives at as many national and district events as possible. This, together with our renewed relationships with other stakeholders is proving to be beneficial with new ventures being envisioned and implemented.

Another area of challenge is the haphazard nature of training and development within the LCA. While ALC has been identified as the church’s post-secondary and tertiary training and education provider, other groups within the LCA continue to offer parallel and even competing programs. Part of the College’s plan for ongoing viability is to grow its enrolments. This includes not-for-credit training opportunities. While the College has experienced contractions in its traditional service-delivery markets of preparing pastors, teachers and lay-workers for the church other new opportunities have grown that are external to ALC but that enjoy the church’s financial support. To this end the church ends up funding a number of parallel programs with ALC being the only body that is formally accountable to the church for the theological quality of its learning and teaching programs. The College is therefore interested in developing cooperative, supportive and productive relationships with those other training sectors with high quality theological learning and teaching experiences being the goal.

### Risks

Each year in August, the University of Divinity generates a risk profile for each of its Colleges. In 2017, it was said that ALC ‘*continues to face fundamental challenges due to declining enrolments. Implementation of the Strategic Direction should address this from 2018, especially through setting and monitoring measurable goals and promoting new initiatives.*’ ‘*Stagnating income due to decreasing enrolments means that medium to long term viability is at risk*.’ ‘*Significant action is required to reverse the decline in enrolments, including identifying one or two specific initiatives for growth.’*

### Cooperating LCA Boards and Agencies

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| College of Bishops | * At the request of the CoBs, ALC provides specialised on-campus training for SMP’s for one week, twice a year * ALC, through ALITE, has assisted CoBs and GCC with several research projects – Pastoral Ministry Project (completed) and Review of the Call System Project (ongoing) |
| Lutheran Education Australia and Regional Offices | * ALC provides LEA approved pre-service and in-service programs leading to accreditation in Lutheran Schools * Lutheran Schools offer practical placements for undergraduate pastoral students * ALC provides consultation to LEA from time to time, and provides personnel to serve on various committees and task groups * ALC has completed a number of small research projects for LEA * The possibility of ALC providing accreditation for the existing Pathways and Equip induction and professional development modules offered through Lutheran Schools is being explored. |
| Commission on Theology and Inter-Church Relations | * Ordained ALC staff provide theological expertise and leadership on the commission and inter-church dialogue teams |
| Commission of Social and Bioethical Questions | * An ordained ALC staff member provides theological expertise and leadership in the commission |
| Local Mission &  International Mission | * ALC teaching staff coordinate and support scholarship students * ALC teaching staff contribute to the Lutheran Studies Centre and English language stream at Sabah Theological Seminary-Indonesia * ALC teaching staff participate in LWF sponsored consultations of the Network of Lutheran Theological Institutions in Asia * An ALC staff member acts as an overseas liaison person to the LCA Committee for International Mission. * ALC is working with Local Mission to try and implement changes to the pastoral program that support their mission work. |
| Church Worker Support | * ALC provides approved pre-service and in-service higher education and VET education leading to lay worker accreditation * There is a growing, cooperative relationship between ALC and the Church Worker Support Dept to promote careers in the LCA and also working together on the CEP program. |
| LCA Congregations | * Ordained staff fill guest preaching roles in various congregations around Australia |
| LCA District Offices | * Grassroots Training collaborates with District Offices in the planning and promotion of ministry training to LCA congregations * Grassroots provides practical support for the internship programmes that are distinct to various LCA Districts * Ordained lecturers attend and speak at District Pastors Conference’s around Australia |
| Lutheran Aged Care | * Initial conversations have commenced concerning Aged Care needs for staff induction packages |
| Youth and Family Ministry (BCYFM)/ Grow Ministries | * The Grassroots Coordinator is a consultant on the Committee for Child, Youth and Family Ministry. * They are a partner in delivering the ‘Home and Church in Partnership’ workshop. * ALC staff have participated in a number of GROW Ministry projects and have recently hosted a youth forum event |
| Lutheran Archives | * ALC co-sponsor and organise the annual Fritzsche Oration in consultation with Lutheran Archives |
| Finke River Mission | * ALC ordained staff work in consultation with the FRM Board to develop pastoral training for Indigenous groups, and attend bush camps up to twice a year as guest presenters |
| Lutheran-Roman Catholic Dialogue | * Ordained staff provide theological expertise and leadership as part of this dialogue group |
| Lutheran-Uniting Church Dialogue | * Ordained staff provide theological expertise and leadership as part of this dialogue group |
| Lutheran-Anglican Dialogue | * Ordained staff provide theological expertise and leadership as part of this dialogue group |

### Financial Performance

In 2018 ALC has segmented the operations of ALC into seven discrete operations; Accommodation, Administration, Learning and Teaching, Library Operations, Principals Office, Research, and Synodical Services. Doing this enables ALC to better understand its costs and the manner in which the contribution from the LCA is allocated (required). It also provides a firm evidence base upon which to make decisions about the future direction of ALC. When compared to the previous two years, the contribution of Accommodation to the financial performance of ALC has declined, a reflection of the changing marketplace for student accommodation. The budget result for 2018 is a deficit, and as at the end of June accounting, the full year forecast is in line with this budget.

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| **Alignment to LCA Strategic Priorities** | **2017** | **2016** | **2015** |
| **Expenditure** |  |  |  |
| 1 Growing as God’s People | 4,089,142 | 4,118,328 | 4,508,567 |
| 2 Going as God’s People |  |  |  |
| 3 Enable us to Go & Grow |  |  |  |
| **Total** | 4,089,142 | 4,118,328 | 4,508,567 |

### agenda 10.2

## Financial Report: Australian Lutheran College Ltd

**INCOME AND EXPENDITURE STATEMENT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Income** **2017 2016 2015**

Appeals, donations and bequests 451,493 476,278 332,843

Investment and rental income 330,295 327,145 340,056

LCA Grants 1,425,000 1,400,000 1,400,000 ALITE funds 0 78,250 0

Trading Income 2,126,394 2,151,855 1,973,553

**4,333,182 4,433,528 4,046,452**

**Expenditure**

Administration costs 427,325 608,600 395,843

Asset Costs 151,957 178,506 175,827

Employee Expenses 2,609,235 2,644,568 3,026,912

Ministry Expenses 913,625 849,771 909,983

**4,102,142 4,281,445 4,508,565**

**Operating Surplus (Deficit) for the year $231,040 $152,083 $(462,113)**

**BALANCE SHEET**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Current Assets** **2017 2016 2015**

Cash and Cash Equivalents 1,775,494 1,546,150 1,462,088

Trade and other receivables 37,231 51,633 75,033

Other assets 166,341 53,206 61,951

**Total Current Assets 1,979,066 1,650,989 1,599,072**

**Non Current Assets**

Plant and Equipment 638,730 710,703 786,170

**Total Non Current Assets 638,730 710,703 786,170**

**Total Assets 2,617,796 2,361,692 2,385,242**

**Current Liabilities**

Trade and Other Payables 204,902 200,658 370,091

Provisions 179,155 176,406 127,580

**Total Current Liabilities 384,057 377,064 497,671**

**Non Current Liabilities**

Provisions 106,924 83,353 130,629

**Total Non Current Liabilities 106,924 83,353 130,629**

**Total Liabilities 490,981 460,417 628,300**

**Net Assets 2,126,815 1,901,275 1,756,942**

**Equity**

Contributed Funds 3,059,141 3,059,141 3,059,141

Reserves 1,214,277 1,167,243 1,112,124

Accumulated (deficits) (2,146,603) (2,325,109) (2,414,323)

**Total Equity $ 2,126,815 $1,901,275 $1,756,942**

**ACCUMULATED FUNDS, EQUITY AND RESERVES**

**2017                  2016 2015**

Opening balance January                                                   1,901,275 1,756,942 2,243,085

Add adjustments to reserves  47,034                55,119 (25,631)

Operating Surplus (Deficit) for the year   178,506                89,214 (460,512)  
Closing balance 31 December   **$2,126,815     $1,901,275   $1,756,942**

### agenda 10.3

## Financial Report: LCA Student Assistance Fund

**INCOME AND EXPENDITURE STATEMENT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**INCOME AND EXPENDITURE STATEMENT**  **2017 2016 2015**

**Income received**

Donations 16,723 22,487 104,077

Interest 39,506 40,214 41,659

**Total Income 56,229 62,701 145,736**

**Expenses**

Audit Fees 3,300 3,300 3,500

Grants Written Off 69,192 62,070 171,246

Other expenses 6,158 4,470 1,088

**Total Expenses 78,650 69,840 175,834**

**Total Surplus (Deficit) $(22,421) $(7,139) $(30,098)**

**BALANCE SHEET**

**FOR THE PERIODS ENDING 31 DECEMBER**

Current Assets **2017 2016 2015**

Cash at bank 1,316,054 1,281,583 1,223,872

Loans receivable 111,026 122,216 167,000

Contingent grants receivable 115,732 161,434 181,500

**Total Assets 1,542,812 1,565,233 1,572,372**

**Liabilities 0 0 0**

**Net Assets 1,542,812 1,565,233 1,572,372**

**FUNDS BALANCE**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

Opening balance 1,565,233 1,572,372 1,602,470

Current Earnings (22,421) (7,139) (30,098)

**Total Funds $1,542,812 $1,565,233 $1,572,372**

### agenda 11.1

## Lutheran Education Australia Ltd

### Members

Rev Thomas Böhmert, Mrs Shiron Dixon, Brett Hausler, Dr Neville Highett (Chairman) Mrs Tania Nelson (resigned April 2016), Mr Lester Saegenschnitter, Dr Lisa Schmidt

Consultants Mr Stephen Rudolph (LEA), Mr Paul Weinert (LEVNT), Mr John Proeve (LESNW), Mr David Bliss (2016, LEQ), Mr Dennis Mulherin (2017/18, LEQ)

### LEA staff

Mr Stephen Rudolph, LEA Executive Director; Mrs Anne Dohnt, LEA Director of Formation; Mrs Dianne Eckermann, LEA Director of Leadership; Mr Stephen Kroker, LEA Business Manager; Mrs Joan Scriven, LEA Executive Assistant

It should be noted that Stephen Rudolph, after 43 years of service to the LCA and Lutheran education, will retire at the end of 2018. The board, together with GCC, undertook a process of appointing a new LEA Executive Director. Dr Lisa Schmidt will commence in this role from January 2019 and will be introduced to the Lutheran education community and the LCA appropriately.

### Background

The principal objects and activity of LEA is to advance the work of the Lord Jesus Christ through education and the promotion of Lutheran schools. LEA serves to steer and support a collaborative national Lutheran education system providing contemporary world-class Christian education guided by the theology of the LCA. It provides strategic direction and establishes the overall policy environment for Lutheran schools in all jurisdictions in Australia on behalf of the LCA.

* promote Lutheran schools as agencies of the LCA;
* uphold and safeguard the confessional teachings of the church, especially as these relate to the nature, purpose and program of schools;
* provide strategic leadership and support for the schools of the church in those matters designated as national areas of responsibility;
* formulate national policy that gives direction to Lutheran schools;
* promote, support and ensure the implementation of approved policy and associated procedures in the schools, working through regional structures;
* work in close co-operation with the church, in particular with the regions of Lutheran education and other appropriate agencies of the Church;
* represent Lutheran schools and regions nationally to the Church, its agencies and to Australian Lutheran College;
* 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;
* develop co-operative working relationships with other sectors of education at national level;
* approve the establishment of new schools and change in function of existing Lutheran schools in consultation with the regions;
* 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 the regions;
* 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;
* ensure income for the operation of LEA by means of annual levies from Lutheran schools;
* 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
* undertake other activities related to those matters designated as national areas of responsibility or as agreed with the regions.

### Achievement against plan

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| LEA Strategic Plan Section | Progress report |
| 1. Structural clarity   1. Clarify and establish a consistent national approach to structures and lines of authority regarding roles and responsibilities of LEA, Regions, GCC, LCA and Districts | GCC and BLEA Joint Group has continued Stage 2 of the LCA GCC/LEA governance and administration review. The final report and recommendations will be presented to General Synod by GCC and BLEA. |
| 1. Articulate and strengthen Lutheran identity 2. Promote and advocate Lutheran education identity | LEA, in collaboration with ALC and the Lutheran education regions, has developed a tertiary pathways plan which includes a redesign of current formation and leadership programs as tertiary credit courses. This will commence in 2019.  LEA has worked closely with the following LCA and external agencies:  **LCA**: Australian Lutheran College, Mission International, ALWS, Lutheran Media, Lutheran communications, Professional Standards Department, Church workers, Lutheran Super, Grow Ministries  **External**: National Catholic Education Commission, Independent Schools Council of Australia, Asia Lutheran Education Association, federal government Department of Education, Australian Curriculum Assessment and Reporting Authority, Lutheran Education Association (USA) |
| 1. Explore and implement ways in which school pastors and chaplains can be more effectively supported as they minister in the ECS and school context | 1. Three LEA national school ministry conferences were held in the last synodical term. Just over 220school chaplains, pastors, counsellors and principals attended. 2. The fifth Australian Conference on Lutheran Education ALCE5) was held in 2017. Over 1100 people attended and were inspired by LCA Bishops, other Lutheran theologians, external educators on the theme ‘People Planet Purpose’ with the 500th Jubilee of the Reformation being the central focus. |

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| 1. Clarity around branding | Consistent branding for LEA and the three regions has been achieved as follows: |
| 2. Cultural enhancement  a) Seek relevant research and learning opportunities for knowledge creation and use to impact cultural enhancement and focus for Australian Lutheran education | In the past three years, LEA with relevant external parties, conducted research in the following areas:   * Quality Schools surveys (2016 and 2018) * Principals Health and Wellbeing surveys (2016 and 2018) * NAPLAN results (2009-2016) * The principal as spiritual leader (2017-2018) * Leadership succession in Lutheran schools (2017)   In particular LEA acknowledges the professional support of Professor Wendy Mayer, ALC Associate Dean of Research, in a number of these projects. | |
| b) Assist schools in the development of international partnerships | LEA and Mission International conducted a joint school partnership visit to Indonesian Lutheran schools resulting in six Australian/Indonesian school partnerships. Together with LCA leaders, LEA met with the ELCPNG Bishop and leaders to discuss future cooperation. LEA sponsored eleven education leaders from PNG, Malaysia and Indonesia to attend ACLE5 and visit various Australian Lutheran schools. | |
| 3. System sustainability   1. Ensure funding sustainability and financial resilience for all Lutheran schools | LEA represents the three regions and all Lutheran schools at the federal government level. In the past three years, LEA leaders have met with federal Minister for Education, Senator Simon Birmingham, his deputy officials and ISCA on at least 15 occasions.  LEA also produces regular national and regional Lutheran education debt profiles which are presented to BLEA, regional councils and the respective District Church Councils. | |
| 1. Build educational governance and financial capacity | LEA and the regions have developed a suite of governance resources for all Lutheran school councils on key governance training and education areas. | |

### Successes

* + Governance
  + BLEA has undergone a governance assessment and developed and maintained a governance skills matrix
  + In the last synodical period, in cooperation with GCC, the board has assembled a GCC/BLEA Joint Group to undertake the next stage of the GCC/LEA governance and administration review which commenced post the 2015 LCA General Synod. The GCC/BLEA Joint Group has consulted through 2017 and 2018 with key stakeholders including DCCs (x5), regional education councils (x3), ALC, LLL, nominated principals as well as nominated school council chairs and congregational chairs. The final report and recommendations of the Joint Group will be presented to 2018 LCA General Synod but will not be included in this report due to timing issues.
* ACLE5 in 2017 assembled at the Adelaide Convention Centre with in excess of 1100 participants – an ACLE record. ACLE6 is planned for Melbourne in 2021. The LEA publication *SchooLink* for 2017 focussed on ACLE5 and was distributed with *The Lutheran.*
* The *Lutheran education earthcare charter* was launched at ACLE5 and thanks to an LLL grant of $105,000 55 Lutheran schools received small grants to implement a relevant section of the earthcare charter that suited their school program and context. The 2018 edition of LEA *SchooLink* will feature reports of these earthcare projects and again be circulated with *The Lutheran*.
* Both the 2016 and 2018 National Lutheran Principals Conferences were held in this synodical term in Cairns (Peace Lutheran College) and Hobart (Eastside Lutheran College). It was pleasing to see a number of LCA Bishops and ALC leaders at both conferences.
* LEA Service Awards were presented each year to people who had served in Lutheran education for 20 years or more.
* 2015: 32 people with 940 years of collective service were acknowledged
* 2016: 36 people with 991 years of collective service were acknowledged
* 2017: 33 people with 978 years of collective service were acknowledged
* LEA national finance and risk reporting standards framework was established. LEA, in cooperation with the regions, develops an annual Lutheran Education Debt Profile. This is reported to BLEA and each regional council (as relevant). The LEA Business Manager also reports to the Loans Management Committee, LLL Audit and Risk Committee and the LCA Finance Audit and Risk Committee about this debt profile.
* The 2016 LEA / LPA *In the footsteps of Paul* tour was conducted with 32 people visiting key Greek sties. Rev Neville Otto, LCA Secretary, was the tour chaplain.
* The 2018 LEA/LPA *Lutherlands Germany* study tour was conducted with 29 people visiting key Reformation and Luther sites. Rev James Winderlich, ALC Principal, was the tour chaplain.

### Challenges and lessons learned

1. Both BLEA and LEA are awaiting the 2018 LCA General Synod response to the GCC/BLEA Joint Group report and recommendations on the *Lutheran education governance and administration review*. Until governance and management clarity can be established by the LCA, LEA’s work will continue to be hampered and current inefficiencies and risks maintained.
2. LEA through its Ministry Personnel Taskforce, organised three national ministry conferences in 2017. These will be followed in 2019 with a further three conferences. These give opportunity to ministry leaders in ECSs, schools and associated congregations to consider how, in today’s Australian society, to most effectively bring the gospel of Jesus Christ to each unique Lutheran education community. This is a particular challenge in the post-Christian society we live in today.
3. From 1982-2013, Lutheran school enrolments grew annually by an average 4.53%. However, from 2014-2018, the annual growth averaged 0.55% (based on February 2018 enrolments). The wider independent and Catholic schools are also experiencing similar challenges with enrolment growth. Additionally, the capacity of the LCA to operate ECSs and schools is being tested by a church that is aging and experiencing a decline in membership. This is and will put increasing pressure on matters such as school governance, school leadership, staff formation and how the LCA oversees and supports Lutheran education into the future.

### Risks

1. From 2011 to 2018 the number of Lutheran schools declined from 85 to 80. While some of this decline can be attributed to Lutheran school amalgamations, eg, Highgate SA, Tanunda SA, LEA also saw the closure of several schools, namely:

* St Stephens Lutheran College, Gladstone Qld (2002-2016)
* Springhead Lutheran School, Springhead SA (1856-1917, 1931-2017)
* Ocean Forest Lutheran College, Dalyellup WA (2004-2017)

While each of these amalgamations and closures present unique circumstances, it is clear that the ‘golden years’ of significant Lutheran school growth and expansion through the 1970s, 1980s and 1990s has come to an end. However, the recent moderate positive growth of the number of Lutheran ECSs should be noted.

Together with the LCA, LEA acknowledges the commitment of the St Stephens, Springhead and Ocean Forest Lutheran school communities, their councils, congregations, principals, staff, students and parents. We are grateful for their contributions to these places of learning and for sharing the gospel of Jesus Christ with their people.

In particular LEA recognises the closure of Springhead Lutheran School. Until its closure last year, Springhead was the sixth oldest Lutheran school in Australia having provided Christian education for 149 years. The oldest Lutheran schools, in years of operation, are:

|  |  |
| --- | --- |
| Years of operation | Lutheran school |
| 165 | Tarrington Lutheran School, Vic  (1853- ) Continuous |
| 164 | Lobethal Lutheran School, SA : (1842-1917, 1930- )  Non-continuous – closed in WWI |
| 154 | Tanunda Lutheran School, SA  (1845-1917, 1938-) Non-continuous – closed in WWI |
| 151 | St Michael’s Lutheran School, Hahndorf SA  (1839-1917, 1946- ) Non-continuous – closed in WWI |
| 151 | St John’s Lutheran Primary School, Jindera NSW (1868- ) Continuous |
| 149 \* | Spring Head Lutheran School, Mount Torrens SA (1856-1917, 1931-2017) Non-continuous – closed in WWI |

\* closed at end of 2017

1. While BLEA receives an annual Lutheran Education Risk and Debt Profile, the board does not have the authority, on behalf of the LCA/GCC, to make governance decisions in relation to school loans and risks as well as school openings and closures. As GCC is the governance authority and guarantor of last resort for all bodies within the LCA, the board looks forward to the 2018 LCA General Synod and its response to the GCC/BLEA Joint Group report and recommendations on the future of the Lutheran education governance and administration.
2. With the LCA’s membership and Australian census figures declining, finding future Lutheran ECS directors and Lutheran school principals who are active communicant members of the LCA (Ref *LCA Staffing Policy for Lutheran Schools*) has become a significant and ongoing challenge for LEA, the regions and individual ECS and school councils. The capacity of the LCA and LEA to provide sufficient human resources for Lutheran education leadership into the future presents the board and associated bodies with questions which will require significant thought, planning and action now and into the next synodical term. Our capacity to provide good, continuing governance at the local ECS and school level is also being challenged as many local congregations experience an aging and declining membership.

### Alignment to LCA strategic direction 2013-2018

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| LCA Strategic Priority 2:  Goal 3: Objective 01  *Develop and trial new and innovative mission partnership models between congregations/schools/aged care and other agencies* | In endeavouring to communicate to the LCA (via *The Lutheran*) and Lutheran school staff and families, LEA has circulated *SchooLink* to these groups since August 2014. Through these publications it is hoped that the real stories and challenges our schools face are being communicated to our people |
| LCA Strategic Priority 2:  Goal 7: Objective 01  *Develop practical opportunities, in cooperation with the LCA’s partners as appropriate, for individuals and congregations to experience mission both in Australia and overseas* | LEA works cooperatively with ALWS and LCA MI in relation to service learning opportunities, eg, Nepal, Cambodia, Indonesia, PNG, Thailand, Myanmar and Vietnam |
| LCA Strategic Priority 3:  Goal A2:  *Improve governance at all levels*  Objective 3  *Improve induction and training of leaders* | LEA has prepared training modules for governing bodies of early childhood centres and schools. These form the provision of, and support for, comprehensive governance training and focus on the LCA / LEA expectations of ECC/school governing bodies, theological dimensions of governance, Lutheran school history and ethical governance and decision making. |
| LCA Strategic Priority 1:  Goal 3:  *Improve governance at all levels*  Objectives 1,2,3  *Develop a strong culture of service in individuals, families and communities, both locally and overseas as a natural outworking of an active faith* | The LEA Service Learning Taskforce has developed and now provides many service learning resources to Lutheran ECSs and schools via the LEA website. These resources provide local learning sites with theological understandings, worship and program guidelines and numerous other service learning materials for local, national and global use. References to our LCA partners, ALWS, also are frequently made. |

### Cooperating with LCA Boards and agencies

LEA has worked closing with the following agencies during the last synodical term: LLL, Lutheran Media, Grow Ministries, FRM, ALC, Lutheran Super, LCA Communications, Mission International.

LEA staff are also represented on the following LCA committees:

* LCA Royal Commission Taskforce
* LCA Campaign against Domestic and Family Violence Committee
* 50.500 planning group
* CSBQ environmental working group
* LCA IT committee

### Financial performance

Financial summary is included at Agenda 11.3.

### Conclusion

On behalf of BLEA, I would like to thank my co-directors for the time and commitment that they give so freely to support the work of LEA. As Chair of the Board I would like to thank our Executive Director, Stephen Rudolph, and the staff at the national office for their loyalty, enthusiasm and commitment to Lutheran education across Australia. As a board, we acknowledge the quality of support provided in preparation for and organisation of board meetings.

The board is pleased to see the continued growth of LPA (Lutheran Principals Australia) as an organisation and recognises the importance of this professional group in enhancing the quality of leadership with our schools.

As a board, we are conscious that the current landscape of independent education is changing where enrolment pressures are being felt by many Lutheran schools.

### agenda 11.2

## Lutheran Education Australia: Key data and statistics

* + - 1. School growth: 1919 – 2018
      2. Summary of Lutheran schools and early childhood centres

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **State** | **Primary** | **Secondary** | **Composite**  **(Prim/Sec)** | **Total** | **Early Childhood Centres (\*)** |
| South Australia | 18 | 3 | 8 | 30 | 15 |
| Northern Territory | 1 | 1 | 1 | 3 | 2 |
| Western Australia | 0 | 0 | 2 | 2 | 0 |
| Queensland | 8 | 2 | 16 | 26 | 37 |
| Victoria | 7 | 1 | 7 | 15 | 3 |
| Tasmania | 0 | 0 | 1 | 1 | 0 |
| New South Wales | 3 | 1 | 0 | 4 | 2 |
| **Total** | **37** | **8** | **35** | **80** | **59** |

3. Lutheran school staff (by religion)

1. Lutheran school enrolments (by religion)
2. School enrolment % annual growth 1983-2014

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **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% |
| **2013** | **2014** | **2015** | **2016** | **2017** | | **2018\*** |
| 39147 | 39764 | 40225 | 40201 | 40283 | | 40239 |
| 2.2% | 1.6% | 1.2% | -.06% | 0.2% | | -0.11% |

*\* Note that the 2018 enrolment figure is at February 2018 rather than the official census   
 in August each year*

### agenda 11.3

## Financial Report: Lutheran Education Australia Ltd

**INCOME AND EXPENDITURE STATEMENT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**INCOME**

School levies 1,546,990 1,499,520 1,419,928

Interest income 31,593 39,041 52,095

Regional contributions and donations 12,139 12,377 24,875

LCA contribution 40,000 0 0

Other sundry income 3,686 3,234 15,051

**TOTAL INCOME** 1,634,408 1,554,172 1,511,949

**EXPENDITURE**

Administration and operational expenses 134,136 147,782 195,808

Depreciation and amortisation expense 48,001 64,463 62,180

National projects 331,424 259,035 83,807

Salary and remuneration expenses 866,598 1,054,145 1,046,242

Travel and accommodation expenses 67,766 87,082 142,964

Other sundry expenses 6,734 6,181 3,293

Special transfer fund expenses 41,374 43,051 46,982

**TOTAL EXPENDITURE** 1,496,033 1,661,739 1,581,276

**OTHER INCOME AND EXPENDITURE**

Income received through reserve accounts 203,851 144 169

Interest added to reserve accounts 839 2,225 2,484

Expenditure paid from reserve accounts (76,015) (63,750) (236,889)

**TOTAL OTHER INCOME AND EXPENDITURE** 128,675 (61,381) (234,236)

**SURPLUS (DEFICIT) BEFORE RESERVE TRANSFERS** 267,050 (168,948) (303,563)

Transfers (to) reserve accounts (130,536) 120,045 226,714

**NET SURPLUS (DEFICIT) AFTER   
RESERVE TRANSFERS 136,514 (48,903) (76,849)**

**STATEMENT OF FINANCIAL POSITION**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**CURRENT ASSETS**

Cash assets 1,762,486 1,559,617 1,782,163

Trade and other receivables 96,726 60,542 151,402

**TOTAL CURRENT ASSETS 1,859,212 1,620,159 1,933,565**

**NON-CURRENT ASSETS**

Fixed assets 4,597 7,375 13,377

Intangible assets 9,017 35,322 87,665

**TOTAL NON-CURRENT ASSETS 13,614 42,697 101,042**

**TOTAL ASSETS 1,872,826 1,662,856 2,034,607**

**CURRENT LIABILITIES**

Trade and other payables 137,412 45,579 178,830

Provisions 321,493 367,601 278,464

**TOTAL CURRENT LIABILITIES 458,905 413,180 457,294**

**NON-CURRENT LIABILITIES**

Provisions 2,640 9,829 7,352

Special purpose funds 460,559 556,175 717,341

**TOTAL NON-CURRENT LIABILITIES 463,199 566,004 724,693**

**TOTAL LIABILITIES 922,104 979,184 1,181,987**

**NET ASSETS $950,722 $683,672 $852,620**

**EQUITY**

Accumulated (deficits) (7,599) (144,113) (95,210)

Contributed funds 497,122 497,122 497,122

Reserves 461,199 330,663 450,708

**TOTAL EQUITY $950,722 $683,672 $852,620**

### agenda 11.4

## Lutheran Education in Australia review

*Submitted by the joint BLEA/GCC working group*

### 1. CONTEXT AND PURPOSE OF THE GOVERNANCE REVIEW

At the 18th General Convention of Synod, held in October 2015, the following resolution was adopted by the Synod:

RESOLVED that GCC [the Lutheran Church of Australia General Church Council] be authorised to trial a restructure of the National Church functions in a phased approach to provide more effective leadership, governance and other resources that are churchwide, mission-focused, service oriented, efficiently delivered and effective in enacting the decisions of General Synod; and that GCC reports back to General Synod in 2018 on the results of the trial restructure and submit proposals for changes to the Constitution and By-Laws to formalise those structural changes that have been demonstrated to provide more effective leadership, governance and other resources that are churchwide, mission-focused, service oriented, efficiently delivered and effective in enacting the decisions and direction of General Synod.

The resolution provided a context and way forward for a GCC-LEA [Lutheran Education Australia] governance dialogue process[[40]](#footnote-39) culminating in the presentation of the report to GCC in August 2017, *Lutheran Education Governance and Administration Review*.

As a consequence, GCC resolved to affirm the governance authority of the board for Lutheran Education Australia (BLEA) for Lutheran education in Australia, for five key, focus areas:

* Setting strategic directions and policy for Lutheran schools
* Strengthening Lutheran identity
* Risk oversight (legal, financial and reputational)
* Formation, leadership succession and development
* Culture

GCC also resolved to establish a joint GCC/BLEA working group, led by BLEA, to continue the dialogue process and finalise the review, with an emphasis on governance rather than the administration and management of Lutheran education in Australia. The working group was asked by GCC to make recommendations on any changes, including associated transition or phasing, necessary to the Lutheran education governance structure for presentation to the General Convention of Synod in October, 2018.

Prior to undertaking the consultations with stakeholders, the joint working group met to consider its approach and to formulate ways in which those participating in the consultations would feel empowered to contribute and voice their views openly and honestly.

The joint working group focused on establishing open dialogue with participants, so that participants would feel free to provide feedback that would likely present the working group with both challenges and opportunities, and which would enable and build trust.

In this way, the review was designed to engage the commitment of Lutheran educators to a positive way forward for Lutheran education, in order to serve the best interests of the whole Lutheran education sector across Australia into the future.

As such, key priorities for the joint group were to ensure that all of the stakeholders with whom the group consulted were assured that the process would be a listening exercise first and foremost: that all participants would be able to express their views and perspectives without fear or favour, and that no preconceived or presumed beliefs, judgements, or assumptions would direct or influence the review or its findings or outcomes. Participants were assured that the review was designed to ensure that all voices in Lutheran education would be heard, and would assist in shaping the future of Lutheran education going forward.

This report provides the key findings from the joint group’s consultations and proposes a number of recommended actions arising from these findings. The appendices to this report outline the process undertaken by the joint group for the review (which was conducted from December 2017 to March 2018), the consultation schedule, and provide other associated documentation.

### 2. POSITIVE OBSERVATIONS

2.1 The review found that there was a universal and unified desire within the Lutheran education community – schools, congregations, regions and districts – for a vibrant, sustainable Lutheran education system into the future.

The Lutheran education community is committed to ensuring that the Lutheran education sector – which is small compared to other non-government education sectors – remains viable and sustainable over the long term.

2.2 The review found that there is a strong commitment to the values, principles and ‘ethos’ of Lutheran education, ensuring students at Lutheran schools and educational institutions can experience the Gospel of Christ.

While the consultations showed that, within the Lutheran education community there are different interpretations of what so-called ‘Lutheran identity’ might entail, there is nevertheless a shared understanding of the importance of the Gospel as the foundation of Lutheran theology and practice within the church, and within its schools as an extension of the church.

2.3 The review found that there is a shared commitment within the Lutheran education community to mission and ministry – Lutheran schools are seen as an important part of the church’s mission to bring people to Christ.

There is a very strong recognition that within a church that is struggling to maintain and grow members in its congregations, schools represent a significant opportunity to reach out to students and their families, who may have little prior connection to a church. Schools see mission as a fundamental and important part of their core ‘business’.

2.4 The review found that the Lutheran education community is characterised by a desire for all within that community to work together for shared goals and purposes.

Those comprising the broader Lutheran education community value the strong relationships that exist within that community. The strength of these relationships extends beyond individual schools, regions and districts to the wider education community within the whole Lutheran church. There are strong networks within the Lutheran education community, for example, those working within a specific area or discipline (eg school business managers).

2.5 The review found that the Lutheran education sector is characterised by the excellent reputation that Lutheran schools have, the quality of education provided, the pastoral care offered to students, the commitment to a Gospel-based values education, and for being a strong faith-based community that is welcoming and inclusive.

### 3. KEY FINDINGS

These findings are based on the understanding that the LCA, including all of its constituent departments, works in the spirit of collaboration and cooperation.

3.1 There is one Lutheran education sector however it effectively operates as three separate entities (three educational regions), with further levels of responsibility / management / governance within each region.

3.2 Across the Lutheran education sector across Australia there is a lack of clarity on accountability, responsibility, reporting lines, and roles which is reflected in inadequate enabling documentation.

3.3 There are a number of key areas within the Lutheran educational landscape that represent potential risks. These would best be overseen at the national level. These include:

Leadership development / succession planning

Lutheran identity and culture

Representation with the Commonwealth government, especially in the context of funding allocation

Risk oversight, including financial, reputational and legal

3.4 There is a need to strengthen the role of mission and ministry within schools, congregations, and the LCA, and to identify the specific responsibilities and undertakings of each for mission and ministry within the educational context. While there is a shared commitment to mission and ministry within our education communities, there are different views regarding what that entails, within and between schools, districts and congregations. As the LCA looks to the future it will be important to develop shared understandings of both the concept of Lutheran identity and the concept of mission through the LCA’s schools.

3.5 The current arrangements do not enable BLEA to carry out the responsibilities assigned to it by GCC. Areas other than these focus areas should continue to remain the responsibility of the respective education regions and districts.

3.6 In order to address the consequences of multiple layers of involvement (eg weaker governance, lack of alignment with future LLL requirements) there is a need to standardise and streamline loan approval processes.

3.7 There is a need to recognise the sector-wide impacts / consequences of decisions and actions occurring in region/s (eg decisions in respect of school establishment and closures), especially as such impacts relate to financial, reputational and legal risk.

3.8 There is limited collaboration among regions, LEA and ALC.

3.9 There is a lack of alignment of, and a need to improve collaboration in, strategic planning within the Lutheran education sector.

3.10 LEA needs to enhance its communication with all facets of the Lutheran education sector.

### 4. ADDITIONAL OBSERVATIONS AND COMMENTS

The consultations with stakeholders identified a number of emerging themes that were consistently cited as key issues, challenges and opportunities. These themes include the following:

4.1  *Clarity of governance structures, responsibilities and accountabilities across districts, regions and the LCA / BLEA needs to improve.*

The respective roles, responsibilities and authority of the various governing bodies within the LCA need to be reviewed and clarified: DCCs, regional councils, LEA, etc. There is a need to differentiate between governance and management and make explicit the respective management v governance responsibilities of each body within Lutheran education.

Constitutional reform will be necessary to ensure the governance authority of the relevant bodies, including BLEA, is both recognised and enabled.

4.2 *Consistency (viz. reporting relationships and structures, policy application, messaging and communication) versus local flexibility (at the school, regional and district level)*.

The consultations highlighted the need for central governance responsibility for some key areas to ensure consistent and clear messaging, policy and practice, however, local flexibility is also important to meet local needs and context: ‘national objectives with local solutions’.

4.3 *Communication and collaboration – while strong in some aspects, there is a need for strengthened communication and collaboration across the LCA and across Lutheran education*.

The consultations demonstrated that it is possible to ‘know only what you know’ and that if communication is poor, or if there are inadequate mechanisms to ensure communication (eg from the regions to the districts, from schools to LEA, etc.) it is likely that governing bodies are unable to properly carry out their responsibilities.

4.4 *Challenges – an evolving social landscape, financial pressure due to increased competition and diminishing enrolments, strengthening Lutheran culture, and leadership formation and development*.

These challenges were universally acknowledged as the priority areas to be dealt with to ensure the Lutheran education sector is viable going forward. It was agreed that these challenges will best be managed through increased collaboration and cooperation across the whole Lutheran education sector in Australia.

4.5 *Strategic planning and the need for a clear sense of BLEA’s authority for strategic oversight and planning in designated areas,* *as well as ongoing BLEA engagement with regions and districts in formulating a strategic plan for Lutheran education.*

This can only be achieved through Constitutional reform to enable the governance authority of BLEA to be affirmed and recognised. Dialogue between and common accountabilities for the three regions will be an essential element here.

4.6  *The need for clear, consistent, national oversight of risk in all its forms, including financial, reputational and legal.*

The consequences of poor or inadequate risk management affect the whole Lutheran education body. Even if an incident occurs at a local level – in a school, for example – it is not just the school or even the region that bears the consequences, regardless of whether this relates to reputational, financial or legal damage. The entire Lutheran education community will be affected.

4.7 *The need for a funding system that is able to respond to increased uncertainty in government funding allocation and policy.*

At present, each of the three regions distributes funding to their schools in different ways. There is a need to review and re-assess Commonwealth funding allocation through a model that ensures efficiency, consistency, clarity and risk oversight.

### 5. ENVIRONMENTAL SCAN / ‘INFLUENCERS’

The review found that there were a number of factors contributing to the overall context within which Lutheran schools operate, which are seen as influencing the way in which schools identify, manage, and deal with challenges and opportunities.

5.1 Governance structures for Lutheran education have evolved organically over time, resulting in a complex array of governance bodies wherein the respective roles, lines of accountability and responsibilities of each have become blurred and unclear.

Similarly, the LCA’s multi-layered governance structures mitigate against a clear understanding of accountability and responsibility at a broader level: for example, the LCA has five districts in / across which three educational regions operate which, by necessity leads to a blurring of responsibility at both the district and regional levels.

This is also the case in respect of the Lutheran education sector – while the LEA operates as a single Lutheran education sector, in reality and in practice there are three Lutheran education entities – LEVNT, LENSW and LEQ. While these three bodies work together to some degree, and while the commitment to work together exists, the challenge remains for a unified Lutheran education sector that is truly unified in a structural / governance sense. This is borne out in the different operational / management mechanisms in place for schools in each district (ie ownership of school property) and this, too, mitigates against having a unified and simplified governance structure for Lutheran education in which lines of responsibility, reporting and accountability are clear and universally understood and acknowledged. This adds to the risks inherent in the system.

5.2 There are increasing expectations and requirements set by the Commonwealth government which schools must meet, including requirements related to the allocation and distribution of funding, reporting student achievement, etc.

The level and complexity of these requirements, along with an expectation of transparency in reporting, is increasing, which places additional administrative pressures on regions, schools and their management teams.

5.3 Lutheran schools are facing increasing competition from both the government and non-government schooling sectors. The factors which influence the choice of school for parents are many, varied, and complex. The perceived quality of education offered by a school may be only one in a range of factors which lead parents to choose a particular school. Lutheran schools, along with schools from both government and non-government sectors, must compete for those enrolments in a shifting, mutable education landscape.

Lutheran schools have seen a levelling off of enrolments following a peak in 2014, attributable to this increased competition. As a consequence, Lutheran schools face increasing financial pressure to maintain (if not grow) their enrolments in the context of such challenges.

5.4 Lutheran schools exist and operate within a shifting social landscape which presents both opportunities and challenges as schools, and the wider school community, deal with significant social questions and issues, including same-sex relationships, assisted death, asylum seeker / migration policy, abortion and reproductive technologies.

This represents both a challenge and an opportunity for Lutheran schools, to uphold the teachings of the Lutheran church while at the same time providing an open, honest and safe way of having constructive dialogue with young people as they come to terms with, and understand these issues and their implications and complexities.

Schools have identified that for many young people, the contemporary social landscape – which includes rapidly evolving technologies and the increasing use of social media as a way of connecting and communicating – both diminishes and yet also enhances the role of faith in a young person’s life. That is, young people see the church and its teachings as disconnected from the world in which they live, and yet at the same time, faith offers a real and lasting answer to the negative aspects of this world.

Schools are increasingly aware of the importance of the role they can play in shaping a young person’s experience in positive ways.

5.5 The Lutheran education sector is very small compared with other non-government education sectors including the Catholic education sector, independent schools and other systemic faith-based schools.

This is seen as both a positive and a negative – in many ways, the Lutheran sector is ‘punching above its weight’ (as one participant put it) in terms of its positive reputation and reach – but the challenges of maintaining enrolments and managing financial viability and a specifically Lutheran culture as a consequence remain.

5.6 The Lutheran Church is experiencing a decline in membership, as are most mainstream churches in Australia. The recent Census bears out the diminishing number of people who profess to hold a religious faith and who attend church regularly. This is well in evidence in Lutheran congregations where numbers of regular attendees are declining.

For Lutheran schools, this means that there are a similarly diminishing number of people who are able to take up positions of leadership on school governing bodies, and in schools themselves. The current policies of the LCA require principals, and a requisite number of those serving on school governing bodies, including the chair, to be active, communicant members of the Lutheran Church, and, as the available pool of such people declines, schools are searching for ways in which this issue can be addressed.

5.7 Although the total number of Lutheran students has declined slightly over the past two decades, these enrolments have remained fairly constant. There has however been a significant change in the percentage of Lutheran students compared with that of all students (53% in 1983 compared to 14% in 2017). Similarly, the number of Lutheran teachers employed by Lutheran schools is significantly less than in years past: In 2017, 31% of teachers were Lutheran (as compared to 74% in 1983).

There are a range of factors contributing to this reality and, equally, a range of responses – some view the importance of a teacher holding a Christian faith as outweighing the need for a specifically Lutheran teacher, while another view is that teaching staff who are Lutheran are fundamental to preserving the Lutheran ‘ethos’ and identity of a Lutheran school. In any case, there is universal acknowledgement of the significance of this as a factor influencing Lutheran schools’ future planning and priorities.

Additionally, the pool of teachers aspiring to and equipped to take up leadership positions is an issue that needs to be recognised and addressed. Over the period 2014-2018, 42 principals left the Lutheran education sector. Of these, 18 retired, six moved from the principal role to another leadership position and two are still serving in a Lutheran school but not as principal.

5.8 The LCA as a whole is the final bearer of risk (financial, legal, and reputational) although individual regions / districts have governance responsibility for some specified areas (eg loan approvals, school establishment / closure).

This is a critical issue for the church in the context of the ‘disconnect’ between financial and risk management at the local level and the LCA’s ultimate responsibility for any risk and its consequences.

### 6. RECOMMENDED ACTIONS

Against the background noted above, and in the light of the identified findings, the following recommendations are put forward in the spirit of collaboration and ongoing dialogue with all partners in Lutheran education.

The joint working group acknowledges the significant positive contribution that the LCA’s schools and early childhood centres (ECCs) make to the mission and ministry of the Lutheran church in Australia. At the same time, the joint working group believes that work remains to ensure the ongoing viability of the Lutheran education community as it seeks to provide quality educational outcomes and enhance the spiritual life of students, in the context of a Christ-centred and Gospel-focused Lutheran education.

To this end the recommendations provided below are designed to build on the strengths already existing within the Lutheran education community, and to enable further and ongoing dialogue between the various partners in education – the LCA’s schools, ECCs, school governing bodies, the regions, districts, LEA and ALC – to ensure a Christ-focused education for our young people into the future.

Such dialogue will need to occur in the context of a mutable and unpredictable educational landscape – for example, in the context of Federal government funding allocation and how this will be determined by current and future governments – where the need for a unified Lutheran educational sector is paramount. While it is the case that there is a single Lutheran education sector across Australia, it will be increasingly important for regions and districts, together with the BLEA and GCC, to work in harmony to achieve shared goals.

The joint working group therefore offers the following recommendations as a basis for further collaboration and dialogue.

6.1 That Synod celebrates Lutheran education in its many forms across Australia, welcomes the mission and ministry opportunities that the LCA’s schools and early childhood centres provide, and commits the church to supporting on-going improvements in collaborative ministry, governance and relevant administration.

6.2 That Synod acknowledges and affirms:

the strong commitment of the Lutheran education sector as a whole to mission and ministry through the LCA’s schools, teachers, staff and leaders;

the strong commitment of the Lutheran education sector as a whole to upholding and growing Lutheran identity and culture through a Gospel-centred focus on the education and development of young people;

the commitment of the Lutheran education sector as a whole to a vibrant, sustainable Lutheran education sector into the future, underpinned by strong relationships and a desire to work together for shared goals and outcomes.

6.3 That Synod directs GCC and BLEA to develop and resource action plans to support the collaborative engagement of schools, congregations, districts and the LCA in mission and ministry.

***Justification****: Mission and ministry underpins the work of the LCA through its congregations, boards, committees and departments. The mission of the church, and its ministry to all, is best served through collaboration, engagement and communication.*

6.4 That Lutheran Education Australia (LEA) becomes the system authority for Commonwealth government funding, as the authorised body for the distribution of Commonwealth funds.

***Justification****: Ensuring a single authority for distributing Commonwealth funding will contribute to enhanced financial risk management going forward.*

6.5 That Synod celebrates and welcomes the governance authority of the BLEA in the following five key areas of responsibility, and commits to enabling the BLEA to enact its authority and develop strategic direction for the whole Lutheran education body by working collaboratively with each of the education regions:

* setting strategic direction and policy for Lutheran education;
* strengthening Lutheran identity;
* risk oversight (legal, financial and reputational, including engaging with the Commonwealth government and, in collaboration with the districts, approval of school opening and closure);
* formation, leadership succession and development;
* culture (including facilitating and driving greater collaboration across the Lutheran education body)

***Justification****: GCC has affirmed the authority of BLEA for Lutheran education across Australia in specified focus areas (ref. p. 3), and this affirmation for the identified focus areas has been endorsed by the regions throughout the consultations. The recommended action identifies BLEA’s governance authority for these specific areas while acknowledging the governance authority of regions / districts for other areas of Lutheran education.*

6.6 That Synod affirms the role of education regions as part of the national Lutheran education body and requests GCC and BLEA to work with the districts and the education regions to define the scope of the entities within the Lutheran education body and set the relevant boundaries by:

relieving DCCs of their governance responsibilities, thereby allowing their focus to be on mission and ministry within their schools and ECCs;

clarifying governance and management accountabilities and responsibilities at regional and local levels, including relevant reporting arrangements

***Justification****: It is acknowledged that it is good practice to have decision making aligned to where operations are occurring.*

6.7 That regional and national governing boards be aligned to comply with LCA policy about being skills-based and to ensure appropriate separation between governance and management (eg employees of the system are not board members but may be consultants).

***Justification****: Synod has resolved that all national boards be skills-based to ensure an appropriate match of skills and responsibilities for effective governance. Employees of the Lutheran education system should not be members of boards that directly govern them.*

6.8 That flexibility be provided for local school governing bodies to allow for increased participation by non-Lutheran members, whilst maintaining a majority of Lutheran members, and allowing for a model where a governing body may have oversight over more than one school.

***Justification:*** *The review highlighted the challenge being felt in some areas to source sufficient numbers of suitably skilled Lutherans to fill places on school governing bodies.*

6.9 That BLEA and other relevant bodies determine a streamlined loans approval and guarantee process.

***Justification****: BLEA has been affirmed by GCC as the responsible governance authority for fiscal oversight and management.*

6.10That all relevant LCA Constitutions are re-written to enable the agreed changes in structure to be addressed.

***Justification****: The governance authority of BLEA, as affirmed by GCC, for the specified focus areas will be enabled by re-writing the relevant Constitutions.*

6.11 That regular reports on progress of the above recommended actions be submitted to GCC by all relevant stakeholders / parties.

***Justification****: To ensure accountability and to measure achievement against goals.*

### 7. CONCLUSION

The preceding report and its findings and recommended actions seek to address the key themes and issues in a way that will ensure a sustainable and vibrant Lutheran education sector for the future. Key to this will be establishing ongoing collaboration and connection between all areas and bodies of the LCA – the education and spiritual development of young people in our Lutheran schools is a critical area of the church’s mission and ministry and as such requires the commitment of all, united in common purpose.

To this end, the joint working group acknowledges that this review is in effect a starting point for further and ongoing dialogue and collaboration between all entities that make up the Lutheran education community in the LCA, including the LEA and its board, the education regions and DCCs, schools and school governing bodies, and ALC and its board. The recommendations presented in this report should be seen as enabling mechanisms for the further work required to achieve long-term sustainability and the ongoing health of the Lutheran education sector in Australia.

It is noted that in at least two districts similar governance review processes are underway. The joint working group endorses any findings from these reviews that lead to improved governance and skills-based and independent boards within the LCA.

The joint working group acknowledges the time and commitment given to this governance review by all participants who freely, openly and honestly expressed their views and thoughts on Lutheran education, in the spirit of unity and a shared commitment to Lutheran teaching and theology.

The joint working group thanks all of the participants for their contribution to this review and for their participation in the spiritual and educational development of our young people through the work of the Lutheran education system.

### APPENDIX 1: REVIEW PROCESS

From December 2017 – March 2018 the joint BLEA / GCC working group met with key stakeholder groups as part of a consultation process designed to focus on the five key areas identified by GCC as areas of governance responsibility of BLEA (*refer to* ***Appendix 4****, Communiques 1 and 2*).

The stakeholder groups were broadly representative of the whole Lutheran education system, including district church councils, regional education councils, school governing bodies and congregational chairs, principals, the National Leadership Team, the Australian Lutheran College (ALC) Board, Lutheran Laypeople’s League (LLL) Board and Lutheran Education Australia (LEA) and regional office staff (*refer* ***Appendix 2***).

The working group sought to engage with stakeholders on how well schools / the Lutheran education system is addressing these focus areas now, and, where necessary, what changes or improvement might be made to ensure they are addressed effectively into the future.

Consultations of approximately one to two hours duration were held with a total of 16 stakeholder groups (*refer to* ***Appendix 2***).

Consultations were led by at least two members of the joint working group, comprised of the following members:

Dr Neville Highett (BLEA)

Mr Brett Hausler (BLEA)

Mr Tim Wiebusch (GCC)

Pastor Greg Priebbenow (GCC)

Pastor Thomas Bohmert (BLEA)

Ms Faye Schmidt (GCC)

Mr Volker Hopfmueller (GCC)

Mrs Susan Wood and Mrs Joan Scriven provided administrative support to the working group.

A series of questions and discussion starters, based on the five focus areas, provided a framework for the consultation process (*refer to* ***Appendix 3***). Consultation participants were encouraged to see the consultation process as an ongoing conversation in which their ideas, issues, and feedback would form a valuable contribution to the working group’s deliberations as it formulates its recommendations to GCC and to the Synod.

The working group emphasised that the consultation process should be seen as a listening exercise designed to ensure all voices in Lutheran education are heard and can assist in shaping the future of Lutheran education into the future.

Pre-reading materials were provided to the consultation participants at least one week prior to the consultation, and included the two joint Communiques from the Bishop of the LCA and the Chair of BLEA, extracts from the Constitution of BLEA and its strategic plan, the LCA’s staffing policy for Lutheran schools, and data relating to Lutheran schools (*refer to****Appendix 4***).

Following the consultations participants were provided with a copy of the draft notes of the consultation and were invited to provide feedback and any further thoughts and amendments as necessary. Participants were also informed of the timelines for the review and that the review outcomes would include a report for Synod based on the consultation findings.

### APPENDIX 2: CONSULTATION SCHEDULE

|  |  |  |  |
| --- | --- | --- | --- |
| Date | Group | No. attendees (approx.) | Leaders |
| 23.11.17 | LEVNT Council | 12 | B. Hausler (BLEA)  F. Schmidt (GCC) |
| 8.12.17 | LCA Vic/Tas DCC | 10 | T. Wiebusch (GCC)  B. Hausler (BLEA) |
| 12.12.17 | LCA SA/NT DCC | 12 | N. Highett (BLEA)  G. Priebbenow (GCC) |
| 8.2.18 | National Leadership Team |  | G. Priebbenow (GCC)  T. Wiebusch (GCC)  V. Hopfmueller (GCC) |
| 15.2.18 | LCA WA DCC | 8 | V. Hopfmueller (GCC)  S. Wood (BLEA) |
| 17.2.18 | LESNW principals LESNW school /congregation chairs | 60 | B. Hausler (BLEA)  T. Bohmert (BLEA) |
| 19.2.18 | LESNW Council |  | G. Priebbenow (GCC)  V. Hopfmueller (GCC) |
| 22.2.18 | LCA Qld DCC | 9 | B. Hausler (BLEA) T. Bohmert (BLEA)  G. Priebbenow (GCC) |
| 23.2.18 | LCA NSW DCC | 10 | T. Bohmert (BLEA)  F. Schmidt (GCC) |
| 23.2.18 | LLL |  | B. Hausler (BLEA)  V. Hopfmueller (GCC) |
| 27.2.18 | LEQ Council | 10 | N. Highett (BLEA)  G. Priebbenow (GCC)  T. Wiebusch (GCC) |
| 5.3.18 | Lutheran Principals Australia Executive | 6 | N. Highett (BLEA)  G. Priebbenow (GCC) |
| 16.3.18 | LEVNT principals LEVNT school / congregation chairs |  | T. Bohmert (BLEA)  F. Schmidt (GCC) |
| 16.3.18 | LEQ principals | 8 | N. Highett (BLEA)  T. Wiebusch (GCC)  G. Priebbenow (GCC) |
| 17.3.18 | LEQ school / congregation chairs | 10 | N. Highett (BLEA)  T. Wiebusch (GCC)  G. Priebbenow (GCC) |
| 23.3.18 | ALC Board | 15 | T. Bohmert (BLEA)  N. Highett (BLEA)  B. Hausler (BLEA) |

### APPENDIX 3: DISCUSSION STARTERS / FOCUS QUESTIONS

1. Setting strategic directions and policy for Lutheran education

The BLEA has developed a strategic plan, which has been endorsed by the GCC. It is intended that the BLEA, as the responsible authority for Lutheran education in Australia, provides appropriate leadership and governance for setting strategic direction for Lutheran education across Australia.

The key areas for setting strategy, in collaboration with the regions, are as follows:

1. Setting strategic directions and policy for Lutheran education
2. Strengthening Lutheran identity
3. Risk oversight (legal, financial, reputational)
4. Formation, leadership, succession and development
5. Culture (how we work together better even though we are separate entities)

As such, the board’s strategic plan is intended to provide direction and guidance to regions when developing their strategies so that alignment of national and regional strategies can be assured and regional and local needs can be taken into account.

In developing their strategic plans, regions are responsible for making explicit their accountabilities for the successful implementation of their planning, reporting and policy setting.

The consultation session will explore how we effectively coordinate this process to ensure that mutual action and accountability occur.

2. Strengthening Lutheran identity

Lutheran education is defined by the ethos and theology that is specifically and explicitly Lutheran, and which informs the development of young people in Lutheran schools.

BLEA acknowledges that an evolving and changing world can create uncertainty about what defines “Lutheran identity” for school governance and leadership and its place in the education of young people. This can be achieved when there is a clear understanding of Lutheran theology, which is modelled by the leadership of the school through example and through appropriate policy setting and reporting.

How can Lutheran identity be effectively developed and supported in a variety of school contexts across Australia?

3. Risk oversight (legal, financial, reputational)

Risk management is a significant aspect of the governance of any organisation.

As the guarantor of last resort, GCC requires that LEA establish and maintain effective risk management systems and practices. This is paramount to the successful operational management of Lutheran education across Australia and needs to be coordinated in a consistent manner.

The consultation will explore how this can occur.

4. Formation, leadership succession and development

The strength and vitality of Lutheran education relies on capable and high performing leaders and leadership teams.

Future leaders must be identified, nurtured, developed, and supported as they take up positions of leadership. At the same time programs and activities must be established to support current leaders in their roles.

As ECSs and schools of the LCA, the area of spiritual leadership must be an ongoing focus of LEA and the regions. The LCA expects that this would be done in a nationally consistent manner and be a priority for all Lutheran education entities.

The consultation will focus on the strategies and processes required to achieve this.

5. Culture

The culture of any organisation determines its health and vitality. Culture includes the prevailing and shared attitudes, values, and beliefs of those who comprise the organisation.

Where the prevailing culture is one of mistrust and is based on principles and values that are fractured or inconsistent, culture is eroded.

Currently there is a lack of consistency in governance and administration between and across ECSs, schools, regions and LEA.

GCC is requesting that BLEA, as the governance authority of Lutheran education, ensures that a consistent understanding of Lutheran education culture be developed, supported and enhanced.

The purpose of the consultation is to explore how such a unified culture can be developed with the support of a cohesive governance and management structure.

### APPENDIX 4: PRE-READING MATERIALS

Lutheran Church of Australia

GCC and BLEA Joint Communique 1

Lutheran education governance and administration review

We write on behalf of the Lutheran Church of Australia and New Zealand’s General Church Council (GCC) and the Board for Lutheran Education Australia (BLEA) to sincerely thank all who have contributed to the LCA’s *Lutheran education governance and administration review* and to outline the way forward.

On Saturday, 19 August 2017, a joint meeting of GCC and BLEA received a presentation from Dr Maureen Cleary on her final report, ahead of engaging in detailed discussion about the way forward.

Dr Cleary’s report did not further refine and/or recommend any of the models already presented. Rather, her report reflected on the governance and administration challenges for the Lutheran Church of Australia (the church) and its schools and provided considerations for the change management necessary for mapping a way forward. GCC has determined that Dr Cleary’s work has now been completed and resolved to thank her for her commitment to the church. Her report will provide guidance and advice to GCC and LEA as they develop the next phase of the review.

We are grateful for the work of the Lutheran education community and acknowledge that many people committed significant time and input to the review process.

In excess of 640 people engaged in this review from 2015 to 2017 and much has been heard and learnt. For the first time, through the surveys and dialogue process, the church and its Schools now have a rich variety of datasets that have not been consolidated before which provide a solid basis to support our collaborative thinking in terms of the future. There is a clear need for effective governance practices, for clarification of delegated authorities, and appreciation that the LCA is guarantor of last resort. Over 70% of the survey participants gave their first preference to a change from the current governance structure.

GCC believes that a vibrant and sustainable Lutheran education system with a unified purpose and direction is an essential part of our mission and ministry.

GCC and BLEA believes there is a need for change, and in fact a mood for change, to improve how Lutheran education operates, and to:

* ensure the prime focus of Lutheran education continues to be founded on mission and ministry and on strengthening our Lutheran identity
* explore the opportunities that can be leveraged nationally to strengthen Lutheran education
* clarify responsibility for governance at appropriate levels and ensure the LCA’s requirements for board and council compositions are met including effective governance practices, constitutional responsibilities and delegated authorities to effectively respond to increasing expectations of governments and the community both now and into the future
* ensure national consistency for policy and program development, implementation and compliance obligations
* identify the risks to the church, develop a risk profile and risk management strategy including legal, financial and reputational risks, considering that the church is the guarantor of last resort for all bodies within the LCA
* clarify federal requirements for the oversight of system funding ensuring systemic opportunities are pursued to maximise federal funding and ensuring government system requirements are met
* oversee loans management, early childhood service (ECS) and school sustainability including responsibility for ECS and school openings and closures, considering the upcoming LLL changes due to APRA requirements.

GCC affirmed the governance authority of BLEA for Lutheran education in Australia with the following key focus areas:

1. Setting strategic directions and policy for Lutheran education

2. Strengthening Lutheran identity

3. Risk oversight (legal, financial, reputational)

4. Formation, leadership succession and development

Consistent with focus area one, GCC has asked BLEA to lead a joint GCC/BLEA working group to finalise the review. The working group will make recommendations to GCC on the changes, including any associated transition or phasing, necessary to the Lutheran education governance and administration structure for presentation to the LCA General Synod in 2018.

GCC has appointed Tim Wiebusch, Faye Schmidt, Pastor Greg Priebbenow and Volker Hopfmueller, and BLEA has appointed Dr Neville Highett, Pastor Thomas Bohmert and Brett Hausler, to the joint GCC/BLEA working group.

This joint working group will engage with a core group of stakeholders to achieve the tasks outlined above and continue to keep the wider church and its schools updated on its progress. Stakeholders can expect to receive further information in the coming months of 2017 on the 2018 plan for the completion of the review. If you have any queries or concerns, please feel free to email [gccblea@lca.org.au](mailto:gccblea@lca.org.au) in the first instance.

Again, thank you for your support and contributions to the church. GCC and BLEA look forward to continuing to work with stakeholders in defining a clear governance and administration structure for Lutheran education across Australia.

**Rev John Henderson Dr Neville Highett**

**Bishop Chair**

**Lutheran Church of Australia Board for Lutheran Education Australia**

**October 2017**

Lutheran Church of Australia

GCC and BLEA Joint Communique 2

Lutheran education governance and administration review

Blessings to you in the name of our Lord Jesus Christ, who has called us into his church, and in whose mission to the world we all share.

As promised in Communique 1, we again write to the leaders of the Lutheran Church of Australia and Lutheran education to provide details of our ongoing consultations with key stakeholder groups.

The plan that follows was prepared by the GCC/BLEA Joint Group and approved the Lutheran Church of Australia’s General Church Council (GCC) in November 2017.

**The purpose of the consultations**

The GCC has affirmed the governance authority of BLEA for Lutheran education in Australia. The following key focus areas have been identified:

1. Setting strategic directions and policy for Lutheran education

2. Strengthening Lutheran identity

3. Risk oversight (legal, financial, reputational)

4. Formation, leadership succession and development

5. Culture

The GCC/BLEA Joint Group will engage with the Lutheran education community through a consultation process that:

* focuses on governance rather than management
* focuses on five key areas as well as how schools are addressing these areas now versus our shared and preferred future

**Objectives**

The primary objective is to address risk in its broadest sense and in terms of all five focus areas. Consultations will consider these focus areas to ensure:

1. a viable sustainable Lutheran education system in Australia
2. a consistent approach across Lutheran education (for the five focus areas)
3. commitment to governance changes to most appropriately and effectively achieve (a) and (b)

The key aim is to ensure all risk is dealt with appropriately.

The consultations will assist in preparing recommendations to be presented to General Synod in October 2018.

**Stakeholder groups**

Stakeholder groups for this consultation are not as broad as those used for the first consultations. We have already heard from a wide range of people and the current focus will be on governance at school/district/regional council levels. In order to maximise participation, the consultations will include:

1. District Church Councils

2. Regional education councils

3. School council chairs and congregational chairs where relevant

4. Principals

5. LEA and regional office staff

6. LLL staff

7. ALC board

This round of consultations will not include the early childhood sector since its voice has already been clearly heard.

**Consultation process**

Individual consultations will be led by at least two members of the Joint Group. It is expected each consultation will last 1.5-2 hours.

Consultations will be a listening exercise to ensure all stakeholders have the opportunity to be heard. It is essential that governance leaders are fully heard.

The GCC/BLEA Joint Group looks forward to listening to your views as we work together for a preferred future for the governance and administration of Lutheran education.

Pre-reading materials and key questions will be provided to stakeholder groups at least one week prior to their consultation date.

If you have any queries or concerns, please email the Joint Group at gccblea@lca.org.au.

We thank you for your continued contributions to the LCA and Lutheran education.

In the name of our Lord and Saviour Jesus Christ

**Rev John Henderson Dr Neville Highett**

**Bishop Chair**

**Lutheran Church of Australia Board for Lutheran Education Australia**

**November 2017**

Lutheran Education Australia Ltd

CONSTITUTION EXTRACT

*Lutheran Education Australia Limited 3* *May 2010*

**2. Confession**

2.1 The Company declares that it

2.1.1 accepts without reservation the Holy Scriptures of the Old and New Testaments, 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;

2.1.2 acknowledges and accepts as true expositions of the Word of God and as its own confession all the Symbolical Books of the Evangelical Lutheran Church contained in the Book of Concord of 1580, namely, the three ecumenical creeds: the Apostles’ Creed, the Nicene Creed and the Athanasian Creed; 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;

2.2 All who teach in and administer the affairs of the Company shall be bound to carry out their duties according to this Confession.

**3. Relationship to the Church**

3.1 The Company declares that all its activities and programs shall always be consistent with and in conformity to the Constitution of the Church.

**4. Objects**

4.1 The principal object of the Company is to set strategic direction and establish the overall policy environment for the schools of the church and as such it shall

4.1.1 promote Lutheran schools as agencies of Christian education;

4.1.2 uphold and safeguard the confessional teachings of the Church, especially as these relate to the nature, purpose and program of schools;

4.1.3 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;

4.1.4 formulate national policy that gives direction to Lutheran schools as agencies of Christian education of the Church;

4.1.5 promote, support and ensure the implementation of approved policy and associated procedures in the schools, working through regional structures;

4.1.6 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;

4.1.7 represent Lutheran schools and regions nationally to the Church, its departments, committees and auxiliaries, and to Australian Lutheran College;

4.1.8 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;

4.1.9 develop co-operative working relationships with other sectors of education at national level;

4.1.10 approve the establishment of new schools and change in function of existing Lutheran schools in consultation with the regions;

4.1.11 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;

4.1.12 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;

4.1.13 ensure income for the operation of the Company by means of annual levies or other means from Lutheran schools;

4.1.14 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

4.1.15 undertake other activities related to those matters designated as national areas of responsibility or as agreed with the regions.

The Company has all of the capacities and powers conferred by Section 124 of the Act.

Lutheran Education Australia

Strategic Plan 2016−2018

*LEA Strategic Plan, as amended by BLEA March 2016*

**Our Purpose and Mission**

Lutheran education and care is grounded on Christian beliefs and values and celebrates excellence in all dimensions of learning and teaching. *The gospel of Jesus Christ (which) informs all learning and* *teaching, all human relationships, and all activities* is the lens through which Lutheran education is viewed. [*The LCA and its schools*]

Our mission is to work with our schools and early childhood education services to ensure we have a flourishing collaborative national Lutheran education system of inclusive, high quality, future-focused education, where young people engage in deep learning to live purposeful, confident lives of active service.

We do this through living out our faith with the following values:

**Love** (adore, worship, care for, devotion to, fidelity, kindness, peace, trust, resilience, happiness, have esteem for, honour…)

**Justice** (integrity, honesty, truthfulness, honour, veracity, uprightness, fairness…)

**Compassion** (mercy, sympathy, empathy, concern, kindness, consideration, gentleness, care…)

**Forgiveness** (benevolence, grace, mercy, amnesty, excuse, pardon, understanding, kindness, absolve, acquit, reprieve…)

**Service** (help, assistance, benefit, good turn, aid, support, good deed, charitable act, faithfulness…)

**Humility** (humbleness, modesty, unassuming nature, meekness, gentleness…)

**Courage** (valour, bravery, nerve, pluck, daring, fearlessness, fortitude, boldness, perseverance, intrepid…)

**Hope** (expectation, trust in, faith in, anticipation, look forward to, expect, desire, aspire, optimism…)

**Quality** (value, worth, excellence, merit, effort, usefulness, of important…)

**Appreciation** (admiration, approval, enjoyment of, gratitude, thankfulness, value, recognition, respect, wonder and awe, comprehension…)

Full descriptors for these values including biblical references are available at:

http://www.lutheran.edu.au/assets/Uploads/pr/general/A%20vision%20for%20learners%20and%20learning%20Booklet.pdf]

**Our strategic objectives**

**Our Strategic Objectives**

To help guide us in our mission, Lutheran Education Australia has created a three year strategy that is aligned to the LCA strategy and based around three key priority education themes that will form the focus of activity and priority for LEA over 2016-2018:

**THEME 1: Strengthening Lutheran identity**

* Ensuring all school communities are embodying and expressing the values of Lutheran Education (LE) – working towards and integrating the national *Growing deep* framework within all schools and sites
* Consistent branding that brings together schools and sites from across Australia into one family of schools and early learning centres
* LE future planning is in alignment with the LCA’s strategic direction *Where love comes to life* (Grow as God’s people, Go as God’s people, Enable us to go and grow)

**THEME 2: Enhancing and celebrating thriving learning communities**

* Building and celebrating high-performing leaders and leadership teams at all levels (through *Growing deep*)
* Consistent ongoing improvement across all sites – deep engagement in high quality teaching and learning and embracing community in our learning experiences and journeys
* Bring the best learning and research into LE – look out, above and beyond. High quality national and international research, learning and professional development (links to some of the websites and experiences our people are involved in)

**THEME 3: Ensuring long-term system sustainability**

* Long history, long future. LE has been in Australia for 176 years – taking action together to flourish and thrive for another 176 years
* Build cutting edge, best-practice governance and risk mitigation and management to strengthen the national system of ECEs and schools
* Build a social and ecological vision for LE where social, economic and environmental sustainability are foundations for taking action to serve our people and our planet

Each theme has a number of strategic objectives that will form the focus of activity and priority for LEA over 2016-2018. Each strategic objective in turn is achieved and measured through the delivery of clearly defined initiatives or actions.

* Ensuring all school communities are embodying and expressing the values of Lutheran Education – working towards and integrating the national *Growing deep* framework within all schools and sites
* Consistent branding that brings together schools and sites from across Australia into one family of schools and early learning centres
* LE future planning is in alignment with the LCA’s strategic direction *Where love comes to life* (Grow as God’s people, Go as God’s people, Enable us to go and grow)
* Building and celebrating high-performing leaders and leadership teams at all levels (through *Growing deep*)
* Consistent ongoing improvement across all sites – deep engagement in high quality teaching and learning and embracing community in our learning experiences and journeys
* Bring the best learning and research into LE - look out, above and beyond. High quality national and international research, learning and professional development (links to some of the websites and experiences our people are involved in) **Ensuring long-term system sustainability**

Staffing Policy for Lutheran Schools

*Adopted by LCA General Synod October 2006*

**1. Context**

The Lutheran Church of Australia (LCA) has a variety of agencies through which it carries out its ministry and mission to the people of Australia. One such agency is the Lutheran School in which the Church makes available to its members and to others in the community a formal education in which the gospel of Jesus Christ informs all learning and teaching, all human relationships, and all activities. Thus through its Schools the Church deliberately and intentionally bears Christian witness to all who make up the world of the School.

**2. Appointment of staff**

The Church seeks to staff its Schools with educators who are able to uphold the teachings of the Church and model the lifestyle of a Christian. In the first instance it seeks to use the services of competent, registered educators who are active members of the Church. Beyond that, the Church seeks to staff its Schools with people who are active Christians from other denominations willing to uphold the Lutheran teaching of the School. The Church avoids negative bias against the differently-abled, people of minority races, females and males.

The leadership positions of principal, deputy principal, head of sub-schools and head of Christian Studies are to be filled by active communicant members of the LCA.

**3. Expectations of those who work in Lutheran Schools**

The LCA expects that those who work in the Lutheran School in whatever position:

• contribute towards the mission of the School as they live out their vocation in their specific appointment,

• are professionally competent to undertake the task to which they are appointed, and,

• are a witness to the love of God through Christ in the full range of relationships, programs and activities in which they are involved.

In addition, the LCA expects that those who hold positions of responsibility as educators:

• have a basic understanding of and commitment to the Christian faith and a basic understanding and commitment to support the teachings of the Church, and the mission of the Lutheran School,

• contribute to the mission of the School in some of the specific Christian activities of the School – worship, counselling, Christian Studies, and,

• reflect on how they can develop in their understanding and competency to contribute more effectively to the mission of the Lutheran School.

**4. Theological development of staff**

In order to advance the ethos of the School, the Church reserves the right to develop practices which ensure that all who work as educators in its Schools are willing to uphold those teachings in both word and deed. The Church establishes standards of theological training required to carry out particular educational tasks and leadership roles.

The Church expects that those who work in the Lutheran School understand and support the School’s mission and are equipped to fulfil the Church’s expectations.

These requirements reflect the responsibilities that each person has in the Lutheran School. Those involved in the education program as teachers and administrators are expected to have a clear understanding of the mission of the Lutheran School and engage in ongoing reflection on the practice of Lutheran schooling as it applies to their role. Other staff are expected to have an orientation to the ethos of the Lutheran School.

**5. Accreditation of those involved in the education program of the Lutheran School**

All educators in Lutheran schools are required to be accredited by the Church.

Accreditation involves the completion of required study that is relevant to the responsibility held, and is maintained by ongoing study and reflection.

Accreditation is the means whereby the Church can be assured that its teachings are known to and understood by those who work as educators in Lutheran Schools, and that those who lead the School or teach Christian Studies have an adequate grounding in Lutheran theology.

Requirements for accreditation are established by General Church Council on the advice of BLEA.

The process of granting accreditation is the responsibility of the LEA National Office.

A register of those people who have been accredited for employment in the Lutheran School is maintained.

It is the responsibility of the employing body to ensure that educators are properly equipped for their tasks in accordance with this policy. Letters of Appointment for all educators will include the Church’s expectations of the person for theological development.

**Glossary of Terms Used in Staffing Policy for Lutheran Schools**

**BLEA**: Board for Lutheran Education Australia

**Christian Studies**: Those parts of the formal curriculum of the Lutheran School dealing specifically with Christian knowledge, attitudes, beliefs, values and practices

**Church**: The Lutheran Church of Australia

**Educator**: Those employees of Lutheran Schools with educational qualifications who are teaching or administering Schools. The policy applies to those employed for 12 months or more.

**LCA**: The Lutheran Church of Australia

**Principal**: The head of a School

**School**: The early childhood centres, P-12 colleges, secondary colleges, secondary Schools and primary Schools which operate in the name of the Lutheran Church of Australia.

### agenda 12.1

## Finke River Mission Board

### MEMBERS

Chris Guntner, John Heffernan, Michael Kenny (Resigned November 2016), Chris Pfeiffer, Rodney Schutz, Tim Stollznow (Chair), Suanne Tikoft, Robin Zadow

### Background

FRM’s core activity involves supporting more than 20 Aboriginal pastors and over 40 other church leaders who, together with FRM personnel, 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 around 250 Aboriginal boarding students from remote NT, SA, WA and Qld, a general store service and Historic Precinct management to Hermannsburg; both at the request of the local community.

### Achievement against Plan

|  |  |  |
| --- | --- | --- |
| Objectives | Planned Annual Activities/Outcomes | Achievement of Annual Activities/Outcomes |
| 1. Enhance & grow mission activities | 1. Continue to use the Pastoral Support Workers “Engagement Charter” to inform the board of ministry activities associated with each community. 2. Use the “Engagement Charter” for annual self-assessment and to identify ministry and training opportunities. 3. Provide effective support and communication channels for Pastoral Support Workers, staff and other LCA departments operating in Central Australia. 4. Train & ordain Aboriginal Leaders. 5. Identify opportunities for additional funding/partnerships to support the ministry | 1. Achieved, operating effectively. 2. Awaiting results of the Future Directions Paper. 3. Board and Bishops meet two or three times per year with Pastoral Support Workers, FRM staff and other LCA Departments. 4. A total of five separate Bush Courses held annually for men and women. 5. Partnership with the Bavarian Lutheran Church currently occurring |
| 1. Create and promote pathways for others to be involved with ministry | 1. Continue to encourage the visiting “Shed Men”, “Grey Nomads” and Lutheran Schools programs. 2. Ensure all staff and volunteers undergo cultural training. 3. Encourage the Central Australian Women’s Choir, 4. Establish a “Volunteer Coordinator” position together with other LCA Departments in Alice Springs | 1. All programs continue to provide physical and spiritual support for locals and volunteers. 2. Cultural training mandatory for new staff and volunteers. 3. In 2016 the Central Australian Women’s Choir visited Europe under the leadership of Pastor Rob Borgas. The Choir is currently planning a visit to the USA in 2018. 4. Incorporated into new FRM Admin role. |
| 1. Source supplementary funding for ministry | 1. Develop and restore Hermannsburg precinct for the benefit of locals and to supplement operations 2. Sell Flierl Court at Henley Beach for strategic financial benefit. 3. Continue to manage financial assets to contribute to operations | 1. Northern Territory Government have announced an investment of $3,500,000 to be spent by the Historical Society in the 2018/19 financial year 2. Flierl Court sold for $1,544,000 in 2016. 3. Currently developing another residential property in Alice Springs which will be able to be rented |
| 4.Ensure effective personnel and suitable resources are available now and into the future | 1. Encourage the LCA to support the Future Directions Paper as endorsed by relevant LCA groups in Central Australia 2. Two new FRM pastors to be installed in 2018 | 1. Discussions and reviews currently being undertaken by the LCA. 2. Pastors Michael Jacobsen and Basil Schild to be installed |
| 5.Nurture and enhance the unique ministry of Yirara College | 1. Retain and grow student base 2. Ensure effective staff support and training 3. Reduce operational and reputational risks 4. Seek to engage indigenous staff and to involve families across the region through an “Indigenous Steering Committee”. 5. Regular visits to remote communities by staff 6. Yirara TV | 1. Enrolments are stable. Funds claiming is thorough. 2. Strategic and Operational Plans are developed and reported against. 3. Exit Interviews provide insights into care opportunities. Professional Development opportunities are identified and encouraged. 4. The college is on a sound financial footing and its reputation continues to build positive press. 5. Yirara employs more than 10 indigenous staff |

### Successes

* Future Directions Paper which covers future of LCA in Central Australia – developed, endorsed by relevant bodies and approved by GCC
* SMP process completed for Neville Doecke (Hermannsburg) and Mark Thiel (Alice Springs)
* Faithful service of staff
* Process to engage Pastor Michael Jacobsen of the Evangelical Lutheran Church Bavaria (Germany) as a Pastoral Support Worker has begun.
* Hundreds of baptisms and confirmations, worshiping with family groups and communities hungry for the gospel
* Hermannsburg Historic Precinct funding stabilised, development grants of $3,500,000 obtained for the Historical Society; visitation and business continues to improve.
* Coordinator of Volunteers for Central Australia incorporated into FRM Admin Role.
* Hermannsburg store bakery is a training location for food handling, health and safety, customer service
* Hermannsburg store staff and volunteers provide good service and a surplus for use in ministry
* Lutheran School visits to Central Australia
* Shed Men volunteers for Hermannsburg and other areas
* Choir activities continue to be strong
* PR activities beyond “Christ in the Centre” is occurring
* Continued stabilisation and development of Yirara College
* Pastor Basil Schild has accepted a call to serve as Chaplain of Yirara College beginning July 2018
* Close engagement with NT and Federal Departments of Education
* Federal review of “Abstudy” funding acknowledges need for greater assistance and better processes

### Challenges and Lessons Learned

* Effectively supporting our pastors in a complex, isolated and unique environment is very important. Progress against the initiatives in the Future Directors Paper is important
* Policy, systems and processes are important for "corporate knowledge", consistency and transparency. It is important that everyone understands that systems and processes is not to be feared
* Co-ordination and communication is fundamental to efficiency, effectiveness and engagement, it cannot be assumed that people will do this naturally to the extent required
* Pentecostals - see risks
* Mission ready pastors and other personnel - see Risks
* Alice Springs Aboriginal Ministry - see Risks
* Funding for Hermannsburg Precinct requires continued discussions with the Northern Territory Government
* Funding for Yirara College requires continued lobbying with Federal Government ministers

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Operational Risk:  Ensuring trained Pastoral Support Workers are available | Medium Risk  It takes many years for Pastors to develop relationships with Aboriginal people which, together with the isolation, requires special workers with unique gifts | In addition to the existing Pastoral Support Workers, Pastor Michael Jacobsen will begin to provide support to the Aboriginal pastors in 2018 adding an additional staff member. |
| Operational Risk:  Activity from Pentecostal Church | Medium Risk  Pentecostals are trying to move into some communities with little respect to culture, confusing the local people | Continue to preach the gospel and train Aboriginal pastors. Support the Western Desert people to deal the division being caused by Ken Duncan’s vision for a large cross at Haasts Bluff |
| Operational Risk:  Yirara College | Medium Risk  Students come from varying cultural backgrounds and home situations, many with degrees of psychological disorders. | Maintain a complying governance model and provide cultural awareness for staff. Engage psychological assessment services in early 2018 |
| Operational Risk:  Alice Springs Aboriginal Ministry | Medium Risk  Large numbers of Aboriginal people are living in the town as well as many visiting family members and the non-indigenous Lutherans in Alice Springs are declining, resulting in less people to support the town ministry | Engage with the Future Directions Paper to provide a sustainable ministry. Provide funding and resources as per the MOU between FRM and the congregation. Use the “Engagement Charter” to promote a level of self-support for Aboriginal people |
| Financial Risk:  Yirara College | Low Risk  Uncertain Government funding | Continue to work with Governments to maximise funding and regular payments |
| Reputational Risk:  Yirara College | Medium Risk  Education of indigenous students is a high-profile subject | A national public relations plan has been developed and is currently being engaged to promote the positive aspect of the College. |

### Alignment to LCA Strategic Direction 2013–2018

**Grow as God's People:** Aboriginal pastors and staff providing regular worship, Holy Communion, prayer, singing/ choirs, baptisms and confirmations.

**Go as God's people:** Provision of bush-courses, mini-courses, printed resources, leadership training, religious instruction in schools, hospital and jail visiting

**Grow and Go:** Christ in the Centre publication, Synod promotion, PR program for Yirara, administration, second hand clothes, volunteers, working with other LCA departments

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| Alice Springs Lutheran Church | Funding and close working relationship in the ministry to Aboriginal people |
| Lutheran Community Care | Provision of office space and regular interaction of staff |
| Australian Lutheran College | Theological training provided to Aboriginal pastors and women church leaders at 5 Bush Courses each year. |
| Lutheran Education SA/NT/WA | Regular communication with Director. |
| LCA Bishop | The Bishop attends meetings and special occasion events regularly |
| LCA SA/NT Bishop | Regular communication |

### Financial Performance

|  |  |  |  |
| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities** | **2017** | **2016** | **2015** |
| **Expenditure** | **$,000’s** | **$,000’s** | **$,000’s** |
| 1 Growing as God’s People | 380,000 | 370,000 | 327,000 |
| 2 Going as God’s People | 370,000 | 360,000 | 309,000 |
| 3 Enable us to Go & Grow | 308,000 | 298,000 | 290,000 |
| **Total** | **1,058,000** | **1,028,000** | **926,000** |

### agenda 12.2

## Financial Report: Finke River Mission Board

**INCOME AND EXPENDITURE STATEMENT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**INCOME**

Funding Income 450,000 405,000 360,000

Government Subsidies 27,823 20,000 64,757

Property Rental Receipts 123,588 116,607 122,177

Donations 164,933 245,110 191,635

Sales 3,633 4,245 1,925

(Loss on sale of assets)/ Capital distributions received (28,839) 765,204

Store Net profit 133,697 229,050 130,292

Other 128,622 121,621 149,087

**1,003,457 1,906,837 1,019,873**

**EXPENDITURE**

Rates and Taxes 52,638 45,284 40,797

Depreciation 52,499 50,293 51,255

Other general and Administrative expenses 105,733 125,558 140,714

Advertising and promotion 28,797 23,579 20,646

Electricity and gas 22,345 22,639 21,215

Vehicle running costs 37,888 36,615 33,382

Repairs and maintenance 54,706 67,691 68,681

Insurance 25,056 24,799 24,705

Other operating expenses 94,556 72,231 72,328

Superannuation 47,961 44,520 39,190

Wages 486,978 464,266 426,004

Annual leave and long service leave expense 10,506 11,714 4,075

Other employment expenses 34,731 28,929 28,003

Other 3,215 9,854 4,812

**1,057,609 1,027,972 975,807**

**Profit/ (loss) for the year $(54,152) $878,865 $44,066**

**BALANCE SHEET**

**FOR THE PERIODS ENDING 30 JUNE**

**2017 2016 2015**

**ASSETS**

CURRENT ASSETS

Cash and Cash Equivalents 702,385 1,181,075 232,287

Inventory 221,867 217,371 295,362

Trade and other receivables 68,040 51,953 53,492

Related Party Loan 276,012 213,039 126,826

**TOTAL CURRENT ASSETS 1,268,304 1,663,438 707,967**

NON-CURRENT ASSETS

Loan to Lutheran Mission Developments 320,000 170,000 230,000

Property, Plant and Equipment 4,951,963 4,694,599 4,577,279

**TOTAL NON-CURRENT ASSETS 5,271,963 4,864,599 4,807,279**

**TOTAL ASSETS 6,540,267 6,528,037 5,515,246**

**LIABILITIES**

CURRENT LIABILITIES

Trade and other payables 358,551 167,362 260,451

Grants Received in Advance - 99,150 45,000

Provisions 247,895 246,188 233,447

Other Liabilities 63,739 70,843 72,311

**TOTAL CURRENT LIABILITIES 670,185 583,543 611,209**

NON-CURRENT LIBILITIES

Special Purpose Funds 277,706 311,793 168,145

Provisions 33,982 20,155 2,211

**TOTAL LIABILITIES 981,873 915,491 781,565**

**NET ASSETS $5,558,394 $5,612,546 $4,733,681**

**EQUITY**

Capital 2,317,891 2,317,891 2,317,891

Revaluation reserve 1,898,947 1,898,947 1,898,947

Retained Earnings 1,341,566 1,395,708 516,843

**TOTAL EQUITY $5,558,404 $5,612,546 $4,733,681**

**CASH FLOWS STATEMENT**

**FOR THE PERIODS ENDING 30 JUNE**

**2017 2016 2015**

**CASH FLOWS FROM OPERATING ACTIVITIES**

Receipts form customers 3,290,467 3,232,750 3,439,765

Funding Income 450,000 405,000 405,000

Grant Income (97,998) 35,679 2,094

Donations 164,933 595,110 191,635

Other Receipts 284,863 407,331 381,607

Payments to suppliers and employees (3,927,732) (4,224,344) (4,163,668)

GST received/ (Paid) 8,460 (6,361) 0

**Net cash (used in)/generated from   
 operating activities 172,993 445,165 256,433**

**CASHFLOWS FROM INVESTING ACTIVITIES**

Payments for Property Plant and Equipment (457,948) (235,368) (317,752)

Proceeds from Disposal of Property Plant & Equipment 19,238 765,204 66,403

Net cash investment in FRM Services (62,973) (86,213) (3,882)

**Net cash (used in)/generated from   
 investing activities (501,683) 443,623 (255,231)**

**CASH FLOWS FROM FINANCING ACTIVITIES**

Loan Repayments received / (Amounts advanced) (150,000) 60,000 0

**Net cash (used in)/generated from   
 financing activities (150,000) 60,000 0**

**Net increase / (decrease) in cash held (478,690) 948,788 1,202**

Cash on hand at the beginning of the financial year 1,181,075 232,287 231,085

**Cash on hand at the end of the financial year $702,385 $1,181,075 $232,287**

### agenda 13.1

## Australian Lutheran World Service

### MEMBERS

Morgan Brooks, Peter Hage (Chairman), Judith Murray, Peter Renner, Ian Rentsch

### Background

Australian Lutheran World Service (ALWS) is the overseas aid & resettlement agency of the Lutheran Church of Australia (LCA). It is mandated by the church to support humanitarian relief and development work to those who suffer from poverty and injustice overseas. It is also tasked with the responsibility of communicating this need within the Australian Lutheran community.

### Achievement against Plan

**Goal 1:** ALWS will **help** through partners to ensure people live in more just and sustainable communities through long-term development programs, and that people affected by emergencies receive life-sustaining care.

*Planned Outcomes:*

* Ensure partners receive financial and technical support to enable them to work towards this goal.
* Appraise and monitor programs throughout their implementation, as a basis to support partners to progressively fulfil policies and high standards
* Support partners to continually improve effectiveness through evaluations and other learning opportunities.

*Achievement of Outcomes:*

All funding commitments to partners were met or exceeded. A new Appraisal Suite has been drafted which consists of revised previous appraisal documents plus new decision-making processes for considering support to new and existing projects, exiting projects, and increasing ALWS’ understanding of partners’ areas of strengths and gaps in capacity, including in areas of DFAT and ACFID priority. ANCP plans for 2015-16, 2016-17 and 2017-18 were successfully submitted and approved after close review to ensure high quality of partners’ work, especially in DFAT’s priority areas. Contingencies have been met to ensure ALWS has reserves should income drop, and partners suitably positioned to be prepared for these trends in the sector. An evaluation of the Church Partnership Program in PNG found that it is applying effective capacity-building strategies which are enabling the church to improve services delivered to communities.

**Goal 2:** ALWS will **inspire** and enable the Lutheran family to reach out in love for justice.

*Planned Outcomes:*

* Inform and motivate the Lutheran family in Australia to take action and advocate on poverty and justice issues.
* Offer the Lutheran family the opportunity to use their God-given resources, blessings and talents to help.
* Support the Lutheran family to feel and be more closely connected with the people they support through ALWS.
* Equip the Lutheran family with facts, thinking and theology that enable them to explain why Christians fight for justice and serve the poor.

*Achievement of Outcomes:*

Reaction from both staff and students show there has been very powerful impact in Lutheran schools right across Australia with the ‘Welcoming the Stranger’ message. ALWS has expanded Awareness Day program to largest ever, to reach 59 schools and almost 7000 students. The 2016 curriculum theme was ‘climate change, which has become a high-profile topic in Australian media and public discussion with Renewable Energy Target. This linked well with the theme of ACLE 5 in July 2017 that was based on caring for the environment and was powerfully reinforced to more than 850 teachers. Introduced ‘Walk My Way’ Pilgrimage event in July 17 to raise awareness of refugee issues, plus support refugee children to go to pre-school. A good start has been made on Teacher Network with more than 450 names - which is a critical initiative to nurture people in position of influence to multiply their impact in spreading message of how people can impact others through ALWS. In 2017 a Focus Tour was initiated in Queensland to address issues related to understanding of ALWS, and ALWS under-penetration in Queensland congregations. Brian Neldner’s memoirs are being captured through regular meetings with a note taker to document ALWS’ history.

**Goal 3:** ALWS will strive to **improve** to enable it to best serve people, communities and supporters.

*Planned Outcomes:*

* Create the space for innovation and trialling and supporting new approaches.
* Review and implement systems of assessing and reporting on the effectiveness of programs, fundraising and communications, finance, and administration.
* Support and encourage continual learning and reflection, within ALWS and with its partners, through varied methods, including evaluations and research.

*Achievement of Outcomes:*

The addition of a fourth Program Officer for Quality and Effectiveness to the ALWS Programs Team and the engagement of a Program Quality and Effectiveness consultant has created time and space for considering new program approaches while the addition of a new 0.4EFT in Fundraising in 2017 increased opportunities for exploring new fundraising ideas. Two opportunities in March and August 2016 were made available to all staff to focus on Innovation, some of the ideas generated through these processes such as Walk My Way have been successfully adopted. The upgrade to Office 365 (cloud-based applications) in April 2015 meant that all ALWS staff are now using the same Microsoft Office version which has enabled a greater access to documents and sharing of information. In 2017, we engaged an independent consultant, to review our IT systems. A move was made to Infoodle as our Customer Relationship Management (CRM) and Xero as our accounting Package following the recommendations. Telecommunications are almost complete for monthly skype catch ups with all staff. LWF Nepal, LWD Cambodia and CDRM&CDS Indonesia partners have been linked with opportunities for Direct Aid (innovation) funding from DFAT post. The board approved an annual standing allocation of Unrestricted Reserves to ‘Innovation’.

**Goal 4:** ALWS will **strengthen** as an organisation to ensure it is transparent and accountable to people, communities, partners and supporters.

*Planned Outcomes:*

* Ensure it is managed and governed in an informed way which is transparent and consistent with this plan.
* Continue to be compliant with Australian government accreditation requirements and the ACFID Code of Conduct and continue to work with its partners to build their capacity in this area.
* Increase transparency and accountability to people, communities and supporters
* Have documented processes and policies in order to share organisational knowledge, standardise procedures and ensure credible and consistent decision and actions.
* Strengthen its risk management plan to cover all major operational areas of the organisation

*Achieved Outcomes:*

The board is provided with Quarterly Governance and Management Reports which are designed to be easily understood. This, together with six-monthly Document Reviews, ensure the board is well informed with enough space during board meetings to discuss matters of strategic importance. The Board Advisory Group has also been established to strengthen ALWS Governance. The Management Team has been a place to work through operational issues and accreditation preparation. It’s guided by a Terms of Reference which sets out regular meeting and reporting requirements. Accreditation expectations have been a helpful guide towards full compliance with all stakeholders including DFAT, ATO and ACFID. The intentional development of a ‘whole of organisation’ strategic plan and shared ownership of the re-accreditation process has ensured all are responsible for the quality of each part of ALWS. Policies have been revised to reflect ALWS practice and capacity. Access to NSW Business Chamber, ACNC and ACFID updates keep ALWS abreast of changes to relevant legislation. The upkeep of ALWS policies and processes is ongoing. Procedures are now in place to inform decision making processes and delegations of authority. ALWS has reviewed and improved the Risk section of the Program Effectiveness Framework (PEF), based on pre-accreditation feedback and revision of ALWS Risk Management Policy. The PEF Risk section now incorporates partners’ own risk assessments. Organisational risk has now been consolidated into a single register viewed by the full board quarterly. Cases of concern are also presented to the board, acted upon and, where possible, closed soon afterwards. We have not needed to report a Case of Concern for 12 months.

**Goal 5:** ALWS will **partner** with others to leverage wider change and increase its impact.

*Planned Outcomes:*

* Look for opportunities to work with others in order to increase the effectiveness of operations and mutual growth in partnerships.
* Establish and apply criteria to determine the opportunities and boundaries of partnerships with an emphasis on those partnerships which can best enable the organisation to carry out its mission.
* Work with others to investigate ways to advocate on poverty and justice issues.
* Contribute to the positive response to ‘new neighbours’ and asylum seekers in Australia by working with the Lutheran family and others as appropriate.

*Achieved Outcomes:*

Regular meetings and communication with relevant departments of the LCA continue to strengthen the effectiveness of our work. ALWS participates in joint workshops with other agencies (including gender, child protection, DRR & DRM) and regularly engages in work with PANZ, CAN and ACFID. Partnership Analyses are taking place with thorough discussion with each ALWS partner and are being used to inform the PEF and ALWS’ engagement with the partner. Themes operated through Awareness Days across Australia, is a key part of some curriculum subjects. Joint CAN advocacy opportunities have been explored, including the Australian Aid Campaign. An advocacy team made up of representation across the organisation has developed a strategy which is expected to be finalised shortly. The Advocacy Strategy has included investigating pathways for involvement in global advocacy and directs next steps in considering involvement.

**Goal 6:** ALWS will **resource** its work with the people, funds and time needed to sustain the work of the organization

*Planned Outcomes:*

* Raise and secure the funds to enable its work
* Seek to improve the efficiency of its operations in order to free up resources for increased agency effectiveness.
* Implement an Operational Plan which reflects ALWS ability to meet the objectives of this Strategic Plan.
* Ensure it has the systems and capacity to appropriately care for, manage and govern the financial and human resources entrusted to it.
* Regularly assess the performance and encourage the development of staff and members of the board.

*Achieved Outcomes*:

ALWS supporters have by December 2017 donated significantly more than budgeted for entire period. A million-dollar response was received after the earthquake in Nepal, demonstrating supporter kindness at times of crisis. ALWS has met DFAT requirements for ANCP and CPP funding. Intentional focus on bequests made in 2017 as ALWS places more emphasis on fundraising. Successful matching grant opportunities through LWF/ECHO in Djibouti, South Sudan and Kenya. An Operational Plan has been designed with staff and board input to be a tool to reflect actions and outcomes required to meet the 25 objectives and 6 goals in the strategic plan. Information in this Operational plan is a result of a collaborative approach across all ALWS teams. A Mid Term Review of the plan confirmed that we are generally on target. A system to identify financial reserves, together with a simplified but no less rigorous financial reporting approach to the board, enables governance to make a more informed decision about finances. A finance advisor on the Board Advisory Group also provides a helpful resource for the board and management. Staff appraisals occur annually, providing personnel with the formal opportunity to provide feedback, and an environment has been created where all people should feel comfortable raising concerns if need be. A thorough remuneration review in August 2015 provided the organisation with a fair and appropriate benchmark for each role. Travel and workplace safety checks and policy have been reviewed and implemented, and workloads have been addressed, to ensure staff welfare is maintained.

### Successes

* A strong accreditation result from DFAT (February 2016) and continued acknowledgment of the quality of our reports.
* Clear and owned Strategic Plan with few changes at the Mid Term Review Stage.
* Sustaining support for long-term development programs and emergencies.
* Successful leveraging of collaborations for increased Matching Grants for Djibouti, South Sudan and Kenya.
* Accessing DFAT funding for emergencies through Church Agencies Network collaboration (CAN DO).
* ALWS influenced LWF and ACT Alliance’s adoption of a more rigorous Child Protection Policy.
* Supportive board and board advisors, skilled and committed staff, and a committed family of volunteers.
* Positive perceptions of who we are in the sector and with overseas partners.
* Record number of visit to churches, schools, church groups and church events.
* Close Working relationship with LEA, LCAIM, LLL and the Office of the Bishop.
* Establishment of Reserves Policy and contingency funds.
* Quick turnaround of receipts during busy times.
* Successful Head Office Review.

### Challenges and Lessons Learned

* Continuous cuts in DFAT’s funding impacting ALWS’ support to overseas programs.
* Supporters are more naturally inclined to give to large-scale emergencies that long-term projects.
* Conflicts and political tensions in a number of countries have disrupted long term development work.
* Travel security risks for ALWS staff have increased, limiting some monitoring work.
* Remaining relevance in an aging church.
* LCA HRS system challenges.

### Risks

|  |  |  |
| --- | --- | --- |
| Describes risk, its source and impact | Describes actions currently in place to manage risk | Describes any additional action to improve risk management  *If existing risk management is sufficient, then ‘Regular monitoring and review’*  *Likelihood (L), Consequence (C), Risk (R)* |
| 1. Compliance  Breach of DFAT contractual conditions due to inadequate financial and organisational controls resulting in cancellation of contract, demand for return of funds and loss of accreditation | Consistent application of financial and program management systems  Regular review of systems to ensure compliance  Utilise resources and training programs to assist ALWS maintain standards | L2, C4, RH  Regular monitoring and review.  Maintain high level compliance requirements affirmed during accreditation in 2016.  Appointment of Financial Strategist and Finance Officers (FTE 0.4) to keep abreast with financial obligations. |
| 2. Fraud  An unprofessional and corrupt culture due to an absence of guiding principles and mechanisms to report breaches, resulting in poor behaviour and respect and leading to wrongdoing and a loss of support from stakeholders | ALWS has all staff sign its Code of Conduct, which is explained at time of new staff/board members at induction, with periodic refreshers.  Its Complaints Policy is understood and staff/board have confidence to use, if necessary | L2, C4, RH  Regular monitoring and review. Reinforcement of principles in Strategic Plan, regular staff appraisals, reminder of terms in Letter of Appointment.  All Letters of Appointment and appraisals up to date. |
| 3. Income  Death of older members of the ALWS family, who tend to be the most able to be generous; they are irreplaceable*.* | ALWS seeks to regularly recruit new supporters. Offers opportunity to supporters to leave a bequest to ALWS. | L5, C4, RE  Ramp up Bequest promotion. Seek out other sources of funding for ALWS programs. Prepare Major Donor proposals for suitable supporters. Identify any people on ‘Inactive’ fail who may be suitable for reactivation.  Intentional fundraising focus in 2017.  Focus on appropriate management of bequests explored with Financial Strategist since mid June 2017 |
| 4. Image and Reputation  Failure to adhere to ACFID Code of Conduct requirements resulting in loss of signatory status, withdrawal of membership on ACFID workings groups and Church Agency Network, distrust within the sector and from discerning supporters, thereby threatening income and loyalty. | All staff and are aware of Code requirements, the importance of adhering to them, and the value placed on being part of the ACFID network.    Adequate human resourcing to ensure ALWS is compliant with all sections of the Code.  Biannual reviews of the Code, and reference to Code requirements during each emergency appeal. | L2, C5, RH  Regular monitoring and review  Orientate board and staff on new Code of Conduct in February 2018.  Address all areas of non-compliance identified through the May 2018 Code of Conduct Exceptions Report by March 2019 |
| 5. Partnerships  Changes in LWF/DWS structure and operational capacity due to a change of mandate for World Service, resulting in a diminshed ability to deliver the ALWS overseas aid program | Reduce reliance on LWF/DWS as key implementing partner  Participate actively in LWF processes to influence future directions | L2, C4, RH  Maintain a close ‘watching brief’ of DWS through its Committee for World Service to minimise likelihood of a change of mandate.  Maintain a close working relationship with and influence on all DWS programs we support.  Participation at CWS meeting in November 2018. Input into DWS Strategic Plan Review July 2017.  Regular monitoring and correspondence. |
| 6. Staff safety  Staff safety compromised overseas due to dangerous environment, resulting in minor or serious injury, kidnapping or death | Travel approval only given for countries deemed safe by the Executive Director, DFAT and the country partner.  Travel documentation completed including travel risk assessment, pre-departure briefing conducted, and Terms of Reference agreed to, registration made with DFAT Smart Traveller, notice to LCA Insurance Fund, security briefing conducted on first day of visit with field office, safety precautions taken as outlined in the Travel Safety Policy | L3, C5 RE  Regular monitoring and review of Travel Safety Policy  Input into DWS’ Security Handbook.  Travel Safety process followed before each visit. |
| 7. Capacity  Employees perform poorly and/or inappropriately due to poor/inadequate human resource management systems in place, including recruitment, review and disciplinary procedures, resulting in under-achievement of objectives, low productivity and material losses due to wrongful behaviour | ALWS follows the recruitment processes outlined in the ALWS Personnel Policy | L2, C4, RH  Regular monitoring and rev  A clear strategic operational plan informs team workplans which are realistic, keeping staff accountable. Staff appraisals are up to date. |
| 8. Child protection  ALWS staff, board member or volunteer harms a child due to inadequate screening procedures, lack of supervision, inadequate complaints processes, resulting in children being exposed to abuse or exploitation, serious loss to ALWS credibility, possible expensive legal action and disruption to ALWS operations | Child Protection Policy and procedures in place (recruitment, training, complaints mechanisms, consequences for breaches of Code of Conduct in place) | L2, C4, RH  Regular monitoring and review.  ALWS Child Protection Working Group formed with representatives from all teams (second half 2016).  Child Protection Policy and procedures updated in 2015  Child friendly Code of Conduct developed in 2015  Review of ALWS policy in progress by ALWS Working Group in response to new DFAT and ACFID Code of Conduct requirements |

### Alignment to LCA Strategic Direction 2013 – 2018

Previous submission made to GCC in May 2017. This portion has therefore been omitted from the Convention of Synod report to remain within the recommended report size of 5 pages.

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| LCA International Mission | * Cooperation in joint programming and communication in PNG and Indonesia through working groups * Involvement in governance and strategic direction through appointment of ALWS Executive Secretary and Board Chair to IM Committee |
| Lutheran Education Australia | * Sharing of training opportunities and policy documents. * Draft Memorandum of Understanding between MI/ ALWS & LEA * Integration of ALWS community education into school curricula * School visits, Awareness Days, study tour opportunities. |

|  |  |
| --- | --- |
| Lutheran Laypeople’s League | * Core budgeted funding (Indonesia) * ‘Off-budget’ funding (Development Awareness Raising) until 2015 * Annual income from permanent funds * Travel safety with LCA Insurance * Developed ‘Take Home Action Kit’ in partnership with LLL and LEA * Provide ad hoc strategic fundraising advice |
| Office of the Bishop | * Receiving and processing requests for asylum on behalf of the LCA * Joint advocacy efforts on international aid |
| Lutheran Media | * Provide ad hoc fundraising and communications strategic advice |

### Financial Performance

|  |  |  |  |
| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities** | **2017** | **2016** | **2015** |
| **Expenditure** |  |  |  |
| 1 Growing as God’s People | 213,955 | 172,466 | 151,538 |
| 2 Going as God’s People | 5,808,379 | 5,973,290 | 5,998,308 |
| 3 Enable us to Go & Grow | 1,097,385 | 889,981 | 886,802 |
| **Total** | 7,119,719 | 7,035,737 | 7,036,648 |

### agenda 13.2

## Financial Report: Australian Lutheran World Service

**COMPREHENSIVE INCOME STATEMENT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**REVENUE**

Donations and gifts

- Monetary 4,768,505 3,859,437 4,978,358

- Non-monetary 0 0

Bequests & Legacies 992,755 451,424 49,764

Grants

- Department of Foreign Affairs and Trade (DFAT) 2,672,945 2,101,183 2,606,855

- LLL Grants 113,500 105,000 75,000

- Other Overseas 0 0 0

Investment Income 100,724 103,785 116,976

Other Income 34,504 23,200 11,026

Revenue for International Political or Religious Adherence

Promotion Programs 0 0 0

**TOTAL REVENUE 8,682,933 6,644,029 7,837,979**

**EXPENDITURE**

**International Aid & Development Programs Expenditure**

International Programs

- Funds to International programs 5,134,909 5,415,668 5,468,676

- Program support costs 442,067 378,668 360,762

Community Education 427,909 344,932 303,074

Fundraising costs

- Public 461,174 320,357 319,214

- Government, multilateral & private 7,179 5,949 4,858

Accountability & Administration 629,032 563,675 562,730

Non-monetary Expenditure 0 0 0

**7,102,270 7,029,249 7,019,314**

International Political or Religious Adherence Promotion

Programs Expenditure 0 0

Domestic Programs Expenditure 17,449 6,488 17,334

**TOTAL EXPENDITURE 7,119,719 7,035,737 7,036,648**

**SURPLUS (DEFICIT) FOR THE YEAR $1,563,214 $(391,708) $801,331**

**STATEMENT OF FINANCIAL POSITION**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**ASSETS**

**CURRENT ASSETS**

Cash and Cash Equivalents 6,967,000 5,838,731 6,236,555

Trade and Other Receivables 601,498 27,758 19,349

**TOTAL CURRENT ASSETS** **7,568,498 5,866,489 6,255,904**

**NON CURRENT ASSETS**

Property, Plant and Equipment 15,938 11,567 14,218

Other Non-Current Assets 18,840 26,699 25,346

**TOTAL NON CURRENT ASSETS 34,778 38,266 39,564**

**TOTAL ASSETS 7,603,276 5,904,755 6,295,468**

**LIABILITIES**

**CURRENT LIABILITIES**

Trade and Other Payables 22,433 20,841 108,813

Current Tax Liabilities 78,004 28,747 0

Provisions 321,248 262,933 215,797

**TOTAL CURRENT LIABILITIES 421,685 312,521 324,610**

**NON CURRENT LIABILITIES**

Provisions 7 39,227 13,084 0

**TOTAL NON CURRENT LIABILITIES 39,227 13,084 0**

**TOTAL LIABILITIES 460,912 325,605 324,610**

**NET ASSETS $7,142,364 $5,579,150 $5,970,858**

**EQUITY**

Retained Earnings 7,142,364 5,579,150 5,970,858

**TOTAL EQUITY** $**7,142,364** $**5,579,150 $5,970,858**

**STATEMENT OF CASH FLOWS**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**CASH FLOWS FROM OPERATING ACTIVITIES**

Government grants and other income 8,578,996 6,540,244 7,740,221

Interest receipts 100,724 103,785 97,758

Operating Expenses (6,391,920) (7,023,035) (6,929,484

**Net cash general from (used in)   
operating activities 2,287,800 (379,006) 908,495**

CASH FLOWS FROM INVESTING ACTIVITIES

Proceeds from sale of office equipment 0 0 0

Payments for office equipment (12,052) (1,999) (8,876)

**Net cash (used in) investing activities** **(12,052) (1,999) (8,876)**

CASH FLOWS FROM FINANCING ACTIVITIES

Net cash (used in) financing activities 0 0 0

Net increase (decrease) in cash held 1,128,269 (397,824) 928,205

Cash at the beginning of the year 5,838,731 6,236,555 5,308,350

**Cash at the end of the year $6,967,000 $5,838,731 $6,236,555**

### agenda 14.1

## Finance, Audit and Risk Committee

### MEMBERS

Mel Zerner (SA/NT District), Stephen Podlich (Qld District), Peter Schirmer (Executive Officer of the Church), Debbie Venz (LCA Business Manager)

### BACKGROUND

The Finance, Audit and Risk Committee was established by the General Church Council in 2014.

The **primary objective** of the committee is to assist the GCC in fulfilling its finance-related responsibilities prescribed in the LCA’s By Laws (Section 8.4), monitor risk and ensure compliance with relevant legislation. Its role is to provide independent comment, advice and counsel to GCC on matters within the FAR’s Terms of Reference and respond to issues that may be referred to it by GCC from time to time.

This report provides an overview of its activities during this synodical term.

### Cooperation with other areas of the Church

The committee engages with other areas of the church to discuss issues of mutual concern and interest. During the 18th synodical period, the committee has met with Allen Kupke (to address issues concerning the LLL particularly its transition to an Authorised Deposit-taking Institution and discuss the work of the Commission on Salaries); Graham Tscharke (to review the church’s insurance cover through LCA Insurance), Mark Le Cornu (LCA Auditor), and Stephen Kroker (Lutheran Education Australia). It has also received and reviewed reports from the Loan Management Committee in regard to the approval and monitoring of loans.

### RiskS

A major component of the work of the committee is to look at risks to the church. These include financial, operational, reputation and legal risks. This is being approached by way of:

* development of a risk matrix and register
* reviews of the loans that are covered by the Guarantees and indemnities (primary the LLL and Westpac).
* policies are being developed to cover the  operational and financial aspects So far delegations and fixed asset policies have been approved. The other policies being developed are general accounting principles, disbursement and payables, income recognition, audit, investment, treatment of reserves, Data Protection, Cyber and IT security, enhanced Work Health and Safety.
* reviews of LCA entities has been through its testing stage and, after the completion of Convention 2018 activities, will be launched with all the LCA separately incorporated entities. The review has some 30 items to check against.
* Legal and reputation risks are being assessed on an ongoing basis.

### Systems Improvement

The committee has focused on improving the LCA’s financial systems, policies, processing and reporting in order to enhance transparency and meet standards of good practice. In this regard it works closely with the LCA’s auditors, MRL Group, to address matters raised in the annual audit report and related management letter.

Based on the recommendations of the LCA auditor, the FAR Committee has either finalised or is in the process of preparing financial policies in areas such as:

* General internal control environment policy
* Disbursements and payments policy
* General accounting policy
* Reserves and specific funds policy
* Accounting Policy
* Audit policy
* Investment policy
* Risk management policy
* Loans policy
* Asset recognition policy
* Delegations policy

### Finance and Administration Department

The various financial and administration functions carried out in the Churchwide office were consolidated by the formalisation of a Finance and Administration department, which became operational on 1 January 2018.

A key reason for the change was the decision, mutually agreed by the LLL and LCA, for the LCA to resume responsibility for its own finance and accounting functions in order to meet its needs at operational, management and governance levels.

This decision was also consistent with the LCA auditor’s opinion that the LCA will be better served by the adoption of a new accounting platform. In this regard, a new accounting package, using MYOB and the Prophix reporting system, has been introduced and became fully operational in June 2018.

The formalisation of the Finance and Administration Department will enable better support to the LCA’s departments and other ministries in the areas of finance, IT, building management, and general operations. The aim is to achieve greater efficiencies in these areas and allow the departments and ministries to focus on their specific ministry programmes.

The FAR Committee takes this opportunity to thank the LLL for providing Central Treasury Services to the church over the past 18 years.

### Financial reports for the synodical period

The financial reporting over this synodical period has been subject to continuous improvement following on from the enhancements made in the previous synodical period. Delegates will notice these changes when comparing the reports presented at this General Convention to those provided in 2015.

It is pointed out that, while the LCA has moved to a consolidated reporting structure, the departments still provide their individual financial reports as part of their synodical reports.

Explanatory notes on financial performance

The financial results over the past three years are included in the Book of Reports (see 14.2). This report provides information about the reasons for significant variations from year to year in a number of income and expenditure areas.

Income

The financial statements shows small changes in income over 2015 to 2017. This primarily reflects decreases in funds from the districts and the cyclical nature of income related to the triennial General Conventions of Synod.

**Appeals donations and requests**

The main reason for an increase in this income category between 2014 and 2017 is that the LCA received a significant bequest and there was an appeal for the Disaster and Welfare Fund (for the South Australia and Western Australia fires of late 2015). There were also additional donations for LCA International Mission over this period.

**Investment income**

This category primarily consists of interest received from funds held on deposit at the LLL, in line with the current investment policy. The LCA income from this source is lower than previous synodical periods because of a reduction in the interest rate on LLL deposit accounts.

**LCA Group income**

This area of income increased significantly in 2017 compared to 2012 and 2013. The primary reason for this variation is the increase in recorded income from the LLL. In 2014 the LLL income is exaggerated because income received from the LLL in this year included income received for planned expenditure both in the 2014 and 2015 years. This has resulted in a corresponding reduction in LLL income in 2015.

District income is also included in this category. The amount transferred from the Districts to the Churchwide office has declined over the past three years, after deducting the additional, one-off income amounts received from the LCA NSW District (approximately $330,000 in 2017 and $655,000 in 2016), which came as a tithe on the proceeds of the sale of two District properties. These additional funds have been allocated to specific projects and not for general income. We are very grateful to the LCA NSW District for these special contributions to support the work of the wider church.

Changes to the management of the LCA Pastor Transfer and Support Fund now have the costs being directly paid from the LCA rather than through the Districts as has been the case previously. This has contributed to the increase in recorded income in this category. The Districts are now also forwarding the income to the LCA in the quarter following its receipt in accordance with the rules of the Fund, a process which hasn’t always been strictly followed in the past.

**Reimbursements**

This income item fluctuates from year to year depending on the level of expenditure incurred by the LCA and then subsequently reimbursed to it, as well as the reporting periods in which the transactions occur.

**Trading income**

This records the income for services supplied by LCA entities (eg for training and conferences) to other bodies, such as congregations and parishes and individual members.

Expenditure

LCA expenditure has increased by approximately $1,430,000, or 19% over the three year period.

**Fixed Assets and Depreciation**

In the 2015 financial year a review and revaluation of all fixed assets held by the LCA was undertaken. This took place as part of the introduction of the LCA Fixed Asset and Depreciation Policy. The result of these actions was a net change to the balance sheet of $405,000 and a depreciation expense in the 2016 and 2017 of $65,000 per year.

**Ministry expenses**

The main expenditures under this category included support for the work of Finke River Mission, pastors and teachers transfer and support costs (through the LCA Transfer and Support Fund) and the operations of The Lutheran.

**Project Costs**

This category has included the costs of the North Adelaide redevelopment project, Governance and Administration review, the Royal Commission into Institutional Responses to Child Sexual Abuse, LCA Aged Care and Community Services Dialogue, the implementation of Synod resolutions (such as the draft doctrinal statement on the ordination of women and men; prevention of domestic and family violence campaign; and the review of the call system), various ICT projects, the 50.500-related projects and grants, as well as costs associated with General Convention of Synod and General Pastors Conference.

Overall results

The overall results shows deficits in each year, largely due to draw downs of departments funds through approved spending and because income recognised in one year wasn’t necessarily spent in that year. As outlined in the segment reporting, the LCA National Office reported modest losses in each year, largely due to additional depreciation and lower income for the reasons outlined above. The availability of uncommitted cash reserves improved over the three year period, which has increased the LCA’s capacity to meet its obligations and any unexpected adverse events.

### Balance Sheet

**Reserves**

Where income has been recognised in line with the income policy, but has not been fully expended within the reporting period, the balance of the funds is transferred to the appropriate reserve account or into accumulated funds.

This funding is then available to the department for use in future years in accordance with the purposes for which the income was given and thereby ensures that the wishes of the donor is honoured.

A comprehensive review of the reserve accounts has been undertaken in this synodical term and it is expected this task will be completed early in the next synodical term.

The FAR also reviewed the all of the LCA’s bank accounts and a number were identified as no longer serving a purpose and were closed. The balance of the funds in these accounts were transferred to the appropriate department to be used according to their intended purpose.

**LCA Property companies**

In 2004 three companies limited by guarantee were established to hold the land and buildings owned by LCA. The LCA auditor advised the FAR Committee that these companies were not set up as charities and therefore were subject to taxation, stamp duty and other costs. A review found that none of the companies had accrued any liabilities since inception. They were all subsequently registered as charities in 2015 and are now operating as intended.

The rental income and operational costs of each company are received and paid for by the company.

### Summary of allocation of income from Districts

The income from the congregations and parishes is derived from two main sources, as follows:

2017 2016 2015

Income via Districts (removing non budget amounts) 1625,554 1,627,682 1,679,732

LCA Funds Levy 321,200 318,000 309,000

Total contribution to LCA 1,946,554 1,945,682 1,988,732

This income is allocated to the LCA budget. The top four ministries by amount received from the LCA budget (and therefore where congregation/parish income received through the districts are allocated) are as follows:

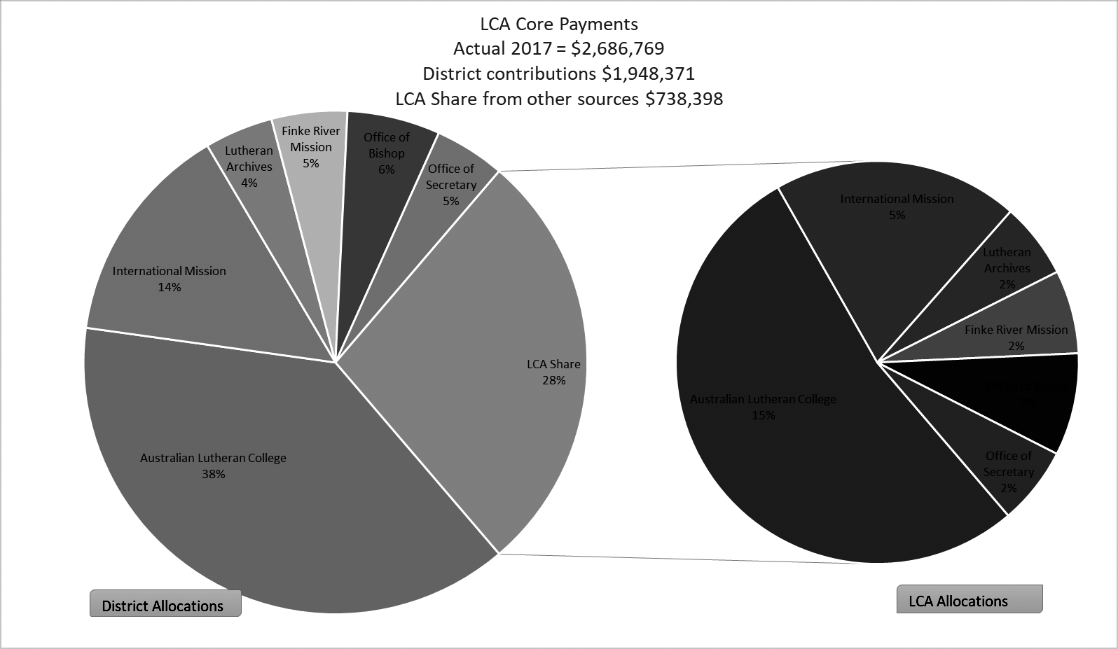
* Australian Lutheran College ($1,425,000 in 2017)
* International Mission ($500,000 in 2017)
* Lutheran Archives ($163,000 in 2017)
* Finke River Mission ($180,000 in 2017)

The LCA budget must also meet the following expenditure areas:

* National Office direct costs (including reception and building)
* Office of the Bishop
* Office of the Secretary

As this indicates, and the graphs below illustrate, the District income primarily supports but is not enough to fully meet, the expenditure for these four ministry areas. The shortfall is therefore met by way of ‘other income’ derived from a number of sources, most of which are described above.

A key ongoing task for the FAR Committee is to explore options for a sustainable funding model, in cooperation with the ministries supported by the LCA, and all those bodies that support the work of the church.



### LLL Funding

**2017 2016 2015**

(Year of allocation; funds are spent the years following)

**LLL grant funding: 1,716,000 1,670,000 1,475,000**

LCA Department allocations:

Child Youth and Family Ministries 256,000 240,000 226,000

Assistant to the Bishop - Reconciliation Ministries 135,000 133,000 138,000

Assistant to the Bishop – Public Theology 60,000 152,000 0

Cross Cultural Ministry (Formerly Asian Ministry) 125,000 152,000 150,000

Church Worker Support Department 219,000 215,000 272,196

Communications Department 100,000 95,000 90,000

Interim Pastors 50,000 100,000 50,000

LCA Projects allocations:

Governance review: - implementation 170,000 80,000 100,000

ALC business review and Luther Conference 0 0 168,250

Local Mission – National Church Life Survey 0 0 85,000

ALWS – Community Education 110,000 107,000 75,000

Lutheran Bible Translators 20,000 20,000 20,000

The Lutheran 20,000 20,000 0

Convention of Synod 90,000 0 70,000

Implementation of Synod proposals: 95,000 155,000 110,604

Accounting project 186,000 150,000 0

Digitisation of pastor records 30,000 0 0

North Adelaide Redevelopment 50.000 50,000 0

**LLL Permanent fund disbursements 1,673,000 1,599,000 1,852,000**

**LLL special gifts 885,000 325,000 325,000**

### agenda 14.2

## Financial Report: Lutheran Church of Australia Inc

**SPECIAL PURPOSE FINANCIAL REPORT**

**FOR THE PERIODS ENDED 31 DECEMBER 2015 to 2017**

****CONTENTS****

Statement by the General Church Council

Independent Auditor’s report

Consolidated Income and Expenditure Statement

Balance Sheet

Statement of Changes in Equity

Statement of Cash Flow

Notes to the Financial Statements

Segment Report

STATEMENT BY THE GENERAL CHURCH COUNCIL

The General Church Council has determined that the association is not a reporting entity and that these special purpose financial statements should be prepared in accordance with the policies outlined in Note 1.

In the opinion of the members of the General Church Council of Lutheran Church of Australia Incorporated:

* 1. 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 2017 and its performance for the year ended on that date.
  2. 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.
  3. 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.
  4. No officer has received directly or indirectly any payment or other benefit of a pecuniary value other than regular remuneration payments to employees.
  5. The financial statements satisfy the requirements of the Australian Charities and Not-for- profits Commission Act 2012.

Signed in accordance with a resolution of the General Church Council and subsection 60.15(2) of the Australian Charities and Not-for-profits Commission Regulation 2013.

By Bishop John Henderson and Mel Zerner, as Members of General Church Council on 15 June 2018

INDEPENDENT AUDITORS REPORT

**Opinion**

We have audited the accompanying financial report, being a special purpose financial report, of Lutheran Church of Australia Incorporated, which comprises the balance sheet as at 31 December 2017, and the consolidated income and expenditure statement, statement of changes in equity and statement of cash flows for the year then ended, a summary of significant accounting policies, other explanatory notes and the statement by the General Church Council.

In my opinion the financial report of the Lutheran Church of Australia Incorporated is in accordance with Division 60 of the Australian Charities and Not-for-Profits Commission Act 2012, including:

* giving a true and fair view of Lutheran Church of Australia Incorporated’s financial position as at 31 December 2017 and of its performance for the year ended on that date in accordance with the accounting policies described in Note 1; and
* complying with Australian Accounting Standards to the extent described in Note 1 and Division 60 the Australian Charities and Not-for-profits Commission Regulation 2013.

**Basis for Opinion**

We conducted our audit in accordance with Australian Auditing Standards. Our responsibilities under those standards are further described in the Auditor’s Responsibilities for the Audit of the Financial Report section of our report. We are independent of the Association in accordance with the auditor independence requirements of Australian Charities and Not-for-profits Commission Act 2012 (ACNC Act) and the ethical requirements of the Accounting Professional and Ethical Standards Board’s APES 110 Code of Ethics for Professional Accountants (the Code) that are relevant to our audit of the financial report in Australia. We have also fulfilled our other ethical responsibilities in accordance with the Code.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

**Responsibilities of the General Church Council for the Financial Report**

The General Church Council are responsible for the preparation of the financial report that gives a true and fair view and have determined that the basis of preparation described in Note 1 to the financial report is appropriate to meet the requirements of the ACNC Act. The members’ responsibility also includes such internal control as the responsible entities determine is necessary to enable the preparation of a financial report that gives a true and fair view and is free from material misstatement, whether due to fraud or error.

In preparing the financial report, the General Church Council are responsible for assessing the Association’s ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless the General Church Council either intend to liquidate the Association or to cease operations, or have no realistic alternative but to do so.

**Auditor’s Responsibilities for the Audit of the Financial Report**

Our objectives are to obtain reasonable assurance about whether the financial report as a whole is free from material misstatement, whether due to fraud or error, and to issue an auditor’s report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with the Australian Auditing Standards will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of this financial report.

As part of an audit in accordance with the Australian Auditing Standards, we exercise professional judgement and maintain professional scepticism throughout the audit. We also:

* Identify and assess the risks of material misstatement of the financial report, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
* Obtain an understanding of internal control relevant to the audit 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 Association’s internal control.
* Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the members.
* Conclude on the appropriateness of the members’ use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the Association’s ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor’s report to the related disclosures in the financial report or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor’s report. However, future events or conditions may cause the Association to cease to continue as a going concern.
* Evaluate the overall presentation, structure and content of the financial report, including the disclosures, and whether the financial report represents the underlying transactions and events in a manner that achieves fair presentation.

We communicate with the General Church Council regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

MRL GROUP PTY LTD Chartered Accountants (Adelaide)

Mark LeCornu - Director

15th day of June 2018

**LCA CONSOLIDATED**

**INCOME AND EXPENDITURE STATEMENT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Note 2017 2016 2015**

**$ $ $**

**INCOME**

Appeals, donations and bequests 1,342,935 2,127,133 1,435,392

Investment and rental income 722,915 415,775 548,120

Lutheran Church group income 1(B) 8,752,467 9,511,193 7,416,801

Reimbursements 203,474 278,504 320,117

Trading income 588,128 454,867 540,459

**TOTAL INCOME 11,609,919 12,787,472 10,260,889**

**LESS: EXPENDITURE**

Administration costs 561,225 487,074 435,906

Asset costs 213,375 238,863 353,582

Australian Lutheran College subsidies 1,425,000 1,400,000 1,400,000

Consulting expenses 520,700 484,237 440,361

Depreciation expense 100,564 105,742 40,218

Employee expenses 4,137,739 4,010,067 3,230,381

Governance costs 335,853 221,237 219,987

Ministry expenses 2,188,769 2,252,431 1,460,792

Project costs 1,648,515 1,101,955 1,825,982

Promotion and marketing 324,762 373,305 314,022

Travelling expenses 341,304 441,248 470,451

**TOTAL EXPENDITURE 11,797,806 11,116,159 10,151,464**

**SURPLUS (DEFICIT) FOR THE YEAR PRIOR TO**

**RESERVE & EQUITY TRANSFERS** (187,887) 1,671,313 109,425

Less: Transfers to equity and reserves 73,847 (1,765,672) (180,958)

**NET (DEFICIT) FOR THE YEAR $(114,040) $ (94,359) $(71.533)**

The accompanying notes form part of these financial statements.

**BALANCE SHEET**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Note 2017 2016 2015**

**CURRENT ASSETS**

Cash assets 2 13,664,077 12,946,871 11,338,783

Trade and other receivables 3 227,710 552,239 233,332

Other assets 4 218,618 204,400 237,793

**TOTAL CURRENT ASSETS 14,110,405 13,703,510** 11,809,908

**NON-CURRENT ASSETS**

Financial assets 5 3,514 3,514 3,514

Property, plant and equipment 6 2,183,807 2,700,492 3,510,155

**TOTAL NON-CURRENT ASSETS 2,187,321 2,704,006** 3,513,669

**TOTAL ASSETS $16,297,726 $16,407,516** 15,323,577

**CURRENT LIABILITIES**

Trade and other payables 7 271,494 415,903 161 ,064

**TOTAL CURRENT LIABILITIES 271,494 415,903** 161 ,064

**NON-CURRENT LIABILITIES**

Specific funds held 8 1,698,175 1,461,542 1,580,694

Provisions 9 759,954 686,142 640,645

Borrowings 10 88,682 82,500 100,000

**TOTAL NON-CURRENT LIABILITIES 2,546,811 2,230,184** 2,321,339

**TOTAL LIABILITIES 2,818,305 2,646,087** 2,482,403

**NET ASSETS $13,479,421 $13,761,429** 12.841.174

**EQUITY**

Accumulated Funds 11 3,498,987 4,082,328 3,581,164

Reserves 12 9,980,434 9,679,101 3,581,164

**TOTAL EQUITY $13,479,421 $13,761,429 $12,841,174**

The accompanying notes form part of these financial statements

**STATEMENT OF CHANGES IN EQUITY**

**AS AT 31 DECEMBER 2017**

**Accumulated Total**

**Funds Reserves Funds**

**$ $ $**

**Balance as at 1 January 2015** **3,250,637 10,489,047 13,739,684**

Surplus (deficit) (71,533) 0 (71 ,533)

Net transfers between accumulated funds

and reserve accounts (3,069) (3,069)

Movement in reserve accounts 0 (1,232,106) (1,232,106)

Gain on recognition of fixed assets 405,129 0 405,129

**Balance as at 31 December 2015 $3,581,164 $9,260,010 $12,841,174**

Surplus (deficit) (94,359) 0 (94,359)

Net transfers between accumulated funds

and reserve accounts (75,687) 75,687 0

Movement in reserve accounts 0 1,014,614 1,014,614

Revaluation restatement upon asset sales 671,210 (671,210) 0

**Balance as at 31 December 2016 $4,082,328 $9,679,101 $13,761,429**

Surplus (deficit) (114,040) 0 (114,040)

Net transfers between accumulated funds

and reserve accounts

Direct transactions through reserve accounts 28,699 (28,699) 0

Movement in reserve accounts 0 330,032 330,032

Transfer of property at cost to LCA Property Ltd(498,000) 0 (498,000)

**Balance as at 31 December 2017 $3,498,987 $9,980,434 $13,479,421**

The accompanying notes form part of these financial statements.

**STATEMENT OF CASH FLOWS**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Note 2017 2016 2015**

**CASH FLOWS FROM OPERATING ACTIVITIES**

Receipts from ordinary activities 9,371,315 9,477,070 8,061,470

Donations and legacies received 1,342,935 2,127,133 1,435,392

Investment income received 722,915 415,775 545,120

Other income 791,602 733,371 857,576

Payments to suppliers and employees (11,839,743) (11,080,624) (10,911,471)

**Net cash (used) provided by  
operating activities11 389,024 1,672,725** (11,913)

**CASH FLOW FROM INVESTING ACTIVITIES**

Payment for property, plant and equipment (85,386) (61,283) (113,001)

Proceeds from sale of property 0 765,204 0

**Net cash (used in) investing activities (85,386) 703,921** (113,001)

**CASH FLOW FROM FINANCING ACTIVITIES**

Injection of cash funds to (from) reserve accounts 423,568 (56,817) 0

Transfers to LCA Property 0 (694,241 (755,644)

Proceeds (Repayment) of borrowings (10,000) (17,500) 100,000

**Net cash provided by financing activities 413,568 768,558)** (655,644)

Net increase in cash and cash equivalents held 717,206 1,608,088 (780,558)

Cash and cash equivalents at beginning of year 12,946,871 11,338,783 12,119,341

**Cash and cash equivalents at end of year 2 13,664,077 12,946,871** 11.338.783

The accompanying notes form part of these financial statements.

NOTES TO THE FINANCIAL STATEMENTS

**Note 1: Statement on Significant Accounting Policies**

This financial report is a special purpose financial report prepared in order to satisfy the financial reporting requirements of the Australian Charities and Not-for-Profits Commission Act 2012 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 Australian Charities and Not-for-Profits Commission Act (2012) and the following Australian Accounting Standards:

AASB 1031 Materiality

AASB 110 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.

**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 various boards, Departments and activities of the church including the following:

* International Mission
* Local Mission
* Lutheran Media Ministry
* Lutheran Archives
* Church Worker Support Department
* Child, Youth & Family Ministry
* Lutheran Bible Translators Australia
* LCA Subscriptions.

The financial accounts do not report on activity of the church that is outside of the scope of the above ministries and core budget. This includes some specific funds and un-incorporated entities such as the LCA Insurance, Pension Fund, various gift funds, Finke River Mission and Australian Lutheran World Service. Separate financial reporting takes place for these activities outside of these financial accounts and is subject to independent audit.

The LCA has a constitutional linkage to a range of organisations and entities that are separate legal entities. Separate financial reports are prepared for these legal entities at law and no consolidation with the LCA is required. This includes Australian Lutheran College Limited and Lutheran Education Australia Limited.

**Lutheran Church group income**

The label given to ‘Lutheran Church group income’ in the income and expenditure statement comprises the following:

**Note 2017 2016 2015**

Income from Districts 2,251,996 2,496,903 1,687,143

General convention 5,233 2,095 591,272

LCA Levy Fund Grants 321,200 318,000 309,000

LCA Insurance Grants 623,104 608,800 494,000

LLL Grants and allocations 3,844,141 4,150,037 3,039,252

Transfer Fund 961,215 790,524 179,458

All other income 745,578 1,144,834 216,377

**$8,752,467 $9,511,193 $7.416,801**

**Income tax**

The church is exempt from income tax under the Income Tax Assessment Act, 1936 and Income Tax Assessment Act, 1997 as amended.

**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, borrowings and reserves of the church as disclosed at notes 8, 9, 10 and 12 (refer also paragraph (e) and (f) 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.

**Provisions and specific funds held**

Moneys held on behalf of associated groups and for specific purposes are disclosed at note 8, while provisions pertaining to employee benefits are disclosed at Note 9. These moneys represent future commitments and obligations and are accordingly disclosed as liabilities of the church.

**Reserves**

Reserve balances as at 31 December 2017 are disclosed at Note 12. 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.

**Property, plant and equipment**

*Property*

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.

Gains and losses on disposals of property are determined by comparing proceeds with the carrying amount. These gains or losses are included in income and expenditure. When revalued assets are sold, amounts included in the revaluation surplus relating to that asset are transferred to retained surpluses.

During the year ended 31 December 2017, the LCA transferred property at 53A Livingston Avenue, Prospect to LCA Property Limited. This transfer was made for $498,000.

*Plant and equipment*

The LCA undertook a complete stocktake of its fixed asset as at 31 December 2015 by way of a formal review conducted by BMT Quantity Surveyors.

The LCA has adopted a policy for recognising depreciable assets whereby individual assets of $500 or more are subject to depreciation, apart from art works which are not depreciated.   
  
Acquisitions of assets below $500 are expensed.

The depreciation rates used for each class of depreciable assets are:

Class of fixed asset Depreciation rate

Plant and equipment 10.0%

Furniture and fittings 10.0%

**Comparative information**

Where necessary, comparative figures have been adjusted to confirm with changes in presentation in the current year.

**Note 2017 2016 2015**

**Note 2: Cash Assets**

**Funds held as:**

Cash on hand 300 100 100

Cash at bank 63,974 34,442 49,236

Cash on deposit at the LLL 13,599,803 12,912,329 11,289,447

**TOTAL CASH ASSETS $13,664,077 $12,946,871 $11,338,783**

**Disclosed as:**

**CASH ASSETS – UNCOMMITTED 1,530,715 1,431,469 822,527**

**CASH ASSETS – COMMITTED 12,133,362 11,515,402 10,516,256**

**TOTAL CASH ASSETS $13,664,077 $12,946,871 $11,338,783**

**Note 3: Trade and Other receivables**

LCA Levies receivable 0 318,000 0

Trade and sundry debtors 204,434 215,155 197,490

Tax receivables 23,276 19,084 35,842

**TOTAL TRADE AND**

**OTHER RECEIVABLES $227,710 $552,239 $233,332**

**Note 4: Other Assets**

Inventory 57,154 56,659 80,724

Prepayments 77,598 98,884 157,069

Loans to LCA Property Ltd 78,666 45,857 0

Loan to LCA Archives Ltd 1,500 1,500 0

Loan to ALC Land Ltd 3,700 1,500 0

**TOTAL OTHER ASSETS $218,618 $204,400 $237,793**

**Note 5: Financial Assets**

Shares in listed companies 3,514 3,514 3,514

**TOTAL FINANCIAL ASSETS $3,514 $3,514 $3,514**

**Note 6: Property, Plant and Equipment**

**Property**

Property at valuation 1,635,000 1,635,000 1,635,000

Property at cost 480,714 978,714 978,714

Property improvements at cost 146,232 130,192 130,912

Less accumulated depreciation (66,579) (53,560 26,780

**TOTAL PROPERTY 1,445,367 1,940,346 2,717,126**

**Plant and equipment**

Furniture and fittings 485,283 481,841 451,213

Less accumulated depreciation (93,521) (45,304) 0

**391,762 436,537 485,213**

Computer and office machinery 414,728 352,668 302,950

Less accumulated depreciation (72,950) (33,659) 0

**341,778 319,009 302,950**

**Artwork, at valuation 4,900 4,600 4,600**

Motor Vehicles at cost 0 0 83,879

Less Accumulated depreciation 0 0 (49,613)

**0 0 34,266**

**TOTAL PLANT AND EQUIPMENT 738,440 760,146 793,029**

**TOTAL PROPERTY, PLANT AND EQUIPMENT $2,183,807 $2,700,492 $3,510,155**

**Note 7: Trade and Other Payables**

HRS amounts held 33,301 44,942 0

Trade and sundry creditors 238,193 370,961 161,064

**TOTAL TRADE AND OTHER PAYABLES $271,494 $415,903 $161,064**

**Note 8: Specific Funds Held**

Aboriginal training fund 20,847 19,985 19,428

ALC succession planning fund 26,303 (9,350) 63,262

Child, Youth & Family Ministry leadership training fund 20,828 20,860 28,694

Child, Youth & Family Ministry permanent fund 45,745 45,745 45,745

Church Worker Support Department – Training grants 39,240 39,240 39240

Contribution for legal costs 10,000 10,000 10,000

Disaster welfare fund 569,505 553,922 601,938

Finke River mission funds ex appeal 91,489 91,489 91,489

Jordan Vicar Fund 3,773 3,773 6,032

Lutheran Archives fund 268,687 245,538 239,055

Lutheran Archives trust account 2,326 209 (1,077)

Pastor’s conference provision 52,000 26,000 0

Scholarship fund 407,306 277,716 245,536

Vicarage permanent fund 140,126 136,415 132,452

**TOTAL SPECIFIC FUNDS HELD $1,698,175 $1,461,542 $1,589,694**

**Note 9: Provisions**

Annual leave provision 302,583 264,856 225,897

Long service leave provision 457,371 421,286 414,748

**TOTAL PROVISIONS $759,954 $686,142 $640,645**

**Note 10: Borrowings**

Long Term Borrowings 88,682 82,500 100,000

**TOTAL BORROWINGS $88,682 $82,500 $100,000**

**Note 11: Accumulated funds**

Opening accumulated funds 4,082,328 3,581,164 3,250,637

Net surplus (deficit) for the year - national budget (206,364) (190,255) (4,142)

Net surplus for the year - departments 92,324 95,896 (67,391)

Net transfers from (to) reserve accounts 28,699 (75,687) (3,069)

Gain on recognition of fixed assets 0 0 405,129

Transfer from revaluation reserve upon sale of property 1(g) 0 671,210 0

Transfer of property at cost to LCA Property Ltd (498,000) 0 0

**TOTAL ACCUMULATED FUNDS $3,498,987 $4,082,328 $3,581,164**

Comprised of:

LCA National Office 1,219,533 1,923,897 2,191,911

Church Worker Support Department 398,293 321,742 282,230

Lutheran Archives 374,870 391,143 374,870

Child, Youth and Family Ministry 178,054 93,819 172,215

Lutheran Media Ministry (195,454) (44,972) (6,313)

LCA Subscriptions 219,187 214,107 211,304

Lutheran Bible Translators Australia (90,058) (56,950) (33,857)

Local Mission 312,715 139,592 134,793

International Mission 1,081,847 1,099,950 254,011

**TOTAL ACCUMULATED FUNDS $3,498,987 $4,082,328 $3,581,164**

**Note 12: Reserves**

Asset revaluation 393,883 393,883 1,065,093

Executive Officers allocation 309,972 447,739 412,188

Graduates fund 36,290 36,290 36,290

Interim Pastors fund (85,917) (51,772) 14,170

Klemzig cemetery memorial 0 1,793 1,885

LCA Mission fund 525,944 488,604 368,670

Professional standards department allocation 198,682 210,607 314,563

Special gifts for special purposes 3,470,309 3,599,739 2,691,032

LCA Pastors Transfer and Support Fund 1,976,306 1,778,958 1,033,692

50.500 Project fund 183,482 0 0

Ministry with the Ageing 10,062 0 0

Aged Care Scholarship (2,186) 0 0

Suomi Conference fund 10,510 10,510 10,510

Borgfeldt Estate Legacy reserves 740,047 704,353 684,616

Local Mission fund 200,000 200,000 200,000

Specific Legacy reserves 1,806,392 1,765,157 1,742,138

General Legacy reserves 206,658 93,240 93,240

**TOTAL RESERVES $9,980,434 $ 9,679,101 $9,260,010**

**Note 13: Reconciliation of Cash Flows from Operations to Surplus**

(Deficit) Surplus from operations (187,887) 1,671,313 (71,533)

Non-cash flows in surplus

* Depreciation 100,564 105,742 40,218

Changes in assets and liabilities

* Decrease (Increase) in trade and other receivables 324,529 (318,907) 313,651
* (Increase) Decrease in prepayments (14,218) 33,393 (82,809)
* (Decrease) Increase in trade payables and accruals (144,409) 254,839 28,225
* Increase (Decrease) in provisions and   
  special purpose funds 310,445 (73,655) 236,797
* Operational cash flows through reserve accounts 0 0 (476,462)

**Cash flows from operations $389,024 $1,672,725 $(11,913)**

**Note 14: Contingent Liabilities**

The Lutheran Laypeople’s League of Australia Incorporated (LLL) provides financial support to the LCA and its umbrella entities through the provision of finance and services. The LCA provides a general guarantee of repayment and indemnity against loss to the LLL in relation to all borrowings provided to the LCA and its related bodies.

The primary responsibility for repayment of loans rests with the borrowing entities of the LCA as authorised by each District of the church. This responsibility is supported by significant property assets and other moneys together with a hierarchal guarantee for which each District of the church takes responsibility.

In some instances, the LCA has a primary guarantee of repayment to the LLL in relation to some borrowings. As at the time of signing the audit report, the church had provided guarantees to the LLL in respect of loans provided by LLL for:

LCA Pensions Fund 3,054,044 3,421,667 3,632,735

LCA Car Loans 557,743 667,630 773,668

**Total Contingent liabilities $3,611,787 $4,089,297 $4,406,403**

As at the time of signing the audit report, the LCA is not aware of any circumstance that would require it to meet any material liability to the LLL under its guarantee of repayment and indemnity against loss provided.

The LCA also acts as guarantor for certain borrowings of Lutheran Schools and Colleges which are provided by Westpac Banking Corporation Limited. These borrowings are supported by first mortgages provided by each Lutheran School or College under the auspices of Lutheran Education Australia Limited and its state based affiliates. As at the time of signing the audit report there are no grounds to believe that any guarantee provided by the LCA to Westpac Banking Corporation is in anyway likely to result in financial loss to the LCA.

**Note 15: Segment Reports**

**For year ending 31 December 2017**

**LCA LCA Internal LCA**

**National Departments Funding Consolidated**

**Income $ $ $ $**

Appeals, donations and bequests 273,427 1,069,508 0 1,342,935

Investment and rental income 605,090 117,825 0 722,915

LCA allocations and internal income 71,878 1,375,108 (1,446,986) 0

Lutheran Church group income 7,322,934 1,429,533 0 8,752,467

Reimbursements 78,879 181,975 (57,380) 203,474

Trading Income 398,031 190,097 0 588,128

Total income 8,750,239 4,364,046 (1,504,366) 11,609,919

**Expenditure**

Administration costs 317,707 243,518 0 561,225

Asset costs 169,012 44,363 0 213,375

Australian Lutheran College funding 1,425,000 0 0 1,425,000

Consulting expenses 400,490 120,210 0 520,700

Depreciation expense 50,223 50,341 0 100,564

Employee expenses 2,010,490 2,127,249 0 4,137,739

Governance costs 295,846 40,007 0 335,853

LCA allocations   
and departmental costs 1,398,771 48,215 (1,446,986) 0

Ministry expenses 1,547,696 641,073 0 2,188,769

Project costs 1,063,528 584,987 0 1,648,515

Promotion and marketing 39,790 284,972 0 324,762

Reimbursements – Departments 14,550 42,830 (57,380) 0

Travelling expenses 148,376 192,928 0 341,304

Total expenditure 8,881,479 4,420,693 (1,504,366) 11,797,806

Operating Surplus (Deficit) prior  
 to reserve and equity transfers (131,240) (56,647) 0 (187,887)

Transfer (to) from equity and reserves (75,124) 148,971 0 73,847

**Net (Deficit) Surplus $(206,364) $92,324 0 $(114,040)**

**For year ending 31 December 2016**

**LCA LCA Internal LCA**

**National Departments Funding Consolidated**

**Income $ $ $ $**

Appeals, donations and bequests 600,487 1,526,646 0 2,127,133

Investment and rental income 285,102 130,673 0 415,775

LCA allocations and internal income 51,325 1,288,466 (1,339,791) 0

Lutheran Church group income 8,309,786 1,201,407 0 9,511,193

Reimbursements 114,120 167,384 (3,000) 278,504

Trading Income 332,738 122,129 0 454,867

**Total income 9,693,558 4,436,705 (1,342,791) 12,787,472**

**Expenditure**

Administration costs 261,577 225,497 0 487,074

Asset costs 165,654 73,209 0 238,863

Australian Lutheran College funding 1,400,000 0 0 1,400,000

Consulting expenses 388,465 95,772 0 484,237

Depreciation expense 63,816 41,926 0 105,742

Employee expenses 1,877,295 2,132,772 0 4,010,067

Governance costs 194,874 26,363 0 221,237

LCA allocations   
and departmental costs 1,287,586 52,205 (1,339,791) 0

Ministry expenses 1,667,573 584,858 0 2,252,431

Project costs 456,759 645,196 0 1,101,955

Promotion and marketing 34,678 338,627 0 373,305

Reimbursements – departments 3,000 0 (3,000) 0

Travelling expenses 183,709 257,539 0 441,248

**Total expenditure 7,984,986 4,473,964 (1,342,791) 11,116,159**

Operating Surplus prior to  
 reserve and equity transfers 1,708,572 (37,259) 0 1,671,313

Transfer (to) from equity & reserves (1,898,827) 133,155 0 (1,765,672)

**Net (Deficit) Surplus (190,255) 95,896 0 (94,359)**

**For year ending 31 December 2015**

**LCA LCA Internal LCA**

**National Departments Funding Consolidated**

**Income $ $ $ $**

Appeals, donations and bequests 498,474 936,918 0 1,435,392

Investment and rental income 379,819 168,301 0 548,120

LCA allocations and internal income 38,164 1,359,300 (1,397,464) 0

Lutheran Church group income 6,155,822 1,260,979 0 7,416,801

Reimbursements 118,091 205,026 (3,000) 320,117

Trading Income 328,464 211,995 0 540,459

**Total income 7,518,834 4,142,519 (1,400,464) 10,260,889**

**Expenditure**

Administration costs 190,359 245,547 0 435,906

Asset costs 266,539 87,043 0 353,582

Australian Lutheran College funding 1,400,000 0 0 1,400,000

Consulting expenses 286,341 154,020 0 440,361

Employee expenses 1,347,786 1,882,595 0 3,230,381

Governance costs 183,910 36,077 0 219,987

LCA allocations & department costs 1,348,300 49,164 (1,397,464) 0

Ministry expenses 872,177 588,615 0 1,460,792

Project costs 1,317,850 508,132 0 1,825,982

Promotion and marketing 38,289 275,733 0 314,022

Reimbursements - departments 3,000 0 (3,000) 0

Travelling expenses 193,589 276,862 0 470,451

**Total expenditure 7,448,140 4,103,788 (1,400,464) 10,151,464**

Operating Surplus prior  
to reserve and equity transfers 70,694 38,731 0 109,425

Transfer to equity and reserves (74,836) (106,122) 0 (180,958)

**Net (Deficit) (4,142) (67,391) 0 (71,533)**

### Agenda 14.3

## Financial report: LCA Subscriptions

**INDIVIDUAL DEPARTMENTAL FINANCIAL REPORT**

**FOR THE PERIODS ENDING 31 DECEMBER**

**2017 2016 2015**

**Income**

Appeals, donations and bequests 314 407 90

Trading income 65,372 67,898 75,574

**65,686 68,305 76,664**

**Expenditure**

Administration costs 58,752 65,463 62,733

LCA allocations and reimbursements 1,854

**60,606 65,463 62,733**

**Operating Surplus for the year $5,080 $2,842 $9,931**

**ACCUMULATED FUNDS**

Opening balance 1 January 214,106 211,304 201,373

Operating Surplus for the year 5,080 2,842 9,931

**Closing balance 31 December 2017 $219,186 $214,106 $211,304**

### agenda 14.4

## Loan Management Committee

### MEMBERS

* GCC appointees: Mark Fielke, Paul Schulz, John Weiss
* LLL Appointees: Richard Bartholomaeus. Alan Kupke, Colin Schultz (Chair)
* Consultant: Michael Schulze (LLL)

The time involvement by LMC members has been significant due to complexity of loan applications and projects placed before it and ensuring all loan conditions are met. Loan Applications were processed fortnightly on line. The level of analysis given to each application has been exemplary.

### Background

Receive all loan applications, analyse and approve if complying with LCA Loan Rules

### Successes

* As majority of loan applications were from schools, a higher level of benchmarking criteria has been put in place and adjusted on a needs basis. KPI’s for the various levels of schooling are in place and adjusted as necessary. Scorecards are now in place to assess all schools performance and efficiency.
* Insurance and land valuations are now being updated regularly.
* The level of accountability and reporting within LCA organisations is at a much higher standard than previously existed. The collection of accurate data and its availability now overrides emotional perception.
* Loan repayments are now compliant.
* On line technology has been highly successful and cost saving and recommended for wider use in LCA.

### Challenges and Lessons Learned

Initially there were doubts that loans could be processed on line without LMC meeting on a regular basis. After processing $674m of loans on line without issues or inhibiting members’ rights to challenge or discuss issues of concerns, it has been a resounding success and of immense financial benefit of time and resources to the LCA.

### Risks

|  |  |
| --- | --- |
| Description of risk | Summary of action to mitigate the risk |
| Loan Security | Necessity of all loan analysis and monitoring |
| Westpac Loan Arrangement | All loans funded by Westpac reviewed and approved by LMC |
| Borrowers over commitment to loans | Detailed scrutiny of each loan application and compliance with agreed KPI’s |

### Alignment to LCA Strategic Direction 2013–2018

Assets and Resources (3.3.1) − Ensuring that LCA projects can obtain cost effective loans

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| General Church Council | Regular reporting to GCC meetings |
| Lutheran Education Australia | Consultation with Education Directorates and Regional Business managers |
| Lutheran Laypeople’s League | Regular reporting and communication to LLL Board  LMC administration and documentation carried out by LLL staff in a very professional and timely manner |

### FINANCIAL PERFORMANCE

**Standard finance report**

Lutheran Super continues to find 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 are looking forward to continuing to serve the Lutheran Church of Australia and the members and employers of Lutheran Super.

### agenda 14.5

## Commission on Salaries

### MEMBERS

Karen Doecke, Greg Fowler, Nichola Heppner, Allen Kupke, John O’Keefe (resigned in 2017) and Ray Pietsch

### PURPOSE

To research salaries and allowances before recommending to General Church Council (GCC) for approval

### ACHIEVEMENTS IN SYNODICAL PERIOD AGAINST PLAN

1. **Recommend Salaries and Allowances to be paid to LCA pastors**

*Key outcomes*

Annually recommend pastors’ salary package to General Church Council using the synod approved basis that pastors should be paid approximately the same as the average person in the community. General Church Council reviews these recommendations and determines if the church as a whole has the ability to pay the recommended salary package.

2. **Recommend Fringe Benefits guidelines for LCA pastors**

*Key outcomes*

Simplification of pastors’ salary package administration by removal of Fringe Benefits Multiple from 2015. Recommended maximum fringe benefits increased to 35% of base salary from 2013 to closer reflect maximum level of fringe benefits paid in the community*.* Fringe benefits amount was set for the 3 years (2016-2018) based on an average of the 2016 rate plus projections for the following 2 years.(to be reviewed annually)

### SUCCESSES

* Simplification of pastors’ salary package due to setting a single base salary, removal of Fringe Benefits Multiple and setting rate for 3 year term(with annual review)
* Encouraging pastors to obtain independent professional financial planning advice to help them in preparing for retirement
* Encouraging pastors to make additional contributions to their superannuation to ensure that they have sufficient superannuation benefits at retirement. This is especially important for pastors as they need to purchase a retirement home, after in most cases living in a church provided house during their years of ministry.
* Annual presentation to Pastoral Graduates regarding salary and allowances.
* Representation Allowances (formerly Expenses of Office) were reviewed and set as a percentage allowing for an annual review indexed to CPI.

### CHALLENGES, AND LESSONS LEARNED

* Ensuring that the salary package paid to pastors reflects the package received by the average person in the community. The current basis used is 92% of the adult (male and female) Total Average Weekly Earnings (AWE) as published by the Australian Bureau of Statistics (ABS).
* Ensuring that allowances (Car, Travel and Research) are at appropriate levels to reimburse pastors for costs incurred as part of their pastoral duties. Car and travel allowances are based on motor vehicle standing and running costs, which are reviewed annually based on latest purchase and running costs obtained from car dealers and motoring organisations.

### RISKS

**Inappropriate salary package paid**

* At least annual review of salaries paid in the community (based on AWE published by the ABS).
* Annual review of motor vehicle standing and running costs.
* Annual indexation of other allowances

**Pastors having insufficient superannuation benefits at retirement**

* Encourage pastors to make additional contributions to superannuation to also assist with the purchase of a retirement home

**Incorrect payment of salaries, allowances and fringe benefits**

* Encourage congregations (who find it difficult to find a suitable treasurer) and other LCA employers to use the new LCA HR system to ensure compliance with taxation, Fair Work Act and other legal requirements

### ALIGNMENT TO LCA STRATEGIC DIRECTION 2013–2018

Assets and Resources (3.3.1) – ensuring that pastors and church workers are paid appropriate salaries and allowances.

### COOPERATING LCA BOARDS AND AGENCIES

**General Church Council**

Recommend pastors salaries and allowances to be paid for the following year including presentation and discussion of recommendations annually at the October General Church Council meeting. Regular consultation with LCA EOC and Business Manager.

### Agenda 14.6

## Lutheran Laypeople’s League

### MEMBERS

Mark Altus, Ron Asquith, Nancy Fox (Vice-Chair), John Grocke, Brenton Henschke, John Howard, Graeme Huf (Chair), David Pietsch, Steven Podlich

### Background

Established in 1921, the LLL exists to support the LCA in business and financial matters. This is done through our mission and vision - viz:

1. **Mission Statement**

Support the LCA in its mission.

We will do this by:

* providing business and financial support to the LCA;
* providing excellent service to all customers;
* safeguarding the interests of depositors.

1. **Vision Statement**

Advancing Gospel-centred mission and ministry as Australia’s leading charitable financial institution.

The key objectives of the LLL are to:

* Provide benefits and services to the LCA
* Grow Reserves/Permanent Funds
* Raise deposits
* Provide loans.

### Achievement against Plan

|  |  |  |
| --- | --- | --- |
| Objectives | Planned Annual Activities/ Outcomes | Achievement of Annual Activities/Outcomes |
| 1. To provide benefits and services to the LCA to assist their ministry and mission objectives |  | Special grants allocated to the LCA based on General Church Council priorities:  2014/15 = $1.9M; 2015/16 = $2.645M;  2016/17 = $1.875M  Annual grants allocated to specific LCA ministries based on balances held in LLL Permanent Funds:  2014/15 = $1.9M; 2015/16 = $2.1M;  2016/17 = $2.2M  Non interest-bearing account grants made to various LCA ministries: 2014/15 = $1.2M;  2015/16 = $1.1M; 2016/17 = $1.3M  Interest savings on loans provided to LCA ministries compared to commercial loan interest rates:  2014/15 = $4.6M; 2015/16 = $3.6M;  2016/17 = $3.3M  Various other services provided to LCA incl LCA Treasury function: 2014/15 = $0.4M;  2015/16 = $0.4M; 2016/17 = $0.4M |
| 1. To grow our Permanent Funds |  | Legacies and Donations received from supporters:  2014/15 = $1.0M; 2015/16 = $0.4M;  2016/17 = $1.0M  Allocations to Ministry Support Fund:  2014/15 = $2.0M; 2015/16 = $1.0M;  2016/17 = $1.0M  Allocations to other LLL Permanent Funds:  2014/15 = $2.2M; 2015/16 = $2.0M;  2016/17 = $2.5M |
| 1. To raise deposits |  | Deposits provided by supporters to support LCA ministries:  30/6/15 balance = $884.2M;  30/6/16 balance = $985.5M;  30/6/17 balance = $1,030.7M |
| 1. To provide loans |  | Loans provided to LCA Ministries:  30/6/15 balance = $352.9M;  30/6/16 balance = $332.6M;  30/6/17 balance = $312.3M |

### Successes

* Total Benefits and Services of $29M provided to the LCA for 2014/15, 2015/16 and 2016/17
* Funding of LCA 50:500 Project with a special grant of $550,000 to the LCA in 2015/16
* Continued valuable support from LLL depositors and supporters through increased deposit funds, and legacies and donations received
* Engagement of LLL Board and management with LCA Districts including meeting with local District leaders
* Implementation of an enhanced Risk Management Framework including a dedicated Risk & Compliance Manager and the use of external consultants
* Operation of Board Audit and Risk Committee (BARC) to oversee audit and risk matters
* Development and implementation of enhanced Loan Policies and Procedures integrating existing processes and introducing improved loan management processes
* Capital Adequacy continues to be at excellent levels due to supporters providing legacies & donations, and Directors allocations to Ministry Support Fund and other LLL Permanent Funds
* Submission to Australian Prudential Regulation Authority (APRA) to become an Authorised Deposit-taking Institution (ADI) from 1 July 2018.

### Challenges and Lessons Learned

* The regulatory environment continues to be a major focus for Board and management. This results in a substantial commitment in board time and significant costs due to the need to use professional advisors to assist with compliance and government regulation issues.
* Historically low interest rate environment makes it difficult for the board to balance paying a competitive savings account interest rate with the need to provide benefits and services to the LCA.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| Major changes in Government regulation including changes in Banking Act and Corporations Act conditions | Unlikely. Impact could be major depending on type of change/s | Consultation with regulators and engagement with professional advisors |
| Credit/Loans Management | Unlikely. Impact could be major if a large borrower defaults | Development of enhanced loan security and management processes with the assistance of dedicated Risk and Compliance Manager and external consultants |
| Interest Rates | Likely. Impact could be major if LLL deposit interest rates not well managed | Active management of interest rates including use of investment consultants |

### Alignment to LCA Strategic Direction 2013–2018

* Governance and Leadership (3.1) – professional skills based board with culture of education and improvement. Management and staff with skills required to deliver products and services provided by the LLL.
* Communications and Engagement (3.2) – regular communication to all stakeholders of ministry and mission support provided by the LCA. Annual Together in Mission booklet provides summary of how the LLL is in partnership with the LCA in ministry and mission.
* Assets and Resources (3.3) – enhanced provision of financial support to the LCA through regular grants as a result of LLL Permanent Funds and Special grants to assist specific LCA ministries as requested by General Church Council.

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| General Church Council | Regular consultation via Executive Officer of Church and responding to specific funding requests |
| Lutheran Education Australia | Regular consultation with LEA Business Manager |
| LCA Districts | Regular consultation with District Administrators and Regional School Business Managers |

### Financial Performance

|  |  |  |  |
| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities (Expenditure)**  1 Growing as God’s People   1. Going as God’s People 2. Enable us to Go & Grow | **2014/15**  31,158,328 | **2015/16**  34,615,945 | **2016/17**  35,250,042 |

## Financial Report: Lutheran Laypeople’s League

**STATEMENT OF COMPREHENSIVE INCOME**

**2017 2016 2015**

**Income**

Interest received 39,953,582 40,168,805 41,080,418

Legacies received 947,413 311,424 724,348

Donations received 74,499 75,727 252,535

Other income 234,248 223,335 213,310

**Total Income 41,209,742 40,779,291 42,270,611**

**Expenditure**

Employee benefit expenses 2,134,918 1,780,828 1,526,952

Administration and promotion expenses 1,817,615 1,473,779 1,522,741

Benefits and service costs 2,269,133 2,124,666 1,942,896

Depreciation 245,805 318,953 307,960

Grants and donations 1,384,752 1,150,363 1,230,504

Interest paid 27,306,105 27,767,356 28,718,989

**Total Expenditure 35,158,328 34,615,945 35,250,042**

**Surplus from ordinary activities attributable  
 to the LLL 6,051,414 6,163,346 7,020,569**

Less distributions 1,875,000 2,645,000 1,900,000

**Net surplus and total comprehensive income  
 for the year 4,176,414 3,518,346 5,120,569**

Add transfer from (to) retained surpluses 345,498 -131,196 535,175

Less transfers (to) reserves -4,521,912 -3,387,150 -5,655,744

**Surplus (after transfers) 0 0 0**

**STATEMENT OF FINANCIAL POSITION**

**As at 30 JUNE**

**2017 2016 2015**

**Assets**

Cash and cash equivalents 74,068,864 71,650,658 75,873,335

Financial assets 752,124,581 686,300,813 556,189,485

Trade and other receivables 320,148,233 340,584,736 360,555,008

Property, plant and equipment 7,584,639 6,513,259 6,711,254

**Total Assets 1,153,926,317 1,105,049,466 999,329,082**

**Liabilities**

Trade and other payables 4,227,104 5,923,907 5,088,258

Financial liabilities 1,030,735,328 985,514,595 884,171,591

Short term provisions 542,338 495,206 471,821

**Total Liabilities 1,035,504,770 991,933,708 889,731,670**

**Net Assets $118,421,547 $113,115,758 $109,597,412**

**Equity**

Retained surpluses 9,301,785 9,647,283 9,516,087

Reserves 109,119,762 103,468,475 100,081,325

**Total Equity $118,421,547 $113,115,758 $109,597,412**

### Agenda 14.7

## Financial Report: LCA Provident Fund

**RECEIPTS AND PAYMENTS**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Receipts** **2017** **2016** **2015**

Contributions from Congregations (LCA Funds) 521,943. 599,627 536,938

Contributions from LCNZ 29,503 31,093 45,943

Housing Loan advances 112,310 50,649 160,690

Housing Loan repayments 417,818 445,190- 297,232

Interest income 3,468 3,304 3,513

Pensions Fund levy 51,699 56,960 51,934

Balance as at 1st January 268,442 339,8267 423,084

**1,405,183 1,526,649 1,519,333**

**Payments**

FBT 912 68 401

Housing Loans 112,310 50,649 160,690

LCA payments to Lutheran Super 60,024 53,736 66,127

Loan Repayment - LLL 486,818 521,153 374,522

Pension Payments 458,347 452,702 460,665

Removal Expenses 51,502 15,233 19,160

Retiring Allowances 221,736 164,665 97,941

Legal Fees 0 0 0

Balance as at 31st December 13,533 268,442 339,827

$**1,405,183 $1,526,649 $1,519,333**

**Income**

Contributions603,145 687,679 634,814

Interest Income 3,468 3,304 3,512

Interest on Housing Loans 93,811 103,814 107,493

**700,424 794,797 745,820**

**Expenditure**

Contribution to Lutheran Super 60,024 53,736 66,127

FBT 912 68 401

Interest charged on LLL loan 162,811 179,778 184,783

Pension Payments 458,347 452,702 460,665

Removal expenses 51,502 15,234 19,160

Retirement Allowances 221,736 164,665 97,941

Operating Credit transferred to Accumulated funds 254,909 83,257 83,257

**700,424** **794,797** **745,820**

**Loan Liability - Lutheran Laypeople's League of Australia Inc**Opening balance 1 January 3,665,479 3,345,703 3,636,430

Net Advances/Repayments 374,508 470,504 213,832

2,971,196 3,165,925 3,451,647

Interest charged 162,811 179,778 184,783

Closing balance 31 December 2017 **$3,134,006 $3,345,703.16 $3,636,430**

**Housing Loan Summary**

Balance as at 1st January 3,345,703 3,636,430 3,665,479

Advances 112,310 50,649 160,690

Interest added 93,811 103,814 107,493

3,551,824 3,790,893 3,933,662

Repayments 417,818 445,190 297,232

Closing balance 31 December 2017 $**3,134,006 $3,345,703** $**3,636,429**

**Funds and Liabilities**

**Accumulated Funds**

Credit as at 1st January 423,084 339,827 268,442

Operating result for the year -83,257 -71,385 -254,909

**339,827** **268,442** **13,533**

**Liabilities**

Loan LLL 3,636,430 3,345,703 3,134,006

**3,976,257 3,614,145 3,147,540**

**Assets**

Balance - LLL 339,827 268,442 13,533

Housing Loans to Retired Church Workers 3,636,430 3,345,703 3,134,006

**3,976,257**  **3,614,145**  **3,147,540**

### agenda 14.8

## Financial Report: LCA Pensions Fund

**RECEIPTS AND PAYMENTS**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Receipts** **2017** **2016** **2015**

Contributions from congregations 100,000 75,000 50,000

Interest received Lutheran Laypeople's League 371 773 1,006

Balance as at 1st January 23,013 21,960 37,929

**88,935 97,733 123,385**

**Payments**

Funeral Benefits 29,810 29,232 20,377

Relief Services - Recuperative Leave 31,393 42,762 46,598

Removal Fees 16,630 2,726 0

Balance as at 31st December 45,552 23,013 21,960

$**123,385 $97,733 $ 88,935**

### agenda 14.9

## Financial Report: LCA Pastors Transfer and Support Fund

**STATEMENT OF INCOME AND EXPENDITURE**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Income** **2017** **2016** **2015**

Contributions from Districts 918,444 1,540,524 179,457

Contribution from others 42,771 27,738 0

961,215 1,568,262 179,457

**Expenditure**

In vacancy 371,662 116,780 1,554

Transit insurance 13,931 32,859 36,895

Overseas transfers 40,596 12,991 0

Pastoral support 27,241 166,188 46,633

Sundry costs 32,227 936 15,864

Relocation grants 8,120 12,830 10,070

Removal costs 277,728 436,695 472,889

Travel and accommodation costs 9,244 43,717 47,333

781,000 822,996 631,238

Surplus (Deficit) for year $180,216 $745,266 $(451,781)

**Summary of LCA Transfer and Support Fund balances**

**2017** **2016** **2015**

Opening Balance 1,778,958 1,033,692 1,485,473

Surplus or Deficit for year 180,216 745,266 (451,781)

**Closing balance $1,959,174 $1,778,958 $1,033,692**

### agenda 14.10

## Financial Report: LCA Levy Fund

**RECEIPTS AND PAYMENTS**

**FOR THE PERIODS ENDING 31 DECEMBER**

**LCA FUNDS**

**Receipts and Payments for the period 1/1/2015 to 31/12/2017**

**RECEIPTS 2017 2016 2015**

Contributions

South Australia 465,824 448,640 433,778

Victoria 170,016 166,090 158,452

New South Wales 75,168 74,160 72,556

Queensland 266,483 267,450 255,610

New Zealand 10,150 23,543 6,794

Western Australia 28,896 27,000 25,732

Pensions Fund Levy 51,699 56,960 51,934

Interest

LCA Funds 6,522 10,438 17,745

Pensions Fund Levy 259 472 468

**$1,075,018 $1,074,753 $1,023,069**

**PAYMENTS**

LCA Pensions Fund 573,642 656,587 588,872

LCA Provident Fund 100,000 50,000 75,000

LCA Car Grant Fund 80,000 50,000 50,000

LCA Admin Expenses 321,200 318,000 309,000

B/PAY Fees 175 166 197

**$1,075,018 $1,074,753 $1,023,069**

**Income and Expenditure for the period 1/1/2015 to 31/12/2017**

**INCOME**

LCA Funds Levy invoiced 1,035,516 1,031,853 970,360

Pensions Fund Levy invoiced 52,606 57,850 56,175

Interest 6,781 10,910 18,213

**1,094, 094 1,092,367 1,027,052**

**EXPENDITURE**

LCA Pensions Fund 573,642 656,587 588,872

LCA Provident Fund 100,000 50,000 75,000

LCA Car Grants Fund 80,000 50,000 50,000

B/Pay Fees 175 166 197

LCA Admin Expenses 321,200 318,000 309,000

Write offs/Adjustments 21,176 28,474 22,197

**1,096,194 1,103,227 1,045,265**

**Surplus (Deficit) $1,290 $2,614 $518**

**Balance Sheet**

**Funds & Liabilities**

**ACCUMULATED FUNDS**

Balance as at 1st January 1,290 3,904 4,422

Operating Credit/Debit for year (1,290) (2,614) (518)

**0 1,290 3,904**

**ASSETS**Debtors

South Australia - - 904

Queensland - 1,290 3,000

**- 1,290 3,904**

### agenda 14.11

## Financial Report: LCA Car Grant Fund

**RECEIPTS AND PAYMENTS**

**FOR THE PERIODS ENDING 31 DECEMBER**

**Receipts** **2017** **2016** **2015**

Contributions from congregations 50,000 50,000 50,000

Interest received - LLL 536 818 615

Balance as at 1st January 19,890 16,572 30,457

**70,426 67,390 81,072**

**Payments**

Grants 67,500 47,500 64,500

Balance as at 31st December - LLL 2,926 19,890 16,572

**70,426 67,390 81,072**

**Car Grants paid for the period**

Rev N Kitchen 10,000

Rev J Kukatlapalli 10,000

Rev L Graham 10,000

Rev J Pokela 5,000

Rev E Braunack-Mayer 4,500

Rev CSimpkin 5,000

Rev M Bishop 10,000

Rev G Schefe 10,000

Rev A D Neumann 10,000

Rev A Hensley 7,500

Rev T Vuorinen 10,000

Rev A Kaivosoja 10,000

Rev D W Haak 10,000

Rev P R Klemm 10,000

Rev M P Prenzler 10,000

Rev R J Norris 10,000

Rev G J Benstead 5,000

Rev R G Stahl 2,500

Rev J Graham 10,000

Rev R Buitendag 10,000

Rev T Castle-Schmidt 10,000

$**179,500**

### 

### agenda 14.12

## Financial Report: LCA Insurance Fund

**INCOME AND EXPENDITURE STATEMENT**

**FOR THE PERIODS ENDING 30 JUNE**

2017 2016 2015

**INCOME**

Brokerage from Wesfarmers 5,513 6,904 4,012

Contract works premiums 2,613 12,664 2,639

Insurance premiums 7,863,447 6,570,474 6,224,487

Reimbursements 17,918 2,963 10,028

Sundry income 179,007 299,162 495,535

**TOTAL INCOME 8,068,498 6,892,167 6,736,701**

**EXPENDITURE**

Administration expenses 72,000 68,000 66,000

Auditor’s fees 4,500 4,500 4,500

Bank charges 383 375 437

Church worker support department 100,000 100,000 0

Claims paid 981,784 670,100 725,185

Computer and IT expenses 650 1,166 6,202

Contract works payments 5,478 11,629 2,687

Donations 5,513 6,904 4,012

LCA professional standards unit 508,800 508,800 494,000

Professional services 131,108 112,871 21,705

Reinsurance costs 5,510,795 4,722,116 4,752,852

Salary continuance cover - Pastors 683,443 684,887 517,631

Sundry expenses 3,409 0 0

Travel & accommodation expenses 544 1,023 1,460

**TOTAL EXPENSES 8,008,407 6,892,371 6,596,671**

**NET SURPLUS (DEFICIT) $60,091 $(204) $140,029**

**STATEMENT OF FINANCIAL POSITION**

**AS AT 30 JUNE**

**CURRENT ASSETS** 2017 2016 2015

Cash and cash equivalents 5,628,459 5,607,415 5,612,392

Debtors and other receivables 139,978 100,959 96,187

**TOTAL CURRENT ASSETS 5,768,437** **5,708,374 5,708,579**

**TOTAL ASSETS** **5,768,437** **5,708,374 5,708,579**

**NET ASSETS** $**5,768,437** $**5,708,374 $5,708,579**

**EQUITY**

Accumulated surpluses 5,768,437 5,708,374 5,708,579

**TOTAL ACCUMULATED FUNDS** $**5,768,437** $**5,708,374 $5,708,579**

**EQUITY**

Opening Balance **5,708,374** **5,708,579 5,568,550**

**NET SURPLUS (DEFICIT) $60,091 $(204) $140,029**

**TOTAL ACCUMULATED FUNDS** $**5,768,465** $**5,708,375 $5,708,579**

**STATEMENT OF CASH FLOWS**

**FOR THE PERIODS ENDING 30 JUNE**

**CASH FLOWS FROM OPERATING ACTIVITIES**

Receipts from customers 519,854 475,138

Payments to suppliers and employees (701,248) (789,145)

Other receipts 202,438 309,029

**Net cash provided by (used in) operating activities 21,044 (4,978)**

**CASH FLOW FROM INVESTING ACTIVITIES**

**Net cash provided by investing activities 0 0**

**CASH FLOW FROM FINANCING ACTIVITIES**

**Net cash provided by financing activities 0 0**

Net (decrease) increase in cash and cash

equivalents held 21,044 (4,978)

Cash and cash equivalents at the beginning

of the year 5,607,415 5,612,392

**Cash and cash equivalents at the end of the year**  **5,628,459**  **5,607,414**

Please note the comparatives for the FY2015 Statement of cash flow are not available due to changes to accounting reporting which applied to subsequent years.

### agenda 14.13

## LCA Nominees Pty Ltd ATF Lutheran Super

### MEMBERS

John Grocke (Chairperson) Anthony Klatt, Sarah Dixon Lester Kerber Bernadette Latimer Alison Doecke, Philip Riquier

### Background

Lutheran Super is a not-for-profit fund established by the Lutheran Church of Australia to provide excellent superannuation benefits with competitive fees for its employees.

1. Increase and Maintain Membership Numbers.
   1. 6,526 members as at 31 December 2017. Target to increase membership numbers to 6,950 by 31 December 2020.
2. Continuing to deal with increased internal governance and regulatory requirements and demands on the board.
   1. Internal Review of Board Structure resulted in a change from 4 Employer Appointed and 4 Member Elected Directors to 3 Employer Appointed, 3 Member Elected and 2 Independent Directors;
   2. Received a "Normal rating from each prudential Review conducted by the Australian Prudential Regulation Authority (APRA).
   3. Continue to meet all regulatory requirements.

### Successes

* Reviewed the structure of the Lutheran Super Investments offering resulting in a saving of $150k per annum.
* Review on Insurance Arrangements resulting in a reduction in the premiums paid by members.
* Remaining a valued niche Superannuation Fund for the Lutheran Church of Australia's employees

### Challenges and Lessons Learned

* Maintaining ongoing regulatory requirements given relative scale compared to the wider superannuation industry.
* Accessing appropriate expertise to continue to run the superannuation on a best practice basis.

### RISKS

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the  ministry and LCA | Summary of action to mitigate the risk |
| Increased Regulation | Almost Certain- potential for Lutheran Super to become non-compliant | Ongoing timely response to regulatory requirements |
| Relative Scale | Possible - potential for Lutheran Super to become financially unviable | Continuing investigation into possible efficiency gains in order to maintain competitiveness |

### Alignment to LCA Strategic Direction 2013−2018

Lutheran Super assists the LCA in meeting Strategic Priority 3: Enable us to Go and Grow.

### Cooperating LCA Boards and Agencies

Lutheran Super engages on a collaborative basis with both the LCA Executive Office and Lutheran Education Australia to ensure that any superannuation issues that have ramifications for the employers and employees of the LCA are raised at the appropriate level so that informed decisions can be made in the best interests of all key stakeholders.

### Agenda 15.1

## Lutheran Men of Australia

### MEMBERS

Pastor David Kuss – Spiritual Adviser – Public Officer elect, Neil Lehmann – Retiring chairman, KeithMunchenberg – Secretary. Malcolm Pfeiffer - Retiring Vice-chairman, David Pfeiffer – Retiring Treasurer – Chairman elect, David Schiller – Treasurer-elect, John Seidel – Retiring Public Officer

### Background

The LMA exists to foster Christian fellowship, Evangelism and Stewardship among the laymen of the church and in particular;

1. to assist in promoting a passion for the Bible and to encourage continued growth in Christian knowledge resulting in a systematic study of the Bible;
2. To identify the needs of the church’s ministry to its own members, those on the margins of the church and its own organizations, so that through our members we may respond appropriately to those in need (eg sick, aged, the disabled, the abandoned, the lonely, the poor, the biblically, and confessionally illiterate, etc.) and other such undertakings of the church.
3. To encourage lay-members to participate actively in this work of the local congregations of the church.
4. To support other bodies of the church such as the Tract Mission in its publicity of the church and its ministry;
5. To encourage and develop in the hearts and minds the highest type of Christian vocation in the home in the church, the community, and the government.

### Achievement against Plan

|  |  |  |
| --- | --- | --- |
| Objectives | Planned Annual Activities/Outcomes | Achievement of Annual Activities/Outcomes |
| 1. To assist in promoting a passion for studying the Bible and growing Christian knowledge to assist the church and its members. | State Branches hold annual conferences to discuss business and partake in Bible study with a guest speaker | Branches in each state meet regularly and have bible study during their meetings. |
| 1. To encourage lay-members to participate actively in this work |  | Member numbers are decreasing in some branches. |
| 1. To support other bodies of the church. | Annual contributions | The LMA has supported several church bodies |
| 1. To encourage and develop in the hearts and minds the highest type of Christian vocation in the home, in the church, in the community and in the government. |  | The LMA has encouraged members to promote Christian principles in the community and government |
| 1. To solicit, receive and accept monetary contributions, loans, legacies and assistance for the purpose of aiding the church. |  | The LMA has received donations from members and has financially supported several church and Christian organisations. |
| 1. To conduct the financial affairs of the auxiliary for the sole benefit of the church. | LMA has a planned budget but with waning members is finding it difficult to maintain | The financial affairs have been handled by a diligent treasurer who has the accounts audited. |

### Successes

The successes of our auxiliary is that we oversee the state branches and their mission support and have contributed financially to the graduating pastors each year, Lutheran Media Ministry and Trans World Radio overseas mission.

### Challenges and Lessons Learned

Our main challenge is to maintain our leadership role and fill our own offices in an environment of ageing members.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| The main risk of the LMA is the aging membership which is not being replaced by younger men. | The likelihood of this auxiliary remaining viable is in doubt. | Branches try to promote their aims and activities. One state auxiliary is having a camp for younger men |
| Governance these days is becoming quite a burden and does little to encourage new members. |  | This seems to be a legislated requirement and not much can be done about it. |

### Alignment to LCA Strategic Direction 2013–2018

The Mission Statement of the LMA states that the Mission of Lutheran Men of Australia exists as an Auxiliary of the Lutheran Church of Australia as such it submits itself in all things to the spiritual oversight of the church.

### Cooperating LCA Boards and Agencies

The only LCA agency we have dealt with is the ALC when we meet with the graduating pastors and present them with their gift vouchers. The College has been most cooperative and we hope that relationship can be maintained.

### FINANCIAL PERFORMANCE

|  |  |  |  |
| --- | --- | --- | --- |
| **Alignment to LCA Strategic Priorities** | **2017** | **2016** | **2015** |
| **Expenditure** |  |  |  |
| 1 Growing as God’s People | 3,507 | 2,433 | 2,342 |
| 2 Going as God’s People | 3,507 | 2,433 | 2,342 |
| 3 Enable us to Go & Grow | 3,507 | 2,433 | 2,342 |
| **Total** | 10,552 | 7,300 | 7,028 |

**STATEMENT OF RECEIPTS AND PAYMENTS**

**MARCH 2015 – MARCH 2018**

Opening Balance - 8,168

Add Receipts

Membership Donations SA 680

Vic 785 1,465

Projects SA 13,741

Vic 5,487

QLD 92 19,321

LLL Interest 631

TWR 100

**Total Receipts 29,685**

Less Payments

Men for Ministry 12,750

Lutheran Media Ministry 9,000

Trans World Radio 3,100

**Total Payments 24,850**

**Credit Balance $4,835**

**LUTHERAN MEN OF AUSTRALIA – MEN FOR MINISTRY TRUST FUND**

**Opening Balance 21,771**

Add Receipts:

Donations 40

LLL Interest 1,988

Total receipts 2,028

**Credit Balance** - **$23,799**

**Lutheran Men of Australia - R E G Account**

**Credit Balance 128**

Donations 961

LLL Interest 28

Total Receipts 989

**Credit Balance $1117**

### Agenda 15.2

## Lutheran Nurses of Australia (including Parish Nursing)

### MEMBERS

Roger Atze, Rose Howard, Sylvia Hutt (President/Chairperson), Marcia Hyde, Megan Materne, Vicki Minge, Lyn Pech, Lynette Wiebusch

### Background

Health crises can challenge the faith of patients and those close to them, as well as their professional Carers. The LNAA was founded in 1990 set up as a support group for Christian Nurses. In particular for student and novice nurses needing support and guidance with ethical issues so that they would benefit from older Christian nurses being mentors and to help answer the question ‘Where is God in these encounters?’

### Achievement against Plan

|  |  |  |
| --- | --- | --- |
| Objectives | Planned Annual Activities/Outcomes | Achievement of Annual Activities/Outcomes |
| 1. To encourage members to see their profession as a service to Christ, caring for the sick and infirm promoting health and giving an opportunity for Christian witness to the world. | Financial support for Parish Nurse/Pastoral Care Nurse Ministry.  Participation in Parish Nurse Seminar promoting LNAA.  Articles in the newsletter have a Christian focus. | Financial support for Parish Nurse/Pastoral Care Nurse Ministry.  Participation in Parish Nurse Seminar promoting LNAA.  Articles in the newsletter have a Christian focus. |
| 2. To provide spiritual support and practical guidance for members, foster their deeper spiritual understanding and provide opportunities for the study of practical and ethical issues related to their work. | Guest speakers on various health related topics are organised for every meeting.  Evidence of Continuous Professional Development provided for working nurses.  Regular scheduled Forum discussions on ethical issues aimed to give anyone concerned an opportunity to express their concerns and to remind that the Lord walks with us always | Guest speakers on various health related topics are organised for every meeting.  Evidence of Continuous Professional Development provided for working nurses.  Regular scheduled Forum discussions on ethical issues with Forum Moderator who always reminding about the power of the Word and Sacraments bringing the grace of our Lord to the carers and the cared for. |
| 3. To provide opportunities for discussion, mutual sharing, moral support, social contact and fellowship among members. | Facebook page established in the name of Lutheran Nurses Association of Australia. | Guest speakers encourage questions during and at the end of their talks.  Supper is provided which allows time for discussions and networking.  Forum discussions on ethical issues in particular give opportunity mutual sharing.  The Executive and Spiritual counsellor are available for contact by phone. |
| 4. To communicate with members via a regular publication | The IN TOUCH newsletter is published and sent to each member as well as to church leaders and others 6 times a year before each meeting | The IN TOUCH newsletter is published and sent to each member as well as to church leaders and others 6 times a year before each meeting, |

|  |  |  |
| --- | --- | --- |
| 5. Aims to keep members informed of opportunities for service in the church. | The LNAA supports & promotes Parish Nursing.  Where possible informs members of nursing positions available at LCA aged care facilities through the IN TOUCH newsletter. | The LNAA supports and promotes Parish Nursing.  Where possible informs members of nursing positions available at LCA aged-care facilities through the IN TOUCH newsletter.  A Distance Education version of the *Introduction to Pastoral Care Nursing* course has been developed. Several people have completed this course, others have enrolled. |
| 1. To support nurses experiencing difficulties in the work place, especially student nurses. | Older and/or more experienced members are willing to act as mentors to student and novice nurses and healthcare workers. |  |

### Successes

* Facebook - increasing reach of LNAA to younger "tech-savvy" practitioners
* IN TOUCH newsletter issued to every member plus other significant bodies six times a year.
* Tour of South Australian Health Medical Research Institute organised & well attended.
* Top quality speakers willing to present on a voluntary basis so that evidence of Continuous Professional Development can be given to working nurses. Donation made to charity of each guest speaker's choice.
* Attendances at meetings averaged 20 (ranging between 18 - 25) and included visitors who are always welcome if the topic is of interest to them.
* Membership fees remain at $25 for working nurses $20 for non-working nurses and associates. Electronic payment option working satisfactorily.

### Challenges and Lessons Learned

* To keep aware of controversies relating to Facebook - Contrary to what some people may think, communication technology is a great gift from God for us to connect with those at a distance.
* Healthcare workers are probably drawn to their profession because of compassion leading them to work with vulnerable people. Looking after other people all the time may take its toll, so it is important to avoid compassion fatigue.
* As with any year, there will be challenges but Christian nurses and healthcare workers could see them as opportunities for Christian witness to the world.
* Sometimes it seems advances in technology are happening with such speed that we may lose control, especially if they are in the wrong hands the challenge is to trust our Creator, and that good things will result from this technology
* It is reported that Health is one of the fastest growing employment industries in Australia. About 51,400 extra registered nurses - in both public and private institutions are forecast to be needed between 2015 - 2020. Many of these will be Christian nurses who may desire a safe place to debrief from stressful situations and be reminded that Jesus is with them ALWAYS.

### Risks

* If members don't step up when vacancies for key executive positions arise, the organisation will fold.
* If, for whatever reason, the newsletter IN TOUCH cannot be issued to members the organisation's viability will be threatened.

### Alignment to LCA Strategic Direction 2013–2018

* We have a God given gift, and our profession is the vehicle to use that gift. The LNAA is here to remind us that, through our caring for the sick and infirm, the light of Jesus shines through us.
* Christian nurses can take reassurance from the words of Bishop Henderson (*The Lutheran*, 17 March): ‘As we go out into the world ... God tells us we do not go alone. He goes with us, blessing us so we can bless others. Our hands are his hands, our feet his feet. Such a blessing fills our lives with meaning, purpose and vitality. Being blessed takes away the need to be anxious and self-absorbed. We don’t need to carry everything on our own. We are free of all that.’
* All things are possible for those who believe especially when surrounded by people who share a passionate commitment around a common purpose. We look forward to possibilities which will unfold in the future as we remember Jeremiah 29:11 *‘“For I know the plans I have for you”, declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.”’*
* In our daily life ‘storms’ happen causing us to worry and forget our connection with Christ. The LNAA reminds Christian nurses and healthcare workers "as you go about your day, take Jesus with you because He does care!"

### Cooperating LCA Boards and Agencies

Parish/Pastoral Care Nursing – See Appendix to LNAA report

### Financial Performance

LNAA's only income is from membership fees, interest from bank accounts and the occasional donation.

The LNAA is able to meet all of its financial obligations allowing annual fees to remain the same at $25 for working nurses and $20 for retired and associate members.

All executive positions as well as the position of editor of the Newsletter are held on a voluntary basis.

LNAA financially supports Parish/Pastoral Care Nursing.

Thank you to the LCA South Australian District office for allowing us to use their premises and audio-visual equipment at a rent representing very little cost when compared with the actual value received.

### APPENDIX: Lutheran Parish Nurses

Parish Nursing, or Pastoral Care Nursing as it is increasingly being called, is an holistic ministry of the church that functions with the support of the Lutheran Nurses Association of Australia, which has a Parish Nurse subcommittee. It has progressed steadily since the last General Synod. However, although it was introduced to the LCA more than 20 years ago, and officially recognised as a ministry of the church by the LCA’s General Synod in the year 2000, it is still not widely known or understood.

### Achievements in Synodical Period against Plan

|  |  |
| --- | --- |
| Objectives or Main Duties | Key outcomes over the synodical period |
| 1. Promote Parish/Pastoral Care Nursing | Gave after-service Powerpoint presentations at various congregations. Provided news items to LCA publications. Forwarded Parish Nursing newsletters to church leaders. Kept church leaders aware of role and developments in Parish/Pastoral Care Nursing. |
| 1. Support Parish/Pastoral Care Nurses | Prepared and distributed resources, including regular newsletter. Maintained personal contact with Pastoral Care/Parish Nurses as possible. |
| 1. Provide education opportunities | Arranged in-service seminars in 2015 and 2016 that drew elders, carers and other lay personnel as well as nurses. Because of the Lay Workers conference in 2017 there was no seminar that year. Some PNs participated in study tours to New Zealand (2015), Brazil (2016) and England (2017) organised on behalf of Lutheran Parish Nurses International. |

### Successes

* The introduction of a Distance Education version of the *Introduction to Pastoral Care Nursing* course. The first person to complete this course received her graduation certificate at Minlaton on South Australia’s Yorke Peninsula, on 1 March 2015 and was installed as Pastoral Care Nurse in the same service.
* Pastoral Care/Parish Nurse seminars have been presented annually, at Hamilton, Victoria, in 2013, and at Unley in suburban Adelaide in 2014. Participants have included church elders, lay assistants, and congregational visitors and carers as well as Pastoral Care/Parish Nurses.
* Four Australians participated in a Parish Nurse study tour to New Zealand in 2015 I organised on behalf of Lutheran Parish Nurses International – a global network of Lutheran Parish Nurses. One person joined the study tour to Brazil that I organised in 2016. Four Australians joined the tour to England that I organised in 2017. These tours enable participants to learn about Lutheranism and Parish Nursing in the countries visited, as well as to network with people from other countries. A formal seminar is part of each tour.
* Nurses who have relinquished their nursing registration, and people whose background is in health-related professions, may now be recognised as ‘Pastoral Health Care Workers’, serving in the Pastoral Care/Parish Nurse ministry within the limits of their education, experience and scope of practice. Several retired nurses have taken advantage of this option to continue to serve.

### Challenges and Lessons Learned

**Activities/Program-specific**

* Pastoral Care Nurses are serving in LCA aged care facilities, one in an LCA College, and in local congregation. Several others who have completed an Introduction to Pastoral Care Nursing course are serving in a voluntary capacity in their local congregation, without being officially appointed.
* The scope of ministry for a Pastoral Care Nurse is very broad, determined by the needs of the congregation and its community, the skills and experience of the nurse and the time available to serve in this ministry.

**Organisational**

A major change occurred in mid-2017 with the retirement of Lynette Wiebusch as LCA Pastoral Care Nursing Coordinator for health reasons. She had served in the role for 20 years. The LNAA Parish Nurse subcommittee appointed Angela Uhrhane as Pastoral Care Nursing coordinator and Pr Rob Weibusch as Pastoral Care Nursing Ministry Manager.

### Risks

|  |  |
| --- | --- |
| The number of active Pastoral Care Nurses has declined in the past two years as older nurses retired.  Because this ministry is still comparatively new, it is still not widely understood. There have been a number of nurses qualified and willing to serve in this role, but their congregations have been reluctant to appoint them | Promotion of the Pastoral Care Nurse ministry continues. |

### Alignment to LCA Strategic Direction 2013–2018

**Grow as God’s People**

* Introduction to Pastoral Care Nursing course now available via distance education
* Pastoral Care/Parish Nurse seminars held approximately annually
* ‘Pastoral Health Care Workers’ recognition for nurses who have relinquished their nursing registration and people are not nurses, but whose background is in a health-related profession.

**Go as God’s People**

* Introduction to Pastoral Care Nursing courses presented in Goroka, PNG in 2013 and 2014. To be presented in Madang at a time to be determined by
* Parish Nurse study tour participation through the Lutheran Parish Nurses International (LPNI) organisation.
* Study tour are being planned for Canada (2018), Singapore (2019) and Alice Springs (2020).

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| Board for Lay Ministry | Provided information to BLM staff re Parish Nursing. |
| Lutheran Nurses Association of Australia | LNAA provided funding and support to the Pastoral Care/Parish Nursing initiatives and promotion |
| LCA Mission International | Provided support to enable courses to be presented in PNG and has made provision to support the projected course in Madang |

### Agenda 15.3

## Lutheran Women of Australia

### MEMBERS

Marilyn Barber, Cheryl Brauer, Tuula Contarino (LWA President) Pam Flesser, Rev Michael Jarick, Rev Stan Rudowski, Lynette Weise

### Background

*Christian Women−meeting together− studying together−serving and loving others together−under God.*

### Successes

* Papua New Guinea – Meri Wok Trening
* Debora Orphanage- Indonesia
* Home of Praise in the slums of Bangkok Thailand
* Scholarships for students from overseas to study through ALC
* Bethany Home for children/people with severe disabilities Malaysia
* LCA Mission international Cambodia
* P N G Lutheran Health Services Solar Panels
* Aboriginal Missions/Aboriginal ministry SA, Far north Qld. Aboriginal mission and Finke River Mission
* Australian Lutheran World Service
* Australian Lutheran College – Pastoral Students Assistance Fund
* Australian Lutheran College Women’s Auxiliary

### Challenges and Lessons Learned

* Our members queried just how this money was being used (Pastoral Ministry Students Assistance Fund).
* A separate LWA bank Account has been opened at LLL to receive donations from Lutheran Women for the PMSA Fund project to be given as gifts to the Pastoral students who find themselves in unexpected financial situations. Joan Zilm has volunteered and been appointed by the LWA Executive as the local contact person to liaise with the students and the LWA Executive as to how the money is gifted.

### Risks

|  |  |  |
| --- | --- | --- |
| Description of risk | Likelihood of risk occurring and potential impact for the ministry and LCA | Summary of action to mitigate the risk |
| LWA executive have difficulty in creating web page for LWA inform-ation – LCA Commun-ications is assisting | It is difficult reaching our older members with modern technology so impacting on our ministry | Younger members are hoping to be recruited |

### Cooperating LCA Boards and Agencies

|  |  |
| --- | --- |
| ALWS, LCA Mission International,  Aboriginal Ministry SA, Far Nth Qld. Aboriginal Mission, Finke River Mission, ALC Pastoral Students Assistance Fund, ALC Women’s Auxiliary | These are the mission agencies we support financially from member donations and fund raising. |

### Financial Performance

**INCOME** **2017** **2016 2015**

Member Donations 19,750 14,990 19,065

Merchandise 5 70 1,081

Refunds) 19 0 50

Bank Interest 59 46 111

LCA reimbursements 0 0 3,094

Convention receipts 5,484

19,833 15,106 28,885

Project Donations- see summary 172.106 72,431 183,350

**Total Income** $**178,299** $**127,532 $212,235**

**EXPENDITURE**

Executive travel 2,482 984 2,794

Exec travel to states 1,427 1,216

Council travel 3,437 4,971

Postage and Stationary 84 130 135

Bible study writers 200 100 250

Convention 2018 - for bags 318 0

Auditor Honoraria 100 100 0

LCA Subs (LW Mag Past Stud) 200 0

Painting- Convention 219 0

Total Expenditure 7,040 2,741 9,366

LWA Convention 2015 0 0 5,484

Special convention Project 2015 37,865

Project Donations- see summary 172,104 72,431 116,501

**Total Expenditure** $**179,146** $**75,171 169,216**

**LWA PROJECT SUMMARY**

**LCA MISSION INTERNATIONAL**

Bethany Home Malaysia 15,522 5,967 8.811

PNG Meri Wok Training 12,627 7,060 3,989

PNG Solar Panels 13,824 5,167 8,835

PNG Scholarships 0 0 3,234

Overseas scholarships at ALC 9,534 3,138 7,025

LCA Mission Int. Cambodia 11,951 4,555 7,710

Debora Orphanage 15,330 8,499 13,206

Home of Praise Bangkok 14,107 5,630 10,135

LCA International Mission 1,218 0

**$94,114 $40,016 $62,945**

**LWA NATIONAL PROJECTS**

Aboriginal Mission - Finke River 6,845 2,413 4,584

Aboriginal Mission - SA/NT 6,676 8,000 9,060

Aboriginal Mission Nth Qld 5,012 2,483 3,730

ALC Women's Auxiliary 9,304 2,551 5.149

ALC. Pastoral Stud Ass Fund 18,086 5,965 10,358

ALWS 27,075 8,108 20,675

ALWS Specified 4,994 2,895

**$77,992 $32,415 $53,556**

**TOTAL LWA PROJECTS** $**172,104 $72,431 $116,501**

# AGENDA DOCUMENT 1

## Trial structures for governing bodies and national office functions: Report of the evaluation study

**Report prepared by: Wendy Taylor, Managing Director and Principal Consultant, Taylored Consulting Pty Ltd**

**5 June 2018**

### Executive Summary

As a result of Synod resolutions in 2015[[41]](#footnote-40), various Governing Bodies and National Church functions were re-structured to provide leadership, governance and other resources that are churchwide, mission-focused, service orientated, efficiently delivered and effective in enacting the decisions and direction of Synod.

The changes have been trialled over the past three years, though the implementation and outcomes to be gained are likely to need 1−3 years more to be fully realised, since a number of matters have required lead-in time, and are still works-in-progress at the time of this report. An evaluation of the trial was requested by Synod.

This report provides a summary of the Evaluation Study of these changes, undertaken independently by Wendy Taylor, Principal Consultant of Taylored Consulting Pty Ltd at the request of General Church Council (GCC).

The changes are intended to establish a national structure that provides improved leadership and governance, by:

1. Enabling GCC to focus on the strategic priorities of the LCA by reducing from over 20 the number of boards, commissions and committees reporting to General Church Council to only five (not including the GCC sub-committees) reporting to it;
2. Achieving greater effectiveness and integration of mission activities through one Local Mission Board focusing on the mission of the whole Church in Australia and New Zealand and providing GCC and Synod with the in-depth advice it requires for the policies, direction and resourcing of mission activities;
3. Strengthening the LCA Bishop’s capacity to exercise oversight responsibilities by participating in fewer, but influential mission-setting and decision-making bodies, especially the proposed one local mission board that has a key role in shaping the direction of the LCA’s mission activities;
4. Developing a better managed, more systematic and collegial approach to mission planning, sharing resources and shaping future directions through placing the majority of the mission departments into the Office of the Bishop;
5. Establishing the position of Mission Executive Officer to lead a national local mission leadership team that works together to achieve the outcomes described in point 4.
6. Strengthening national capacity to provide support services through a more effective, coordinated and integrated management structure under the Executive Officer of the Church.”

**(RECOMMENDATION 6 -** Extract from Synod 2015 Agenda 2.2.4)

### Findings in summary

Though not universal, the majority of entities and persons who participated in the Evaluation of Trial Structures for Governing Bodies and National Functions, indicate the moves as positive, with a further grouping indicating no effect as yet. Perceptions of negative impact are in the minority, with some of these seen as transitory.

This positive sentiment is strongly stated by certain respondents – GCC, Office of the Bishop, District Bishops and Administrators, national office personnel, and half of the Boards/Commissions and Committees. Comments in both focus groups and survey indicate a need to continue implementation to reap the full benefits.

**Key positive findings include:**

* Key Leaders of the Church (GCC, The Bishop, District Bishops) report time efficiencies in their work as a result of:
  + Fewer reporting bodies
  + Clearer connections points
  + Establishment of departments such as Church Worker Support, and the consistency of policy and practice that is developing through it.

This has enabled greater focus on missional work.

Department Managers also report fewer Board/Committee meetings of shorter duration, which results in time efficiencies to handle the additional scope of work now performed.

* Administration in Districts and congregations is gradually being standardised and streamlined and this is creating efficiencies for District Administrators; this is also enabling the Key Leaders (above) to start a shift in their focus from compliance and risk management, to strategic matters for the Church. Various Boards and Committees report the positive flow on effect of this with their increased engagement from either the Bishop or GCC.
* Various Churchwide services are progressively increasing their scope of work, with the Communications Department, Finance and Administration and ICT Departments already undertaking large volume work for the Church; these areas are markedly improved over past performance, though more is to be done. Progress to date is reducing the burden on congregations, improving the consistency of branding, promotion of the Church’s messages and services, and delivering efficiencies in service and cost per transaction. The removal of administration from Districts and congregations is gradually allowing their few resources to focus on missional work, but this is variable at present in terms of the positive impacts felt. For some, including entities such as ALWS and ALC, the transition of systems and processes underpinning these shifts, particularly in the areas of finance/ payroll and technological support is causing concerns over loss of past or needed levels of service. Lutheran Archives express concern over loss of past levels of service in the area of ICT support.
* The risk profile of the Church has been fundamentally improved.
* The skills available to the Church via its Boards, Committees and Commissions is very valuable and substantially more fit for purpose (this also assists effective risk management).
* The profile of Local Mission has been substantially developed within the Church, with increased linkages across the many entities and programs that deal with this at national levels.

The majority of related Committees indicate the establishment of a Local Mission Department has had a positive impact. The strategic positioning and integration of goals and activities in Local Mission is still to come, as is integrated work on Local Mission with the Districts and congregations.

* The amount of time spent with focus on Cross-Cultural Ministry and Ministry for the Ageing has increased, as has their profile within the Church, their production of resources and inputs to national policy and initiatives.
* The effectiveness of half the number of Boards, Committees and Commissions has been positively impacted by the changes made to Governing Bodies. Many report seeing the connections points more clearly, though the mechanisms to connect need more work.
* Efficiency – one quarter of the Boards, Committees and Commissions indicate positive impact, with another substantial group indicating no significant impact, at least as yet; significant efficiencies have been made by those Boards, Committees and Commissions that now receive some administrative support and the increased participation of the Executive Officers of the Church is adding value to the focus, decision – making and actions taken by these groups.

**Key areas found to warrant further development include:**

* Strategy development and communication of it, in the areas of:
  + Local Mission (priority)
  + Long term financial planning and management
  + Communications
  + Communications technologies, especially for education and worship purposes (priority).
* Cross-Board alignment of goals and activities under the Strategic Directions, a priority especially for:
  + Local Mission
  + Education.
* Local Mission Department/ Board and its linkages to Districts for formation – maintaining the organic model, its agility and its connectedness, within a suitable governance framework.
* Delivery of more impact and support at the congregational level.
* **Role clarification and confirmation of information channels for Boards, Committees and Commissions**, so that their work promptly reaches and informs the decision-makers, and is integrated with other entities with common goals.
* Taking the next step: Move beyond the joined-up thinking to actual partnered approaches to Ministry and effective/efficient Churchwide functions.
* Governance training for members of all Boards, Committees and Commissions.
* Policy roll-out, especially Delegations Policy and priority Human Resources ones.
* Resolution of key service ‘glitches’ already conveyed to the service providers by internal ‘customers’.
* Consolidated financial and management reporting for the Church and its entities to support governance/ oversight, accurate determinations of the financial position of an entity, its programs, related entities and the overall Church, financial sustainability and informed decision-making, at both strategic and operational levels.
* Performance in the timely management and accuracy of payroll adjustments, especially for pastors, including locums.
* Communication of work plans for Churchwide service providers to increase awareness and importantly, to support District planning with congregations.
* Next stage development of the governance structures in terms of their linkages to District entities and other arms of the Church such as schools and aged care.
* ‘Workforce development’ activities for both pastoral and lay workers with focus on:
  + Pastoral support and care
  + Pastoral development and skills training
  + Performance management
  + Succession planning.

### Consultant’s Recommendations

1. Continue the implementation of the changes, and move beyond the ‘trial’ status of them to facilitate prompt action and further implementation. Continue the focus of pursuing improvements in effectiveness and efficiency in governing bodies and national service areas, with a view to achieving churchwide, service-oriented functions that support other members to use their time and effort to enact Synod resolutions and undertake mission on behalf of the Church.

1. Continue a focus on accountability in the Churchwide service departments in terms of effectiveness and efficiencies delivered, through ongoing evaluation and reporting to GCC. (Recommendations on possible evaluation processes are provided in Section E.)
2. Implement governance training for all members of Boards, Committees and Commissions.
3. Activity on role clarification and identification of clear conduits of information flow and exchange, to support joined-up thinking and timely communication to decision-makers. The EOC working with Boards and Committees, to recommend mechanisms to enable this to happen promptly, to ensure those entities currently unclear in their role move into optimum productivity as soon as possible. Include Board to Board mechanisms for those with common goals eg Local Mission at national and District levels, Board for Lutheran Education and Board for Australian Lutheran College.
4. Develop and communicate the strategic plans identified as key to the Church’s continued shift to effectiveness and efficiency, above. Immediately move to a needs analysis of the communications technology needs of key ‘customers’ for education and worship.
5. Develop formal work plans for the national functions/departments, and communicate them. Encourage partnership approaches as part of this. Consider a needs analysis of congregations (based on the experience of the 2015-2018 changes) to inform the priorities in these plans for ‘early wins’ in a continuing change management focus to support improvements in effectiveness and efficiency at grassroots/ congregational levels. Ensure the focus on congregational support through national functions retains a strong service orientation, and result in more effective and efficient processes for the congregations. Consider a ‘work request’ tracking system to ensure accountability for prompt, accurate and complete service in ‘hygiene’ areas such as payroll adjustments and processing.
6. Develop a transparent resource assessment process and criteria to identify carefully the possible options for resource allocation to any LCA entity, and also proposed increases in national office workforce numbers.
7. Identify and implement a mechanism for continued discussion and engagement on ‘Mission’, including at congregational levels to ensure integrated and partnered thinking, but also to focus with congregations, on what is the core purpose of the Church.

In addition, several matters were identified and changes suggested by the various Boards and Committees, in terms of next stages of development.

### Evaluation Study – Methodology and Participation Levels

**Evaluation Framework**

The General Church Council approved an evaluation framework in October 2017. The framework includes:

* Definition of the key ‘problems’ identified with the past Governing Bodies and national functions, in terms of their effectiveness for the LCA and their efficiency in progressing the decisions and directions of Synod;
* Key outputs of the changes in terms of activities undertaken and the participants involved in the transitions or affected by the changes;
* Outcomes achieved as at the General Convention of Synod 2018 or expected to be achieved in the next 3−5 years, as a result of the changes made;
* Key measures of the improvements achieved for the Church, as at the time of the evaluation (up to end March 2018).

**Evaluation Study**

The Evaluation Study has been completed in the period November 2017 – April 2018. The detail of its methodology in assessing outcomes under the evaluation framework was developed by the consultant, then approved by the Executive Officer of the Church in consultation with GCC.

Not all national office functions were evaluated, only those where there was major work done to address the criteria and seek more effective support services through increased coordination and integration, ie. Local Mission, Communications Department, Church Worker Support Department, Finance and Administration, and Information and Communications Technology (ICT).

The evaluation criteria used have been derived from the wording of the Resolutions, ie

Evaluation of whether each of the overall changes introduced has resulted in **leadership, governance and other resource structures or management processes** that are:

* Churchwide
* Mission-focused
* Service-oriented
* Efficient (presumed to mean more efficient than in the past structure)[[42]](#footnote-41)
* Effective in delivering/ supporting Synod decisions and directions.[[43]](#footnote-42)

The participants identified in the Evaluation Framework were agreed as the participants from whom views were to be gathered on perceptions of and satisfaction with the changes. They were consulted via:

* twenty focus groups of the primary Boards, Committees and Commissions of the LCA which were affected to a small or large degree by the changes;
* an online survey with 505 persons invited to participate (resulting in 262 responses), including all Synod representatives who voted on the 2015 resolutions;
* workshop discussions with national office managers, and the national office leaders’ fora;
* an interview with the Bishop.

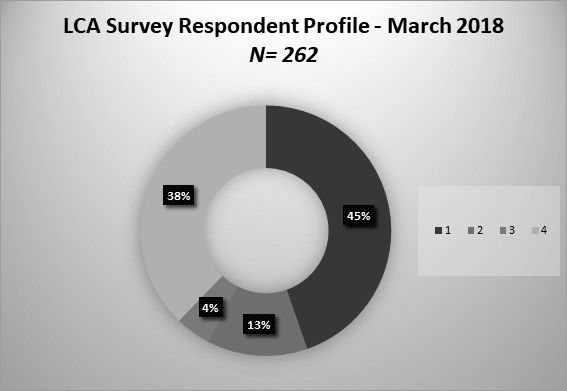
In addition to the consultations to gather perceptions, outcomes that could be quantified were identified and are reported below in Section C. These include financial savings, increased volumes of output, increased scope of service, speedier throughput of Synod resolutions and increased efficiency in use of resources through centralised administration.

**Respondent profile**

In broad terms, the survey responses (*N= 262, from 505 invitations to participate)* were comprised off:

1. 117 Synod delegates (45% of responses received; 37% of the total Synod representatives invited to participate)
2. 34 persons working in national office including pastoral and lay workers (13%)
3. 12 persons working in District Offices including pastoral and lay workers (4%)
4. 99 persons who identified as a member of a participating Board, Committee or Commission (38%).

Note: While several participants hold more than one role within the Church’s structures, they received a single invitation to the survey and could only provide one response as an individual. Focus groups were entered as another single response, though minority views within a group have also been captured with a second entry for some questions.



### Key Results of the Changes to Governing Structures and National Functions

Reported Achievements

**C1. Reported Achievements – Governing Bodies**

The following outcomes have been identified to date (31 March 2018) as achievements resulting from the changes made to Governing Bodies:

1. Reduction in the number of bodies directly accountable to GCC to five key Boards
2. Movement of multiple Boards into a Committee structure e.g. Board of Local Mission supported by various Committees
3. Refocus of the Bishop’s involvement in Boards, into fewer but the key influential mission-setting and decision-making bodies
4. Boards (and Committees) now operating with new Terms of Reference, with a focus on mission planning and strategy
5. Movement towards competency-based Boards and Committees with consideration of gender and geographical representation
6. GCC agenda and workload now more focused on strategy and mission because of less reporting bodies
7. Regular reporting on national office work has increased accountability to Governing Bodies
8. Holistic risk identification and mitigation strategy work done churchwide
9. Conflicts of Interest identified more comprehensively and documented
10. Clarity of contact points is allowing more churchwide focus in consultations, strategy, projects
11. Improved management and throughput of business in all Governing Bodies, including Synod resolutions, due to increased capacity in national office (now to be known as LCA Churchwide Services) and Committees; (analysis of throughput of Synod resolutions is demonstrated in Attachment 3)
12. Decisions of Governing Bodies achieving more throughput to action because of increased capacity at national office level
13. Separation of the work of the interim Board for Local Mission into two committees: More hours now spent on Cross-Cultural Ministry resulting in improvements in accountability of grants, the development of resources, and the submission to the Federal Government’s discussion on strengthening immigrations laws
14. Separation of the work of the interim Board for Local Mission into two committees: Allows more events to be planned and resources deployed to Cross-Cultural Ministry and New and Renewing Churches
15. Moving to a Committee for Ministry with the Ageing (from the Board for Lutheran Aged Care Australia) has resulted in a mission and ministry focus
16. Development of a local mission management and department structure, and recruitment of an Executive Officer-Local Mission
17. More joined up thinking – through the formation of a Local Mission Leadership Team and the holding of Local Mission staff meetings – leading to better cross-promotion, greater awareness of activities, active seeking of cooperation and partnerships
18. Improved governance of Local Mission with improved advice from the Local Mission committees (e.g. competency-based Board and committees; clarity re delegations of authority, development of policies and procedures which leads to improved practice)
19. Board for Local Mission is developing a unifying Local Mission strategic direction which will inform the work of the local mission departments.

**C2. Reported Achievements – Local Mission**

1. Employment of Executive Officer-Local Mission (EOLM) has led to increased activity in Ministry with the Ageing (e.g. improved communication through e-newsletter; One Loving God project on resourcing the ministry; speaking to Federal Government’s discussion on Elder Abuse; development of discussion papers; ability to assist re Aged Care governance review outcomes)
2. Employment of EOLM has led to increased activity in New and Renewing Churches (e.g. feedback survey from conferences; improved accountability for grants, improved communication)
3. Employment of EOLM has led to increased activity in Cross-Cultural Ministry (e.g. improved accountability documentation for grants; development of Cross-Cultural orientation booklet)
4. Shared resources and joint projects - examples include a joint project of Ministry with the Ageing and Lutheran Community Care SA/NT for ‘One Loving God’ resourcing project; and soon-to-begin projects between Australian Lutheran College and Cross-Cultural Ministry re cross-cultural unit/s and training, and a LCA immersion/study tour
5. Increased communication of Churchwide issues (e.g. the Aged and Community Care governance consultations have led Ministry with the Ageing to develop a theological identity paper and are now working on a paper on multi-faith issues; the development of a Cross-Cultural Ministry orientation booklet)
6. Increased communication of the work of New and Renewing Churches through the development of web and social media presence and the offering of training/conferences
7. Development of theological identity for aged care facilities (the theological identity discussion paper together, with the outcomes of the One Loving God project, will lead to a framework for and resources to support the induction and formation of staff in Lutheran aged care and community services).

**C3. Reported Achievements – Communications Department**

Websites:

1. Roll-out of 566 auto-generated one-page congregation websites, a free service for congregations (churchwide integration website project: to achieve greater effectiveness, efficiency, functionality, useability, brand and message consistency).

eNews:

1. Consistent growth in requests for eNews services from departments and Districts (16 lists in 2014; 34 in 2017)
2. Upwards trend in voluntary subscribers to all lists
3. Extremely low (<0.3%) unsubscribe rate
4. Dramatic spikes in website traffic as a direct result of weekly and fortnightly eNews
5. Increased response to employment and volunteer vacancies as a result of eNews advertising.

Social Media:

1. Steady and consistent growth in social media engagement
2. Facebook page is attracting a younger demographic than our traditional media channels do
3. Best-practice for organisation social media presence is used, which helps to shape churchwide policy and procedures.

Communication Services:

1. Consistent growth in service demand every year since establishment of the unit (2014; a department as of 2015)
2. All LCA departments and districts now using Communications Department services; increasing requests being received from congregations.

Branding:

1. Increased standardisation in overall branding (LCA logo, tagline and messaging) across the church, adding to sense of unity and professionalism.

**C4. Reported Achievements – Church Worker Support Department**

1. Increasing links established across all entities with Church Worker Support Department
2. The recognition of coverage and management of all Church Workers (Pastors, Lay Workers, other Employees and Volunteers) has resulted in increased dialogue, increasing consistency of current policy application and practice, greater understanding of compliance issues and awareness of other issues that are emerging across the LCA (for example incidence of mental health issues)
3. Improved and increased relationship development, in particular with College of Bishops, District Administrators, Local Mission, LEA and other Ministry Support Functions (i.e. PSD, Communications, Finance and Admin)
4. Reduced rework or duplication of work (expected savings to workloads of District Bishops, District Offices in timeframe of 3-5 years)
5. Increased scope of work for HR/ people management within CWS than previously undertaken by Lay Ministry Department - increasingly providing support to Congregational and District Leadership (e.g. Congregational and Board Chairpersons, Bishops and Administrators) for all Church Worker service types in the Church
6. Increased resource development, including resources for congregations – for example, induction handbook template, template position descriptions, performance development framework and guidelines
7. Reduced staff turnover due to improved local practice as a result of engagement between CWS and local congregations (likely to be realised over longer term but current trend shows slight reduction in 2017 compared to 2015 and 2016)
8. Accelerated policy development in CWS/HR area: Overarching Policy and Framework and initial sub polices endorsed by GCC (1/2018) which will pave the way for accelerated policy development and accompanying guidelines; communication and discussion stage imminent
9. Consistent interpretation of existing policy and practices and in line with LCA and legislative requirements
10. Increased support of congregations with Industrial Relations matters (including redundancies, award interpretation) resulting in improved outcomes for individuals involved and for congregations/LCA entities through improved risk mitigation and identification of support needs for all affected parties
11. Built deeper and more strategic engagement with ALC (beyond that with Grassroots) to support and promote ALC
12. Initiated contact with LCA Schools to improve awareness in schools of career, service and study opportunities within the LCA in collaboration with ALC, and local entities (e.g., LCC, LYQ, LS and LDS) – including development of resources and school visits
13. Providing resources and ongoing support to the Continuing Education for Pastors Program, in particular to the Coordinator and through ALC
14. Planned congregational visits to support local leadership have commenced and the aim is to visit every congregation over next 3 years.

**C5. Reported Achievements – Finance and Administration Department**

1. Increased reach of central finance and administration services, implemented via HRS system (though HRS not itself an outcome of 2015 Synod) e.g. Coverage of payroll (now 80% of LCA workers), leave management services. as a result of HRS = 1400 persons managed per pay, with 99%+ accuracy (Cf 65 persons in 2015)
2. Transfer Fund centralised ($1M costs pa) = more efficiency in negotiations possible; improved oversight; less administration at district offices
3. Other HRS modules implemented since 2015, with more to come in next years eg WHS, Training and Development
4. Ability to calculate and track leave liabilities and associated costs e.g. Annual Leave, Long Service Leave - greater oversight and closer management of liabilities possible
5. More efficient establishment of new workers/employees in LCA administration records and payroll systems within HRS, compared with previous processes = less time spent by various people
6. Increased support to Ministry for the Ageing, New and Renewing Churches, Grow Ministries, International Mission, Communications, in budget management, accounts receivable and account payable, administration
7. Administration support to smaller ministries co-located in national office coordinated for greater efficiency and flexibility
8. Ability to grow administration support with efficiencies due to increased activity.

**C6. Reported Achievements – Information and Communication Technology Department**

1. Increased reach of service/ support including hosting and management of domain names and web services, LCA email option, single sign on for portal services and access
2. Shift to Australian based web-servers has made it possible to offer/sell space to congregations for hosted services
3. Nos. of non-national office entities supported e.g. Lutheran Archives, SA, NSW and Victorian Districts, ALC (covering 88 staff)
4. Nos of congregations supported = 109 separate hosted accounts
5. Microsoft licence negotiation as a national Not for Profit (NFP) organisation = saving of $20K per month cf. individual District expense levels
6. Single Sign On (SSO) achieved through co-ordination of various systems (SharePoint, LAMP2, HRS)
7. Creation of LCA email inboxes for those working on Church work.

### Current Status of the Trial Changes

It needs to be stated that some of the changes planned as a result of Synod 2015 resolutions were being implemented concurrently during the Evaluation Study. This means that participants were sometimes commenting on current activities, which they had not yet had time to experience in operation. For example, many of the Committees and Commissions were consulted in early 2018, and at the same meetings were also to revisit Terms of Reference (ToR) for their entity (with some having been refined and others edited in minor ways from the past versions). This was particularly an issue for those Committees which had previously been Boards. Though some Committees had been functioning during 2016–2017, the number of meetings held as a new entity, and membership during this period, varied. Certainly, some issues of role clarification and uncertainty around information and communication conduits for their entity, were not yet understood or bedded down, but this was just commencing through their discussion of Committee Objects and Duties within their Terms of Reference. Their ToR typically address their reporting lines, at least, if not their connection points and communication channels.

Also, implementation of various work plans for national office departments was active, naturally, during the months of the evaluation study. The ‘hard’ data shared here was taken in two snapshots (in January 2018 and an opportunity to update it provided at end March 2018); the reality is a dynamic one and therefore will have changed by the end of the Synodical period. Examples of such dynamic data include the numbers of persons covered by the LCA payroll and the number of congregational websites developed and ‘live’ at the time of data collection.

Finally, a number of the planned changes towards more integrated missional work, and effective and efficient administrative working, will take longer time to demonstrate their impact, and a five-year timeline is more likely needed for assessment. Examples of longer-term impacts expected include increased integration of the Local Mission activities under a holistic strategy (in development currently), and the strategic refocus of GCC operations as the various Boards and Committees move fully into the changed governance arrangements.

### Key Results – Perceptions of the changes, by Stakeholders (Focus Groups)

**Qualitative Feedback from Focus Groups *(N=20)***

Analysis of the qualitative feedback from the participants in focus groups has been undertaken and the following is a thematic summary of the key positives and the key issues identified as still problematic.

In relation to the issues raised, these have been shared with the managers in National Office and also the Standing Committee on Constitutions, to inform their concurrent work and in the interests of prompt attention to any sensitive or problematic issue raised.

Table 1: Qualitative feedback, in themes, from focus groups February – April 2018 *(N=20)*

|  |  |
| --- | --- |
| *Key positives heard during focus groups* | *Key negatives/ areas for further development heard during focus groups;  matters still seen as problematic* |
| Governing Bodies and Governance Matters | |
| Now know who to focus on and why; feel there are clear lines and resources to take effective action; can feel the new energy | While seeing more joined up thinking, movement in same directions, yet to see more tangible partnering and much outcome (early days) |
| GCC and the Bishop of the Church are more focused on strategic matters: Can better exercise their roles; time savings and reduced pressure of supervisory role; | Policy devt is in transition, so yet to see full renewal; still lots of policy and compliance matters exercising our time – yet to get to strategy as focus for majority of time |
| Feeling and enjoying more focus and interest from GCC, who have more time |  |
| More alignment evident; reinforcement of common objectives | * Ctee/ Commission roles need more clarity; where to link in; how to add value; how to inform timely decision making by Boards with Ctees’ ‘on ground’ intelligence; delegations need sorting; * Board to Board linkages are needed for those with common or shared aims; * Need to clarify roles and parameters for consultants and ex-officio members in terms of them fulfilling roles across Boards; * What expectations are there of Board to Board, to staff, to Ctee communication?; * Cross Board alignment of Strategic Directions is a big remaining issue. |
| Skills Matrix for Board and Ctee membership helpful; can use at District level too;  Skills - based membership a positive in terms of specialist skills now available in the right places eg for risk mgmt., finance etc; frees up Ctees, less worrying. | Don’t think congregations see the value or understand the needs for governance in the Church vs. the Church’s core purpose as a Church |
|  | * The role of the District is the next governance question; need to remember that they are closer to the congregations; will need extensive conversation and likely to cause tensions. * District staff already concerned about their future and roles cf. national functions. |
|  | The connection points for school governing bodies in the structures is still unclear; symptomatic of the questions remaining about the next levels of governance structure |
|  | The ‘rules’ around governance structure of Ctees is not appropriate to all types of governing work; a generative space for Local Mission has been lost. |
| More accountability and leadership contribution evident from roles of Executive Officers (EOs); more contribution felt and valued by both committees and senior staff |  |
| Positive impact in appointment of Assistant to the Bishop (Public Theology). | Would like opportunity to delegate work to the departments, to expedite and integrate; concerns re lack of resource/support (could be shared) |
| Local Mission | |
| Increase dialogue about what “Mission” means, how to get engagement and how to work at a national level | Still need to consolidate (and continue) robust discussion of what is “Mission” |
| Ministry for the Aging feeling more connected and recognised | Unsure of fit of Aged Care within LM; disparate needs and complex |
| EOLM recruitment has made a fundamental difference to how the committee can do business; bridging the gaps between Local Mission (LM) entities; broadened scope/ thinking and communications | EOLM scope of work is too much; concerns re workload  Still need more partnered work across LM groups: models and willingness, proactivity |
| Recognition of Local Mission as a key focus for the Church is very positive; it is shaping the directions in ministry | New and Renewing Churches needs to consider District strategy and engage District Bishops as they plan their activities at local levels |
| Local Mission Department achieving a lot and getting positive feedback at District levels | Local Mission needs to consider the varying demographics of Districts and regional differences, in strategy development; tendency for metro centric thinking and activity |
|  | Inadequate representation of District and grassroots reps in new Ctee structure (noting that the membership of boards and committees is skills-based and not representational);  Need to clarify relationship to local mission groups |
| Funding more aligned to strategy; accessibility to resources much improved | * Need a national strategy for Local Mission to ensure linkages and alignment * Resourcing of Local Mission is a concern as its scope of programs is large |
|  | Lots of communication still needed to get messages to congregational levels |
| Good cross-fertilisation for LM Ctees through EOLM; more integration of LM activity; more probity; more connection between departments with LM focus; more information flow | Need to clarify alignment of Finke River Mission to LM department and strategy |
|  | Schools Ministry still needs attention; lay chaplains need engagement and support |
| Much improved progress on Cross Cultural mission work (research, reports, throughput); the restructuring has provided focus and time to attend to mission; has raised the profile and awareness of this as a contemporary issue in Church |  |
| The changes are going in the right direction and need to be sustained; the increased focus on mission is tangible | Concern of any further changes eg to Board of LM; just gaining momentum and sense of breadth/scope of role |
| Communications Functions and Department | |
| Can disseminate messages for whole Church quickly; redevelopment of websites a valuable contribution | Roll-out of services could benefit from more communication itself. Need to communicate if expected timelines will not be met. |
| Contracted communications services for District very valued and efficient e.g. journalist |  |
| Increase consistency in brand, style; quality of outputs, freshness etc as result of collaboration and cooperation with Comms Department | Efforts needed to get changes requested to website accurate; seems to be frequent changes to personnel who look after website maintenance |
| Improved, proactive consultation from national office re forthcoming events/ milestones; good professional advice and skills provided to enable; collaborative styles evident; more unified service; responsive; quick pick up of their scope. | Need more forward -looking communications strategy: targeted and fresh thinking about what media for which target cohorts and the ‘hard to reach’: scoping of emerging demands and how these will be addressed – media mix needs to keep pace |
| Church Worker Support Functions and Department | |
| Valuable skill set in HR Management = reduced risk to Church, through positive management of some difficult matters; already saving Bishops’ and District Office time | Pastors feeling unsupported; nett effect of governance changes has been no increase in care for Pastors |
| Positive grassroots effects from creation of CWS Department: prompt, diligent, helpful service from ‘one stop shop’; joint approach to problem solving | Congregations still in learning mode and cause issues |
| Less volunteers managing staff matters = reduced risk to the Church | Need more engagement with support for lay chaplains/schools |
| Improved quality of policy devt and writing noted for GCC level; prepared to listen and debate content | Need work on succession planning for pastors; median age is 55; many retirements imminent |
| Increasing focus on professional devt for pastors and workers provides some reassurance about future skills | Need increased focus on performance assessment and reviews of role scope, going forward |
| Finance and Administration Functions and Department (F & A) | |
| Better reporting now (F&A); more aligned and integrated reporting; The F & A Dept doing best they can with resources they have;  Significant progress in past 5 years | But still need better budget reporting; cannot get accurate or consolidated reporting; worrying to a number of Ctees etc; hard to provide oversight.  Need analysis skills/ role and oversight mechanisms once new platform in place.  Ctees need to be treated as a ‘customer’ is assessment of reporting requirements. |
| Ctees now recognise more accountability to LCA for LCA funds | Need to take a strategic view of our financial mgmt. needs; need an Investment Fund |
| Useful F & A Ctee: much improved financial mgmt. (early win from Governance Review) |  |
|  | Budget over Synodal term would be a sensible devt for program funding |
|  | Budget devt process back to front; should be developed in light of strategic and operational plans from Ctee level, not mandated from above |
|  | Concern re change effectiveness is dependent on LLL funding as an enabler; need to develop funding models further in consideration of role of Districts |
|  | Pay processes and timeliness for pastors including locums need to be speedier; need to be mindful of impacts on Centrelink income; on-boarding to HRS needs improved PR |
| Good there is a centralised pay service | Lots of negative perception of F&A Department is skewed by HRS currently, if not going well |
| Responses from F&A section have been quick otherwise (see comment under Key Negative -->) | Significant negative impact on time of ALWS accountant in shifting to less flexible HRS payroll system; Help Desk under-resourced |
| Information & Communications Technology Functions and Department | |
| HRS good and efficient; positive direction | Need ICT Plan and more strategic focus; this will inform new skills set requirements |
| Good helpful ICT staff, if it’s their issue to resolve; good at getting back; take responsibility; provide products, service, and solutions | Need more resources and strategic focus in ICT area; need to look at the synergies between technologies as these develop |
| Valuable Churchwide service | Seem under-resourced for the scale of service now; some internal customers had better service from their outsourced provider previously |
|  | Will need more significant/ sophisticated architecture for Worship, ALC, Schools delivery/ websites, eg for live streaming, e-storage of resources, provision of music, podcasts; assessment uploads and security protocols, educational program delivery; remote access and tech support 24/7; very reliable and stable access needed |
| Sharepoint working effectively for Board papers etc; reduces admin and creates efficiency for Ctee members remote from mtgs; costs could be extended to capture and share Board to Board communications e.g. Minutes | Sharepoint not working efficiently for many yet |
| One’ login’ works well |  |
|  | LCA needs to recognise and better resource the key introduction/ implementation stage of new technologies with better change management planning |

**Qualitative Feedback from Survey *(N=262)***

As indicated in the Methodology section (B) above, the criteria used for evaluation were derived from the wording of the 2015 Resolutions, ie changes have been evaluated by the selected participants, on the basis of whether they have resulted in impacts that are:

* Churchwide
* Mission-focused
* Service-oriented
* Efficient (presumed to mean more efficient than in the past structure)[[44]](#footnote-43)
* Effective in delivering/ supporting Synod decisions and directions?[[45]](#footnote-44)

The rating scale used provided was:

5 = Significant positive effect

4 = Positive effect

3 = No effect

2 = Negative effect

1 = Significant negative effect

NA = Not able to rate; insufficient knowledge or exposure to be able to provide an informed   
 view.

**Analysis of results by Stakeholder Group – Focus Groups and Survey**

The following tables of results indicate that the change impacts are being positively felt by GCC, Districts, and persons working in national functions so far, but limited impact has yet been felt at congregational level. This outcome was anticipated by GCC and the Office of the Bishop at this time, given the lead-time it is taking to negotiate and establish new bodies, systems and churchwide processes. As mentioned earlier in this report, GCC has expected some of the change benefits will be realised in more the five-year+ timeframe.

However, some positive impact has been achieved by the stronger churchwide and service focus of some national departments who are interacting with congregations, in the example of the Communications Department with marginally higher (than “3”) scores for impact in terms of effectiveness and efficiency from the Synod representatives (Table 3).

Table 2 provides some next level analysis for the respondent group of Boards, Committees and Commissions. As a result of changes to Governing Bodies, this respondent group is marginally more positive in terms of impact on effectiveness, though close to an even split between those reporting a positive effect, and those reporting ‘no effect’; a small minority, report a negative effect. For those that rated it, Local Mission changes are also rated as positive by the majority of this group. In the subsequent table (Table 3), which summarises all Board, Committee and Commission respondents into one grouping, these variations are lost because the data has been normalised by the calculation of medians or averages.

Table 2: Next level investigation – Boards, Committees and Commissions’ Summary of Impacts (Focus Group data)

Note: Not all Boards, Committees and Commissions provided a rating in each Area of Change, focusing on those with which they deal more regularly. Some also feel able to rate Impact on Effectiveness but ‘Not able to Rate’ for Efficiency, as the changes are seen as still being implemented.

|  |  |  |  |
| --- | --- | --- | --- |
| Area of change | Positive impact reported | No impact reported | Negative impact reported |
| Governing Bodies | | | |
| Effectiveness | 10 (Boards and Committees) | 7 | 1 |
| Efficiency | 6 | 6 | 1 |
| Local Mission | | | |
| Effectiveness | 7 | 1 | 1 |
| Efficiency | 5 |  |  |
| Communications Department | | | |
| Effectiveness | 3 | 1 |  |
| Efficiency | 3 |  | 1 |
| Church Worker Support Department | | | |
| Effectiveness | 2 | 1 |  |
| Efficiency | 2 | 1 |  |
| Finance & Administration Department | | | |
| Effectiveness | 1 | 1 | 2 |
| Efficiency | 2 | 1 | 2 |
| Information & Comms Technology Department | | | |
| Effectiveness | 1 |  | 1 |
| Efficiency | 1 |  | 1 |

**Changes to Governing Bodies and national office functions**

The following table (Table 3) provides a breakdown of all results for those questions that required a rating, using the five-point scale mentioned above. The statistical Median of All Respondents is shown, with comparisons provided for various Respondents Groups. Use of the Median in this edition of this report, conveys more statistical accuracy by recognising the range of ratings provided by respondents; the scores are not normalised therefore, as they can be when Averages are used.

Table 3: Rated Survey Questions, by Respondent Categories; Calculation of Median responses. Grey highlights a Positive Response. Those Medians rating higher than “3” indicate a substantial number of respondents rated a “4” or better.

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Survey Questions / Response Groupings  (questions requiring a rating: 5 = Significant Positive Impact; 4 = Positive Impact; 3 = No Impact; 2 = Negative Impact; 1 = Significantly Negative Impact) | Median – All  Resp  *(N=262)* | Synod | GCC | Committees & Boards | District Bishops + District Administrators | National Office |
| **Governing Bodies** | **3.7** | **3.00** | **4.00** | **3.50** | **4.00** | **3.75** |
| Q2. What impact on **effectiveness** of your group/District/Congregation has this work on Governing Bodies had? | 3.8 | 3.0 | 4.0 | 4.0 | 4.0 | 4.00 |
| Q3. What impact on **efficiency** of your group/ District/ Congregation has this work on Governing Bodies had? | 3.5 | 3.0 | 4.0 | 3.0 | 4.0 | 3.50 |
| **Local Mission** | **3.7** | **3.00** | **4.00** | **3.50** | **3.75** | **4.00** |
| Q6. What impact on **effectiveness** of your group/District/Congregation has this work on Local Mission had? | 3.8 | 3.0 | 4.0 | 4.0 | 4.0 | 4.00 |
| Q7. What impact on **efficiency** of your group/ District/ Congregation has this work on Local Mission had? | 3.5 | 3.0 | 4.0 | 3.0 | 3.5 | 4.00 |
| **Communications Department** | **4.0** | **4.00** | **4.17** | **4.00** | **4.00** | **4.00** |
| Q10. What impact on **effectiveness** of your group/District/Congregation has this work by Communications Department had? | 4.1 | 4.0 | 4.5 | 4.0 | 4.0 | 4.00 |
| Q11. What impact on **efficiency** of your group/ District/ Congregation has this work by the Communications Department had? | 4.0 | 4.0 | 4.0 | 4.0 | 4.0 | 4.00 |
| Q13. Please rate the service you have had from the Communications Department in the years since 201 | 4.0 | 4.0 | 4.0 | 4.0 | 4.0 | 4.00 |
| **Church Worker Support Department** | **3.7** | **3.00** | **4.00** | **3.33** | **4.00** | **4.17** |
| Q15. What impact on **effectiveness** of your group/District/Congregation has this work by Church Worker Support Department had? | 3.6 | 3.0 | 4.0 | 3.0 | 4.0 | 4.00 |
| Q16. What impact on **efficiency** of your group/ District/ Congregation has this work by the Church Worker Support Department had? | 3.6 | 3.0 | 4.0 | 3.0 | 4.0 | 4.00 |
| Q18. Please rate the service you have had from the Church Worker Support Department in the years since 2015 | 3.9 | 3.0 | 4.0 | 4.0 | 4.0 | 4.50 |

Table 3 continued: Rated Survey Questions, by Respondent Categories; Median of Responses. Grey highlights a Positive Response. Those Medians rating higher than “3” indicate a substantial number of respondents rated a “4” or better.

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Survey Questions / Response Groupings  (questions requiring a rating: 5 = Significant Positive Impact; 4 = Positive Impact; 3 = No Impact; 2 = Negative Impact; 1 = Significantly Negative Impact) | Median – All  Resp  *(N=262)* | Synod | GCC | Committees & Boards | District Bishops + District Administrators | National Office |
| **Finance and Administration Department** | **3.5** | **3.00** | **4.00** | **3.17** | **3.67** | **3.67** |
| Q20. What impact on **effectiveness** of your group/District/Congregation has this work by Finance and Administration Department had? | 3.7 | 3.0 | 4.0 | 3.5 | 4.0 | 4.00 |
| Q21. What impact on **efficiency** of your group/ District/ Congregation has this work by the Finance and Administration Department had? | 3.6 | 3.0 | 4.0 | 3.0 | 4.0 | 4.00 |
| Q22. Please rate the service you have had from the Finance and Administration Department in the years since 2015 | 3.2 | 3.0 | 4.0 | 3.0 | 3.0 | 3.00 |
| **ICT Department** | **3.9** | **3.67** | **4.00** | **4.00** | **4.00** | **4.00** |
| Q25. What impact on **effectiveness** of your group/District/Congregation has this work by the ICT Department had? | 4.0 | 4.0 | 4.0 | 4.0 | 4.0 | 4.00 |
| Q26. What impact on **efficiency** of your group/ District/ Congregation has this work by the ICT Department had? | 3.8 | 3.0 | 4.0 | 4.0 | 4.0 | 4.00 |
| Q28. Please rate the service you have had from the ICT Department in the years since 2015 | 4.0 | 4.0 | 4.0 | 4.0 | 4.0 | 4.00 |

Table 3 also provides indications of the service performance of the national office functions. The following data is extracted from it. Achieving impact at the congregational level is still an area for development, as indicated by the Synod representative ratings (and comments).

Extract Table 3: Please rate the service you have had from the national service providers, since 2015 (Median values)

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | Median – All  Resp  *(N=262)* | Synod | GCC | Committees & Boards | College of Bishops + District Administrators | National Office |
| Communications (Q13) | 4.0 | 4.0 | 4.0 | 4.0 | 4.0 | 4.00 |
| Church Worker Support (Q18) | 3.9 | 3.0 | 4.0 | 4.0 | 4.0 | 4.50 |
| Finance and Admin  (Q22) | 3.2 | 3.0 | 4.0 | 3.0 | 3.0 | 3.00 |
| ICT (Q28) | 4.0 | 4.0 | 4.0 | 4.0 | 4.0 | 4.00 |

**Commentary by Respondents to survey – Impacts of the changes made**

The following themes have been identified in the various comments sections available to Respondents throughout the survey. While there is strong consistency between these themes and those expressed in the focus groups and reported earlier in this report, the following includes a stronger congregational voice, via the Synod representatives. This results in more identification of local service perceptions, issues and concerns.

1. **Governing Bodies** (*N= 158 comments (55 of which indicate ‘No comment’, or ‘No impact’ as a response)*

*(Note: There is no correlation between items in the Positive column and those adjacent in the Negative column).*

|  |  |
| --- | --- |
| Positive Themes | Negative Themes |
| Clearer and better understood governance; increased accountability and oversight; clearer sense of role and purpose | Relative focus on the gospel seems diminished |
| Improved coordination and overview of mission; clarification of areas now regarded as mission eg Lutheran Media, aged care, cross-cultural ministry, Central Australia = more collegiate work, sense of common purpose and focus in discussions | Local level engagement has been negatively impacted eg Cross-Cultural Ministry, New and Renewing Churches; many local congregations not seeing benefits/ services/ information flows |
| Clearer risk identification | Many services and supports provided do not cater for the smaller congregations and their limited capacities eg CommsChoice, payroll systems |
| More resources and support available; more resources/ training promoted that we can use | Compliance paperwork and processes not easy to use/ understand eg Professional Standards, or not sufficiently flexible for the realities eg HRS |

|  |  |
| --- | --- |
| More information communicated and accessible; improved quality of information provided | Many Churchwide services don’t get back or respond; demands are experienced as excessive; congregations feel these support services have been distracted by the changes happening |
| Clearer connection points in the structure = more efficient | Pastoral support has not improved tangibly |
| Less time and effort tracking finances | The structure for one committee is considered to be less efficient than in the past since it lacks key voices and easy mechanisms for engagement/ dialogue with Districts and their mission planning |
| Skill sets available to Boards and Committees | Remote members feel even more distanced |
| More transparent and simplified reporting | Increased workloads for managers of Churchwide services is affecting their support and leadership of staff |
| Improved capacity for strategic decision-making | Much information is slow to reach the congregation level |
| Broader roles and scope of work for many areas of Churchwide services | Congregations feeling disempowered, going backwards; that the ‘tail is wagging the dog’ in areas such as HR (though the admin improvements are welcome) |
| Improved management of meetings and their outcomes = more action, promptly | Increased tensions in some quarters; uncertainty for staff and functions in Districts |
| Less administration for Committees | Clarify what decisions can be made locally; empower congregations to make (good) decisions |
| Less administration and staff management time spent by Bishops and District Administrators | Encourage all Districts to participate fully as one Church so approaches can be consistent, projects and discussions most impactful |
| Shorter focused meetings; time spent on other things such as mission |  |
| Following the national structure model is enabling Districts to focus on a mission-oriented structure |  |

1. **Local Mission** (*N=129 comments (46 of which indicate ‘No comment’, or ‘No impact’ as a response.))*

*(Note: There is no correlation between items in the Positive column and those adjacent in the Negative column).*

|  |  |  |
| --- | --- | --- |
| Positive Themes | | Negative Themes |
| EOLM appointment a positive contribution; has brought increased energy and focus to local mission; integration of the various arms/activities; a national voice now evident for some areas; holistic approach now evident | | We continue to lose members |
| Local Mission now more organised and planned; better resourced; more accountable; less distracted by governance; more sense of purpose; gets more done between meetings | | Some materials such as hymnals not having impact; others not suitable for cross-cultural work – despite the efforts put into their development |
| Quality and value in a number of the resources and training now provided e.g. the SENT, Due/Eaton and Kiefert materials; more training has been accessible | Aging members in congregations do not use technology and are missing the information disseminated this way; lots of information does not reach pastors or congregations (for various reasons) | |
| Various congregations feel well supported by the New and Renewing Churches team and GROW ministries and their input has been valuable | The theology of mission needs attention | |
| Increased focus on Aged Care as part of mission is positive; more buy in evident; more collaboration, education and engagement of leaders in this area | Support at the grassroots continues to be needed; less focus on the strategy; we need practical supports to work on evangelism, mission and church planting with small resources | |
| Communication is more frequent and clearer; links and points to connect are clearer; consultation now more meaningful, barriers are reducing | Need more focus in ALC training for pastors to be Sending pastors rather than Church-keepers; need them to learn to be more inclusive of their congregations’ members’ opinions; need local ministry teams; help local members with discipleship | |
| Keep going on this integrated pathway for Local Mission | One Committee is a silo from other local mission departments; increases workload and admin for the workers which distract time and resource from church planting and mentoring | |
| The continued connection between Local and International Mission is valued | We were more connected and felt more involved under the Interim Board for Local Mission | |
|  | Aged Care sector is highly regulated and will cause more issues going forward; LCA should withdraw from this sector other than have chaplains | |
|  | Improve the connections between Aged Care leaders and the Church; increase theological training of these leaders and look to succession planning for their roles | |
|  | Need to make communication with the District Mission Directors easier for joint thinking and acting on challenges in local mission; need a line of contact | |
|  | Linkages and partnered work needs more attention, eg Lutheran Media and CSBQ, GROW and Cross-Cultural Ministry | |
|  | We would benefit from the exchange of stories from congregations where positive progress has been made | |
|  | Need to continue to recognise the geographic (all Aust, northern Aust, Central Aust, NZ) and demographic spread of the Church and the differences this brings when developing/implementing new policy, programs, resources etc | |

1. **Communications Department** *(N= 132 of which only 16 are ‘No comment’, or ‘No impact’ as a response. That is, this is an area of LCA Churchwide services that has a relatively high level of acknowledgement of its work.)*

*(Note: There is no correlation between items in the Positive column and those adjacent in the Negative column).*

Given the diversity of the Church members and their communication preferences, it is not perhaps surprising that some things seen as positives by some are seen as negatives by others. Some comments indicate some confusion as to the source of specific resources, e.g. with worship and Lutheran Media, but this isn’t an issue for the users.

The majority of comments for this area and Churchwide service are positive, with considerable consensus, while the ‘negatives’ listed (especially those down the list) are more individual comments. They are included to pass on messages that may be useful for the staff to hear.

|  |  |  |
| --- | --- | --- |
| Positive Themes | | Negative Themes/ Improvements Sought |
| eNews valued for its information currency and range, ease of use and forwarding; ease of use of links = more efficiency | | eNews questioned for its continued value by a minority; also seen as repetitious |
| Valued supports for committees and their dissemination/ repository of material; improved publicity | | People feeling overloaded in the volume of communications via email, eNews etc – can’t keep up; key news needs to be on opening page |
| Significant improvements in access and currency of information about the Church | | Communications in the Church also need to focus on outreach, training and equipping people, rather than just information sharing |
| Professional look to congregational websites; good progress on branding; valued as a local resource that Pastor can use for teaching, outreach; helping to get news about church planting and local mission out | | Many congregational members express lack of a local website, don’t feel supported in areas where access is limited. Some unaware of what they can access directly as a congregation. |
| Lines of communication between congregations and national Church are now much easier | | Service times would be useful on local congregation websites to assist those visiting (used to have this) |
| The access to resources is appreciated | | Getting messages out seems to have more focus than mission; need to remember that Communications is only the mechanism |
| One stop shop for communications has made sending messages throughout the Church more efficient and thereby enabled them to be more regular | | Many members don’t have computers or want to access this way, so less information is flowing to them than previously; need a communications strategy and means to continue for older members |
| Increased online presence = less phone calls and delays = more efficiency | | Social media clunky, requires too many clicks; uses high traffic times; not reflecting users preferred methods e.g. video/image; provide more photos (and names) |
| Advertising support from Communications service area has greatly assist the Nominations Committee to attract better, broader range of candidates for Church committees = added value for the whole Church | | Some congregations (in the minority) developing their own apps or websites, more tailored to the local needs and interests, so see them as better quality than LCA product |
| Electronic blogs valued | | Suggest web pages with content from thought leaders, where members can get answers to key questions; need spiritual substance; suggest inputs from Commissions |
| Facebook valued by adults for the younger people in their lives and congregations | | LAMP2 implementation is urgent so congregations can readily update congregational websites |
|  | Need online mechanisms for those for whom English is not a first language | |
|  | Unsubscribing is clunky; multiple copies received and can’t stop this | |
|  | Suggest some online tutorials that could help the non-tech savvy members learn how to find key areas of interest | |
|  | Suggest more children’s resources online | |
|  | Communication with stakeholders about roll-out times or their delay needs to improve | |
|  | Establish central resource/data base storage for all to access for resources for worship such as hymn lyrics, music | |
|  | ‘How to give a donation’ is too hard | |
|  | Need integrated systems for event management – with pre and post follow ups as well as registration and payment | |

1. **Finance and Administration Department** *(N=112 of which 24 are ‘No comment’, or ‘No impact’ as a response. A further small number of responses indicate their congregations are yet to be transferred into the payroll system.)*

*(Note: There is no correlation between items in the Positive column and those adjacent in the Negative column).*

While there continue to be glitches and delays reported in sorting the information required for the new payroll system, most views are positive and people report starting to reap the benefits. Others are not experiencing benefits compared with their previous systems under local treasurers; the new system therefore takes more time than previously and is seen as less direct for communications.

|  |  |  |  |
| --- | --- | --- | --- |
| Positive Themes | Negative Themes/ Improvements sought | | |
| Reliance on the skills of volunteers to undertake these tasks has been relieved from many congregations and Committees = appreciation and the time capacity to focus on other things, or to have non-financially trained persons in the congregational treasurer role | Financial reporting accuracy and ease of interpretation remains a major issue for many Boards, Committees and program managers = time wasted and risks not well managed for the Church | | |
| Staff report much satisfaction with online application process for leave and being able to check balances; the ready access to information | Management/ accuracy of leave entitlements, holiday pay, superannuation contributions and reporting of these is not sufficient or efficient as yet | | |
| Streamlined approaches supported with coaching has been helpful and created efficiencies and greater accuracy for the majority of respondents | Lack of/ access and interpretation of historical data records in congregations is affecting accuracy and timeliness of updating/reporting leave balances | | |
| Budgets and spreadsheets are being better explained; appreciated | Financial imposts of these new admin systems is a concern to congregations that are struggling financially | | |
| System provides an improved base for employment management; improved information is a valuable tool | During the transition to HRS based payroll, the change management was not always handled well: people in congregations (and departments) report feeling pressured, rushed and unable to ask questions, resulting in issues later.  Other central decisions not well communicated or forecast to congregations e.g. changes to use of helpers for counting monies; changes to pastor’s pay = cause of local antagonism | | |
| HRS is an excellent tool; appreciate the efficient, centralised system; has improved consistency and revealed inconsistencies of practice across the Church | Lead up time to transfer to HRS seen as too long at three months+ | | |
| Finance Department trying very hard to provide accurate data; appreciated for doing the best they can with and through the changes and with the systems capabilities available to them; positive experience of making enquiries | Access to part-time staffers for queries can be difficult for those in different time zones; need to work proactively and co-operatively with congregations for the items that are outside the normal circumstance and to demonstrate service for the congregational dollars that fund this area. Personal contact with congregational Chair or Treasurer would be appreciated.  Finance/payroll staff need to be more responsive when there are problems. Resolution times of 6 months+ are not acceptable. | | |
| Improved transparency of the Church’s administration as a whole and at local level | Changes imposed with no consultation or flexibility, not appreciated; congregations feeling disempowered;  Some experiencing the removal of GL codes without consultation = not assisting with reporting back to bodies/ funders in the manner they require; projects require multiple GL codes | | |
|  | Local people (congregation and District levels) involved in HR and payroll matters sometimes fail to notify changes in employment arrangements and then this compounds for the individuals as delays are experienced | | |
|  | At this point, a number of congregations report that the new system is not saving them time, instead taking more time than previously | | |
|  | LCA funds transfer process in and out of NZ has improved but there are still issues with communications and lack of transparency | | |
|  | Staff resources in Finance support seem overworked resulting in delays in response; this flows onto to time impacts for grant submissions, donors, transfers of funds, and provision of reports for program managers | | |
|  | Need to ensure full bed down of the HRS and its capabilities to reap the full benefits, e.g. provision of full reports, links with system functional etc. | | |
|  | | Need to start creation of separate investment funds for the future operation of mission within the Church as members’ contributions decline |
|  | | Other financial resources/ tools for congregations would be valued eg budget planning kit |
|  | | Review of process for remuneration of retired and locum pastors needed – needed by an external party; currently some inflexibility and loyalty not rewarded |
|  | | The regular ‘sweeps’ of funds from local accounts need to be explained to assist understanding of use and deployment, at local level eg ‘payroll’, ‘superannuation’ or what? |
|  | | More work needed in this Churchwide service area on centralised management of broader financial tasks and facilities management, for those not in North Adelaide precinct |

1. **Information and Communications Technology Department**

*(N= 110 of which 32 are ‘No comment’, or ‘No impact’ as a response.)*

*(Note: There is no correlation between items in the Positive column and those adjacent in the Negative column).*

Some of the comments made under this heading indicate confusion between the roles/ services of the Communications Department and the ICT Department, e.g. provision of websites.

|  |  |
| --- | --- |
| Positive Themes | Negative Themes/ Improvements Sought |
| Sharepoint working reasonably well for meeting papers | Load time for websites is slow |
| Skype supporting Committees to meet virtually and not have to all travel = more efficient for them, less impact, and less cost | Need maintenance support and ways of supporting those less proficient and more remote |
| Having a centralised resource on which to call for tech support or advice is much appreciated | Skype for Business not as efficient as Skype; lots of downtime to get all members on for a meeting |
| Web-hosting appreciated; working well | Sharepoint does not meet more specialised needs of some departments; is not a substitute for a corporate records management system |
| Single sign on and LCA email are much appreciated | Having to pay for extra supports. Eg when a new staffer begins, is not appreciated |
| Very helpful service support and training provided by the team; very prompt and friendly service support | Supports for those less technologically proficient with things like Sharepoint are needed; high levels of frustration reported by a minority; induction of Committee/Board members recommended at start up/ new members |
| LAMP access is positive | Support demands are increasing; lack of completion of tasks is a negative in what is otherwise a helpful service |
| Interaction of members in Church groups is much easier and a great saving of efforts all round; much appreciated; Committees are more efficient | Reliability of systems is a problem; equipment needs upgrade to be most efficient |
| Advice and support for securing Church data has been appreciated and reduced risks | Tech mechanisms for Intragroup interactions between meetings would be appreciated |
| Reduction efforts for Spam are appreciated | Could ICT have remote access to computers to assist those less proficient to troubleshoot? |
| LCA Shared Drives are helpful | ICT Department may not be able to handle the increasing and specialised areas of demand; some tailored solutions are needed to sit alongside the broad organisational system needs |
|  | Roll out and implementation of new systems is slow and frustrating |
|  | Access to Group Data Account in future world of NBN would be appreciated |
|  | General training on use of computers, data security, uses of social media, software etc would be appreciated |
|  | Resource capacity to assist with project oriented IT work would be valuable to departments and also other parts of the Church |
|  | Establish service level agreements to be transparent about service provision and costs. |

### Analysis of results using quantitative data

In assessing performance against some of the evaluation criteria (such as Provision of Churchwide, Service-Orientated functions and Efficiencies Gained) it has also been possible to test some matters cited as Achievements, with quantifiable data.

(Reading of this section should be supplemented with the qualitative feedback summary reported in Section C, Table 1, which highlights the positive outcomes of these efficiencies, e.g. how time saved is now being spent.)

Examples indicating efficiencies gained and churchwide focus, include the following (as at March 2018).

1. Reduction in the number of bodies directly accountable to GCC from 20 to five key Boards.
2. Improved deployment of the Church’s ‘management’ resource has been achieved as demonstrated by the timely implementation of (more complex) 2015 Synod Resolutions and a reduction in the number of Synod Resolutions required.
3. Separation of the work of the interim Board for Local Mission into two committees: More hours now spent on Cross-Cultural Ministry resulting in improvements in accountability for grants, the development of resources, and the submission to the Federal Government’s discussion on strengthening immigrations laws.
4. Separation of the work of the interim Board for Local Mission into two committees: Allows more events to be planned and resources deployed to Cross-Cultural Ministry and New and Renewing Churches.
5. Roll-out of 566 auto-generated one-page congregation websites, a free service for congregations (Churchwide integration website project: to achieve greater effectiveness, efficiency, functionality, useability, brand and message consistency).
6. Consistent growth in requests for eNews services from departments and Districts (16 lists in 2014; 34 in 2017); extremely low (<0.3%) unsubscribe rate.
7. Reduced staff turnover will be possible to monitor in future, due to improved local practice as a result of engagement between Church Worker Support Department and local congregations. (This is likely to be fully realised over longer term; current accessible data does not allow accurate classification of all workers and pastors.) Turnover in 2016 was higher than usual because of the resolution of some long-standing people matters within the Church ‘workforce’, after the appointment of the Manager, Church Worker Support.

Baseline data for 2017 and a consistent formula for calculation will be possible from now on, as the implementation of the HRS system provides for more accurate capture and categorisation of all Church workers. This will support trend analysis of turnover from 2017 onwards. Data for 2015 and 2016 was not clearly measured on the same baselines, eg volunteers and expected completions of contract may have been included but are now too difficult to extract from the historical data.

1. Increased reach of central finance and administration services, implemented via HRS system (though HRS not itself an outcome of 2015 Synod) eg Coverage of payroll (now 80% of LCA workers), leave management services. As a result of HRS = 1400 persons managed per pay, with 99%+ accuracy (Cf 65 persons in 2015). (That there has been some ‘pain’ to achieve this is recognised. Reported service ‘glitches’ have been progressively resolved and local familiarity with the information and processes required is growing.)
2. Transfer Fund centralised ($1M costs pa) = more efficiency in negotiations possible; improved oversight; less administration at district offices.
3. Numbers of non-national office entities supported eg Lutheran Archives, SA, NSW and Victorian Districts, ALC (covering 88 staff).
4. Numbers of congregations supported = 109 separate hosted accounts.
5. Microsoft licence negotiation as a national Not for Profit (NFP) organisation = saving of $20K per month cf. individual District expense levels.

In terms of Governing Bodies, it has also been possible to examine the effects of the shift to competency-based Boards and Committees, on representation statistics.

Though not a perfect analysis because some of the data (particularly around church membership numbers) is uncertain to a degree, and it was really only the restructured boards/committees that have been fully subject to the competencies-based approach. The other weakness is that Nominations Committee can only choose from who nominates for vacancies. With these provisos the representation analysis shows:

The breakdown of governing body representation by District (LCA membership in the District as a percentage of the whole LCA membership) is:

SA/NT:   55% (50%)

Qld:        14% (30%)

NSW:         5% (4%)

Vic/Tas:  17% (14%)

WA:          4% (1%)

NZ:            4% (1%)

Queensland is well under-represented but this not entirely due to over-representation from SA/NT, but fairly well shared among the other Districts.

Of those bodies that are new and been appointed under the new system a similar pattern emerges:

SA/NT:  48% (50%)

Qld:       11% (30%)

NSW:       7% (4%)

Vic/Tas:  22% (14%)

WA:         11% (1%)

NZ:             0% (1%).

Given the small sample, even a relatively small number of Western Australia representatives skews their percentage relative to their size. Queensland remains well under-represented; the balance of (their) numbers is shared among the other Districts.

### Key Findings

Though not universal, the majority of entities and persons who participated in the Evaluation of Trial Structures for Governing Bodies, indicate the moves as positive, with a further grouping indicating no effect as yet. For many others, such as Synod representatives from 2015, the majority indicate ‘no impact’, at least yet.

The positive perspective of the changes is strongly stated by certain respondents – GCC, Office of the Bishop, District Bishops and Administrators, national office personnel, and half of the Boards/Commissions and Committees. Comments in both focus groups and survey indicate a need to continue implementation to reap the full benefits.

**Key positive findings include:**

* Key Leaders of the Church (GCC, LCA Bishop, District Bishops) report time efficiencies in their work as a result of:
  + Fewer reporting bodies
  + Clearer connections points
  + Establishment of departments such as Church Worker Support, and the consistency of policy and practice that is developing through it.

This has enabled greater focus on missional work.

Department Managers also report fewer Board/Committee meetings of shorter duration, which results in time efficiencies to handle the additional scope of work now performed.

* Administration in Districts and congregations is gradually being standardised and streamlined and this is creating efficiencies for District Administrators; this is also enabling the Key Leaders (above) to start a shift in their focus from compliance and risk management, to strategic matters for the Church. Various Boards and Committees report the positive flow on effect of this with their increased engagement from either the Bishop or GCC.
* Various churchwide services are progressively increasing their scope of work, with the Communications Department, Finance and Administration and ICT Departments already undertaking large volume work for the church; these areas are markedly improved over past performance, though there is more to be done. Progress to date is reducing the burden on congregations, improving the consistency of branding, promotion of the Church’s messages and services, and delivering efficiencies in service and cost per transaction. The removal of administration from Districts and congregations is gradually allowing their few resources to focus on missional work, but this is variable at present in terms of the positive impacts felt. For some, including entities such as ALWS, Lutheran Archives and ALC, the transition of systems and processes underpinning these shifts, particularly in the areas of finance/ payroll and technological support is causing concerns over loss of past or needed levels of service.
* The risk profile of the Church has been fundamentally improved.
* The skills available to the Church via its Boards, Committees and Commissions is very valuable and substantially more fit for purpose (this also assist effective risk management).
* The profile of Local Mission has been substantially developed within the Church, with increased linkages across the many entities and programs that deal with this at national levels. The majority of related Committees indicate the establishment of a Local Mission Department has had a positive impact. The strategic positioning and integration of goals and activities in Local Mission is still to come, as is integrated work on Local Mission with the Districts and congregations.
* The amount of time spent with focus on Cross-Cultural Ministry and Ministry for the Ageing has increased, as has their profile within the Church, their production of resources and inputs to national policy and initiatives.
* The effectiveness of half the number of Boards, Committees and Commissions has been positively impacted by the changes made to Governing Bodies. Many report seeing the connections points more clearly, though the mechanisms to connect need more work.
* Efficiency – one quarter of the Boards, Committees and Commissions indicate positive impact, with another substantial group indicating no significant impact, at least as yet; significant efficiencies have been made by those Boards, Committees and Commissions that now receive some administrative support and the increased participation of the Executive Officers of the Church is adding value to the focus, decision – making and actions taken by these groups.

**Key areas found to warrant further development include:**

* Strategy development and communication of it, in the areas of:
  + Local Mission (priority)
  + Long term financial planning and management
  + Communications
  + Communications technologies, especially for education and worship purposes (priority).
* Cross-Board alignment of goals and activities under the Strategic Directions, a priority especially for:
  + Local Mission
  + Education.
* Local Mission Department/ Board and its linkages to Districts for formation – maintaining the organic model, its agility and its connectedness, within a suitable governance framework.
* Delivery of more impact and support at the congregational level.
* Role clarification and confirmation of information channels for Boards, Committees and Commissions, so that their work promptly reaches and informs the decision-makers, and is integrated with other entities with common goals.
* Taking the next step: Move beyond the joined-up thinking to actual partnered approaches to Ministry and effective/efficient Churchwide functions.
* Governance training for members of all Boards, Committees and Commissions.
* Policy roll-out, especially Delegations Policy and priority Human Resources ones.
* Resolution of key service ‘glitches’ already conveyed to the service providers by internal ‘customers’.
* Consolidated financial and management reporting for the Church and its entities to support governance/ oversight, accurate determinations of the financial position of an entity, its programs, related entities and the overall Church, financial sustainability and informed decision-making, at both strategic and operational levels.
* Performance in the timely management and accuracy of payroll adjustments, especially for pastors including locums.
* Communication of work plans for Churchwide service providers to increase awareness and importantly, to support District planning with congregations.
* Next stage development of the governance structures in terms of their linkages to District entities and other arms of the Church such as schools and aged care.
* ‘Workforce development’ activities for both pastoral and lay workers with focus on:
  + Pastoral support and care
  + Pastoral development and skills training
  + Performance management
  + Succession planning.

### Recommendations

1. Continue the implementation of the changes, and move beyond the ‘trial’ status of them to facilitate prompt action and further implementation. Continue the focus of pursuing improvements in effectiveness and efficiency in governing bodies and national service areas, with a view to achieving Churchwide, service-oriented functions that support other members to use their time and effort to enact Synod resolutions and undertake mission on behalf of the Church.
2. Continue a focus on accountability in the Churchwide service departments in terms of effectiveness and efficiencies delivered, through ongoing evaluation and reporting to GCC. (Proposal for ongoing evaluation process are included below.)
3. Implement governance training for all members of Boards, Committees and Commissions.
4. Activity on role clarification and identification of clear conduits of information flow and exchange, to support joined up thinking and timely communication to decision-makers. The EOC working with Boards and Committees, to recommend mechanisms to enable this to happen promptly, to ensure those entities currently unclear in their role move into optimum productivity as soon as possible. Include Board to Board mechanisms for those with common goals eg Local Mission at National and District levels, Board for Lutheran Education and Board for Australian Lutheran College.
5. Develop and communicate the strategic plans identified as key to the Church’s continued shift to effectiveness and efficiency, above. Immediately move to a needs analysis of the communications technology needs of key ‘customers’ for education and worship.
6. Develop formal work plans for the national functions/departments and communicate them. Encourage partnership approaches as part of this. Consider a needs analysis of congregations (based on the experience of the 2015–2018 changes) to inform the priorities in these plans for ‘early wins’ in a continuing change management focus to support improvements in effectiveness and efficiency at grassroots/congregational levels. Ensure the focus on congregational support through national functions retains a strong service orientation, and results in more effective and efficient processes for the congregations. Consider a ‘work request’ tracking system to ensure accountability for prompt, accurate and complete service in ‘hygiene’ areas such as payroll adjustments and processing.
7. Develop a transparent resource assessment process and criteria to identify carefully the possible options for resource allocation to any LCA entity, and also proposed increases in national office workforce numbers.
8. Identify and implement a mechanism for continued discussion and engagement on “Mission”, including at congregational levels to ensure integrated and partnered thinking, but also to focus with congregations, on what is the core purpose of the Church.

In addition, the matters identified in columns 2 and 5, Attachment 4 also highlight details of many of the changes suggested by the various Boards and Committees, in terms of next stages of development.

### Consultant suggestions for ongoing evaluation processes

Ongoing evaluation of Governing Bodies and Churchwide service providers is recommended as a demonstrable form of accountability back to GCC and Church members. Wide communication of the outcomes of the evaluations would be advisable to assist grassroots members to identify what their funds are delivering. (LLL indicates that this would be helpful from their perspective also.)

Some evaluation options can be undertaken on a service-by-service basis with the ‘customer’ eg a congregation which has received a new website from Communications, or support for resolution of a staff management matter from Church Worker Support. In these circumstances, a one-page service feedback form could be administered immediately (via Survey Monkey to assist likelihood and ease of response), seeking feedback on satisfaction, impacts on effectiveness and efficiency, and resolution of ‘customer’ need. Use the same rating scale as used in this study may assist trend analysis going forward. It is recommended that such data be collated annually for reporting in The Lutheran and other media, as well as management reports. Again, use of Survey Monkey for annual collation should be efficient for all parties.

For each Churchwide service provider it is recommended that simple formative and summative surveys/assessments be used during project work, e.g.

* Stakeholder analysis prior, then stakeholder feedback afterwards
* Test a congregation’s response to the planned work before the project plan is finalised so their needs are considered in the design; perhaps use ‘pilot’ forms of change management to ensure flexibility for different levels of congregational need and varying environments
* Use the feedback to inform the next stage of design
* Use the learnings for the development of the next iteration.

There may be an opportunity for standardised versions of project management/ stakeholder consultation tools that all service areas could use if the base is generic enough.

For more formal annual reporting, the existing reporting of performance against plan is recommended to continue. Increased rigour in the alignment between annual work plans and the Strategic Directions of the Church should ensure that longer-term directions can be realised. Some rolled-up form of this annual reporting is recommended to progress into reporting to Synod, if not already undertaken.

For GCC, it is suggested that a dashboard of ‘hard data’ can be gradually be developed as the Church’s reporting system capacities build with HRS. This will enable trend analysis year-on-year. Typical matters that could be monitored this way, in time, would be:

1. Church Worker turnover
2. Training completions/ days
3. Workplace satisfaction
4. Congregational/ ‘customer’ satisfaction
5. WHS incident data
6. Various workplace liabilities e.g. annual leave accruals, long service liabilities
7. Pastor development days/ units of study
8. Conduct of performance reviews; timeliness of completion.

The Church may wish to integrate other data/ information relating to Church membership and participation, so that a single snapshot tool is readily available to inform planning for strategic directions and decision-making.

# AGENDA DOCUMENT 2

**Governing Bodies and National Functions: Terms of Reference**

## COMMITTEE FOR CHILD, YOUTH AND FAMILY MINISTRY

### Terms of Reference

**1. NAME**

Committee for Child, Youth and Family Ministry, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is a committee of the Council for Local Mission, referred to as “the Council”, and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

3.1 The Committee shall assist the Council to strengthen, support and maintain relevance in ministries to children, young people and families within the Church.

3.2 The Committee shall operate under the authority of the Council, working with and supporting the Grow Ministries Director and Department in its advocacy for child, youth and family ministries, in providing the Council with specific information and advice.

3.3 The work of the Committee is underpinned by scriptural mandates to

3.3.1 support children, youth and families to live in their baptism and grow in Christ;

3.3.2 participate in mission and ministry, and serve others in his name; and

3.3.3 provide intergenerational support for relationships that build up a practising faith.

**4. AUTHORITY**

4.1 The Committee may recommend to the Council such approaches and actions based on its considered assessment of opportunity, priority and need.

4.2 The Council may delegate specific decision-making authority to the Committee under a written delegations policy.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.1.1 a chairperson appointed by the Council who possesses experience and qualities appropriate to the task;

5.1.2 one [1] pastor currently serving in a local congregation;

5.1.3 one [1] pastor serving in a school of the Church;

5.1.4 one [1] member who is currently practising in child, youth or family ministry;

5.1.5 one [1] member who has experience or expertise in child, youth or family ministry;

5.1.6 one [1] young member who is active in a congregation; and

5.1.7 one [1] senior member who is active in a congregation.

5.2 The members of the Committee shall be appointed by the Council, based on recommendations from the Standing Committee on Nominations.

5.3 The Committee shall consist of people with a passion for ministry and mission.

5.4 The membership shall include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience will enable the Committee to fulfil its role.

5.5 The term of appointment for all members will be for a Synodical term.

5.6 The Executive Officer, Local Mission (EO-LM) and the Grow Ministries Director shall attend meetings.

5.7 The Council Chairperson may attend meetings of the Committee in an ex officio capacity.

5.8 Up to two [2] consultants may be appointed by the Council to contribute specialised knowledge that is not available among the membership when addressing specific issues.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the Council.

**7. RESPONSIBILITIES**

7.1 The Committee shall focus on ministries that are specific to children, young people and families including

7.1.1 fostering partnerships between District ministry networks;

7.1.2 supporting collaborative ministry efforts; and

7.1.3 developing and maintaining connections with other ministry-related committees within both the Church and ecumenical associations.

7.2 The Committee shall work with the Grow Ministries Director and EO-LM to

7.2.1 provide advice to the Council on relevant strategic directions and policies;

7.2.2 develop and recommend plans and ministry priorities, including the financial and resources support required;

7.2.3 prioritise and recommend recipients and sums of grants and/or scholarships;

7.2.4 collaborate with Department staff in the resourcing and implementation of programs;

7.2.5 review and monitor the work and well-being of the Grow Ministries Department staff;

7.2.6 support the performance reviews of the Grow Ministries Director by the Council; and

7.2.7 supporting the recruitment of the Grow Ministries Director.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the Council, upon review by the Standing Committee on Constitutions.

## CHURCH WORKER SUPPORT ADVISORY COMMITTEE

### Terms of Reference

**1. NAME**

Church Worker Support Advisory Committee, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is a committee of the Office of the Bishop and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Committee shall provide advice to the Manager, Church Worker Support and the Executive Officer of the Church (EOC) in carrying out the work of the Church Worker Support Department to assist employing and calling bodies of the Church in supporting their employees and/or called pastors, as well as people serving in a volunteer capacity.

**4. AUTHORITY**

The Committee has no decision-making authority.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.1.1 five [5] members appointed by the EOC from recommendations by the Standing Committee on Nominations;

5.1.2 one [1] pastor appointed by the College of Bishops; and

5.1.3 the EOC as the Chairperson.

5.2 The Committee shall consist of appointed members with a passion for mission and ministry and relevant skills, qualifications and experience in one or more of the following areas:

5.2.1 human resource management;

5.2.2 workplace health and safety;

5.2.3 industrial relations;

5.2.4 legal practice;

5.2.5 church administration and/or governance;

5.2.6 lay ministry;

5.2.7 adult education or professional development; or

5.2.8 organisational psychology.

5.3 The membership shall include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience that will enable the Committee to fulfil its role.

5.4 The EOC may delegate the role of Chairperson to another member of the Committee, in consultation with the members of the Committee.

5.5 Other persons may be invited to bring their knowledge and experience to a meeting to assist in the deliberations of the Committee.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson or, by delegation, the Manager, Church Worker Support Department.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the EOC.

6.5 An annual report shall be submitted to General Church Board.

**7. RESPONSIBILITIES**

7.1 The Committee shall be a support group to the Manager, Church Worker Support Department, and provide advice to the EOC, as necessary.

7.2 The Committee shall provide advice and support in regard to

7.2.1 the strategic direction of the Church Worker Support Department, in line with the mission and priorities of the Church;

7.2.2 human resource management practices and matters relating to church workers;

7.2.3 remuneration-related policies for church workers;

7.2.4 reviewing annual remuneration recommendations submitted by the Department to the General Church Board for approval;

7.2.5 resource development and promotion, including identification of emerging or changing priorities;

7.2.6 investigating optimal solutions to challenges and changing or establishing new policies and procedures;

7.2.7 documentation and dissemination of changed or new policies and procedures;

7.2.8 identification and resolution of workplace/places of service and call appointment issues or concerns; and

7.2.9 assist the EOC to facilitate the recruitment of the Manager, Church Worker Support Department and recommend a candidate to the General Church Board.

7.3 The committee shall support the EOC to undertake regular performance reviews of the Manager, Church Worker Support Department.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the EOC, upon review by the Standing Committee on Constitutions.

## COMMISSION ON SOCIAL AND BIOETHICAL QUESTIONS

### Terms of Reference

**1. NAME**

The Commission on Social and Bioethical Questions, referred to as “the Commission”.

**2. RELATIONSHIP TO THE CHURCH**

The Commission is accountable to the College of Bishops and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

3.1 The purpose of the Commission is to

3.1.1 give guidance to the members of the Church on current social and bioethical questions; and

3.1.2 assist the Church in responding publicly to questions, concerns and impacts arising from social and bioethical questions.

**4. AUTHORITY**

4.1 The Commission has no decision-making authority.

4.2 The Commission may speak for the Church on issues of social and bioethical matters and/or publish statements and documents on these matters, following approval by the College of Bishops or the General Church Board.

**5. MEMBERSHIP**

5.1 The Commission shall consist of seven [7] members appointed by the General Church Board on recommendations from the Standing Committee on Nominations, in consultation with the College of Bishops:

5.1.1 the Bishop of the Church or his representative;

5.1.2 two [2] parish pastors; and

5.1.3 four [4] lay members.

5.2 The Commission shall consist of members with a passion for mission and ministry and with relevant skills, qualifications and experience in one or more of the following areas:

5.2.1 a good understanding of Lutheran theology;

5.2.2 a knowledge of social, bioethical, economic and/or political issues; and

5.2.3 experience in research and analysis.

5.3 The membership shall include a suitable mix of backgrounds and perspectives which, together with the skills, qualifications and experience, will enable the Commission to fulfil its role.

5.4 The Chairperson shall be appointed by the College of Bishops.

5.5 Up to two [2] consultants may be appointed by the College of Bishops to contribute specialised knowledge that is not available among the membership when addressing specific issues.

5.6 A nominated member of the teaching staff of Australian Lutheran College may also be a consultant to the Commission.

**6.0 MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Commission to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Commission shall be submitted to the College of Bishops.

6.5 An annual report of the activities of the Commission and any subsidiary bodies shall be submitted to the College of Bishops, and as otherwise requested by the College of Bishops.

**7.0 RESPONSIBILITIES**

7.1 The Commission shall fulfil its responsibilities in keeping with a commitment to the confessional basis of the Church, its objects and its policies and procedures.

7.1 The Commission is responsible for, but not limited to

7.1.1 studying and evaluating current social and bioethical questions in the light of the Scriptures and the Confessions of the Church;

7.1.2 obtaining reports of any social and bioethical questions, if deemed desirable, from boards, councils, commissions and committees of the Church directly involved in such questions, and in general to maintain liaison with such bodies; and

7.1.3 developing statements, opinions and other suitable resources for dissemination in the Church with the approval of the College of Bishops and, as necessary, to forward submissions to appropriate secular bodies.

**8. REVIEW**

8.1 The Terms of Reference for the Commission shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board on recommendation of the College of Bishops, upon review by the Standing Committee on Constitutions.

## COMMISSION ON THEOLOGY AND INTER-CHURCH RELATIONS

### Terms of Reference

**1. NAME**

Commission on Theology and Inter-Church Relations, referred to as “the Commission”.

**2. RELATIONSHIP TO THE CHURCH**

The Commission is accountable to the College of Bishops and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

3.1 The purpose of the Commission is to

3.1.1 engage in the study of theological matters and inter-church relations;

3.1.2 provide the Church with an informed position on issues and developments on theological matters and inter-church relations; and

3.1.3 give guidance to members of the Church on current theological and inter-church questions.

**4. AUTHORITY**

4.1 The Commission has no decision-making authority.

4.2 The Commission may speak for the Church on issues of theology and inter-church relations and/or publish statements and documents on these matters, following approval by the College of Bishops or the General Church Board.

**5. MEMBERSHIP**

5.1 The Commission shall consist of sixteen [16] members:

5.1.1 the Bishop of the Church;

5.1.2 the Assistant Bishop of the Church;

5.1.3 two [2] District Bishops of the Church;

4.1.4 five [5] members of the teaching staff of Australian Lutheran College;

5.1.5 four [4] pastors, three of whom shall be parish pastors; and

5.1.6 three [3] lay members.

5.2 The Commission shall consist of members with knowledge and experience in the following areas:

5.2.1 hold a tertiary degree in theology;

5.2.2 generation, evaluation and critical assessment of writings on a broad range of theological issues from a Lutheran theological and confessional standpoint;

5.2.3 writing from a pastoral perspective on theological and doctrinal issues;

5.2.4 ecumenical engagement, both domestically and internationally; and

5.2.5 understanding of the global Lutheran churches and organisations.

5.3 The membership shall include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience, will enable the Commission to fulfil its role.

5.4 The pastors and the lay members of the Commission shall be appointed by the General Church Board on recommendations from the Standing Committee on Nominations, in consultation with the College of Bishops.

5.5 The nomination of the staff members from Australian Lutheran College shall be endorsed by the College of Bishops.

5.6 The District Bishops shall be nominated and appointed by the College of Bishops.

5.7 The Chairperson shall be appointed by the College of Bishops.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Commission to meet face-to- face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Commission shall be submitted to the College of Bishops.

6.5 An annual report of the activities of the Commission and any subsidiary bodies shall be submitted to the College of Bishops.

**7. RESPONSIBILITIES**

7.1 The work of the Commission shall consist of

7.1.1 studying and evaluating theological trends, within and outside the Church, in relation to the confessional paragraph of the Constitution of the Church and to report its findings to the General Church Board through the College of Bishops;

7.1.2 giving advice, on request, on theological matters in the Church or its Districts;

7.1.3 acting, on request, in an advisory capacity to the Church and the General Church Board through the College of Bishops; and

7.1.4 consulting with other Lutheran bodies and organisations within the Christian church.

**8. REVIEW**

8.1 The Terms of Reference for the Commission shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board on recommendation of the College of Bishops, upon review by the Standing Committee on Constitutions.

## COMMISSION ON WORSHIP

### Terms of Reference

**1. NAME**

The Commission on Worship, referred to as “the Commission”.

**2. RELATIONSHIP TO THE CHURCH**

The Commission is an advisory committee to the College of Bishops and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Commission shall

3.1 prepare materials for worship as requested by the Church, College of Bishops or the General Church Board; and

3.2 give guidance, in conformity with sound Lutheran principles, in the theology and practice of Lutheran worship to the Church, its pastors, congregations, institutions, auxiliaries and other organisations.

**4. AUTHORITY**

4.1 The Commission has no decision-making authority.

4.2 The Commission may speak for the Church on issues of worship and/or publish statements and documents on these matters, following approval by the College of Bishops or the General Church Board.

**5. MEMBERSHIP**

5.1 The Commission shall consist of seven [7] members:

5.1.1 three [3] parish pastors; and

5.1.2 four [4] lay members of congregations of the Church.

5.2 The pastors and lay members shall be appointed by the General Church Board on recommendations from the Standing Committee on Nominations in consultation with the College of Bishops.

5.3 The Commission shall consist of members with a sound Lutheran practice in worship and with relevant skills, qualifications and experience in one or more of the following areas:

5.3.1 the capacity to shape the content of the liturgy of the Church and support its practical and appropriate use in the weekly worship of God's people;

5.3.2 experience in the use of

5.3.2.1 hymns and songs for community singing;

5.3.2.2 the dramatic arts; and

5.3.2.3 visual arts;

5.3.3 skills in creating, editing and publication of worship resources;

5.3.4 experience in strategic planning; and

5.3.5 the ability to participate in dialogue around music, song, liturgy and the arts.

5.4 The membership shall include a mix of backgrounds and perspectives which, together with the skills, qualifications and experience, will enable the Commission to fulfil its role.

5.5 The Chairperson shall be appointed by the College of Bishops.

5.6 A Bishop appointed by the College of Bishops shall be an ex officio member of the Commission.

5.7 Up to two [2] consultants may be appointed by the College of Bishops to contribute specialised knowledge that is not available among the membership when addressing specific issues.

**6. RESPONSIBILITIES**

6.1 The Commission shall

6.1.1 evaluate trends and aspects of public worship in the light of sound Lutheran principles;

6.1.2 inform, advise, and give guidance to the Church and its pastors, congregations, institutions, boards and auxiliaries in matters of worship;

6.1.3 cultivate in the Church an appreciation of the Lutheran principles of worship and advise the Church in the selection and use of appropriate media for worship;

6.1.4 evaluate and, where appropriate, endorse resources and materials for corporate Christian worship and all ecclesiastical supplies in consultation with the relevant Church bodies;

6.1.5 offer guidance and assistance to the Bishops in regard to synodical worship services;

6.1.6 study liturgical movements and developments in Australia and abroad, and for this purpose, establish contact with worship commissions or their equivalent in other Lutheran Churches and in other Christian Churches at home and abroad;

6.1.7 oversee any subsidiary bodies that are under its oversight; and

6.1.8 establish working groups to carry out specific duties approved by the Commission, under Terms of Reference developed by the Commission.

6.2 The Commission shall carry out specific duties through working groups as follows:

6.2.1 The working group on Liturgics;

6.2.2 The working group on Music and Song; and

6.2.3 The working group on Visual Arts.

6.3 In fulfilment of this, the Commission shall

6.3.1 delegate assignments;

6.3.2 receive reports;

6.3.3 coordinate the work of the working groups, especially in areas of overlap; and

6.3.4 review the work of the working groups and provide the approved orders and resources for distribution to the Church, or for reception by the Church as appropriate.

6.4 Each working group shall consist of six [6] members:

6.4.1 one [1] member of the Commission;

6.4.2 five [5] additional members of the congregations of the Church.

6.5 The working groups.

6.5.1 The Commission shall appoint the members of the working groups from nominations received by the Standing Committee on Nominations and may coopt additional members to serve on any working group.

6.5.2 Each working group shall elect a convenor from its members.

6.5.3 Each working group shall provide regular reports to the Commission or as requested.

6.6 The working group on Liturgics shall

6.6.1 enrich the worship life of the Church by studying the history, theology and practice of worship, especially in Lutheran Churches;

6.6.2 prepare worship orders and resources for use in the Church in its congregations, institutions, auxiliaries and homes;

6.6.3 receive and evaluate other worship orders and resources prepared elsewhere in the Church; and

6.6.4 assist the Commission in the promotion of sound Lutheran practice in worship within the Church.

6.7 The working group on Music and Song shall

6.7.1 prepare and offer to the Church musical settings of the Divine Service, other liturgical orders, festivals, minor services and devotional prayer;

6.7.2 prepare and offer suitable supplemental music, such as preludes and postludes, for use in the worship life of the Church;

6.7.3 examine and recommend suitable choir materials;

6.7.4 advise, support and train worship leaders in the appropriate use of music instrumentation in worship;

6.7.5 assist the Commission in the promotion of appropriate music and the encouragement of musical servant leadership in the worship life of the Church;

6.7.6 offer training, support and advice in the use of technology and its use in the worship life of the Church;

6.7.7 examine and recommend music from various traditions and styles for use in the worship life of the Church;

6.7.8 offer indexes and usage suggestions for the public worship of the Church according to seasonal, festive and catechetical themes;

6.7.9 further develop music and song resources in digital form and on-line resourcing of the Church in its worship; and

6.7.10 maintain a catalogue of resources that reflect the collective memory of the Church.

6.8 The working group on Visual Arts shall

6.8.1 promote the design and use of art forms in worship including

6.8.1.1 ecclesiastical architecture;

6.8.1.2 vestments, wall hangings, paraments, banners and other textile appointments;

6.8.1.3 sculptures, carvings, floral art and forms of three-dimensional art; and

6.8.1.4 pictorial art, stained and coloured glass, and digital projected images;

6.8.2 offer encouragement and guidance to individuals and groups dedicated to the promotion of the visual arts in worship;

6.8.3 encourage and promote artists within the Church; and

6.8.4 maintain a register of competent artists willing to accept commissions for art works for use in worship.

**7. MEETING ARRANGEMENTS AND REPORTING**

7.1 Meetings shall be convened by the Chairperson.

7.2 It is at the discretion of the Commission to meet face-to-face, by electronic means, or by other means of communication.

7.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

7.4 The minutes of the meetings of the Commission shall be submitted to the College of Bishops.

7.5 An annual report of the activities of the Board and any subsidiary bodies shall be submitted to the College of Bishops.

**8. REVIEW**

8.1 The Terms of Reference for the Commission shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board on recommendation of the College of Bishops, upon review by the Standing Committee on Constitutions.

## COMMITTEE FOR CROSS-CULTURAL MINISTRY

### Terms of Reference

**1. NAME**

Committee for Cross-cultural Ministry, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is a committee of the Council for Local Mission, referred to as “the Council”, and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

3.1 The Committee shall assist the Council to strengthen, support and maintain cross-cultural communities within the Church and to support their ministries.

3.2 The Committee shall operate under the authority of the Council and shall

3.2.1 work with and support the Manager, Cross-cultural Ministry and the Department in its advocacy for cross-cultural ministry;

3.2.2 provide the Council with specific information and advice; and

3.2.3 identify communities with the potential for establishing and growing culturally sensitive ministries.

3.3 The work of the Committee to fulfil the mission of the Church in the world.

**4. AUTHORITY**

4.1 The Committee may recommend to the Council such approaches and actions based on its considered assessment of opportunity, priority and need.

4.2 The Council may delegate specific decision-making authority to the Committee under a written delegations policy.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.1.1 a chairperson appointed by the Council who possesses experience and qualities appropriate to the task;

5.1.2 one [1] pastor currently serving in a cross-cultural setting;

5.1.3 one [1] member who is familiar with the current African ministry;

5.1.4 one [1] member who is familiar with the current Asian ministry;

5.1.5 two [2] members who have experience in and a passion for cross-cultural ministry; and

5.1.6 one [1] member with experience in strategic planning or organisational management.

5.2 The members of the Committee shall be appointed by the Council, based on recommendations from the Standing Committee on Nominations.

5.3 The Committee shall consist of people with a passion for ministry and mission.

5.4 The membership shall include a mix of current areas of cross-cultural ministry in the Church and be located within reasonable travelling distance of at least one of these areas.

5.5 The term of appointment for all members will be for a Synodical term.

5.6 The Executive Officer - Local Mission (EO-LM) and the Manager, Cross-cultural Ministry shall attend meetings of the Committee.

5.7 The Council chairperson may attend meetings of the Committee in an ex officio capacity.

5.8 Up to two [2] consultants may be appointed by the Council to contribute specialised knowledge that is not available among the membership when addressing specific issues.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the Council.

**7. RESPONSIBILITIES**

7.1 The Committee shall focus on cross-cultural ministry-related issues relevant to the Church which includes ensuring that cross-cultural ministries of the Church are established, strengthened and grown in culturally-sensitive ways, and within the financial and personnel resources available.

7.2 The Committee shall work with the Manager, Cross-cultural Ministry and the EO-LM to

7.2.1 provide advice to the Council on relevant strategic directions and policies;

7.2.2 develop and recommend plans and ministry priorities, including the financial and resources support required;

7.2.3 prioritise and recommend recipients and sums of grants and/or Scholarships providing practical support for personnel involved in these ministries;

7.2.4 review and monitor the work and well-being of the Cross-cultural Department staff;

7.2.5 support the performance reviews of the Manager, Cross-cultural Ministry; and

7.2.6 support the recruitment of the Manager, Cross-cultural Ministry.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the Council, upon review by the Standing Committee on Constitutions.

## FINANCE, AUDIT AND RISK COMMITTEE

### Terms of Reference

**1. NAME**

Finance, Audit and Risk Committee, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is accountable to the General Church Board, referred to as “the Board”, and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Committee shall assist the Board in fulfilling its responsibilities prescribed in Section 8.4.2 of the By-Laws of the Church and in respect to relevant legislation. It will provide independent comment, advice and counsel to the Board on matters considered by the Committee at its regular meetings.

**4. AUTHORITY**

4.1 The Committee does not replace or replicate established management responsibilities and delegations.

4.2 There is no standing delegated decision-making authority from the Board to the Committee.

**5. MEMBERSHIP**

5.1 The Committee shall be appointed by the Board and shall consist of four [4] members:

5.1.1 one [1] member of the Board; and

5.1.2 three [3] members of the Church with finance/risk/audit-related qualifications and relevant experience.

5.2 The Board shall appoint the Chairperson of the Committee from its members.

5.3 The Executive Officer of the Church and Business Manager of the Church are to attend all meetings.

5.4 The term of appointment for all members will be for a Synodical term.

5.5 The Committee may engage advisers to provide specialist input and expertise.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 The minutes of all Committee meetings and a report by the Chairperson of the Committee detailing the findings and recommendations of the Committee must be tabled at the Board meeting following each Committee meeting.

6.2 The Board shall be made aware as soon as practicable of any finance, risk or audit matters which may impact the Church.

6.3 The Committee will meet at least three [3] times each year.

**7. RESPONSIBILITIES**

The Committee shall

7.1 assess and contribute to an assessment of the risks and threats to the Church, taking into account the financial and operational environment in which it operates;

7.2 assess and enhance the governance of the Church, including its systems of internal control as articulated in appropriate policies and procedures;

7.3 evaluate the quality, and support the practical implementation of, the internal systems, particularly in respect of planning, budgeting, monitoring and reporting;

7.4 oversee and appraise the financial and operational reporting processes of the Church;

7.5 provide advice to the Board on the financial management reports for Church boards, councils and committees, LCA Consolidated and the Districts of the Church;

7.6 monitor and evaluate the risk management systems in place to protect the Church, including reviewing, in consultation with the LCA Insurance Fund, the adequacy of insurance policies in place;

7.7 monitor and evaluate, in consultation with the Loans Management Committee, the loan-related policies and systems in place, particularly in respect of assessment, approval criteria and conditions, risk profile, loan monitoring and management of ‘at risk’ loans;

7.8 provide advice to the Board on setting a maximum debt ceiling for the Church that takes into account contingent liabilities;

7.9 monitor and evaluate the effectiveness of the compliance by the Church with applicable laws, regulations, standards and best practice guidelines, and propose changes where necessary;

7.10 recommend the appointment of the external auditor and provide advice on the quality and results of the audit;

7.11 consult with external auditor on the proposed audit strategy and audit fees for each year;

7.12 examine the Annual Audited Financial Statements before submission to the Board, focussing particularly on

7.12.1 any changes to accounting policies and practices;

7.12.2 major judgement areas, for example accruals, provisions or estimates which significantly affect the financial statements;

7.12.3 significant adjustments resulting from the audit; and

7.12.4 compliance with accounting standards, government and legal requirements;

7.13 consider issues arising from the external auditor’s management letter and propose action, as appropriate; and

7.14 liaise with and, as necessary, provide guidance to other entities of the Church to ensure adequacy of internal policies and risk assessments and consistency with Church policies and procedures.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed by the Board during each synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the Board, upon review by the Standing Committee on Constitutions.

8.3 The Committee shall review annually its own performance against its duties as outlined in the Terms of Reference, and report the outcome to the Board.

## COMMITTEE FOR INTERNATIONAL MISSION

### Terms of Reference

**1. NAME**

Committee for International Mission, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is an advisory committee of the Office of the Bishop and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Committee shall provide advice which assists the Bishop of the Church and the Assistant to the Bishop – International Mission to strengthen, support and maintain the partnerships of the Church with overseas churches.

**4. AUTHORITY**

The Committee has no decision-making authority.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.2.1 the Bishop of the Church, who shall be the Chairperson;

5.2.2 one [1] pastor with experience in international mission;

5.2.3 one [1] member with relevant experience in the international mission context;

5.2.4 one [1] member with relevant financial and program management expertise;

5.2.5 one [1] member with a background in communications or a related field;

5.2.6 one [1] member with experience and qualifications in education or related field; and

5.2.7 one [1] member with experience in a cross-cultural context.

5.2 The Committee shall be appointed by the Bishop of the Church from recommendations by the Standing Committee on Nominations.

5.3 The Committee shall consist of people with a passion for mission and ministry.

5.4 The Committee shall include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience will enable the Committee to fulfil its role.

5.5 The term of appointment for all members will be for a Synodical term.

5.6 The Bishop of the Church may delegate the role of Chairperson to another member of the Committee, in consultation with the members of the Committee.

5.7 The Assistant to the Bishop – International Mission shall attend meetings of the Committee.

5.8 The Executive Officer – Local Mission shall attend meetings to maintain good collaboration between local mission and international mission.

5.9 Other persons involved in or interested in International Mission, its program and partners may be invited to bring their knowledge and experience to the meeting to assist in the deliberations of the Committee.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson or, by delegation, the Assistant to the Bishop – International Mission.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the Bishop of the Church.

**7. RESPONSIBILITIES**

7.1 The Committee shall provide advice, support and encouragement to the Assistant to the Bishop – International Mission and the Bishop in the following areas:

7.1.1 developing and maintaining a holistic approach to the international mission of the Church and mission partnerships;

7.1.2 formulating the strategic priorities of the Church in respect to its selection of, engagement with, and accompaniment alongside, its international mission partners, which may include the placement of qualified personnel into mission-related overseas positions, as agreed with the partners of the Church;

7.1.3 receiving updates and reviewing progress in the implementation of the programs and projects of, and other forms of accompaniment with international partners that may be entered into and supported by the Church from time to time;

7.1.4 monitoring the well-being of the relationships of the Church with its international church partners;

7.1.5 evaluating the effectiveness of programs which are supported by the Church, as well as to periodically review the well-being and future of the partnership itself;

7.1.6 reviewing and monitoring the work and well-being of the International Mission Department staff; and

7.1.7 providing support to the Bishop of the Church in the recruitment of the Assistant to the Bishop – International Mission.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the Bishop, upon review by the Standing Committee on Constitutions.

## COMMITTEE OF LUTHERAN ARCHIVES

### Terms of Reference

**1. NAME**

Committee of Lutheran Archives, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is an advisory committee of the Office of the Bishop and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Committee shall be an advisory committee to the Office of the Bishop, working with and supporting the Director, Lutheran Archives to ensure the records of the Church are available for the Church and wider community to access, remember and reflect, and to share today and for generations to come. The committee provides advice and recommendations to the Executive Officer of the Church, as necessary.

**4. AUTHORITY**

The Committee has no decision-making authority.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.1.1 the Executive Officer of the Church (EOC) as the chairperson of the Committee;

5.1.2 six [6] members of congregations of the Church.

5.2 Members shall be appointed by the EOC on the recommendation from the Standing Committee on Nominations.

5.3 The Committee shall consist of people with relevant skills and experience in the archival field, knowledge of the Lutheran Archives operations and collection, strategic planning, and an interest in the preservation and telling of the story of the Church, its history and heritage.

5.4 The Committee shall include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience will enable the Committee to fulfil its role.

5.5 The term of appointment for all members will be for a Synodical term.

5.6 The EOC may delegate the role of Chairperson to another member of the Committee, in consultation with the members of the Committee.

5.7 The Director, Lutheran Archives shall attend the meetings of the Committee.

5.8 Other members involved in or interested in Lutheran Archives may, from time to time, be invited to bring their knowledge and experience to the meeting to assist in the deliberations of the Committee.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the EOC.

**7. RESPONSIBILITIES**

7.1 The Committee shall provide advice, support and encouragement to the Director, Lutheran Archives to

7.1.1 ensure the ministry of Lutheran Archives is understood by the Lutheran community;

7.1.2 support the Church to create, capture and manage its records;

7.1.3 ensure records of permanent value are deposited at Lutheran Archives;

7.1.4 ensure the collective story of the Church can be accessed, encountered and disseminated by Lutherans and the wider community;

7.1.5 develop and recommend strategic plans, ministry priorities and collection management policies for the Lutheran Archives for approval by the EOC;

7.1.6 generate financial resources for the work of Lutheran Archives, including from within the Church and by way of community and government grants or partnerships;

7.1.7 review and monitor the work and well-being of the Lutheran Archives staff and volunteers; and

7.1.8 assist the EOC to facilitate the recruitment of the Director, Lutheran Archives and recommend a candidate to the General Church Board.

7.2 The Committee shall support the EOC to undertake regular performance reviews of the Director, Lutheran Archives.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the EOC**,** upon review by the Standing Committee on Constitutions.

## COMMITTEE FOR LUTHERAN MEDIA

### Terms of Reference

**1. NAME**

Committee for Lutheran Media, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is a committee of the Council for Local Mission, referred to as “the Council”, and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

3.1 The Committee shall assist the Council to reach out with the Gospel of Jesus Christ through media to all people (Romans 10: 14; Acts 1:8; Matthew 28: 19-20; 1 Peter 3:15).

3.2 The Committee shall operate under the authority of the Council and shall

3.2.1 work with and support the Director, Lutheran Media and the Department to achieve its purpose; and

3.2.2 provide the Council with information, advice and specific recommendations to strengthen and develop Lutheran Media and its mission.

**4. AUTHORITY**

4.1 The Committee may recommend to the Council such approaches and actions based on its considered assessment of opportunity, priority and need.

4.2 The Council may delegate specific decision-making authority to the Committee under a written delegations policy.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.2.1 a chairperson appointed by the Council who possesses experience and qualities appropriate to the task;

5.2.2 two [2] pastors;

5.2.3 one [1] member with a knowledge and experience in working with the media;

5.2.4 one [1] member with expertise in media;

5.2.5 one [1] member with marketing experience; and

5.2.6 one [1] member with experience in outreach-related ministry.

5.2 The members of the Committee shall be appointed by the Council, based on recommendations from the Standing Committee on Nominations.

5.3 The Committee shall consist of people with a passion for ministry and mission.

5.4 The membership will include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience will enable the Committee to fulfil its role.

5.5 The term of appointment for all members will be for a Synodical term.

5.6 The Executive Officer - Local Mission (EO-LM) and the Director, Lutheran Media shall attend meetings of the Committee.

5.7 The Council chairperson may attend meetings of the Committee in an ex officio capacity.

5.8 Up to two [2] consultants may be appointed by the Council to contribute specialised knowledge that is not available among the membership when addressing specific issues.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the Council.

**7. RESPONSIBILITIES**

The committee shall work with the Director, Lutheran Media and the EO-LM to

7.1 provide advice and recommendations to the Council on policies to guide practice in media outreach;

7.2 develop, recommend and monitor plans and ministry priorities, including the financial and resources support required;

7.3 produce outreach content throughout Australia and New Zealand and methods of distribution;

7.4 support the production of outreach content throughout Australia and New Zealand as an evangelism arm of the Church;

7.5 collaborate with other parts of the Church, including Districts and local congregations in media outreach and support of inquirers;

7.6 promote support for the work of Lutheran Media, through financial, prayerful and volunteering support;

7.7 cooperate with other Christian media organisations in Australia, New Zealand and internationally, for the exchange of ideas, maintaining best practise, and for the effective sharing of resources;

7.8 review and monitor the work and well-being of the Department staff;

7.9 support the performance reviews of the Director, Lutheran Media; and

7.10 support the recruitment of the Director.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the Council, upon review by the Standing Committee on Constitutions.

## COMMITTEE FOR LUTHERANS FOR LIFE

### Terms of Reference

**1. NAME**

Lutherans for Life, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is accountable to the Commission on Social and Bioethical Questions and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

3.1 The purpose of the Committee is to

3.1.1 promote and defend the value of life from conception to natural death; and

3.1.2 lead education and other appropriate activities to achieve this end.

**4. AUTHORITY**

4.1 The Committee has no decision-making authority, except for any specific decision-making authority granted it under a written delegation.

4.2 The Committee may speak for the Church on issues related to its purpose, following approval by the College of Bishops or the General Church Board.

**5. MEMBERSHIP**

5.1 The Committee shall consist of at least four [4] members and up to seven [7] members appointed by the General Church Board on recommendations from the Standing Committee on Nominations, in consultation with the College of Bishops and Commission on Social and Bioethical Questions:

5.1.1 at least one [1] parish pastor; and

5.1.2 at least [3] lay members; and

The Bishop of the Church, or his appointee, may attend meetings of the Committee

5.2 The Committee shall consist of members with a passion for mission and ministry and with relevant skills, qualifications and experience in one or more of the following areas:

5.2.1 an interest in Lutheran ethics;

5.2.2 a legal background;

5.2.3 financial literacy;

5.2.4 practitioner in the medical field and

5.2.5 experience in life, family or Christian sex education.

5.3 The membership shall include a suitable mix of backgrounds and perspectives which, together with the skills, qualifications and experience, will enable the Committee to fulfil its role.

5.4 The Chairperson shall be appointed by the College of Bishops.

5.5 Up to two [2] consultants may be appointed by the Commission on Social and Bioethical Questions, on recommendation of the Committee, to contribute specialised knowledge that is not available among the membership when addressing specific issues.

**6.0 MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the Commission on Social and Bioethical Questions.

6.5 An annual report of the activities of the Committee shall be submitted to the Commission on Social and Bioethical Questions, and as otherwise requested by the College of Bishops.

**7.0 RESPONSIBILITIES**

7.1 The Committee shall fulfil its responsibilities in keeping with a commitment to the confessional basis of the Church, its objects and its policies and procedures.

7.1 The Committee is responsible for, but not limited to

7.1.1 promoting utmost respect for human life since God is Creater and Preserver;

7.1.2 reminding the Church and the world that human life begins at the first instance of conception, sometimes denominated fertilisation;

7.1.3 receiving, administering and expending funds according to the Committee’s purpose and the approved action plans.

7.1.4 gaining public support for the protection of human life, especially those persons unborn and born, whose life others would categorise as unwanted, lacking in quality, worthless or otherwise dispensable;

7.1.5 supporting those pregnancy support service centres which do not refer women for abortion but provide them with positive help during and after their pregnancy;

7.1.6 supporting organisations which do not endorse euthanasia or any form of assisted

suicide but rather promote palliative care options for those who are seriously ill or dying;

7.1.7 publishing suitable information and educational materials dealing with contemporary life and death issues through appropriate media and having editorial oversight of their content;

7.1.8 providing speakers and organising seminars or workshops with the purpose of creating or maintaining appreciation of God’s good gift of human life and the community’s responsibility for the ongoing care and protection of life; and

7.1.9 overseeing, supporting and establishing Lutheran for Life Groups in Australia and New Zealand; and cooperating with other persons and organisations in pursuance of its purpose.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board on recommendation of the Commission on Social and Bioethical Questions, upon review by the Standing Committee on Constitutions.

## COMMITTEE FOR MINISTRY WITH THE AGEING

### Terms of Reference

**1. NAME**

The Committee for Ministry with the Ageing, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is a committee of the Council for Local Mission, referred to as “the Council” and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Committee shall operate under the authority of the Council and shall

3.1 provide advice on ministry with the ageing;

3.2 facilitate communication with all Lutheran agencies in this ministry; and

3.3 represent the views of the Church to government on ageing-related issues.

**4. AUTHORITY**

4.1 The Committee may recommend to the Council such approaches and actions based on its considered assessment of opportunity, priority and need.

4.2 The Council may delegate specific decision-making authority to the Committee under a written delegations policy.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.1.1 a chairperson appointed by the Council who shall possess experience and qualities appropriate to the task;

5.1.2 two [2] members with aged care industry experience capable of representing the Church on aged care sector bodies;

5.1.3 one [1] pastor with expertise in ministry with the ageing;

5.1.4 one [1] lay member with expertise in ministry with ageing people; and

5.1.5 two [2] members with knowledge and experience of working with ageing people in a congregational setting.

5.2 The members of the Committee shall be appointed by the Council, based on recommendations from the Standing Committee on Nominations.

5.3 The Committee shall consist of people with a passion for ministry and mission.

5.4 The Committee membership shall include a mix of backgrounds and perspectives which, together with the relevant skills and experience will enable the Committee to fulfil its role.

5.5 The term of appointment for all members will be for a Synodical term.

5.6 The Executive Officer, Local Mission (EO-LM) shall attend meetings of the Committee.

5.7 The Chairperson of the Council may attend meetings of the Committee in an ex officio capacity.

5.8 Up to two [2] consultants may be appointed by the Council to contribute specialised knowledge that is not available among the membership when addressing specific issues.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the Council.

6.5 Members of the Committee who are engaging with external stakeholders on behalf of the Church and its aged care facilities, shall report on their communications to the Executive Officer of the Church.

**7. RESPONSIBILITIES**

7.1 In the exercise of its responsibilities, the Committee shall develop and maintain relationships with

7.1.1 Districts of the Church and in particular their aged-care related ministries;

7.1.2 any relevant Church board, committee or agency;

7.1.3 Lutheran Aged Care providers;

7.1.4 relevant denominational and sector organisations; and

7.1.5 Commonwealth Government and relevant State Governments and their aged care agencies.

7.2 The responsibilities of the Committee shall be in the following areas:

7.2.1 In Strategy and Planning, it shall

7.2.1.1 make recommendations to the Council on policies pertaining to ministry to the ageing;

7.2.1.2 develop and recommend plans, including proposed budgets, for the work of the Committee that integrate into the overall strategic plan of the Council; and

7.2.1.3 suggest, develop, identify and facilitate specific programs and resources for use by Lutheran communities involved in ministry with the ageing.

7.2.2 In Training and Development, it shall

7.2.2.1 identify training and professional development needs for people involved in ministry with the ageing;

7.2.2.2 collaborate with educational providers to develop and implement training and development activities;

7.2.2.3 cooperate with the College of Bishops and Australian Lutheran College in the development and delivery of appropriate materials to assist people working in Lutheran aged care facilities in understanding the theological basis for the care which Lutheran organisations provide; and

7.2.2.4 promote, consider, and approve applications for scholarships from the Aged Care Chaplaincy Scholarship Fund.

7.2.3 In Networking, Collaboration and Communications in the Church, it shall

7.2.3.1 act as a national point of reference in the Church for issues related to ministry with the ageing;

7.2.3.2 promote effective ministry with the ageing through development of innovative mission partnership models between Lutheran institutions and services such as schools, congregations, and aged care facilities; and

7.2.3.3 work with the Communications Department to facilitate greater awareness within the Church about the different ways and contexts in which ministry with the ageing can and is occurring.

7.2.4 In External Networking and Advocacy, it shall

7.2.4.1 advocate nationally on ageing issues on behalf of the Church;

7.2.4.2 represent the Church to facilitate communications with government on ageing-related issues; and

7.2.4.3 engage with aged care networks as required.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the Council, upon review by the Standing Committee on Constitutions.

## COMMITTEE FOR NEW AND RENEWING CHURCHES

### Terms of Reference

**1. NAME**

Committee for New and Renewing Churches, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is a committee of the Council for Local Mission, referred to as “the Council”, and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

3.1 The Committee shall assist the Council to grow and strengthen local communities in the Church and to support its ministries.

3.2 The Committee shall operate under the authority of the Council and shall

3.2.1 work with and support the New and Renewing Churches Manager and the Department in its advocacy for growing a missional culture in the Church;

3.2.2 identify communities with the potential for establishing and growing new missional communities; and

3.2.3 provide specific information and advice to the Council.

3.3 The work of the Committee is to fulfil the mission of the Church in the world.

**4. AUTHORITY**

4.1 The Committee may recommend to the Council such approaches and actions based on its considered assessment of opportunity, priority and need.

4.2 The Council may delegate specific decision-making authority to the Committee under a written delegations policy.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.1.1 a chairperson appointed by the Council who possesses experience and qualities appropriate to the task;

5.1.2 one [1] pastor currently serving in a local congregation;

5.1.3 two [2] members with expertise in diverse models of mission in new and established contexts;

5.1.4 two [2] members who are practitioners in local mission in new and/or existing

mission fields;

5.1.5 one [1] member with experience in strategic planning or organisational management.

5.2 The members of the Committee shall be appointed by the Council, based on recommendations from the Standing Committee on Nominations.

5.3 The Committee shall consist of people with a passion for ministry and mission.

5.4 The membership shall include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience will enable the Committee to fulfil its role.

5.5 The term of appointment for all members will be for a Synodical term.

5.6 The Executive Officer - Local Mission (EO-LM) and the Manager of the Department shall attend meetings of the Committee.

5.7 The Council chairperson may attend meetings of the Committee in an ex officio capacity.

5.8 Up to two [2] consultants may be appointed by the Council to contribute specialised knowledge that is not available among the membership when addressing specific issues.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the Council.

**7. RESPONSIBILITIES**

7.1 The Committee shall focus on issues relevant to the growing of the Church which includes ensuring that missional opportunities of the Church are established, strengthened and grown within the financial and personnel resources available.

7.2 The Committee shall work with the Manager of the Department and the EO-LM to

7.2.1 provide advice to the Council on relevant strategic directions and policies with respect to new and renewing churches;

7.2.2 develop and recommend plans and ministry priorities, including the financial and resource support required;

7.2.3 identify church planting opportunities and other mission possibilities, and act as a national point of reference in the Church for new churches and renewing churches;

7.2.4 provide practical support for personnel involved in these ministries;

7.2.5 develop effective communication to facilitate sharing of initiatives and mutual support between missional communities;

7.2.6 prioritise and recommend recipients and sums of grants and/or scholarships;

7.2.7 promote, review and monitor the work of new and renewing churches;

7.2.8 review and monitor the work and well-being of the Department staff;

7.2.8 support the performance reviews of the Manager of the Department by the Council; and

7.2.9 support the recruitment of the Manager of the Department.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the Council, upon review by the Standing Committee on Constitutions**.**

## STANDING COMMITTEE ON CONSTITUTIONS

### Terms of Reference

**1. NAME**

Standing Committee on Constitutions, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is a committee of the General Church Board and shall act at its direction in providing advice and recommendations on constitutional matters, and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Committee shall supervise, review, and advise on all constitutional matters relating to the Church and its boards, councils and committees and to its Districts and auxiliary organisations in their relationship to the Church, so that all things may be done decently and in order.

**4. AUTHORITY**

The Committee has no decision-making authority.

**5. MEMBERSHIP**

5.1 The Standing Committee shall consist of seven [7] members:

5.1.1 three [3] pastors and three [3] lay members; and

5.1.2 one [1] member of the General Church Board.

5.2 The Committee shall consist of members with knowledge and experience in the following areas:

5.2.1 constitutions;

5.2.2 Church governance;

5.2.3 an understanding of and commitment to Church teaching;

5.2.4 literacy skills; and

5.2.5 logical thinking.

5.3 The members shall be appointed by the General Church Board on recommendations from the Standing Committee on Nominations.

5.4 The Chairperson shall be appointed by the General Church Board from the membership of the Committee.

5.5 The Executive Officer of the Church shall be a consultant and attend meetings as required on behalf of the General Church Board.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.3 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.4 The minutes of the meetings of the Committee shall be submitted to the General Church Board.

6.5 An annual report shall be submitted to General Church Board.

**7. RESPONSIBILITIES**

The Committee shall

7.1 review the organisational and constitutional structure of the Church, and submit any recommendations to the General Church Board;

7.2 review all proposed amendments or additions to or deletions from the Constitution or By- laws of the Church, the Constitution or By-laws Part A of the Districts, the rules governing any board, council or committee, or any fund of the Church, and make recommendations thereon to the General Church Board;

7.3 prepare any alteration to the By-laws of the Church or the rules governing any board, council or committee, or fund of the Church made necessary by any resolution of the General Synod, for approval by the General Church Board;

7.4 review the regulations adopted by a board, council or committee of the Church and make any recommendations which it deems necessary regarding their compatibility with the rules governing the respective board, council or committee, and the Constitution and By-laws of the Church;

7.5 review amendments or additions to or deletions from the Constitutions of the Auxiliaries of the Church, as proposed or adopted by the respective Auxiliary, and ensure that any such amendment, addition, or deletion is in harmony with the principles or resolutions of the Church;

7.6 provide advice upon matters which pertain to the interpretation of the Constitution, rules or regulations of the Church, and upon request by the respective District or its Church Council to provide advice upon the Constitution, rules or regulations of a District; and

7.7 revise the Handbook of the Church after each convention of the General Synod, to bring it into harmony with the resolutions and changes adopted by the convention.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board upon review by the Standing Committee on Constitutions.

## STANDING COMMITTEE ON NOMINATIONS

### Terms of Reference

**1. NAME**

Standing Committee on Nominations, referred to as “the Committee”.

**2. RELATIONSHIP TO THE CHURCH**

The Committee is accountable to the General Church Board and shall fulfil its responsibilities in keeping with the Constitution and the policies of the Church.

**3. PURPOSE**

The Committee shall

3.1 facilitate nominations to the governing bodies of the Church in close cooperation with the relevant bodies;

3.2 seek appropriate people to serve on those bodies; and

3.3 carry out its duties during the synodical term and at the Convention of Synod as provided for in the By-Laws of the Church, Section 7.4.

**4. AUTHORITY**

The Committee has no decision-making authority.

**5. MEMBERSHIP**

5.1 The Committee shall consist of seven [7] members:

5.1.1 one [1] pastor and five [5] lay members, appointed by the General Church Board; and

5.1.2 one [1] member of the General Church Board.

5.2 The Chairperson shall be appointed by the General Church Board from the membership of the Committee.

**5.3** The Committee shall consist of people with a passion for ministry and mission.

5.4 The membership shall include a mix of backgrounds and perspectives which, together with the relevant skills, qualifications and experience will enable the Committee to fulfil its role.

5.5 The term of appointment for all members will be for a Synodical term.

5.6 The Executive Officer of the Church shall be a consultant.

**6. MEETING ARRANGEMENTS AND REPORTING**

6.1 Meetings shall be convened by the Chairperson.

6.2 It is at the discretion of the Committee to meet face-to-face, by electronic means, or by other means of communication.

6.2 Special meetings of the Committee may be held prior to and at the regular convention of the General Synod.

6.4 Email correspondence may be used for the distribution of minutes, advisory information or approval of documentation.

6.5 The minutes of the meetings of the Committee shall be submitted to the General Church Board.

6.6 An annual report of the activities of the Committee shall be submitted to the General Church Board.

**7. RESPONSIBILITIES**

7.1 The Committee shall

7.1.1 develop and implement processes that enable members of the Church to offer themselves for service on a board, council, commission or committee of the Church at any time;

7.1.2 develop a systematic approach to the retention and retrieval of the nominations received from members of the Church which can be accessed when needed;

7.1.3 facilitate a process to liaise with boards, councils, commissions and committees to understand the strategic and operational decisions such bodies will need to make in a given Synodical term;

7.1.4 liaise with the governing bodies to identify the skills, experience and competencies such bodies will need;

7.1.5 identify membership needs and consider the availability of suitable personnel to meet such needs;

7.1.6 ensure that sufficient nominations are presented to fill all positions;

7.1.7 ensure that the consent of nominees has been received and that such nominees are eligible for office;

7.1.8 work with the appointing bodies to make recommendations for membership to the appropriate body;

7.1.9 supply to the delegates at the regular convention of General Synod a copy of relevant information regarding the nominees for the General Church Board; and

7.1.10 recommend to the General Church Board any policies and procedures to improve the identification and recruitment of suitable people to boards, councils and committees for good governance at all levels.

**8. REVIEW**

8.1 The Terms of Reference for the Committee shall be reviewed during each Synodical term.

8.2 Any changes to the Terms of Reference shall be approved by the General Church Board upon review by the Standing Committee on Constitutions.

## RULES FOR TRANSACTING BUSINESS

**The rules for transacting business at Convention of Synod are listed below. The rules are from the sections of the LCA Constitution and By-laws that deal with General Synod.**

### Who are the delegates?

Elected lay representatives of the parishes, elected pastor delegates, the members of the General Church Council, bishops, chairpersons of LCA boards, executive officers of LCA departments, representatives of Lutheran Education principals, teaching pastoral staff of Australian Lutheran College representatives, past bishops (presidents) and emeriti pastor representatives 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 may speak at Convention?

* All delegates
* Consultants
* 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

### SECTION 7.3 PROCEDURE IN TRANSACTING BUSINESS

7.3.1 The business of a convention of the General Synod shall be chaired by the Bishop, or at the Bishop's request, the Assistant Bishop. If they are unable to act, the convention shall elect its own Chairperson.

7.3.2 TheChairperson shall ensure that a quorum is present at all times.

7.3.3 In addition to the voting members and the consultants, the right to speak may be exercised by recognised official visitors, by any additional members of the teaching staff of Australian Lutheran College present, and, when the reports of a board are before the convention, by any member of the respective board. Any other member of the Church present who desires to speak may do so at the discretion of the Chairperson.

7.3.4 Persons entitled to speak and desiring to exercise such right shall ask for the floor by raising their hand or otherwise indicating to the Chairperson their desire to speak, and when called upon to speak they shall stand and address themselves to the chair. No interruption to speech shall be permitted, except upon a question of order.

7.3.5 All proposals on the Agenda shall be placed before the convention for discussion and decision, unless withdrawn.

7.3.6 All reports published in the official book of reports or in supplements thereto shall be regarded as received by the convention by virtue of that fact.

7.3.7 A motion or amendment, including any proposal stemming from the reports of councils or boards or submitted by a Sessional Committee, may be discussed and voted on only after it has been moved and seconded by a delegate.

7.3.8 At the request of the mover and seconder, and with the consent of the convention, a motion or an amendment may be withdrawn.

7.3.9 A proposal which has not been moved may be withdrawn by the body from which it originated. A proposal which has been printed in the agenda of the convention, but which has not been moved, may be withdrawn by the body from which it originated, with the consent of the convention.

7.3.10 Only one amendment to a motion shall be before the chair at any time. After the same has been agreed to or rejected another amendment may be moved. Notice of further amendment may be given at any time.

7.3.11 Every amendment shall be relevant to the motion to which it refers.

7.3.12 Proposers of amendments and of any motions not previously printed shall submit them to the Chairperson in writing either in advance, whenever possible, or when requested to do so by the Chairperson.

7.3.13 Those taking part in a debate shall be limited to one [1] speech on a motion or amendment, except to clear up misunderstanding or in exercising the right of reply, or except the meeting grant permission.

7.3.14 A right of reply is only allowed 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.

7.3.15 Seconded amendments are new questions and persons who have spoken to the motion shall be permitted to speak again.

7.3.16 The mover of any motion shall be permitted to speak for five [5] minutes, and three [3] minutes shall be the limit for all other speakers unless a resolution granting extension of time be granted by the convention.

7.3.17 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 it shall be put without right of reply.

7.3.18 As a general rule motions and amendments shall be read before a vote is taken, and the Chairperson shall if necessary briefly explain their meaning.

7.3.19 No motion may be brought forward which is the same in substance as a matter which has already been resolved by the convention unless a motion calling for a reconsideration of the matter previously decided is moved and seconded by persons who voted with the majority when the matter 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 matter may be reconsidered only once at the same convention.

7.3.20 A motion 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 convention. In the event of a disagreement as to the result of the vote, a recount or second vote may be demanded.

7.3.21 If in the opinion of any delegate an irregularity of procedure occurs the delegate may immediately without asking permission from the chair rise to a `point of order' and shall be heard forthwith. The delegate shall explain the point of order clearly and briefly without introducing new matter. TheChairperson shall decide either to uphold or disallow the point raised, and it shall not be debated unless an appeal be made against the ruling of the Chairperson.

7.3.22 Deference shall be paid to the Chairperson's authority. All present shall be seated whenever the Chairperson rises to speak, and the Chairperson shall be heard without interruption, except when a point of order is raised.

7.3.23 The Chairperson may call attention to continued irrelevance or tedious repetition on the part of a speaker, and may direct the speaker to cease speaking.

7.3.24 If disorder should arise the Chairperson may announce an adjournment of the convention and leave the chair, and by that action the convention is immediately adjourned for a period that shall not exceed one-half hour.

7.3.25 The Chairperson may speak briefly for the purpose of giving some desired or necessary information. If, however, the Chairperson wishes to take an active part in a debate, an Assistant Bishop or some other appointed person shall take the chair.

7.3.26 The Chairperson may determine when a vote is to be taken.

7.3.26.1 During a debate the Chairperson may seek an indication of readiness to vote. If there is an indication of a significant or high number of possible abstentions from voting by reason of indecision or by absence from the meeting, the Chairperson may decide to continue the discussion or defer the motion.

7.3.26.2 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.

7.3.27 No formal motion may 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:

7.3.27.1 A motion may be superseded for that particular convention by the acceptance of either of the following motions:

‘That the debate be adjourned';

‘That Synod proceed to the next business'.

7.3.27.2 A motion 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 motion from the table.

7.3.27.3 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.

7.3.27.4 Debate on a motion or an amendment may be closed by the motion `That the motion be now put'. If in the opinion of the Chairperson the motion has not been sufficiently discussed, suchmotion may berefused.

7.3.28 7.3.28.1 Matters of conscience and of doctrine shall have precedence over other matters and any rules relating to time limits and number of times a person may speak may be suspended by the ruling of the Chairperson or by a majority of those delegates voting.

7.3.28.2 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.

7.3.28.3 For a resolution on a matter of doctrine to be deemed to be the official position of the Church it shall require a two-thirds majority of all the registered delegates at the convention.

7.3.29 Any of the By-laws in Section 7.3 may, if the need arises, be suspended in respect to any business of the convention, by a two-thirds majority of those delegates present.

7.3.30 Any motions coming before the convention may be referred by the Executive of the General Church Council prior to the sessions, or by the convention during the sessions, for study and for report to the convention.

7.3.31 All proceedings shall be entered into a minute book, with the exception of unseconded motions or amendments.

7.3.32 The Church shall not be bound by any statements or plans contained in a report, but only by specific resolutions on matters arising from such report and carried by the General Synod.

1. Tappert, T. G. (Ed.). (1959). The Book of Concord the confessions of the Evangelical Lutheran Church. (p. 365). Philadelphia: Mühlenberg Press. [↑](#footnote-ref-1)
2. Tappert, T. G. (Ed.). (1959). The Book of Concord the confessions of the Evangelical Lutheran Church. (p. 343). Philadelphia: Mühlenberg Press. [↑](#footnote-ref-2)
3. LCA Constitution, Article 2. Confession, paragraph 1 [↑](#footnote-ref-3)
4. LCA By-Laws 7.3.28.3 [↑](#footnote-ref-4)
5. LCA By-Laws 7.3.19 [↑](#footnote-ref-5)
6. LCA By-Laws 8.2.1.1.6 [↑](#footnote-ref-6)
7. See LCA Standards of Ethical Behaviour and related policies which include: Prevention of Harassment and Abuse Policy; Privacy Policy; Training and Development Policy; Child Protection Policy; Prevention of Risk of Harm from Known Sex Offenders; ICT Policy. [↑](#footnote-ref-7)
8. Marriage, Divorce and Re-Marriage found in *Doctrinal Statements and Theological Opinions*  Vol 1 – H Ethical and Social Issues [↑](#footnote-ref-8)
9. The report, *Lutheran Church of Australia, Governance and Administration Review Final Report 20 February 2015*, by Dr Maureen Cleary of Governance & Management Pty Ltd was presented to the General Convention of Synod by GCC in September 2015. This report contained 27 recommendations, including the recommendation “*That GCC enters into serious dialogue with the LEA Board about their desired governance structure*”, which was accepted by GCC. This resulted in the first review of Lutheran schools and early childhood services undertaken in 2015-16. [↑](#footnote-ref-9)
10. The Greek word that is used here is *andrōn* (which means men as opposed to women) and not *anthrōpōn* (which can be used generically for either men or women). [↑](#footnote-ref-10)
11. The evidence for this claim is weak at best. First, we do not know for sure that the person mentioned in   
    Romans 16:6 was a woman, since in the original Greek it is impossible to tell whether the name should be “Junia” (a woman’s name) or “Junias” ( a man’s name). Second, we do not know that this person was an Apostle, since the Greek phrase that is sometimes rendered “well known among the Apostles” can just as easily be translated “well known to the Apostles.” For example, when the Greek playwright Euripides says in his play *Hippolytus* that “Aphrodite is well known to mortals,” he uses the same Greek construction. In this case it is clear that Aphrodite is not one of the mortals, just as Junia / Junias in unlikely to have been one of the Apostles. [↑](#footnote-ref-11)
12. The Greek word *diakonos* simply means “servant.” Sometimes this word is used as a title, such as in   
    Philippians 1:1 and 1 Timothy 3:8−13. At other times it is simply used as a description of the kind of role that all Christians should be willing to assume, such as in Matthew 20:26. In neither Romans 16:1 nor 1 Timothy 4:6 is it clear that this word is being used as a title. Yet even if it is being used this way, the evidence from both the New Testament (see 1 Tim 3:1−13 and Acts 6:1−6) and the early church is that the office of deacon was different from that of the elders / overseers, with the former being an auxiliary office of Christian service and the latter being the equivalent of what we now know as the pastoral office. [↑](#footnote-ref-12)
13. In Acts 18:26 we are told that Priscilla, together with her husband Aquila, took Apollos aside privately to instruct him more

    accurately in the way of God. It is quite a stretch to conclude from this that she was regarded as a teacher to the church as a whole. [↑](#footnote-ref-13)
14. In 1 Timothy 2 Paul says nothing about any need for cultural sensitivity. In 1 Corinthians 14 he says that “it is shameful for a woman to speak in church.” Given that he does not spell this out further, this could mean “shameful in God’s sight,” or it could mean “shameful according to cultural norms,” or it could mean both. Even if it means the latter, this is a slender basis on which to build an entire case, and does not nullify the other reasons Paul gives for his prohibition. [↑](#footnote-ref-14)
15. The book of Acts tells us that in Ephesus so many Gentiles converted to Christianity that the silver smiths, who profited from making idols, rioted because of how much business they lost as a result (Acts 19). In Paul’s letter to the Ephesians he devotes considerable attention to this incorporation of Gentiles into the church   
    (Eph 2:11 – 3:6). Then, in 1 Corinthians he continually addresses issues that were of concern for people influenced by Greco-Roman culture rather than by Jewish culture. Evidence of this kind makes it hard to sustain the argument that these congregations were predominantly Jewish in their cultural orientation. [↑](#footnote-ref-15)
16. The DDS tries to argue that Paul’s statement in 1 Cor 14:37, “the things [plural] I am writing to you are a command of the Lord,” refers exclusively to the command to “pursue love” [singular] given 36 verses earlier and not to the verses that immediately precede it (paragraphs 11 and 12). Not only is this grammatically implausible, it means wrenching the statement out of its immediate context [↑](#footnote-ref-16)
17. AC V; VII; VIII; XXVII, 12; XXVIII; Apol. XIII, 11; XXVIII, 13-14; *Treatise on the Power and Primacy of the Pope* 10, 26, 60-72; LC III, 86; SD X, 10; XII, 30. [↑](#footnote-ref-17)
18. <https://www.psychologytoday.com/blog/talking-about-trauma/201509/the-sex-offender-next-door-why-reintegration-helps><https://www.researchgate.net/publication/254243496_From_prison_to_integration_Applying_modified_labeling_theory_to_sex_offenders>[https://www.**researchgate**.net/profile/Niklas\_Langstroem/publication/236246389\_Risk\_of\_Sexual\_Recidivismin\_Adolescents\_](https://www.researchgate.net/profile/Niklas_Langstroem/publication/236246389_Risk_of_Sexual_Recidivismin_Adolescents_)[Who\_Offend\_Sexually\_correlates\_and\_assessment/links/00b49518586381fafe000000/Risk-of-Sexual-Recidivism-in-Adolescents-Who-Offend-Sexually-correlates-and-assessment.pdf,](https://www.researchgate.net/profile/Niklas_Langstroem/publication/236246389_Risk_of_Sexual_Recidivism_in_Adolescents_Who_Offend_Sexually_correlates_and_assessment/links/00b49518586381fafe000000/Risk-of-Sexual-Recidivism-in-Adolescents-Who-Offend-Sexually-correlates-and-assessment.pdf) p7-8. <https://www.smart.gov/SOMAPI/sec1/ch8_strategies.html> [↑](#footnote-ref-18)
19. Further development of Faith Trail Ministry to include markers for high school aged students and beyond. This has been partly mitigated by the development of Growing Faith Moments, however it still remains a resource development priority. [↑](#footnote-ref-19)
20. Develop YouTube videos that support the guiding principles of CYFM that can be utilised by small groups. This has not yet taken place, but remains a priority, and will be considered in 2018. [↑](#footnote-ref-20)
21. [↑](#endnote-ref-1)
22. In consultation with the College of Bishops this paper has been written in response to feedback from the LCA-wide consultations. The bishops asked the CTICR to ‘engage the current teaching of the church with the DDS’ in preparation for General Convention. This statement does not express the position of some members of the Commission. [↑](#footnote-ref-21)
23. Neither of these reasons are mentioned at all in 1 Timothy 2. With 1 Corinthians 14 the situation is more complex. Earlier in the chapter Paul addresses disruptive speech by tongue speakers and prophets, and asks them to speak in an orderly manner. Yet when he addresses the women he says nothing about disruptive speech. Instead, he says they should not speak at all, since ‘it is shameful for a woman to speak in church’. Given that he does not spell this out further, this could mean ‘shameful in God’s sight’, or ‘shameful according to cultural norms’, or both. Even if it only means shameful according to cultural norms and not shameful before God, this is a slender basis on which to build an entire case, and does not nullify the other reasons Paul gives for this prohibition. [↑](#footnote-ref-22)
24. The Greek word that is used here is *andrōn* (which means men as opposed to women) and not *anthrōpōn* (which can be used generically for either men or women). [↑](#footnote-ref-23)
25. Note also how Paul goes straight from talking about the baptismal unity of all believers within the body of Christ (1 Cor 12:12–13), to talking about this body as something that is made up of many different yet complementary members (1 Cor 12:14–31). Likewise, the Apostle Peter says in one breath that Christian women should be subordinate to their husbands (1 Pet 3:1–6), and in the next breath that they are joint heirs with their believing husbands in the grace of life (1 Pet 3:7). There is no conflict between the two, since our standing in God’s sight is not determined by the works we do in vocation, nor is it impaired by how humble our vocations may be in worldly eyes. [↑](#footnote-ref-24)
26. The meaning of ‘speaking in the churches’ is clarified by the context. Paul distinguishes this kind of speaking from ‘speaking in tongues’ (1 Cor 14:27,28) and the ‘speaking’ of prophecy (1 Cor 14:29,30). [↑](#footnote-ref-25)
27. Practical questions and pastoral concerns that would arise from a synodical decision to endorse the draft doctrinal statement should not cloud the discussion about the theological acceptability of the ordination of women. [↑](#footnote-ref-26)
28. Those provisos are: (i) that people be ready to submit to the authority of the Bible, (ii) that no clear word of scripture is denied, contradicted, or ignored, (iii) that such divergent views don’t impair, infringe upon, or violate the central doctrine of holy scripture, justification by grace through faith in Jesus Christ, (iv) that nothing be taught contrary to the *publica doctrina* of the Lutheran church as laid down in its Confessions, and (v) that such divergent views are not propagated as the *publica doctrina* of the Church and in no way impair the doctrine of the Bible. (*Theses on Principles governing Church Fellowship,* TA 1.3.e) [↑](#footnote-ref-27)
29. ‘The Permanent Status of Theses of Agreement’, A26. [↑](#footnote-ref-28)
30. The 1966 LCA *Statement on* *rights of women to vote at meetings of the congregations* (DSTO F1-2) states that women occupy ‘a subordinate position in creation’ and goes on to contextualise this more precisely: ‘This subordination shows itself, as far as the individual woman is concerned, in the marriage relation (Gen 3:16).’ [↑](#footnote-ref-29)
31. The 1978 LCA statement on *The Role of women in church* (DSTO F3-4) affirms the general teaching that women hold a fundamentally subordinate position in the church, serving, but not fulfilling roles which require independent authoritative leadership. It makes no specific mention of relationships within marriage. [↑](#footnote-ref-30)
32. *The Service of Women on Boards and Committees of the Church* (DSTO F5-6) does not mention anything about subordination and headship in marriage, but demonstrates that the LCA was by that time opening up to the greater involvement of women in district and general church bodies. [↑](#footnote-ref-31)
33. *Church Rites,* Edited by David Schubert, 1994*. Adelaide: Open Book Publishers. 51.*  [↑](#footnote-ref-32)
34. Violence is defined as any type of abusive behaviour, whether physical, emotional, social, economic or spiritual. ‘Domestic violence’ refers to a pattern of abusive behaviour in any relationship that is used by one partner to gain or maintain power and control over another intimate partner. [↑](#footnote-ref-33)
35. Knickmeyer Nicole, Levitt Heidi, Horne, Sharon G, Putting on Sunday Best, 2010. The Silencing of Battered Women Within Christian Faith Communities, *Feminism and Psychology*, Sage Publications.

    Westenberg, Leonie, ‘When She Calls for Help’ – Domestic Violence in Christian Families, 2017, *Social Sciences*, 6, 71. [↑](#footnote-ref-34)
36. Wendt, Sarah, 2009, *Domestic Violence in Rural Australia*, The Federation Press, Sydney NSW. [↑](#footnote-ref-35)
37. *Doctrinal Statements and Theological Opinions of the Lutheran Church of Australia* (1980), H7-9. [↑](#footnote-ref-36)
38. ‘Bishop John Henderson’s Message for White Ribbon Day, 25 November 2017’ The Lutheran (November 2017) 10-13. [↑](#footnote-ref-37)
39. This total includes legacies amounting to $44,100, $99,045 and $179,754, received during 2015, 2016 and 2017. While recognised as income, this amount has been retained in the legacies reserve to be used for future purposes commensurate with the requests of the donors. [↑](#footnote-ref-38)
40. The report, *Lutheran Church of Australia, Governance and Administration Review Final Report 20 February 2015*, by Dr Maureen Cleary of Governance & Management Pty Ltd was presented to the General Convention of Synod by GCC in September 2015. This report contained 27 recommendations, including the recommendation “*That GCC enters into serious dialogue with the LEA Board about their desired governance structure*”, which was accepted by GCC. This resulted in the first review of Lutheran schools and early childhood services undertaken in 2015-16. [↑](#footnote-ref-39)
41. The specific resolutions are Nos. 150205 (re Governing Bodies) and 15026 (re National Office functions.) [↑](#footnote-ref-40)
42. Efficiency was defined within the evaluation tools as “*Efficiency here defined as ‘doing things* ***right****’, i.e. increasing the resources, including time, that your group can deploy to work on mission”.* [↑](#footnote-ref-41)
43. Effectiveness was defined within the evaluation tools as “*Effectiveness defined here as the ability of your group to focus on ‘doing the* ***right*** *things’ (e.g. Your group’s contribution to achieving/ progressing the LCA Strategic Directions and achieving more results in / progressing core missional work)”* [↑](#footnote-ref-42)
44. Efficiency was defined within the evaluation tools as “*Efficiency here defined as ‘doing things* ***right****’, i.e. increasing the resources, including time, that your group can deploy to work on mission”.* [↑](#footnote-ref-43)
45. Effectiveness was defined within the evaluation tools as “*Effectiveness defined here as the ability of your group to focus on ‘doing the* ***right*** *things’ (e.g. Your group’s contribution to achieving/ progressing the LCA Strategic Directions and achieving more results in / progressing core missional work)”* [↑](#footnote-ref-44)