

# LCMS 2013 Resolution 4-06A

## Task Force on LLD Winkel Study - Warmbier

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President Linnemann has identified the Task Force Report on 2013 Resolution 4-06A as a priority for our District in anticipation of the 2016 LCMS Convention. Accordingly, it is incumbent upon us to read the TF Report and have a substantive grasp of it. Engaging in critical and forward-looking discussion is essential to participation in this matter. Accordingly, the following discussion is suggested for your use. Please read the TF Report and reflect on this summary and questions. At the Winkel we will discuss the questions which follow **in red**.

*Michael Warmbier – Visitor Circuit #9*

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### **Introduction:** TF Report pages 1-3

Though we often disregard introductions to substantive documents as superfluous or incidental, coming to an understanding of the *'terminus a quo'* is an essential component of comprehension and critical consideration of a thesis.

- **How are the tasks** dually-established: 1. *daily witness of the entire church* and 2. *the office of preaching* cited on page 1 (2<sup>nd</sup> paragraph) **distinct from one another, or are they?**
  - Page 2 makes this summary statement: *“The office of preaching in the church and the proclamation of ordinary believers in daily life do not compete, but correlate with and complement one another.”* **Do you agree or disagree?**
- **Does the summary** on page 3 of the challenges facing our LCMS congregations in respect to providing men for the Office of Preaching **seem to be accurate, or do you see other dynamics which complicate addressing this need? What might they be?**

### **Background (of Laymen serving in a pastoral role in the LCMS)**

TF Report pages 3-5

After a cursory look at Walther's *Church and Ministry*, the findings of the 1987-appointed Lay Worker Study Committee, and 1989 Resolution 3-05B, the TF Report identifies the bifurcated concern which underlies the program, namely *“the need for people to have access to God's saving means of grace”* and *“the necessity of regular pastoral administration of those means.”* This issue was raised again in 1992 and repeatedly in 1998, 2001, 2004, 2007, 2010, and most recently in 2013.

- The Report remembers that in 1989, three of the four identified functions of the Office of Public Ministry (preaching, leading public worship, administration of the sacraments in worship) were permitted exercise by deacons, with the exception of the 4<sup>th</sup> (exercising the Office of the Keys). **In your view, is the exclusion of the 4<sup>th</sup> of these prudent and advised? If so, why? If not, why not? Should the 3<sup>rd</sup> be excluded as well as a subset of the 4<sup>th</sup>?**

## **Current Status** TF Report pages 6-8

The TF Report shares input from those Districts with a vibrant service of LLDs in their midst, that Licensed Lay Deacons (LLD) numbers are static and many congregations receive commendable service from these trained laymen. The Report also demonstrates that there is considerable variety within the Districts of Synod with respect to the nature and extent of such LLD service and congregational response.

- An aspect that this service and response has illuminated is the pastoral function of ‘oversight’ (επι-σκοπεω stem). Some have observed that this is a minor descriptor of the Pastoral Office, being overshadowed by the ‘shepherding’ descriptors (ποιμην/ποιμαινω stems), much the predominant term. **How do you view this distinction drawn by the TF? Why?**

## **Rite Vocatus (AC XIV)** TF Report pages 8-12

In the LCMS, Members of Synod (congregations and rostered workers) subscribe to the Lutheran Confessions *because (quia) they are in agreement with Biblical teaching*. Therefore, we ordinarily consider confessional standards and parameters astraddle the Biblical text. However, the TF Report suggests that this discussion of AC XIV “...is, in large measure, a topic we must consider from within the realm of our confessional commitments ...” Additionally, the Report affirms that “AC XIV stands on firm scriptural ground as it restricts the public preaching and teaching of the Gospel and its sacramental administration to those who have been appointed to such duties.”

- Citing significantly from the Treatise, the TF Report identifies tri-partite criteria to determine the applicability of “rightly called” in AC XIV. These are
  - The right of choosing (*jus eligendi*) - examination
  - The right of calling (*jus vocandi*) - call
  - The right of ordaining (*vos ordinandi*) – ordination<sup>1</sup>**Do you think these three criteria adequately exegete the understanding of *rightly called*? Why or why not?**
- A summary of the argument supporting the practice of The Rite of Ordination as ‘trans-parochial affirmation’ of the suitability of the candidate could state: *it is the understanding in our midst that a man placed into the Office of the Public Ministry is to be examined and duly called by a congregation. Due to the synodical nature of our association in doctrine and practice, the ‘trans-parochial’ affirmation of his suitability has been traditionally demonstrated by us in the public Rite of Ordination. Ordination itself is not necessary, but rather essential to our synodical fraternity as we ‘walk together’*<sup>2</sup>. **How would you respond to this summary? Are you in agreement or not? Is it an accurate summary of the argument, or do you find it lacking, or misdirected? How?**

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<sup>1</sup> The so-called ‘trans-parochial affirmation’ of suitability

<sup>2</sup> Mike Warmbier’s words

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### Confusion over LLDs

TF Report pages 12-13

In (quite frankly) generous language the TF Report summarizes the confusion over LLDs in our synod. It cites the disdain Lutheran fathers had for the practice of licensing preachers, the great variety in the nature and parameters of service for deacons, and the need for the church (at large) to provide for the man so licensed to be competent and supported.

- The TF Report states the real issue and source of unease is “*when the church tells a man to do pastoral work ... but does not recognize the man as a pastor, the church is not being clear (or fair!) to the man or to the people.*” **What is your response to this assertion? Is it on the mark or does it miss that mark?**

### Colloquy in the Synod

TF Report pages 13-14

The Role of Colloquy figures prominently into the recommendations the TF Report presents to the church in convention. In the view of the TF Report this is one of only two means by which the 3<sup>rd</sup> aspect of AC XIV is accomplished.

- On the bottom of page 13, the TF Report cites the following as the final litmus test, in simple words, of the colloquy process: “*does the man think and act as a Lutheran pastor?*” **How apropos is this shibboleth?**

### Proposal regarding current service of LLDs

TF Report pages 14-15

The TF Report is concerned to address the proper tension between theological faithfulness and faithfulness to a clear missionary mandate. In that regard, it also addresses a corrective to two possible practices, reported anecdotally and in violation of 1989 Resolution 3-05B:

- *The improper use of LLDs in congregations when pastors are serving or are readily available to serve*
- *The improper use of LLDs to fill pastoral vacancies at neighboring congregations where they are not licensed to serve.*
- In this situation, the caveat in footnote 59 can be considered significant: “*this does not address or restrict the training or the work of congregational deacons who assist their churches and pastors in other roles such as human care, liturgy, evangelism, assimilation, catechesis and Christian education, and so forth.*” **How do you understand the scope of this caveat? What opportunities does it provide?**

## Immediate solution to unordained “pastors” (LLD)

### Recommendation 1 (Colloquy for LLD) TF Report pages 15-21

This recommendation is the 1<sup>st</sup> course of movement forward – colloquy onto the LCMS SMP roster.

- For many, this would change little in their service (after the colloquy process is completed) except for a removal of the restriction in 1989 Resolution 3-05B (office of the keys)
- Eligible men for this process would be
  - Those fit for the office by virtue of the same standards of character and life as for seminary applicants
  - Those who are currently the one chiefly responsible for worship and preaching more than 50% of the Sundays in the year.
- Particular forms for application to SMP as for other applicants
- Expanded colloquy committee for examination, including committee members experienced with supervising LLDs and those familiar with the particular cultural considerations (as applicable).
- Colloquy interview
- Limitations upon the service of colloquized SMP clergy
- Transition period (gradual phasing out of the LLD program) with an end date of January 1, 2018.

What strengths do you see in this process, and what weaknesses? Overall, do you see it being a tenable 1<sup>st</sup> course of movement forward?

A summary statement of this 1<sup>st</sup> recommendation is found on page 21 – *“If we ask a man to go and do pastoral work, we should make him a pastor, certified as “able to teach” in a manner appropriate to the situation, of good character (‘above reproach’), properly called, pledged to Scripture and the Confessions, set apart to be a pastor, affirmed by the congregation’s call and the ordination of the wider church, and thus making clear to him and to his people what he is to be and do. That is, he should in some public, mutually agreeable manner, be examined for fitness, called by a congregation, and ordained to the Office of the Ministry.”* Do you feel that this is adequate for providing Word and Sacrament ministry to a variety of challenged situations? Why or why not?

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### Process for the future

#### **Recommendation 2 (Further utilization of SMP Program with Financial Support)**

TF Report page 21

Ongoing utilization of SMP program (without financial limitations)

- \$2,025 per course / 16 courses = \$32,400 (plus fees)
  - Financial assistance available
- <http://www.csl.edu/wp-content/uploads/2010/06/SMP-Curriculum-2012.pdf>
- SMP101 Introduction to Pastoral Ministry  
SMP102 The Master Narrative  
SMP103 Creedal Themes  
SMP104 Lutheran Distinctions  
SMP105 Means of Grace  
SMP106 Preaching I  
SMP107 Teaching the Faith  
SMP108 Introduction to Worship  
SMP109 Lutheran Confession of Faith  
SMP110 Scripture and Faith  
SMP111 Old Testament Theology  
SMP112 New Testament Theology  
SMP113 Lutheran Reformation  
SMP114 Preaching II  
SMP115 The Church  
SMP116 Pastor as Leader and Theologian

IF this were available at reasonable cost, would it be a viable option?

#### **Recommendation 3 (Further utilization of EIIT, CHS, CCI)**

TF Report pages 21-22

In cross-cultural settings, the recommendation is to increase and expand the current offerings through our EIIT, CHS, and CCI programs

EIIT (Ethnic Immigrant Institute of Theology)

- \$675 per hour / 16 courses = \$32,400 (plus fees)
  - Financial assistance is available
- <http://www.csl.edu/admissions/academics/altrt/ethnic-immigrant-institute-of-theology/>
- EIIT01 — Old Testament Overview  
EIIT02 — New Testament Overview  
EIIT03 — Intro to Christian Doctrine (Book of Concord)  
EIIT04 — Understanding & Preaching the Word of God I  
EIIT05 — Pastoral Ministry I  
EIIT06 — LT&P I: Lutheran Foundations  
EIIT07 — LT&P II: Means of Grace

EIIT08 — LT&P III: Church & Ministry  
 EIIT09 — Understanding & Preaching the Word of God II  
 EIIT10 — Evangelism & Missions  
 EIIT11 — Church History I (through 1500)  
 EIIT12 — Teaching the Faith  
 EIIT13 — Church History II (since 1500)  
 EIIT14 — Church in the World Today  
 EIIT15 — Law & Gospel  
 EIIT16 — Pastoral Ministry II

CHS (Center for Hispanic Studies):

- \$675 per hour / 18 courses = \$\_\_ (plus fees)
  - Financial assistance is available
  - Non-degree / provides certification for Pastoral Ministry from CSL
- <http://chs.csl.edu/en/formation/pastoral-formation/>
- EO705S Exodus and the Torah  
 EO707S Isaiah and the Prophets  
 EN705S The Synoptic Gospels  
 EN706S John and the Catholic Epistles (or EO707S Psalms and Writings)  
 EN707S The Pauline Epistles and Acts  
 S115S Systematics I  
 S116S Systematics II  
 S117S Systematics III  
 S124S Lutheran Confessions I  
 S125S Lutheran Confessions II  
 H130S The Lutheran Reformation  
 P101S Pastoral Ministry  
 P103S Pastor as Counselor to Individuals and Families  
 P130S Homiletics I  
 P131S Homiletics II  
 P140S Worship  
 P454S (H458S) Christianity in Latin America and U.S. Latino Contexts  
 P470S Parish and Missional Administration

CCI (Cross-cultural Ministry Center @ Concordia University, Irvine):

- \$620 per unit / 106 units = \$65,720 (plus fees)
  - Financial assistance of 33% + is available
- <http://www.cui.edu/academicprograms/graduate/cmc>
- CSL Pastoral Certificate Courses – provides certification for Pastoral Ministry through CSL
  - TEXO 507: Old Testament Isagogics
  - TEXO 510: Old Testament Book Option
  - TEXN 510: The Synoptic Gospels and Acts
  - TEXN 520 The Pauline Epistles
  - TEXN 540: Paul's Prison Epistles, the Pastoral Epistles, General Epistles, and Hebrews
  - TEXN 532: Apocalyptic/Johannine Literature
  - TPRC 502: Pastoral Theology
  - TPRC 503: Pastor as Counselor
  - TPRC 521: Pastor as Missionary

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TPRC 530: Homiletics I  
TPRC 531: Homiletics II  
TPRC 542: Lutheran Worship and Cultural Context  
TPRC 551: Ethnic/Urban Church Planting  
TSYS 511: Systematics I  
TSYS 512: Systematics II  
TSYS 513: Systematics III

- MA in Theology and Culture – additional graduate degree courses
  - THL 501 Introduction to Research
  - Thl 502: Ministry in Cultural Context
  - THL 503 Multicultural Ministry in Urban Context
  - THL 504: Survey of Historical Theology
  - THL 505: Polity, Leadership and Team Ministry
  - THL 510: Lutheran Confessions
  - THL 521: World Religions
  - THL 529 Lutheran Hermeneutics and the Theology of Scripture
  - THL 530: Reformation Era I
  - THL 565 Seminar in Christianity, Ethics, and Contemporary Culture
  - TSYS 511-513: Systematics Elective

If these programs were available at the recommended cost ratio (50% Pastoral Education Department / 50% combined from District, congregation, candidate), would they be a viable option? Is the intended market share (cross-cultural ministry) too narrow?

Licensed Lay Deacons (as provided by NOW LCMS via the Mission Training Center @ CU Portland):

- Information provided by Dr. Paul Mueller, Director, Mission Training Center / CALL.
  - \$300/16hr online course; \$150/8hr online course; \$100/locally taught course
  - Courses do not bear credit – they are for one’s personal or professional development. MTC gives certificates for passing courses which includes reading, writing, research, attendance, dialogue, etc.
  - EIIT matriculation requires the completion of the MTC OT, NT, and Doctrine courses.
  - One is able to get 3 semester undergrad university level credit for online courses with additional work and an additional \$350/course)
- The 10 Required courses are:
  - Old Testament
  - New Testament
  - The Christian Faith – Doctrine
  - Preaching and Proclaiming the Faith
  - Interpreting Scripture
  - Leading and Creating Christ-Centered Lutheran Worship
  - Fundamental Pastoral Care
  - + 56 hours of electives from a list of 13 other courses

## Meeting needs addressed by LLD via other means

### **Recommendation 4 (Multi-point ministries)** TF Report page 22

The history of multi-point parishes is as old as our synod, and indeed arguably apostolic, at least in the early apostolic period. Consider a parish consisting of a mother congregation and three additional 'satellites' sharing a single ordained pastor. **How might such a structure address the Word and Sacrament needs of each site individually and the whole parish corporately?**

### **Recommendation 5 (utilization of current technology and past approached)**

TF Report pages 22-23

This recommendation builds upon the previous #4 with respect to a multi-point parish. The additional feature here is the judicious and strategic use of technology. **Design a sample model to accomplish this in Forest Grove, Vernonia, and Seaside.**

### **Recommendation 6 (re-engaging inactive pastors)** TF Report pages 23-24

Given the unstable financial realities of retirement for inactive pastors and/or the work demands put upon rostered pastors still working in other fields of endeavor outside the parish, **how might this be accomplished?**

### **Recommendation 7 (Retention and Affirmation of District Lay Training Programs)**

TF Report pages 24-25

This recommendation encourages the existing programs to continue with a shift of focus and emphasis upon Evangelism and Outreach rather than Pastoral Formation. **Does this seem like a valuable retooling of this program in the Northwest District?**

### **Recommendation 8 (Identification and Training of Laity for the Role of Evangelist)**

TF Report pages 25-28

This recommendation reflects recent Religious demographic studies and observable trends which demonstrate an increase in religiously unaffiliated ('nones') across *“demographic groups, including men and women, older and younger Americans, people with different levels of education, and different races and ethnicities.”*

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It also reflects the reality that the curricula of pastoral formation is long on the care of souls and congregational life, but perhaps short on the development of evangelistic skills. Additionally, the dynamics of congregational leadership and pastoral care limit the availability of time and resources necessary for the clergy to pursue the evangelistic needs in society around us.

The TF Report devotes a significant amount of discussion to the New Testament 'office' of Evangelist, and the possibility that this can be staffed by laity who have had a specific curricular training which is paired with the requisite personal skills and attitudes. The TF Report makes several suggestions in this recommendation clustered around the need for trained laity to serve in such a position within the congregation, and further calls to testimony the practice of Lutherans in East Africa (the fastest growing Lutheran population in the world) to train and deploy such 'lay evangelists' who work in tandem with the called pastors.

**Do you think this need and suggestion are viable options in our church and culture? How might this be accomplished in our local area and with local resources?**

#### **Conclusion**

TF Report page 29

The needs of the world for salvation in Christ is no different today than it ever has been. Cultural shifts occur, and demographic trends are fluid. Often these are discouraging to us as a synod, for they highlight the universality of the need and our own paucity of ability, resources, attitude, and desire to meet the challenge. However, the human condition has never changed, and the sole dynamic plan of God to meet the needs of this condition has remained the same since the proto-evangelium in Genesis 3.15. The challenge for us in the LCMS today is to faithfully move forward, energetically and creatively administering the means of grace and encouraging the people of God to be sent into the harvest field, however local or international this might be. The Task Force Report on 2013 LCMS Resolution 4-06A represents one thoughtful approach to moving forward. Only as brothers and sisters in Christ engage one another on the basis of the Scriptures (and the *norma normata* of the Lutheran Confessions) can we expect the blessings of the Lord of the Church on our endeavors. May God grant us strength, humility, desire, and success. The cost of doing nothing is unthinkable.

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