

AUSTRALIAN CATHOLIC UNIVERSITY

LEGITIMACY, AUTHORITY AND  
TRANSITION IN THE PUBLIC OFFICE OF  
THE MINISTRY IN THE LUTHERAN  
CHURCH OF AUSTRALIA

A thesis submitted in fulfilment of the  
requirements for the degree of

Doctor of Philosophy

School of Theology

by

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## SIGNED STATEMENT OF SOURCES

This Thesis contains no material which has been submitted for examination in any other course or accepted award of any other degree or diploma at this or any other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person except where due reference is made in the text.

David Andrew Grulke

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January 09

To my Father,  
who called me and  
always believed in me,

and

to my brothers in ministry  
who shepherd the sheep and labour in the fields  
despite the times of loneliness and pain.

What then is authority? Is it the profundity, the excellence of the doctrine? Not at all. Authority is ... something which remains unchanged, which one cannot acquire by understanding the doctrine perfectly. Authority is a specific quality which, coming from elsewhere becomes immediately apparent, when the content of the message or of the action is posited as indifferent. Let us take an example, as simple as possible, where the situation is nevertheless made clear. When a man with authority says to a man go! And when a man without authority says go! The expression (go!) and its content are identical; aesthetically it is, if you like, equally well said, but the authority makes the difference... Authority is a specific quality either of an Apostolic calling or ordination. To preach means simply to use authority, and that is exactly what is completely and utterly forgotten in these times.

Soren Kierkegaard, *The Present Age*

## ABSTRACT

### LEGITIMACY, AUTHORITY AND TRANSITION IN THE PUBLIC OFFICE OF THE MINISTRY WITHIN THE LUTHERAN CHURCH OF AUSTRALIA

Clergy exist in a state of uncertainty within the Australian landscape. This landscape is in a process of change as the rationalism and empiricism of the Enlightenment, embedded within modernity, is being dismantled and replaced by a new social paradigm. This paradigm affects the practical realities of modern ecclesiology, and demands a re-examination of the fundamental processes in which theology is practiced.

This dissertation explores the issue of leadership, seen through the Public Office of the Ministry within the Lutheran Church of Australia, and examines it through the concept of legitimacy. In doing this, a shift from the lineal approach of theology to the reflexivity of a practical theology is embraced as the methodological framework of this dissertation. Within this methodology experience and practice are taken seriously as elements that shape and formulate theology. Practice is not simply an outcome of theological reflection, but functions as an integral part of the continuing dialogue emerging out of the experience of faith. This methodology grows out of an acknowledgement of the correlation between theory and praxis.

This correlation allows engagement with other traditions, not in antithesis but as a complimentary sharing of experience, practice and theory. This correlation helps formulate the deep questions of theology in new ways, accepting the fallibility claims inherent within it. In exploring legitimacy as a theological concept, birthed in classical thought, shaped by the Christian tradition, defined by the contractarians of the Enlightenment, and refined by social theory, this discourse enables valid engagement with theology. Developing a theology enabling the validity claims of the Christian tradition to be understood in terms of legitimation is an early challenge of this dissertation.

The LCA is, like all Australian churches, influenced by the changing paradigms shaping modern Australia. In the midst of these tensions are the ordained clergy. This dissertation sets out to explore the tensions evident through a research process engaging the collective thoughts of laity and clergy, and through a process of reflexivity exposing points of crisis within the legitimation of the Public Office.

The journey is the challenge embraced within this dissertation. The goal is not to resolve the legitimation issues faced within the relational engagements of pastor and people. The journey, the methodology, and the conclusions are all steps along the path to a fuller and more engaging communicative discourse on the Public Office within the LCA and the Australian churches. By empowering people to engage proactively in this discourse as agents of change, the goals of this research will have been achieved.

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## ABBREVIATIONS

ABS	Australian Bureau of Statistics
AC	Augsburg Confession
AELC	Australian Evangelical Lutheran Church
ALC	Australian Lutheran College (formerly Luther Seminary and Lutheran Teachers College)
AoG	Assemblies of God – Australia
Ang.	Anglican Church – Australia
Apol.	Apology to the Augsburg Confession
Bapt.	Baptist Union – Australia
B. of C.	Book of Concord.
CoP	College of Presidents – Lutheran Church of Australia
CRA	Christian Research Association
CTICR	Commission on Theology and Inter-Church Relations - Lutheran Church of Australia.
DSTO	Doctrinal Statements and Theological Opinions of the Lutheran Church of Australia.
ELCA	Evangelical Lutheran Church of Australia.
ELCAm.	Evangelical Lutheran Church of America.
Ep.	Epitome of the Formula of Concord
FC	Formula of Concord.
GCC	General Church Council – Lutheran Church of Australia.
ILC	International Lutheran Council

LC	The Large Catechism.
LCA	Lutheran Church of Australia
LCASA/NT	Lutheran Church of Australia – South Australia and Northern Territory district
LCANSW	Lutheran Church of Australia – New South Wales District
LCAQLD	Lutheran Church of Australia – Queensland District
LCAVIC/TAS	Lutheran Church of Australia – Victoria and Tasmania District
LCAWA	Lutheran Church of Australia – Western Australia District
LCMS	Lutheran Church Missouri Synod
LCNZ	Lutheran Church of New Zealand
LTJ	Lutheran Theological Journal.
LWF	Lutheran World Federation.
LCMS	Lutheran Church Missouri Synod.
LW	Luther's Works
NCLS	National Church Life Survey
NT	New Testament
OT	Old Testament
Pent.	Pentecostal Churches
Pres.	Presbyterian Church of Australia
QIRC	Queensland Industrial Relations Commission.
RC	Roman Catholic
SA	Smalcald Articles, 1537.
SalA	Salvation Army

SC	Luther's Small Catechism
SD	Solid Declaration – Formula of Concord
TA	Thesis of Agreement between the UELCA and ELCA in the formation of the LCA in 1966.
Tr.	Treatise on the Power and Primacy of the Pope.
UCA	Uniting Church of Australia
UELCA	United Evangelical Lutheran Church of Australia
WELS	Wisconsin Evangelical Lutheran Synod



## Chapter 1

### INTRODUCTION

35 Kai>perihgen o> Ihsouj tas poleij pasaj kai>tas kwraj didaskwn ej taij sunaywyaij auftwn kai>khrußwn to>euaggelion thj basil eias kai>qerapeuwn paßan noson kai>paßan mal akian.

36 Idwn de> touj omlouj eßplagxnisqh peri> auftwn, oti hßan eßkul mevoi eppimenei wßei>probata mh>eonta poimena. 37 Tote legei toi j maqhtai j au tou? O mev qerismo j poluj, oi[de>e]gatai oligoi: 38 dehqhte ou# tou? kuriou tou? qerismou? opwj ekbal ^ e]gataj eij tov qerismon au tou?<sup>1</sup>

Prior to sending the twelve disciples in Matthews Gospel<sup>2</sup>, the writer inserts this interlude, closing Jesus' ministry in chapters five to nine, and preparing for the disciple's ministry in chapter ten. The text refers to a people who are harassed<sup>3</sup> and thrown down<sup>4</sup> by destructive and powerful forces around them. In Matthew's use, he relates it to the concept of sheep and shepherding, and links this with those found in

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<sup>1</sup> Jesus went about all the towns and villages teaching in their synagogues, proclaiming the good news of the kingdom, and treating every kind of disease and ailment. Seeing the crowds, he was deeply moved concerning them because they were harassed and dejected like sheep without a shepherd. Then he said to his disciples, "while the harvest is great yet the workers are little; implore the lord of the harvest in order that workers be sent into his harvest." Matthew 9:35-38.

<sup>2</sup> Matthew 10:1-15.

<sup>3</sup> **eßkul mevoi** (pf ptc pass) from **skul l w** originally *flay, skin, rend, mangle*. In classical Greek it is used to describe the tearing of dead bodies by fish. The New Testament uses it for *weary, harass*, or in the passive as in Matthew's use, *harassed*. As it is used in connection to sheep, it may also be construed to indicate the shearing or fleecing of sheep. Cf. William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: The University of Chicago Press, 1957), 765. Cf. also Marvin R. Vincent, *Word Studies in the New Testament*, vol. 1 (Charles Scribner's Sons, 1887; reprint, Grand Rapids, MI: WM. B. Eerdmans Publishing Co, 1989), 56. (page citations are to reprint edition).

<sup>4</sup> **e]rimmenei** (pf ptc pass) from **r]ptw** originally *throw* in a way suited to each situation. Without direct connection to a violent act, *put or lay down*. In Matthew's use with the passive indicates *lying down, lying on ground and floor*. Referring to people with the image of animals lying on the ground. It has a sense of force to it, with the forced laying down, not as in dispersing from one another, but it a sense of despondency within themselves. Cf. Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*, 743. Cf. also Vincent, *Word Studies in the New Testament*, vol. 1, 56.

the Old Testament<sup>5</sup> in which the political leadership of Israel is criticised for its failure to protect and nurture God's people. His usage of words gives the impression of a people who are distressed and worn down by the world around them and the lack of clarity apparent in their lives. They wander aimlessly. Their lives have no direction. The harshness of the world strikes and overwhelms them. Those who guide and protect, who are capable of preventing such despondent living, neglect them. They are in desperate need of attention and care. Matthew records Jesus' gut wrenching struggle as he gazes over this crowd. Using only a term reserved for Jesus in the New Testament<sup>6</sup>, Matthew conveys how deep this vision affects his sense of affinity and compassion with the people he beholds. In response Jesus develops an eschatological concept of the final judgment. Two things are worth noting, first he urges his disciples to plead with the chief harvester, referring to God himself, to send workers into the ripening harvest. The disciples do not take up this challenge, it is the chief harvester's task to send workers. The task of the disciples is to pray for workers in the harvest. It is the next section of Matthew's Gospel that exposes the breadth of the task, but here, the task is to pray and to wait for God to send labourers. The second thing worth noting is highlighted by Hamman:

The harvest is God's business; he chooses his own workmen, and he may not call all those who are ready (Isa. 6:8; Gal 1:15)...Finally, only the call of God to work in the harvest is satisfactory support for those who labour there.<sup>7</sup>

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<sup>5</sup> Numbers 27:17, 1 Kings 22:17, Ezekiel 34:5 and Zechariah 10:2

<sup>6</sup> **εἰς πλάγισσιν** the aor. form of the pass. **σπλαγξίζομαι** stemming from the noun form **σπλάγξον** lit. *inward parts, entrails*, used in ref. to the seat of the emotions. In its verb form, the word literally is *be moved in ones inward parts*, or "gut reaction" as put forward by R.T. France, *Matthew: Tyndale New Testament Commentaries* (Leicester, England: Intervarsity Press, 1985), 175. This word is always used of Jesus in the New Testament with the noted exceptions of three parables - Matt 18:27, Luke 10:33 and Luke 15:20.

<sup>7</sup> H.P. Hamann, *The Gospel according to Matthew: ChiRho Commentary Series*, (Adelaide: Lutheran Publishing House, 1984), 110.

This introduction begins with these verses from Matthew's Gospel for it is a reminder that the current crisis facing Australian churches are not unique. These difficulties have always plagued the people of God, before Jesus' birth, during his time of ministry, and to the present day. It should not be surprising that Australian churches look battered and bruised by the secular world that constantly threatens to overwhelm them within the Australian social climate.

Unlike other parts of the Western world, Australia does not have a deeply entrenched religious undercurrent weaving its way through its social fabric. Its historical European roots, unlike America, did not see a widespread migration of various religious refugees from the rapidly transforming European landscape of the post-reformation era. Australian society was formed out of an attempt to dump the social refuse of England on what appeared to be an uninhabited primitive environment. Additionally, Australian social reforms of the late nineteenth century prior to federation indicate that culturally it is a child of the Enlightenment.<sup>8</sup>

This period of history was shaped by the ideals of the Enlightenment in which humanity sought a release from the institutional bonds that defined it. In its place, people chose to find in the individual a point of reference for meaning and social existence. This drive towards self-emancipation shaped the new federation, which sought to define itself as independent within the context of its English origins. As

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<sup>8</sup> "Australia was founded at the time of the Enlightenment and its character formed by men and women who shared the preoccupations of that period. Eighteenth century science seemed to have established a universe which no longer needs God as an explanation of its development and further progress; at most He was a distant First Cause of a cosmos which got on quite well on its own. If this was the attitude of the upper classes, it had its counterpart in the hatred among the convicts and their descendants for the British establishment, with which virtually all the religious [institutions] were intimately connected. This led to an a-religious, if not anti-religious spirit spreading through the strata of Australian society. If Australia is frequently described as the Garden of Eden, it is a garden from which God, not Adam and Eve, has been banished." Horst Priessnitz, "Dreams in Austerica: A preliminary comparison of the Australian and American dream", *Anglia*, Max Niemeyer Verlag Tübingen, vol 113, No. 1, 1995; quoted in Hugh Mackay, *Turning Point: Australians Choosing their Future* (Sydney: Pan Macmillan Australia Pty Ltd, 1999), 221-222.

such, its political systems became a reflection of the emancipated parliamentary rule that had vanquished sovereign rule within English society to an emblem of its cultural identity. This emancipation of the individual and the ideal of self-styled independence have been embedded in Australian culture and folk lore before the early years of nationhood. It continues to remain celebrated in the defining moments of the country's cultural identity. Australians placed bushrangers on the stage as rebellious icons against the establishment. The immortalised Australian digger<sup>9</sup> is portrayed as the undisciplined hero sacrificing his life, not for country but for mateship. The public disdain for political figures and bureaucratic institutions remains a constant source of vexation in the mind of the average Australian, and receives constant sarcasm and cynicism from the nation's media, despite the social reliance on such for the provision of a way of life envied throughout the world. The release from one's inability to comprehend the world without being defined by something else is not only the mark of the Enlightenment, but a distinct feature of that historical movement which weaves its way through the societal structure of Australian life.

However, this is not the only story of Australian culture. Despite its image of rugged individualism, Australia is a victim of the power structures it has erected for itself. The rise of bureaucratic institutionalism and the liberal socialist ideals permeating through all political groups have created a society in which the iron cage of legal-rational power has become the dominant force within Australia's cultural make-up. While being a child of the enlightenment, Australian cultural identity has also become a victim of modernity. While trying to sustain the myth of individual survival or achievement, the social institutions have become the masters rather than the servants of self-determination.

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<sup>9</sup> Australian slang for "soldier".

Faced with the secularisation of the cultural fabric in which surround Australian churches, and the social myths that formulate Australian identity within a globalized world, it is not surprising that the churches appear battered and bruised. In Australia's early history the social conflict between the upper class, associating themselves with the Church of England, and the working class, with established animosity toward the social elite and aligned to Catholicism, saw a division into distinct religious entities. The powerful were perceived aligned to the colonial religious institution of England; while the poor, dumped as social refuse, were perceived to belong to the Church of Rome. While politically and socially this may have changed since the early years of white settlement, it still affects the nation's perception of religious institutions. The other denominational and religious bodies continue to struggle with this secular divide. Australia is no longer classified with specific religious affiliation, but a society in which institutional religious affiliation is often shunned and ignored, thereby making it more culturally agnostic than the secular atheism imposed upon it by less informed sources. Australia is not a godless nation, but a nation trying to find a god in which its complex mix of self-defining social myths can find meaning, its disdain for social institutionalism and bureaucratic oppression can find opposition, and in which its egalitarianism can be expressed. The struggle is not in the nation's search, but in the mundane institutional answers given to it by innate religious institutions out of touch with the unique cultural identity constantly being defined against an ever changing global community.

In many ways, Australian society is a mob of sheep left to the ravages of dingoes and feral predators, trying to survive in a harsh desert climate impaled by drought while the squatter has gone to the 'big smoke' to make a name for something he probably can't even spell. Churches lack the capacity, and in some case the desire

to respond, nurture, heal, and guide the mob to pastures where water flows and grass grows, and fences protect from the dangers of the outback. More than ever, pleas need to be made to the chief grazier, for more squatters with the courage and fortitude to provide the leadership the mob so desperately needs.

This thesis is deeper than simply a search for these squatters. It is an exploration for that which defines the squatters' identity against the cultural background to which the chief grazier has called them. This is not simply another work on leadership, but the elements that create and sustain leadership. There is a plethora of material, mostly Reformed American, espousing the virtues of success through leadership more akin with the management of large bureaucratic institutions. Courses abound for any clergy to attend and learn the skills of fitting the working parts together so the machinery of the institution functions more efficiently. Few of these have adequately skilled the religious squatters to better care and guide the wayward mob roaming the Australian landscape. There are deeper issues to leadership than simply adopting the managerial concepts adopted by well-meaning intent, but lacking the theological depth to sustain any transformation of ecclesiastical leadership that will resolve the anguish of a harassed and battered faith community.

The journey to this point has taken some time. Interest in the leadership of the church, especially the Lutheran Church out of which my own theology has emerged, began many years ago. As is the case with many, the original interest in the frameworks of leadership emerged out of a personal search for answers. After discovering the post-graduate leadership course with the Australian Catholic University, the option for completion of the Master's degree was the writing of a

thesis<sup>10</sup> on the leadership crisis that emerged in Israel's history during the transition period from the tribal Judges to the establishment of a centralised monarchy. This period saw the rise of the prophetic tensions between religious piety and political expediency, which explored the legitimation of power defined by Max Weber.

Since then a further interest has developed in the emerging crisis in Australian Christianity between theological theory and theological practice. The transition and translation of theological thought into a recognisable and sustainable practice has seen the church retreat at the expense of its obligation to a wider call of societal interaction. The battle lines are being drawn between the worldview of society and the worldview of the church, which are increasing the ever-widening chasm already present in Australian culture. To bridge this chasm, an interest has developed in practical theology. The use of the term at this point is already pretentious, and many will have their own view on what this means. The need to define this, and then explore a way it came be developed, stimulates the framework of this work.

The encouragement by many old mentors and brothers in ministry for this work has been an overwhelming source of encouragement. They see this, as something of importance to them, and for that thanks is due. Ultimately works such as this are not written for the sake of personal gain or glory, but for the edification of those struggling with the same issues. Not everything written will be easy to understand or accept, but the intent of this work is not to provide an easy and quick solution. Such solutions are found elsewhere, but experience reveals they rarely provide enduring comfort. Answers that encourage, give sustainability, and endure, are never easy. The search for them requires hard work as deeply held ideals are challenged and confronted. The

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<sup>10</sup> D. Grulke, "Legitimation, Authority and Tradition in Israel's Transition to Monarchy" (M.A. thesis, Australian Catholic University, 1999).

courage to let go and re-define these ideals within the context of a theological worldview that engages the practice of the church is a difficult task. Nevertheless, stretching beyond our theological boundaries, our religious comfort, and our spiritual complacency is desperately needed. Engaging this struggle is the only way to continue searching for that which gives meaning and purpose. With this understanding, works like this are pauses on the way that serve to refine the questions more clearly. They are markers that present further possibilities.

The process this dissertation will pursue and the issues it will explore are not definitive. They are part of an ongoing process of interaction with the questions of leadership and authority that confront the church. The need to bridge the disjuncture of theory and practice demands a new way of thinking, which this dissertation will dare to undertake. There exists the need to seek out new paddocks in which the wandering mob can find rest and recovery before re-engaging the harshness of the ever-changing Australian social landscape. The church needs shepherds who can open gates to these new paddocks by reconnecting faith and experience with theory and practice.



## Chapter 2

### THE SCOPE OF THE RESEARCH

#### A. RATIONALE

No one who has studied the matter will deny that in the course of history the fortunes of the Church on earth have been determined in such a way that its preservation from harm or its downfall have depended exclusively on its pastors or bishops. From the foundation of the world the Church has always maintained its strength and flourished when these have faithfully persevered in their mission with fortitude. And the contrary is also true, that things could not have gone any worse for the Church than when its pastors and bishops have allowed themselves to be corrupted by Satan and have been in one way or another ousted from their positions. So, to achieve his ends as quickly as possible, the devil's chief concern is to stalk pious pastors and their ministry tirelessly, directing all the might of his vile nature solely to corrupting them, since their fall will of necessity bring in its train the collapse of the Church.

Casiodoro de Reina, *Ecclesiam Christi*<sup>1</sup>

Casiodoro de Reina wrote this in the 16<sup>th</sup> Century as he reflected upon a church that was rapidly entering a time of reformation and upheaval. This reformation and upheaval was to affect all dimensions of the church, and transform it into the fragmented entity seen in the denominational mix of the modern Christianity. De Reina's focus concerns the leadership of the church, highlighting the spiritual pressures placed on it, challenging it to function and exist with integrity and strength despite these pressures. De Reina's words are not just spiritually focussed, but include any external pressure placed on the church's leadership. While history may change, the church, especially in the West, remains similar to that of de Reina's time. The contemporary church is in a state of turmoil as the forces of an increasingly secular and globalized world impose its values upon this long established institution.

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<sup>1</sup> Casiodoro de Reina (1520-1594), "Ecclesiam Christi", trans. A. Gordon Kinder; quoted in Marva J. Dawn, *Powers, weakness, and the tabernacling of God* (Grand Rapids: Eerdmans, 2001), 73, 74.

The constant pressures on a seemingly failing ecclesiastical leadership are obvious. The mainstream denominations find it hard to fill their ranks of clergy, while other denominations are inundated with well-meaning individuals whose sense of call ignores the need for theological integrity and formation. The church is overwhelmed by ‘leadership gurus’ with innumerable insights, many of which do not sit well within a sacramental environment that envisage its leaders as more than the chief executive officer of a corporation. In the midst of this, the church is in transition being dragged along with shifting social paradigms. Just as the world is re-thinking its leadership in the parameters of these shifts, so is the church. Thrust into a culture of leadership pandemonium struggling to find meaning within the theological landscape of the various denominations, the fate of the church rests with the rediscovery, or eventual collapse, of its ecclesiastical institutions, which are, and always have been, the key to the vitality of the church.

Leadership has many faces in modern Australia. So much has invaded Australian Christianity on the subject that a sense of exhaustion exists. What has happened, however, within the church and Western society is that leadership has been confused with management. This confusion remains prevalent within much of the literature coming out of Christian publishing houses. Jagelman is a recent Australian example of this misinterpretation.

Ministry – is any activity which serves the needs of people. It includes such things as preaching, teaching, counseling, praying, visiting, feeding, and cleaning.

Leadership – is any activity which directs, influences, or facilitates ministry by others. It includes such things as planning, decision making, personnel selection and vision setting.<sup>2</sup>

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<sup>2</sup> Ian Jagelman, *The Empowered Church: Releasing Ministry through effective Leadership*, (Adelaide: Open Book Publishers, 1998), 9.

His definition is typical of what many understand as leadership, which fits better into the management model. Using the paradigms associated with the industrialism of the past century, many confuse the distinction. Rost's definition of management is worth comparing with Jagelman's understanding of leadership.

Management is an authority relationship between at least one manager and one subordinate who coordinate their activities to produce and sell particular goods and/or services.<sup>3</sup>

Both definitions have common points of reference, by aligning leadership with an authority relationship which occurs to produce a tangible result. This productivity outcome is common to the industrial paradigm. Jagelman could easily be replaced with any number of other writers, such as John C. Maxwell<sup>4</sup> or William Easum.<sup>5</sup> All use secular paradigms which redefine management under the pretence of leadership. This paradigm functions by distinguishing between excellent management (leadership), and less than excellent management (management). Leadership is more than this.

Leadership is an influence relationship amongst leaders and followers who intend real changes that reflect their mutual purposes.<sup>6</sup>

For Rost, leadership is about influence not authority. The actors in the relationship exist in a unique balance where authority and subordination is not a pre-requisite. Change is created by a mutual relationship that shares a common intentional outcome.

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<sup>3</sup> Joseph Rost, *Leadership for the Twenty-First Century* (Westport CT: Praeger Publishers, 1993), 145.

<sup>4</sup> John C. Maxwell, *The 21 Irrefutable laws of Leadership*, (Nashville, TN: Thomas Nelson Publishers, 1998), Cf. also, John C. Maxwell, *The Winning Attitude: Your key to personal success* (Nashville, TN: Thomas Nelson Publishers, 1993), John C. Maxwell, *Developing the Leader within You*, (Nashville, TN: Thomas Nelson Publishers, 1993) John C. Maxwell, *Developing the Leaders around you*, (Nashville, TN: Thomas Nelson Publishers, 1995).

<sup>5</sup> William M. Easum, *Sacred Cows make Gourmet Hamburgers*, (Nashville, TN: Abingdon Press, 1995), William M. Easum and Thomas G. Bandy, *Growing Spiritual Redwoods*, (Nashville, TN: Abingdon Press, 1997).

<sup>6</sup> Rost, 102.

Management is about productivity. Similarly, mutual purpose is different to coordinated activity which can exist without the sharing of a mutual purpose. Mutual purpose is commonly shared within the context of a non-coercive relationship that constantly redefines itself. While coordinated activity may occur within the leadership relationship, these activities are not as essential as mutual purpose.

The confusion between management and leadership is also a source of confusion for the Public Office of the Ministry. While leadership is desired, the framework in which it manifests is being dismantled. There is an uncertainty of what shape church leadership should take. The stereotype of modern clergy is inept passivity, vague and detached social acceptability, which are irrelevant remnants of a past age. Those with public profiles are in a state of tension with their peers, or deemed out of touch within their ecclesiastical world. The message is too often one of legalised morality, rather than a willingness to explore the gospel imperatives so longingly craved for by a community seeking to define its faith story in a globalized world.

Overall, Australian churches are diminishing institutions. Although some give signs of growth, almost all indicate an inability to receive this growth from outside established Christian networks. Those growing are due to either a shift in church attendance from one denominational group to another, or recent immigration from more religiously aligned cultures drifting into religious traditions they are accustomed to. The Australian search for spiritual identity and meaning is being played on a different stage than traditional Christianity, which offers an appeal to this search, but it is too often laced with archaic distortions of the Christian message. The solution is not better marketing or methodology, both of which the Church Growth movement has advocated to combat ecclesiastical decline and revitalise the church. Without

exception, they have failed to make a mark on mainstream Australian Christianity or its social setting. The reasons for this are complex. This research advocates de Rana's contention that the health and vitality of the church is a direct correlation to the health and vitality of its clergy.

The problem, in an era when Australia's social institutions are being redefined, concerns the foundations upon which this redefinition transpires. The question is not about the need for leadership, but about how such leadership is legitimated based upon the authority from which it derives meaning. Australians seek leadership that relationally empowers them with a vision in which to establish their guiding story. This story is needed to take the Australian churches, to a level of self-identity and maturity which enables social acknowledgment and acceptance. Any ecclesiastical leadership that fails to do this must struggle with the issue of legitimizing itself beyond this cultural need for self-identification. The need for Australian ecclesiastical leadership to address the spiritual hunger for meaning and identity in an ever changing globalized world is a core issue. Failure to meet this leads to a crisis in legitimation.

This is the contention of this thesis. Australian churches are in the centre of a leadership storm forced upon them by the larger social context. Change is occurring at an exhilarating pace. The movement from the comfortableness in which the world, and especially the church, resided has begun, and the future of what is reliant on the fundamentals of redefinition in which this transition can be endured, even harnessed, to take those with comprehensible foresight into a new worldview. The church faces the reality of social exclusion if it fails to adequately grapple with these issues, and the decline which it finds itself in will only quicken to an ultimate abandonment of it leading to an institutionally redundant entity without place or purpose. The issue is in

how the leadership of the church will define itself, and in what forms of legitimation ecclesiastical authority will embed its hopes.

## **B. THEORETICAL FRAMEWORK**

The LCA's ecclesiastical leadership is encapsulated in its clergy, who are entrusted with the Public Office of the Ministry. This Office is distinct from the general ministry which belongs to the universal priesthood. Over the past two decades the LCA has been embroiled in the subject of the Public Office of the Ministry as it relates to women's ordination. Regrettably, this has remained within the confines of theoretical theology with little regard for the practical dimensions of how that theology manifests in the public life of the Church. This has been an intentional process determined by the LCA leadership and its academic guardians. Consequently, the relevance of practice and application has been ignored in favour of traditional theological paradigms. The issue of ecclesiastical leadership, however, needs an expression that provides integrity with the theological tradition while exploring its practical application. The challenge of this research is to find a framework in which both the theological paradigm of leadership, as displayed in the Public Office of the Ministry, and the social theory concerning legitimacy can find common ground. The challenge to establish a sustainable framework in which the practical issues of ecclesiastical leadership can be appropriately explored within the context of a changing social landscape forms the theoretical framework of this research.

The discussion of legitimation and authority within the transitional landscape of Australia cannot be based solely upon theological and doctrinal formulae. While the concern of this research is with ecclesiastical leadership, the issues of legitimation and authority extend beyond the limitations of theological study. The concept of

legitimacy has an often obscured yet rich and colourful history fundamental to how leadership is explored. The issue of ecclesiastical leadership and authority, while theological, has broader parameters influencing how the church understands it. This raises two concerns for the theoretical framework in which this research is undertaken. The first is the establishment of a valid theological approach for this research. The second is the development of an understanding of legitimacy and its ability to be theologically translated into the life of the church.

*i. A Theoretical Framework of Practical Theology.*

In establishing a theoretical framework, an acceptance is required that tradition, as it is embraced and understood within the church, is a transitory concept. There is no single eternally stable theological paradigm. While core truths may not change, such as the redemption narratives or the concepts of justification, which are finding common ground amidst the theological diversity encompassed by the various denominational groups, the ways these are expressed change as each generation seeks ways to express them. The theological models that developed out of the Enlightenment do not serve to facilitate this fluidity in social expression. The established lineal perspectives of modern theology are too rigid. This rigidity is quickly abandoned, like other unbending world-views, by a post-Enlightenment society. Science illustrates this well. Giddens argues that science has established itself to impart only incontestable knowledge knowing that delving deeper into the knowledge of science reveals its flaws and questions the evidence presented.<sup>7</sup> Theology has been influenced by the same theoretical framework. It avoids the deeper questions embedded within its various theological frameworks and subsequently

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<sup>7</sup> Anthony Giddens, *The Consequences of Modernity*, (Stanford, CA: Stanford University Press, 1990), 88.

avoids the fallibility claims evident within its core. This leads to a restrictive theology and develops an unbending form of fundamentalism that discards valid challenges to the flaws within the theological frameworks which have been embraced. It is a framework that fails to engage the world through mutual discourse. Instead, it pontificates externally from experience and reality, demanding allegiance to theory without commitment to practice. Theology must be honest about the fallibility claims inherent within it, and seriously seek to address these. This cannot be achieved by alienating experience and reality from the theological process, as if they are irrelevant or unimportant compared to the more abstract process of theoretical reflection and dogmatic postulation. To take theology seriously in the contemporary context there needs to be an acceptance that all theology is practical and that such practice is capable of speaking into the theoretical frameworks that theology seeks to sustain as truths.

The common concurrence throughout the historical development of theology asserts that theology needs to be practical and practice needs to be theological. Prior to the Middle Ages, theology was an attempt to understand faith. Anselm's *fides quaerens intellectum*<sup>8</sup> was a process where faith was critically explored, appropriated and commended through the theological process. Although scholars and monks studied theology with a higher goal of Divine fellowship its aspiration was the challenge of lived out practical discipleship. This changed with the Middle Ages when theology became focussed on faith speculation and developed into the practice of

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<sup>8</sup> "Cast aside, now, your burdensome cares, and put away your toilsome business. Yield room for some little time to God; and rest for a little time in him. Enter the inner chamber of your mind; shut out all thoughts save that of God, and such as can aid you in seeking him; close your door and seek him. Speak now, my whole heart! Speak now to God, saying, I seek your face; your face, Lord, will I seek (Psalms xxvii. 8). And come you now, O Lord my God, teach my heart where and how it may seek you, where and how it may find you." Anselm, *Proslogium*, ch.1. Originally Anselm's *Proslogium* or *Discourse on the Existence of God* was titled by the writer as *Fides quaerens intellectum*. It was an individual piece of self-reflection in which the writer speaks in the first person and reflects upon his engagement with God.

<[http://people.bu.edu/wwildman/WeirdWildWeb/courses/wphil/readings/wphil\\_rdg17\\_proslogium\\_entire.htm#PREFACE](http://people.bu.edu/wwildman/WeirdWildWeb/courses/wphil/readings/wphil_rdg17_proslogium_entire.htm#PREFACE)>, accessed 20 February 2006.



devotional meditative reflection. By the end of the twelfth century the emotionally speculative elements of theological devotion had disappeared and theology began its development into the abstract science seen in the Scholastics. The separation of theology and practice saw *habitus* emerging as a practical reaction in which it became the personal attitude theologians should embrace.<sup>9</sup> It was not the intentional outcome of the theological process as evident in Aquinas' perspective of theological learning as purely speculative.<sup>10</sup> Duns Scotus challenged this, and while arguing that theology was still *scientia*, similar in the Aristotelian roots as Aquinas, it was actually *scientia practica* with knowing and knowledge of God as its zenith. Luther and Calvin sided with Scotus' view. Luther considered speculative theology irrelevant and condemned it, deeming theology as a practical science,<sup>11</sup> emphasizing the existential and pastoral aspects of theology.<sup>12</sup> Calvin concurred, arguing theology was distinguished by its unity between revelation and experience, and that knowledge of God and self is intimately connected.<sup>13</sup> Since the Enlightenment, the dialectic of theory and practice

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<sup>9</sup> Gerben Heitink, *Practical Theology: History – Theory – Action Domains*, (Grand rapids, MI: William B. Eerdmans Publishing Company, 1999), 108. also Lohse, 41, and, Paul Althaus, *The Theology of Martin Luther*, (Philadelphia, MA: Fortress Press, 1966), 106.

<sup>10</sup> *Ibid.*, 106, cf. also Johannes van der Ven, *Practical Theology; An empirical approach*, (Leuven, Belgium: Peeters Press, 1998), 33.

<sup>11</sup> “Luther’s aim ... was not to supplement scholastic theology but to attack it and accent the genuine. Theological task”, Bernhard Lohse, *Martin Luther’s Theology: Its Historical and Systematic Development*, (Edinburgh, UK: T&T Clark, 1999), 39: “For if practical experience is necessary in law, which is a shadowy teaching of righteousness, how much more is it necessary in the case of theology!” LW, vol. 25, *Lectures on Romans*, ed. J. J. Pelikan, H. C. Oswald and H. T. Lehmann, (Saint Louis: Concordia Publishing House, 1999, c1972) (Libronix Digital Library System CD-ROM).

<sup>12</sup> Gerben Heitink, *Practical Theology: History – Theory – Action Domains*, (Grand rapids, MI: William B. Eerdmans Publishing Company, 1999), 108. Cf. also Lohse, 41, and, Paul Althaus, *The theology of Martin Luther*, (Philadelphia, MA: Fortress Press, 1966), 9-11.

<sup>13</sup> “Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves.” John Calvin, *Institutes of the Christian Religion 1559, 1560*, from John Calvin, *Selections from His Writings*, ed. and intro. John Dillenberger (Missoula, MO: Scholars Press 1975), 320.

has been in conflict with each other. Practical theology has not held a place of significance within the university or church as it had in previous centuries.<sup>14</sup>

In modernity's appreciation of scientific and rational dominance, the theoretical assumed dominance over the practical. Practical theology became a simplified substitute for those learning outcomes that moved beyond the 'truly' traditional theological disciplines.<sup>15</sup> While the desire to keep theology practical existed as a significant concern, it ended being the last stage of the theological process and collapsed into the category of applied theology. The Enlightenment's emphasis of theology focused on the 'scientific' endeavours of philosophical or historical theology, and was consistent with the theoretical model that embraced a scientific commitment to relate everything to a set of universal and rational principles. Consequently, practical theology became a functionality of the true science of theology.<sup>16</sup> Practice had no impact upon the formation, development, or method of the philosophical and historical approaches to theology. The only purpose of practical theology was to apply those conclusions already determined from the philosophical and historical frameworks, forcing the conclusion that right theology generates right practice.

Reacting to the purity and unyielding requirement for rational didactic thought, the period of Industrialisation<sup>17</sup> forced a reconsideration of these values, spawning the

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<sup>14</sup> Cf., Don S Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals*, (Minneapolis, MA: Fortress Press, 1996), 42ff.

<sup>15</sup> This was true of Schliermacher who, although seeing practical theology as the crowning glory for theology, still moved from philosophical and historical theology to practical theology. Similarly, Tillich saw historical and systematic theology as coming before practical theology. Cf. Browning, 43.

<sup>16</sup> This was the view particularly developed by Schliermacher and others who clearly saw practical theology as having nothing unique to add to the philosophical and historical theological disciplines, and as such are incapable of adding to or shaping the essential tasks of the church. Cf. Heitink, 26.

<sup>17</sup> This is particularly relevant to post World War II Western society, but finds its origins back in the nineteenth century industrial transformation of Western society and continues through to the current period of history. Giddens argues that this term is somewhat synonymous with capitalism, in contrast with socialism, but argues that even this dichotomy is superseded by the concept of modernity in which

unscrupulous marriage of success and productivity. The tangible outcomes, which fed the ravenous hunger of the modern consumerism, demanded measurable and sustainable results. In compliant response the church saw development of quick, often poorly thought through, practical applications which met the demands of this industrial consumerism. This abandonment of the rationally abstract methodologies governing theological process saw the emergence, in some ecclesiastical circles, of a practice driven methodology focussed on success and outcomes. Issues of control, systemic application of process, statistical and social analysis, all emerged as means to manipulate an outcome measured against some scale of success, often dependent upon the denominational or cultural roots from which the process emerged.<sup>18</sup> As the rationally abstract methodologies became sterile without practice impacting their formation, so the application of practice becomes erratic without the roots of such methodologies providing integrity to the core values which undergird the practice.

Dividing practice from theory is difficult to sustain because individuals' perceptions of their world shape the way they interpret it. This is valid for the past, whose interpretation is influenced by the present, just as it is true of the present which is influenced by its past.<sup>19</sup> Theoretical imperatives are not developed in isolation from the environment from which they have emerged. This causes a reconsideration of

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the industrial paradigm easily rests. Cf. Anthony Giddens, *Politics, Sociology and Social Theory*, (Stanford, CA: Stanford University Press, 1995), 12.

<sup>18</sup> This is reflected in Max Weber's classical work, *The Protestant Ethic and the Spirit of Capitalism* (Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. and intro. Peter Baehr and Gordon C. Wells, (New York, NY: Penguin Books, 2002)) in which he argued that the basic theological and faith tenets inherent within Protestantism (in Weber's understanding this is predominantly Reformed Theology, although Lutherans attract minor references) were the driving forces for capitalist gain and productivity. Charles Taylor, *Sources of the Self: The making of the modern identity*, (Cambridge: Cambridge University Press, 1989) also argues along similar lines, namely that the modern identity emerges out of the rise of the individual and self-worth found within Reformation theology.

<sup>19</sup> Habermas conceives of the world using a metaphor of "turning around" and couples it with the dialectic of anticipation and anamnesis. This relationship forms the core of his communicative action. It is based, to a degree on Heidegger's view of temporality, in which the future is anticipated enabling a return to the past and a shaping of the present. Cf. Heitink, 134.

experience and practice in relationship to the theoretical views governing them in terms of a reflexive model. Any attempt to relate practice to theory, and vice versa, involves a form of critical reflection.

In attempting to redefine the cultural or moral sciences, Gadamer argued that these find their derivation in the basic structure of human understanding,<sup>20</sup> which occurs in ‘dialogue’ and ‘conversation’ where individual prejudices and commitments are engaged in an effort to gain understanding.<sup>21</sup> Gadamer uses ‘fore-understandings’ or ‘fore-concepts’ to explain these prejudices and commitments.<sup>22</sup> This process is unique for it acknowledges that achieving pure objectivity is impossible. The efforts of defining these to remove them from the equation, or simply render them neutral, has proven unfruitful, and fails to recognise that these ‘fore-understandings’ and ‘fore-concepts’ are deeply embedded attributes individuals brings to any issue. Rather than viewing them negatively, there is a need to acknowledge their presence and use them positively to fully understand the issue at stake. A conscious assimilation of ‘fore-concepts’ and ‘fore-understandings’ is required to enable acknowledgment of bias allowing the text to be opened a new way and empowered to measure its own truth against the background of these biases.<sup>23</sup>

Gadamer highlights that a hermeneutic process attempting to understand any kind of human action is like a moral conversation when the word ‘moral’ is used in its

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<sup>20</sup> Hans Georg Gadamer, *Truth and Method*, 2<sup>nd</sup> rev. ed., trans rev. Joel Weinsheimer and Donald G. Marshall, (London: Continuum Publishing Group, 1975 and 1989 (Sheed and Ward Ltd.) (2<sup>nd</sup> rev ed. 2004, reprint 2006), 250. Cf. also Browning, 37.

<sup>21</sup> *Ibid.*, 293, 294.

<sup>22</sup> *Ibid.*, 327

<sup>23</sup> Gadamer writes, “...we understand the traditionary texts on the basis of expectations of meaning drawn from our own prior relation to the subject matter.” *Ibid.*, 294. Cf. also Browning, 39.

larger sense.<sup>24</sup> Similar to Aristotelian philosophical thought,<sup>25</sup> the hermeneutic conversation is not concerned with applying universal absolutes to a particular situation. Application is not a result of the absolute, or a by-product or occasional part of the phenomenon of understanding. Application is a co-determinant of the entire process, which is shaped by a moral conversation preoccupied with practical concern about application.<sup>26</sup> This practical concern is shaped and formed from its contextual reality. Therefore, any effort at comprehension, interpretation and application must acknowledge the intimate relationship each have to the other.

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<sup>24</sup> “...moral knowledge, ... is clearly not objective knowledge – i.e., the knower is not standing against a situation that he merely observes; he is directly confronted with what he sees. It is something that he has to do.” Ibid., 312. Cf. also Browning, 38, 39.

<sup>25</sup> The Ancient world was concerned with the concept of critical contemplation, rather than the practical life, as the highest expression of human life. It was Aristotle that began to distinguish contemplative knowledge from practical action. This was subsequently divided into *poiesis* and *praxis*. *Poiesis* is action that brings about results; it is outcome driven and results focussed. This is derived from the concept of *techne* or skills. So, for example, someone who practices an outcome driven action with tangible results is engaged in *poiesis* as an aspect of their *techne*. *Praxis* on the other hand is concerned with an aspect of life that engages human action on the basis of life experience. For example, seeing is both an action and a goal within itself. The action is a goal, not a result, of the original intent. *Poiesis* becomes technologically focussed when it is detached from *praxis*. Aristotle also diverged from the older classics such as Plato by putting alongside the concept of *theoria*, theoretical reason, with *phronesis*, practical wisdom, as distinctive understandings. *Phronesis* was concerned with reflection upon human experience, rather than the more detached objectivity of contemplation. It is far more related to action, and as such, is closely linked *praxis* than *poiesis* or its related concept of *techne*. Cf. Aristotle, *Nicomachean Ethics* (350 B.C.E), trans W. D. Ross from Daniel C. Stevenson, *The Internet Classics Archive*, (Web Atomics, 1994-2000) <<http://classics.mit.edu/Aristotle/nicomachaen.html>> accessed, 19 March 2004. Gadamer and discuss Aristotle’s relevance to hermeneutics in some detail. Cf. Gadamer, 310ff.

<sup>26</sup> Gadamer, 310-314, also Browning, 39.

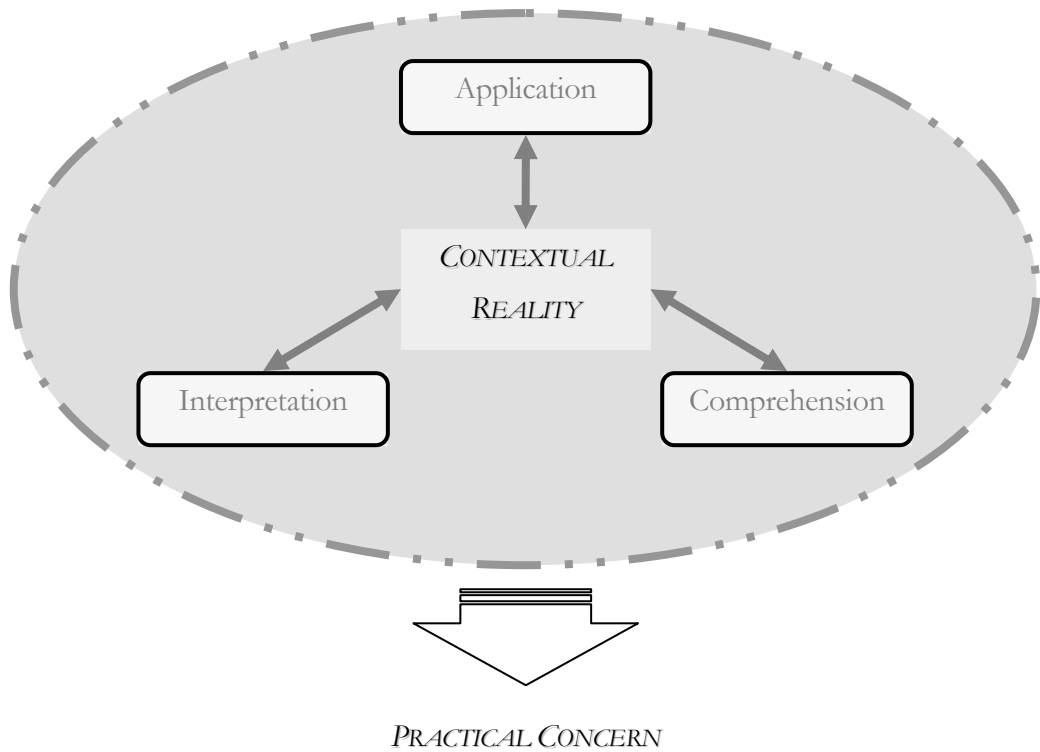


Figure 1: Gadamer's hermeneutic on Practical Concern

Within Gadamer's model, each of these is not mutually exclusive, for each is required to understand the others in ways that are inclusively related. Application is an intimate and essential reality within the hermeneutical process. It cannot be considered the final act emerging as a result of interpretation and comprehension, but is intimately involved with these from the beginning. Even the presupposed concepts of rudimentary empiricism embedded within the natural sciences have derivatives in a subconscious predetermined understanding that is often overlooked or relegated to the perimeters of the supposed objective process.<sup>27</sup> There is a constant movement from

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<sup>27</sup> "Earlier Thomas Kuhn's own variety of hermeneutical theory helped alert us to the tradition-laden nature of the natural sciences. These sciences, according to Kuhn, are not made up simply of raw empirical observations and replicable experiments that add up to sure and steady progress. They are made up of traditions and communities of observation and experimentation unconsciously guided by dominant paradigms that are not so much definitively disproved as relegated to the sidelines by boredom and lack of interest." Browning, 40. Gadamer also comments, "There is, then, no need to deny that elements of tradition can also affect the natural sciences – e.g., particular lines of research are preferred as particular places. But scientific research as such derives the law of its development not from these

tradition (prior understanding) to theory-laden practice, to theory and back to further theory-laden practice. This cyclical movement is fluid and enables the present to evolve out of the past and fade into the future.

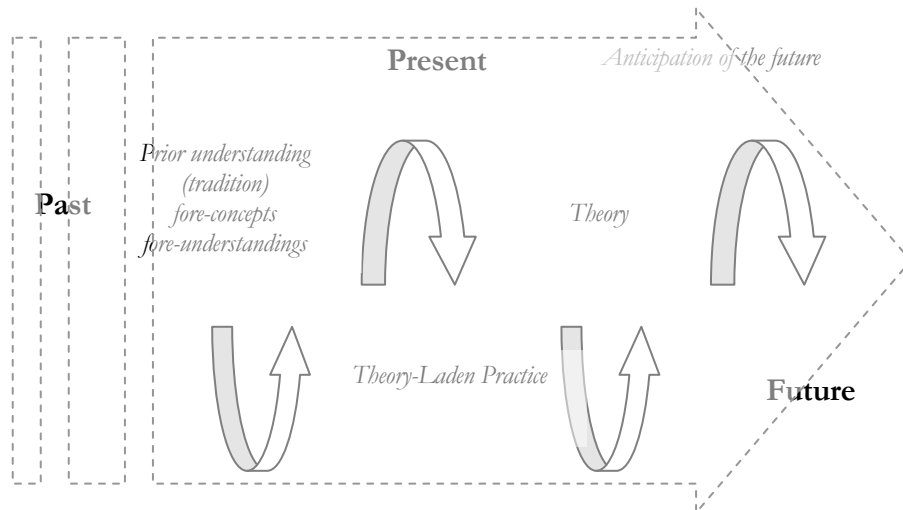


Figure 2: Gadamer's hermeneutical process.<sup>28</sup>

The past is not dead and irrelevant. It has produced the present. Whether it is acknowledged or not, the past resides in the present, and shapes an understanding of the present reality. Subsequently, individuals never know the fulfilment of their actions, which in itself is the point of movement into a new paradigm. It affirms the reality that change is constant in every human action, and that pure objectivity is a mythical notion that can never be fully realised.

Don Browning uses this in determining an “envelope of practical reason”<sup>29</sup> focusing on two aspects of life. The first is the larger challenge of reconstructing human experience by deconstructing, realigning, and reforming the generalised

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circumstances but from the law of the object it is investigating, which conceals its methodical efforts.” Gadamer, 284.

<sup>28</sup> Ibid., 39-41, cf. also Heitink, 184-185.

<sup>29</sup> Ibid., 40.

understanding of the world in which one lives.<sup>30</sup> The second is the effort to understand the ‘tradition saturated images’ and the way one sees the wider world at the ultimate edge of experience.<sup>31</sup> The first requires the second to give it balance and breadth. By providing this, Browning overcomes the criticism of Gadamer’s theory by moving beyond the subjectivity of the self into the critical reflection of that which is objective, or beyond the self. Critical reflection, or correlation, becomes a key to Browning’s theoretical framework.

Moving on from David Tracy’s work, Browning advocates a relationship between the context of the Christian story and the wider world in which people live. The recognition that religious tradition already shapes the way in which a religious community views the world is fundamental to this concept. Even at the individual level, the questions brought to any issue are shaped and predetermined by the faith tradition from which one comes and the secular context in which one lives.<sup>32</sup> Faith and confession precedes reason, and, before an individual’s thought becomes rational and conscious, it is already shaped by the individual’s life situation and historical predeterminations. This leads to a process of correlation in which the very questions one brings are shaped by the conflict engendered by the contextual reality out of which they have emerged. If all practice is theory-laden, then questions about faith and life emerge out of the conflicts that occur when these practices collide in the individual’s faith and life journey. Tracy’s methodology defines this ‘public theology’ as a ‘revised correlational method’, and defines ‘practical theology’ as:

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<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid., 46.



...the mutually critical correlation of the interpreted theory and praxis of the Christian fact and the interpreted theory and praxis of the contemporary situation.<sup>33</sup>

This differs from Tillich's correlational method that considered theology as a correlation of existential questions finding origins in cultural experience and answering them from within the Christian tradition.<sup>34</sup> Tracy's method moves beyond this purity of the Christian tradition and argues the conversation mutually encompasses questions and answers from a variety of sources, not just theological, and contends that the Christian theologian must be able to engage in answering these regardless of their origin.<sup>35</sup> The mutuality of the process revises Tillich's approach by acknowledging that the Christian faith contains both the hidden questions and clear answers to the clear questions and hidden answers of the cultural context and experience being engaged.<sup>36</sup> Tracy maintains that any theological dialogue needs to occur with a variety of sources, regardless where they emerge from, to enable appropriate critical correlation.<sup>37</sup> The danger is the possible movement into verification of a cognitive or transcendental approach to theology, rather than a fundamental practical theology. Nevertheless, Tracy's critical correlational commitment enables a practical approach to theology when seen in the context of an intimate relationship between practical wisdom and hermeneutics. The correlation of the two poles arrives at the point of first dealing with both the normative and critical grounds of religious praxis.

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<sup>33</sup> "Theology is the discipline that articulates mutually critical correlations between the meaning and truth of an interpretation of the Christian fact and the meaning and truth of an interpretation of the contemporary situation." Heitink, 118.

<sup>34</sup> Browning, 46.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

Validity claims<sup>38</sup> form a core concept to practical theology. Jürgen Habermas, in advocating validity claims, is concerned with the uncovering and critique of ideologies and distorted communication as a means of dealing with conflicting interests in modern society.<sup>39</sup> To do this, Habermas developed a concept of undistorted communication reliant upon how one validates and redeems various claims an individual or group makes.<sup>40</sup> He argues a distinction between a validity claim, namely the norm which underlies the claim, and the actual claim in which the conditions for satisfying its validity are met, with the redemption of a validity claim, that is, satisfying the underlying norms or conditions of a claim. When understood within a theory of communicative action, Habermas argues that one can be rationally motivated to accept a speech act as acceptable in the context of an internal connection between, validity, a validity claim, and the redemption of a validity claim.<sup>41</sup> This warranty provides acceptance of the speech act by giving rise to claims of what is

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<sup>38</sup> Validity claims are used extensively by Jürgen throughout his work on communicative action. Jürgen Habermas, *The Theory of Communicative Action, vol.1: Reason and the Rationalization of Society*, trans. Thomas McCarthy, (Boston, MA: Beacon Press, 1984). William Outhwaite defines Habermas' use of validity claims as a "concept . . . that covers both the domain of factual truth and that of moral or expressive statements. Although the validity of norms or the sincerity (*Wahrhaftigkeit*) of expressions of subjective feelings must not be confused with propositional truth, we do not do justice to the meaning of normative validity if we simply say that truth and falsity are not relevant to ethical statements: 'rightness and truth come together in that both claims can only be vindicated discursively, by way of argumentation and a rational consensus.'" William Outhwaite, ed., *The Habermas Reader*, (Cambridge: Polity Press, 1996), 177., Cf. Browning also provides an insight to validity claims as seen by Habermas. "He [Habermas] believes that self-justifying ideologies of interest groups must be uncovered and their distorted communication exposed and criticized. For this to occur, ideology critique must rest on a theory of undistorted communication. . . . a theory of undistorted communication depends on a theory of how various claims by individuals and groups are redeemed or validated. . . . all communication implies the capacity to give reasons for or support the validity claims being made." Browning, 69.

<sup>39</sup> *Ibid.*, 69.

<sup>40</sup> Jürgen Habermas, *The Theory of Communicative Action, vol.1: Reason and the Rationalization of Society*, trans. Thomas McCarthy, (Boston, MA: Beacon Press, 1984), 302. Cf. also Browning, 69.

<sup>41</sup> *Ibid.*, 317. Cf. also Jürgen Habermas, *Communication and the Evolution of Society*, in William Outhwaite, ed., *The Habermas Reader*, (Cambridge: Polity Press, 1996), 120-121.

right, truthful and comprehensible within the communication. This in turn provides reason, regardless of whether it is shared or not, to individual actions.<sup>42</sup>

Browning argues that a revised correlational approach to practical theology must embrace this obligation toward reason regardless of the forum in which it acts.<sup>43</sup> Habermas is not as concerned with the absoluteness of this action and so moves beyond the pure rationalism of the Enlightenment. The important aspect of the process is in the processing of the validity claims within the speech act itself. To this end, Habermas argues that the responder has only three choices by which to respond,<sup>44</sup> that is assent to the claim, reject the claim, or remain undecided regarding the claim. A failure to act in any of these leads to exerting influence through mere power rather than a process of communicative action.<sup>45</sup> The responses, in themselves, are subject to the same contextual forces that undergird the original speech act.<sup>46</sup> As such, any form of communicative action is shaped by the historical context and conditioning of the parties involved. With this in mind, the presence of critique and argumentation to both validate and redeem individual validity claims is constantly present. Furthermore, the source of these, in theological interaction, needs to account for the confessional and traditional roots from which an individual comes. These need to be considered in the context of advancing good argumentation and reason that advocate an action response. Such a response may not necessarily provide absolute certainty to the initial response. This promotes discourse that occurs within an open and free society that is concerned with the advancement of the common good.<sup>47</sup> In this context, therefore, all critically

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<sup>42</sup> Ibid., 249.

<sup>43</sup> Browning, 69.

<sup>44</sup> Habermas, *The Theory of Communicative Action*, vol.1, 38.

<sup>45</sup> Ibid., 303-304.

<sup>46</sup> Ibid., 294-295, 305,

<sup>47</sup> Ibid., 100-101

correlated practical theology needs to support its implicit validity claims.<sup>48</sup> Browning proposes five implicit dimensions of validity claims, against Habermas' four.<sup>49</sup> These are: (1) the visional, or that which raises issues of the metaphysical validity claim; (2) the dimension, or that which raises claims of rightness; (3) the anthropological, or that which is concerned with human need; (4) the environmental-social, or the social-system constraints; and (5) the rule-role, or the interaction of our praxis with our world<sup>50</sup>.

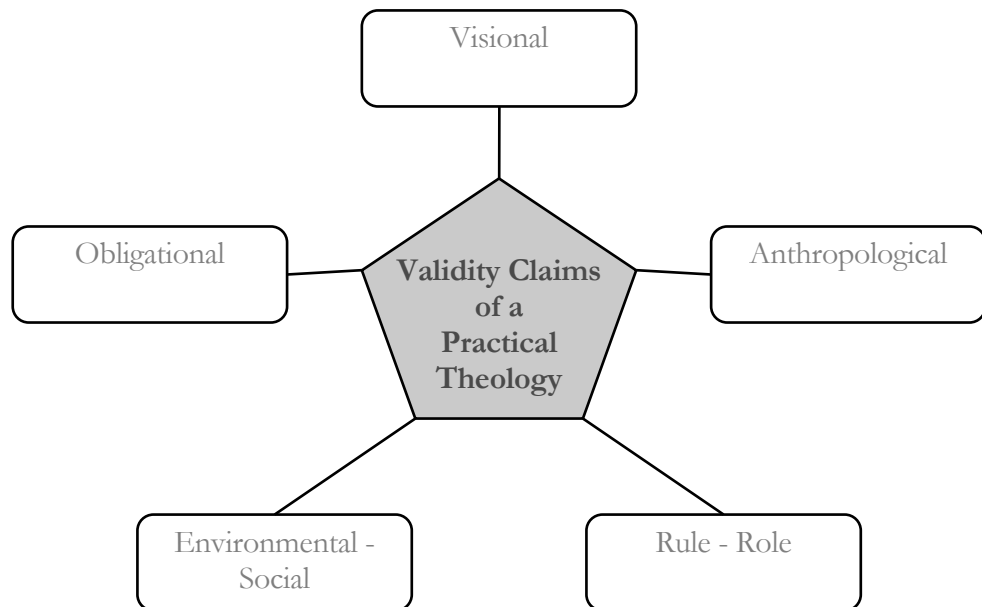


Figure 3: Browning's five Validity Claims in a Fundamental Practical Theology.

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<sup>48</sup> Browning, 71.

<sup>49</sup> Habermas lays out the four dimensions as follows: "(1) the three world-relations of actors and the corresponding concepts of the objective, social, and subjective worlds; (2) the validity-claims of propositional truth, normative rightness, and sincerity or authenticity; (3) the concept of rationally motivated agreement, that is, one based on the intersubjective recognition of criticizable validity-claims; and (4) the concept of reaching understanding as the cooperative negotiation of common definitions of the situation." Habermas, *Understanding Meaning in the Social Sciences*, in Outhwaite, *The Habermas Reader*, 155.

<sup>50</sup> *Ibid.*, cf. also ch.5, 94ff

**ii. A Theoretical Framework for Legitimacy and Authority.**

This leads to the second aspect of the theoretical framework, namely, a concern with legitimation and sources of authority. Ultimately any form of practical theology is concerned with legitimacy and its sources of authority. While legitimation appears to be easily understood in the political sense,<sup>51</sup> it also needs to be understood in the concept of a validity claim, and the norms and redemption of such claims in the context of a wider worldview. This is particularly of interest in terms of a consensual communal adoption of such claims over against the individualism that governs self-centred or self-justifying claims. Habermas, in discussing Weber,<sup>52</sup> discusses the need for social action systems, or ‘life-orders’ to have an integration of ideas and interests enabling opportunities deemed to be legitimate and which meet both material and ideal interests.<sup>53</sup> These are deemed legitimate if on the average the norms required are accepted as valid by the group in which they manifest. For the group to acquire legitimacy, the ideas that govern the group need to be sustainable against the various levels of the validity claims that govern them. Instability exists when these ideas are governed by self-interest, custom, the unconscious compliance with rules and structure, coercion or repression. Legitimacy rests upon the notion of ‘consensual validity’.

The consensual character of social action consists in the fact that the members of a group recognise the binding force of their norms of action and know about one another that they feel mutually obliged to observe these norms.<sup>54</sup>

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<sup>51</sup> The question is how well legitimacy is actually understood in any context. It appears as a term that embodies a variety of meanings according to the different contexts in which it is used. Cf., David Beetham, *The Legitimation of Power*, Issues in Political Theory, ed. Peter Jones and Albert Weale, (New York, NY: Palgrave Macmillan, 1991), 3ff.

<sup>52</sup> Habermas, *The Theory of Communicative Action*, vol.1, 188ff.

<sup>53</sup> *Ibid.*

<sup>54</sup> *Ibid.*, 190.

While this may be incomplete, there is a sense which binds a group into a relational form of legitimacy by opening mutually adopting and associating ideas and interests within the possibility of potential reason and validity claims. Anything that is discussed, therefore, in the context of practical theology needs to deal with the issues of legitimacy that impact upon the contextual gathering of ideas and values within the area of theological concern and praxis.

Additionally, authority and its sources are equally important to this theoretical framework. The basis, out of which any validity claim arises, suggests there is a source of authority that substantiates that claim. The previous discussion highlighted how the past impacts upon the present, and how the questions that individuals bring to an issue are shaped by their confessional and traditional foundations. These questions are shaped from an individual's faith heritage which becomes the source of authority that legitimate validity claims. Furthermore, these faith roots become the source out of which consensual ideas emerge, either implicitly or explicitly, and subsequently bind the group together. Authority is the power that lies behind the validity claims, which give rise to propositions of legitimacy that govern the ideas and interests which bind the group together.

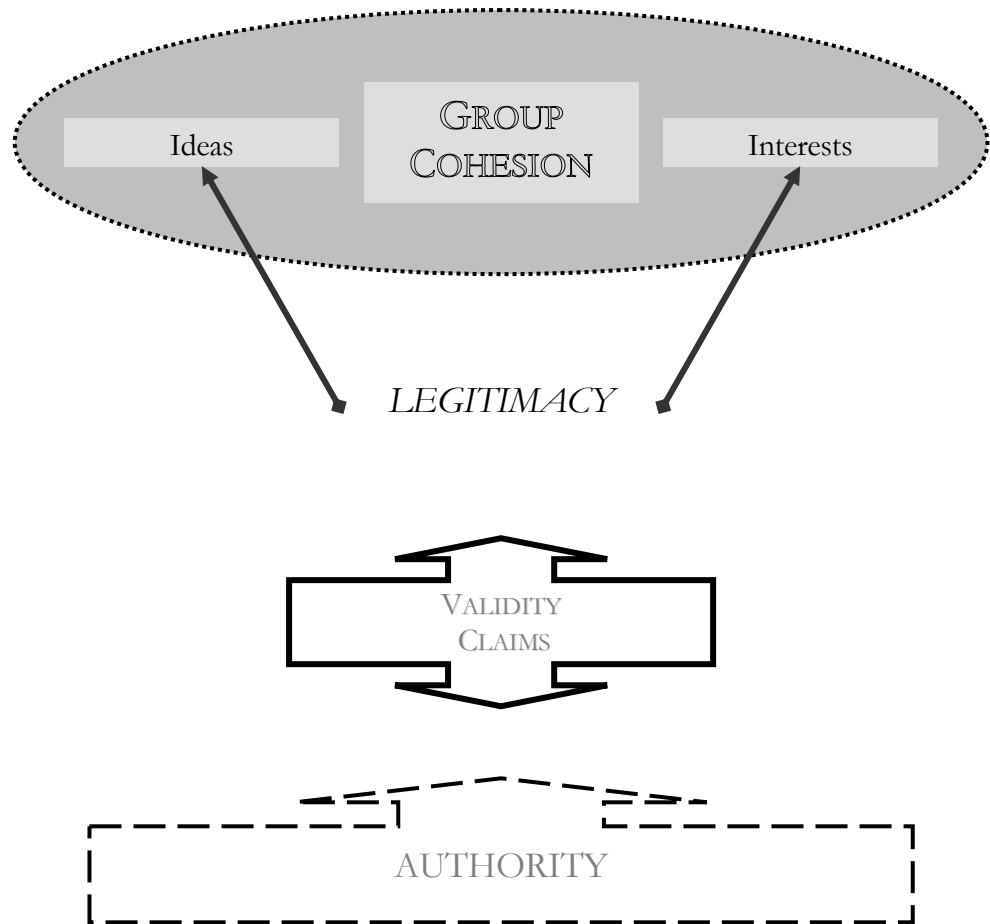


Figure 4: A Theoretical framework for Legitimacy.

*iii. Summary of the Theoretical Framework.*

In grasping the complexity of legitimacy, a theology of practice enables the discovery of the hidden and sub-conscious assumptions that undergird this concept within a theological construct. In terms of the LCA it allows the issue of ecclesiastical leadership as expressed through its clergy to be explored within a structured framework that tempers established theory with the reality of experience and practice. Most importantly, the use of practical theology enables a discourse to open between laity and the clergy who serve them. This approach presumes definitive clarity, but accepts the complexity of reality and experience. Its intent is to nurture the theological

journey in a framework that enables the Church to find an adequate theological expression of its leadership in a complex and changing world.

Simply focusing the discussion on legitimacy and authority within the traditional historical theological frameworks will skew the discussion. While Western history owes much of its formulative thought to these historical theological movements, the issue of legitimacy has tended to be explored outside these parameters. The concepts of legitimacy and authority appear to be modern concepts pursued since the philosophical movements of the eighteenth century, and more recently among modern social theorists. To discuss legitimacy in theological terms, a venture beyond the confines of theological obscurity needs to be embraced. The theoretical framework of this research, therefore, enables an engagement with the philosophical and social theory concepts of legitimacy in an attempt to envisage a concept of legitimacy within a theology of practice which engages a tangible experiential reality embodied in the ecclesiastical leadership of the church.

### **C. THE RESEARCH ISSUE**

Leadership is fundamentally a pragmatic concern, and while theory can give presupposed interpretations, it is only ever worked out in the practice of human interaction. The theoretical framework of this dissertation delineates a need, therefore, to define and explore the ecclesiastical leadership of the LCA and its legitimacy in the context of a theological framework that permits practice, theology, and social theory to engage in mutually constructive ways. Through the process of a practical, or praxis, theology as both theory and practice engage a process of mutual reflexivity, the deeper issues of leadership within the Church can be drawn out and explored. The central focus of this dissertation, therefore, evaluates the basis of



legitimacy and authority that validates and sustains the Public Office of the Ministry within the LCA through the process of practical theology.

#### **D. RESEARCH METHODOLOGY**

The methodological approach of this research embraces the key elements of practical theology as understood in the hermeneutical spiral between praxis and theory. Praxis is defined as theory-laden action, or practice emphasizing the meaning or content of behaviour. Praxis is reflective and transformative, involving the interaction between what an individual believes to be true and the way that truth manifests itself in action. Praxis, therefore, recognises that no human action is value-free. It accepts that practice, or action, is always governed by frameworks that exist beyond the action, yet are intimately bound within the action. Theory finds meaning in the action just as the action finds meaning within the context of its theory. Theory is understood as existing beyond the action itself. Theory relates human experience to concepts beyond that experience. These concepts tend to define the experience or action, but are always bound to that which they define. This understanding of theory acknowledges there is no theory that exists without action or practice.<sup>55</sup> Theory is bound to the human experience.<sup>56</sup> The assumption that theory can remain a detached form of objective analysis is rejected by this definition. Theory and praxis are intimately linked, for

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<sup>55</sup> Gadamer: "Application does not mean first understanding a given universal in itself and then afterward applying it to a concrete case." And in discussion on the importance of Aristotle to hermeneutics he writes, "...the prior knowledge involved in *techne* cannot be called 'theoretical,' especially since experience is automatically acquired using this knowledge. For, as knowledge, it is always related to practical application..." Gadamer, *Truth and Method*, 341, 315. Cf. also Browning, 9.

<sup>56</sup> "Modern theory is a tool of construction by means of which we gather experiences together in a unified way and make it possible to dominate them. We are said to 'construct' a theory. This already implies that one theory succeeds another, and from the outset only commands conditional validity, namely insofar as experience does not make us change our mind." Gadamer, 454.

there is constant movement from praxis to theory and back to praxis, not in a lineal form, but a spiralling continuum.

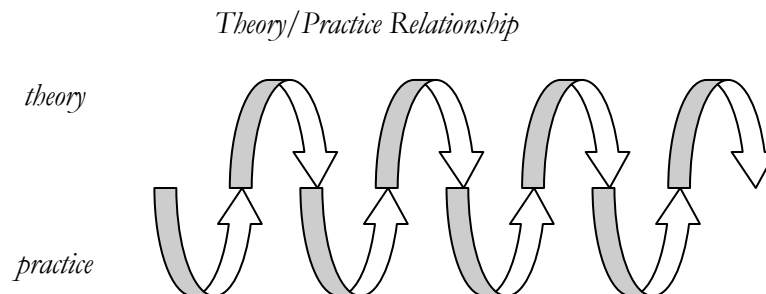


Figure 5: Relationships between theory and practice.<sup>57</sup>

Several conclusions can be affirmed in understanding the relationship between praxis and theory. (1) There is no theory of praxis that can be considered pure.<sup>58</sup> Theory is determined and shaped by its historical and societal context. The voices of the world impact the way the world is seen. Even theological formulations are a product of the world in which they have been developed. (2) Praxis is always determined by theory.<sup>59</sup> There may be no awareness of this link, but passive ignorance does not indicate that the link is not present. Acceptance of this prevents adopting an ideological praxis in which action is believed to occur outside the boundary of any theoretical framework. Praxis has an ideological or theoretical framework that governs it. (3) Theory does not take primacy over praxis.<sup>60</sup> Similarly, praxis does not take primacy over theory. Theory and praxis are mutually reliant upon each other. Theory can detach itself in a metaphysical idealisation as seen in the historical theological development of the church. This idealisation detaches itself from

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<sup>57</sup> Heitink, 154.

<sup>58</sup> Heitink, 151.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid., 152

the experiential and empowering nature of theology that requires a practical expression in the life of the church. Likewise, the adoption of praxis as more important than theory deprives the church of its ability to act responsibly in the world.<sup>61</sup> This provides the option of the status quo existing without a process of reflection engaging the theoretical frameworks determining the practice. Traditionalism emerges as an unquestioned reality based on the assumption of prior action. (4) The relationship between theory and praxis distinguishes each as unique within a state of constant tension.<sup>62</sup> Theory requires praxis to affirm its validity, while praxis requires theory to step beyond it as a process of reflection and critical assessment. In this bipolar relationship theory becomes critical theory. This is not cause and effect relationship that affirms the linear approach of theory to practice. Rather, the tension is one of critical correlation in which the very basis of the theoretical framework is predetermined by the praxis out of which it arises. This process becomes transformative or emancipatory, allowing a critical approach to reality by anticipating the future through critical reflection on the past allowing change or liberation to occur which moves beyond the present boundaries. On the basis of these understandings, the concept of a hermeneutical spiral in which theory and praxis constantly interweave and transform the other is affirmed.

A form of hermeneutics emerges which engages the linguistic and communicative aspects of praxis. This refocusses on Habermas' speech acts, in which the mere act of communication is in itself a form of praxis.<sup>63</sup> Habermas divides these into three categories, the objective, the social, and the subjective. The objective seeks

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<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

<sup>63</sup> Habermas, 95-96.

to speak the truth,<sup>64</sup> meaning that statements of fact are made that can be objectively tested against experience within the world. The social dimension, seeks to establish normative moral claims.<sup>65</sup> It is concerned with the formulation of values, norms and conventions that suggest a sense of right action in terms of behaviour, attitude and influence towards others in a social sense. The social dimension seeks to speak in such a way that interpersonal relationships are established and regulated in a morally appropriate way. The subjective is concerned with expressing oneself authentically,<sup>66</sup> Emotions, feelings, beliefs, imagery and the like express a conviction to others of the authenticity of one's communication. It is concerned with demonstrating that what is being said reflects the true intentions of the individual and can therefore be relied upon as true. These form the basis of Habermas' validity claims, which underpin all human communication. To communicate assumes these are present. Communication that breaks down or fails indicates that one, if not all, the basic validity claims were not fully present.<sup>67</sup> These are internal claims. They are not external factors imposed upon the actor. They inherently exist within the desire to engage in communication and form an obligational basis for all speech acts.<sup>68</sup> Therefore, it is the speaker's intent that those who listen not only receive the communication but accept it as valid.

The result of this process of communicative praxis is a form of praxis coordination. The interaction of communicative action occurs as the instrumental and strategic activities of the individual become the conversational object. A coordination of the three dimensions involved in a validity claim occurs as individuals interact with each other in a manner that facilitates communication as best as is possible. The

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<sup>64</sup> Ibid., 307ff.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid., 308.

<sup>68</sup> Browning, 201.

intended outcome is a form of consensus or agreement enabling mutual understanding by the various participants. This intended outcome is not final or conclusive, but the means by which further communicative action is mutually coordinated towards further understanding. The spiralling continuum of the process as is reaffirmed. Beginning from the life situation, or contextual present, practical theology attempts to translate this experience as an object of reflection under the premise of basic theological assumptions.<sup>69</sup> These assumptions, or theory, are a result of reflective processes of the past actions and thought. While not satisfying the present realities, the process moves into the sphere of critical thinking, leading to a revision of the past where interpretations and application are questioned in terms of adequacy and validity. In the context of this revision, the current praxis is critically re-examined and alternatives are explored in terms of their adequacy and validity for the present praxis. From this, further questioning emerges about the theoretical framework that has been developed, and a renewed situational awareness emerges in the light of the revised theoretical framework. This renewed framework encourages and initiates change and transformation of the praxis that in turn raises new questions about the theoretical framework that has emerged. It is easy for this to be a continual unending process that never actually impacts the situation, instead floundering around the issues, or missing the point entirely. This is particularly significant when dealing with the concept of practical theology. There needs to be a distinction between action and behaviour. Action within the context of a practical theology is far more specific than simply assigning it to subjective meaning. As such, Furet argues that specific following conditions need to apply within a theory of action:

- It must deal with tangible and specific domains of action.

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<sup>69</sup> Heitink, 153.

- It must analyse the context of the actions and the actions themselves in their current reality and the potential they carry within their specific context.

- This is done within the context of a critical theory that is empirically based and transcends the context with the intention of developing new models and methods within the domain of action to which it is concerned.<sup>70</sup>

Practical theology is concerned with conditions that exist in the contextual environment of the church's religious-communicative action, especially those regulating this action in its broadest sense. This requires empirical research that aims at describing and interpreting the actual situation in which the faith and life of the church are manifested. The intent of a practical theological approach is to understand action as a conscious and knowing realization of the church's situation within a specific context. Ultimately, the individual, or actor, who intervenes in the world, does so with the intention of transformation. It is this intentional nature of action that distinguishes it from behaviour, which is often subconscious and unintentional. Actors can normally define what they are doing by providing reason and rationale that govern their action.

Action is intentional and requires a structure in which it can be understood. To achieve this structure a fivefold question needs to be asked.<sup>71</sup> Firstly, who is the actor who performed the action? Secondly, what was the kind of action performed? Thirdly, how did the actor perform the action? Fourthly, what was the context or circumstances that encompassed the actor's action? And fifthly, what was the reason behind the actor's action? These five sub-questions can be summarised as *who* does *what* (in relation to *whom*)? This leads to three subsequent perspectives, in terms of *why* and *what about*, *where* and *when*, and, *how* and for *what reason*.

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<sup>70</sup> Ibid., 130.

<sup>71</sup> Ibid., 159ff.

### Action Structure

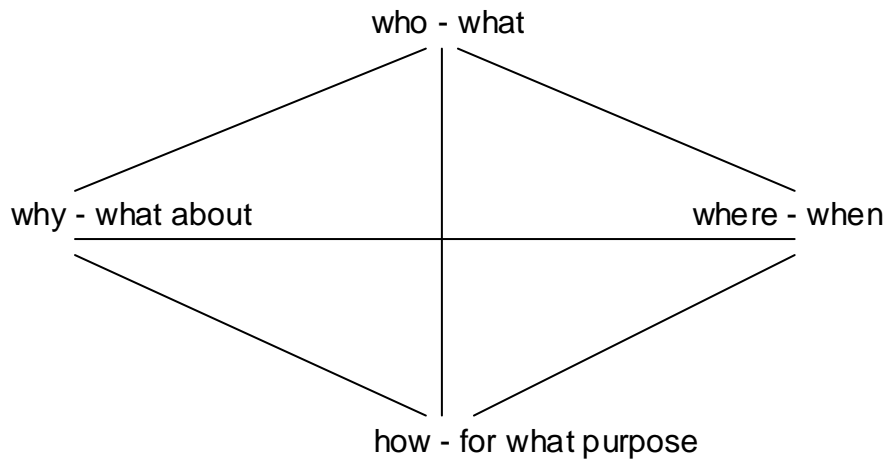


Figure 6: Action Structure.<sup>72</sup>

This question, with its separate perspectives, reveals the structure of an action and its social implications. It enables analysis of any given action just as one would a text, symbol or linguistic structure. It probes into the dialectic between meaning and event, but enables a critical hermeneutic to be sustained as a methodological tool within the practical theological process. Recognition must be sustained within the action structure that those asking the action questions carry prior prejudice into the analysis. This reason and rationale resurrect the forces of the past that shape the present and anticipate the future. All action is intended for change. It is the process by which this occurs as an aspect of practical theology that becomes an imperative for understanding the methodological implications embedded within the process.

To achieve this, Browning advocates three movements in the practical theological process.<sup>73</sup> The first is the description of the religious and cultural praxis, which he terms descriptive theology. Its intent is to describe the praxis out of which

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<sup>72</sup> Heitink, 162.

<sup>73</sup> Browning, 47ff.

the practical questions will generate theological reflection. This is a multidimensional task that engages the researcher and their own prior understandings with the praxis of the subjects and their prior understandings. The intent is to discern the conflict that exists between the religious and cultural theories that determine the praxis and stimulate further questions regarding the praxis. It is historically situated because it acknowledges that theologians are already entrenched in their own praxis and theory, and that such entrenchment affects the way the practical theologian approaches the subject being researched. It also recognises that theologians are as much a part of the research as the subjects, and that the issues are more holistic and full of contextual meaning. The descriptive theological dimension lays out the context for which the study will occur within its historical and cultural environment. The second movement is concerned with an honest confrontation with the normative texts that have pre-determined the praxis. These normative texts belong with the more traditional approaches of theology. The application of theological enquiry enables an encounter with the texts that have defined the praxis, not just in terms of individual understanding but also in terms of how a larger group or community approaches its praxis. In this movement, therefore, there is a distinct transition from the individual to the community, and to the normative texts that govern the community and its self-understanding. The third movement is the fusion of the past to the present. This application of systematic theology moves beyond the traditional theological approach of simply applying lessons from the past to contemporary practice. Instead there is a fusion of horizons,<sup>74</sup> where contemporary praxis, and its implied vision, is tested and

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<sup>74</sup> Ibid., 51., Cf. also Gadamer, "... essential to the concept of situation is the concept of '*horizon*'. The horizon is the range of vision that includes everything that can be seen from a particular vantage point." In terms of the fusion of horizons, Gadamer writes, "Every experience has implicit horizons of before and after, and finally fuses with the continuum of the experiences present in the before and after to form a unified flow of experience. ... There is no more an isolated horizon of the present in itself than there are historical horizons which have to be acquired. *Rather, understanding is always the fusion of these horizons supposedly existing by themselves.*" Gadamer, 302, 245, 306.



measured against the textual traditions that define the community. There is a critical task involved in this process which moves it into the metaphysical, but only as a gradual result of the process, not that which lays at its beginning. Consequently there is a requirement for a balance, in which the metaphysical arguments, which are often present but not fully understood or appreciated by those who tend to justify their faith on the basis of practical reason, are developed as an important part of the reflective process. Furthermore, the task is concerned with developing good reasons, or arguments that support and test the validity claims encompassed within the context of the hermeneutical conversation, without arriving at definitive and universally applied principles considered to resolve the issue with a sense of finality. Instead the process should be such that the conversation is progressed along the hermeneutical spiral. This third movement realigns systematic theology with the common themes of praxis as its starting point. It is a deliberate and intentional embracing of a critical correlational approach to theology in which the links between meaning and practice are explored and clarified.

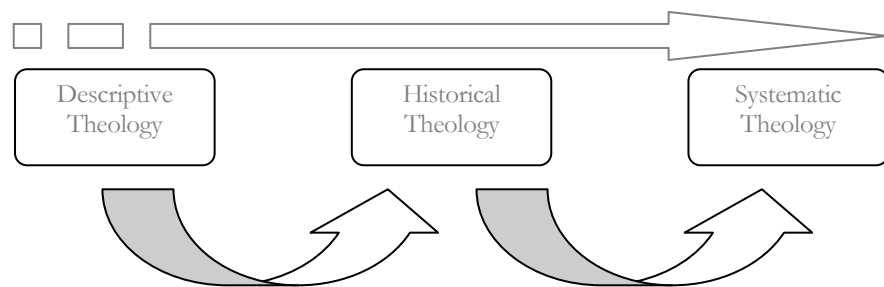


Figure 7: Browning's three movements of practical theology

Browning's threefold movement leads to a methodology that can be understood in the context of four questions similar to those already proposed within the concept of

action structures.<sup>75</sup> The first is concerned with understanding the context, or concrete situation, in which action occurs. The interplay between all players in the contextual environment is a matter of concern within the framework of this question. This is broader than traditional systematics. It includes a detailed investigation into the specific histories, commitments and needs of those involved. It looks at the relationship institutions have within the context, and what impact they have. It is concerned with the narratives, such as the historical or religious-cultural dimensions, that define the situation. The second concerns the praxis that should be present within this context. Here the theological process of descriptive, historical and systematic theologies converge and emerge within the situation being examined. These theological understandings, which grew out of praxis, are brought back into contact with contemporary praxis. This is not as affirmation of the norms present, but as a critical defence of the praxis that is apparent. The third is concerned with the defence of the norms that govern the praxis of the situation. Here, Browning's five elements in defence of the validity claims inherent within the praxis of the situation emerge. This critical approach is central to the process. The fourth is concerned with the strategic action and rhetorics that should be used within the situation. It is concerned with transformation, and the process of empowering such transformative action.

Paul Ricoeur's movement from an action structure to a methodological approach is another way to understand Browning. Ricoeur advocates a threefold movement between understanding, explanation, and change.<sup>76</sup> Understanding and

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<sup>75</sup> Browning, 55ff.

<sup>76</sup> Ricoeur actually describes explanation and understanding in terms of a dialectic which produces, or assumes change occurring through the process of interpretation, discourse, or language. Ricoeur insists that interpretation is not a "name of the dialectic between explanation and understanding". He understands it as an extension, or "particular case of understanding". If the process of interpretation produces an event, it can be conceived as creating a sense of meaning which has implications to the next rotation of the dialectic between explanation and understanding. While it is clear that Ricoeur tends to deal in the process of exchange in the form of this dialectic, the product

explanation are focal points within the hermeneutical structure. Change, as already argued, is a part of any action structure.

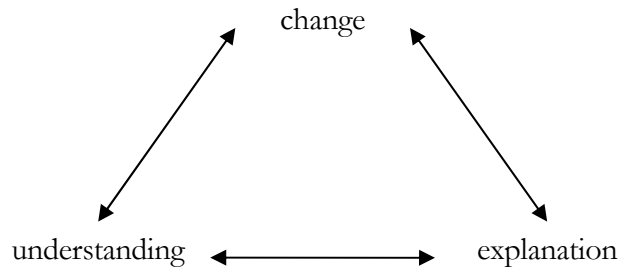


Figure 8: Ricoeur's Methodology.<sup>77</sup>

Understanding is a central theme within a hermeneutic of interpretation. This hermeneutic is not simply concerned with the text, but also with the action. The interpretation of an action moves from speculation to testing the sustainability of the validity claims inherent in the action. This movement is circular, as a series of possibilities are promoted and a singular probability based on the hermeneutic process of interpretation is developed. Ricoeur refers to the “logic of subjective probability”<sup>78</sup> which provides the basis for this process being considered scientific.

Explanation is central to the empirical approach of the human sciences. This approach requires the development of a testing process in response to the various possibilities that have emerged. The intent is to determine the validity of an action structure. This is similar to Browning's third question, where the use of critical theory

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manifests in forms of change in terms of action, meaning, comprehension, or actualisation which then enables the subsequent necessary stages of the dialectic to proceed to a deeper level. Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth, TX: Texas Christian University Press, 1976), 11, 23, 72-74. Cf. Heitink, 163.

<sup>77</sup> Ibid., 163.

<sup>78</sup> Heitink uses these terms in discussing Ricoeur's appreciation of possibilities. Ibid.

enters the dialogue and assists in determining the validity of a validity claim within the context of any given action structure or concrete situation. Both the explanation and the interpretation interact with each other in constant reciprocation. In the midst of this reciprocation, a meaningful methodology is developed with the action, or concrete situation, as the prime focus.

Change differs from the first two perspectives of Ricoeur's method. It has its own unique scientific basis. Using a regulative circle, as found in agogics, an understanding of action informed by knowledge is achieved and not imposed by theological presuppositions. The process of intentional change is engaged, not change that naturally occurs as a result of any action, and has a strategic nature, similar to Browning's fourth question. It is more concerned with possibilities than definitive outcomes. These reaffirm the hermeneutical spiral in which practical theology is defined as an ongoing interaction between praxis and theory, in which each leads to further possibilities rather than affirming the linear cause and effect of more traditional approaches.

Ricoeur's model now extends beyond the explanation, understanding and change triangle to provide a more complex movement in which a methodological circle governs each of these. Understanding embraces the hermeneutical circle, while explanation is aligned with the empirical circle. These mutually interact, and together impact the dimensions of change, seen within the context of the regulative circle.

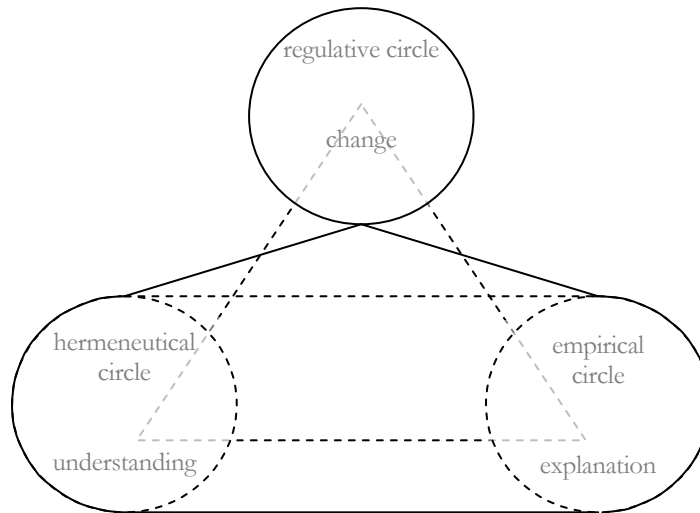


Figure 9: The methodology of practical theology.<sup>79</sup>

Heitink argues this methodology draws together some significant movements in understanding practical theology.<sup>80</sup> This cycle is an excellent summary of the methodological framework of this research. They reflect a great deal of the discussion so far, and carry implicitly within them argumentation that can be found from Browning and others. The hermeneutical and the empirical circles belong intimately together. They cannot function alone. The process of supposition and testing require a hermeneutical process of understanding as well as an empirical approach of explanation enabling the process to work adequately and appropriately. This methodology enables movement beyond the narrow fixation on action, either mediative or intermediary, and incorporates the broader concern with social-communicative action. It brings these under the same banner of intentional action, from which meaning and reason for an action can be discerned. It acknowledges that all action stimulates change, and enlists the concept of intentionality to the process. It acknowledges that processes of change have hermeneutical implications. It affirms the spiral of praxis and theory, and recognises that such change requires the guidance

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<sup>79</sup> Ibid., 165.

<sup>80</sup> Ibid., 166.

of empirical research. The methodology provides a means test to theory for its validity, a requirement of the development of a strategic proposal, or a hermeneutical perspective. Finally, the methodology embraces, or permits, a critical perspective. This perspective is not unique to any one of the three movements, but is intimately interwoven within the entire model. It allows not simply asking the action structure questions, but enables the addition of the interpretive voice. In other words concern is not simply with asking who did what for whom, but in whose interest did this action occur.

The methodology of this dissertation will therefore embrace a theology of practice that will correlate the theology of the LCA and its theoretical understanding of the Public Office of the Ministry with the practical application of the Public Office within the Church itself. In undertaking this correlation, the academic discipline of social theory will provide a lens through which this correlation can be honestly and openly understood. This praxis approach will take serious the insights gained from within the theological tradition of the LCA, the insights gained from the social theorists, and the insights gained from the research undertaken amongst the pastors and lay people of the LCA. The process of practical theology is transformative, and it is hoped that the outcomes will provide a moment of reflexivity to occur in which the LCA can pause and embrace this transformation as a positive encounter. It is the engagement of both the theoretical and the practical in a descriptive and strategic way that will empower the correlation to be reflexive and transformative.

#### **E. ELEMENTS OF THE RESEARCH**

In using a methodology that embraces a practical theology, several elements appear within the overall structure of this research. The first is the hermeneutical work

required to set the discussion of legitimacy and the Public Office into its proper context. The second is the engagement of empirical research with the hermeneutical material so the complexity of the research question may be enhanced. The third is the proposition of ways forward to meet the gap between practice and theory, or to affirm that practice speaks into theory by enhancing its interpretation within the practical life of the church.

To engage the hermeneutical circle, several stages need to occur that may at first appear disjointed. The first is to articulate an understanding of legitimacy. This is not simple, as will be seen when this concept begins to be unpacked. Unpacking and defining legitimacy is not the end state, but part of the hermeneutical process in which a tentative theological definition of legitimacy will be proposed. To do this, the discussion will explore several dimensions of legitimacy. This will include the historical development of the concept up to and including the contractarians of the eighteenth century,<sup>81</sup> along with the social theorists of modernity. Out of this discussion, a working theological definition of legitimacy needs to be made, incorporating the concept of how authority relates to this.

The issue of how authority relates to legitimacy in relationship to the validity claims inherent within the Public Office requires some exploration. To this end a brief excursus into the confessional formulations of Lutheranism and its perspective on the Public Office will take place. Following this, an insight into how the LCA thinks and functions theologically need to occur in the light of its internal documents. Finally, an oversight of Lutheran confessional thought as displayed within the LCA will provide the hermeneutical basis upon which the next stage of the discussion can occur. Both

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<sup>81</sup> This group includes individuals such as Hobbes, Lock, Hume and Rousseau, who advocated the concept of social contract as the basis for legitimacy.

the discussion on legitimacy and its theoretical frameworks, and to a lesser degree the discussion on the LCA's confessional documentation, will provide the literature review for this dissertation.

The empirical dimension needs to be engaged prior to embarking into a discussion on legitimacy and the Public Office. In doing this, several sources become important. The first is the development and implementation of a research tool that explores the feelings and views of the LCA's laity and clergy on the issue of the Public Office.<sup>82</sup> This is developed out of the hermeneutical discussion, and attempts to extract theological views, and practical concerns. The research tool is a forty question measurement tool, with slight variations for the laity, and opportunity to add additional comment. Additionally, the empirical dimension will also engage other research conducted by the NCLS,<sup>83</sup> the CRA,<sup>84</sup> and internal LCA research.

The major element will be the engagement of the hermeneutical and empirical dimensions as they are brought together in mutual discourse. The intent is to explore the questions of legitimacy, based on an understanding of authority identified in relationship to legitimacy, with the practice and beliefs revealed in the empirical research. Each section will explore a dimension of legitimacy in the context of a

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<sup>82</sup> Appendix 2 and 3.

<sup>83</sup> The National Church Life Surveys have been an ongoing project over the past decade or more, developed and guided by Peter Kaldor and others, in which the various dimensions of Australian Church life have been explored. While having a somewhat Reformed theological basis to their research development and conclusions, the NCLS has explored all major Christian denominational groups within Australia. Their website states: "NCLS Research is a world leader in research focussed on connecting churches and their communities. Decades of rigorous and thoughtful research has been based on millions of participants. Co-operating denominations, including Catholics, Anglicans and Protestants, are a network for sharing practical resources to help churches." <http://www.ncls.org.au/default.aspx?sitemapid=4528>, accessed 23 March 2004.

<sup>84</sup> The Christian research Association was developed by Phillip Hughes, and operates both as a research organisation on social and religious trends within Australian and as a research consultancy for many major Christian denominations within Australia. Their website cites their purpose as: "The Christian Research Association was formed in 1985 to serve the churches of Australia. Its task is to provide up-to-date and reliable information about religious faith and church life in Australia." <http://www.cra.org.au/topics.cgi?tid=17>, accessed 23 March 2004.



theological principle concerning the Public Office of the Ministry, and concluding with a short summary providing a basis for the closing chapter.

This research is a contribution to a larger discussion, therefore, and in accord with the theoretical frameworks governing this research, the final section will propose possibilities for various issues concerning legitimacy and the Public Office within the life of the LCA. This final stage re-engages the regulative circle. Definitive answers on the subject of legitimacy and the Public Office are intentionally avoided. The goal of this research is not about final solutions, but about establishing a framework and methodology that is theologically valid and empowers the Church to broaden its theological horizons to face the reality of experience and practice as defining norms for its theological identity.

## **F. DELIMITATIONS AND LIMITATIONS**

There are a number of delimitations that require substantiation at this point. The first is the confinement of this discussion to Lutheran theology. While reference will be made to Reformed and Catholic theology, the focus of these only occurs as they relate to, or impact upon, Lutheran theology. Specifically, concern will be with the LCA. Lutheran's loom large on the global ecclesiastical landscape. Like any global ecclesiastical collective, variations exist in the unique theological focus that defines them. Lutheran's hold in common the documents of the early Reformation and have embraced variations of these, or variations of interpretation, over the years. Globally Lutherans exist under LWF<sup>85</sup> or the smaller more conservative ILC.<sup>86</sup> A

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<sup>85</sup> Taken from the LWF website, the doctrinal basis of this organisation is: "The LWF confesses the Holy Scriptures of the Old and New Testaments to be the only source and norm of its doctrine, life and service. It sees in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the unaltered Augsburg Confession and the Small Catechism of Martin Luther, a pure exposition of the Word of God. LWF member churches confess the triune God, agree in the

number of Lutheran churches, congregational bodies, and other Lutheran organisations are not part of either international body. This includes the LCA who hold associate membership to both LWF<sup>87</sup> and ILC,<sup>88</sup> a decision made after much public debate over the past decade. Additionally, in Australia smaller Lutheran bodies exist, distinguished by ethnicity or confession. While it is important to note this larger view of Lutheranism beyond the LCA, the focus of this study is on the LCA's understanding of the legitimacy and its understanding and application of the Public Ministry. References beyond the LCA are only points of interest, comparison, clarification or affirmation of the discussion undertaken in this research.

Additionally, the discussion on issues of legitimacy and authority will exclude the former pre-union synods of the ELCA and UELCA. Both synods are important to note as participants in the formulation of the historical and hermeneutical background of this discussion, especially in an appreciation of the LCA's TA, formed as part of the

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proclamation of the Word of God, and are united in pulpit and altar fellowship. The LWF confesses one, holy, catholic, and apostolic church and is resolved to serve Christian unity throughout the world. It acts on behalf of its member churches in areas of common interest such as communication, ecumenical and interfaith relations, human rights, humanitarian assistance, theology, and the various aspects of mission and development.” <[http://www.lutheranworld.org/Who\\_We\\_Are/LWF-Welcome.html](http://www.lutheranworld.org/Who_We_Are/LWF-Welcome.html)>, accessed 26 March 2004.

<sup>86</sup> The International Lutheran Council's doctrinal basis is: “The ILC is a worldwide association of 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.” <<http://www.ilc-online.org/about.html>>, accessed 26 March 2004.

<sup>87</sup> Associate membership is a non-membership status. The LWF constitution defines it as: “The Lutheran World Federation may recognize as eligible to participate in the work of the Federation non-member churches, councils or congregations which accept the doctrinal basis set forth in Article II of this Constitution (Associate Membership).” <[http://www.lutheranworld.org/Who\\_We\\_Are/LWF-Constitution.pdf](http://www.lutheranworld.org/Who_We_Are/LWF-Constitution.pdf)>, accessed 26 March 2004.

<sup>88</sup> The ILC constitution defines membership, and associate membership in its constitution as: “There are two types of memberships in the International Lutheran Council: voting and associate. Voting members shall consist of those church bodies who accept the confessional basis of the ILC as well as this document. Each church body holding voting membership is entitled to cast one vote by its president/bishop/chairman or his representative. Associate memberships may be held by other Lutheran Church bodies who accept the confessional basis of the ILC but do not find it expedient to accept this document, and whose request for such membership has been approved by a majority of the voting members; such members are welcome to participate in all functions and activities of the ILC, but their representatives may not vote or hold office.” <<http://www.ilc-online.org/constitution.html>>, accessed 26 March 2004.

process towards union of these former synods. References will be made back to the TA, as this continues to hold a significant position in the minds of many within the LCA and is potentially an underlying cause of differing positions stemming from unresolved perspectives when it was originally drafted.

It is important that the theological parameters of this study are clearly defined. Currently, the LCA is engaged in the debate over women's ordination. While the debate is of some interest, it is not the focus of this study. The issue of ordaining women is superfluous to the more focussed interest on the legitimation of ordination and the Pastoral Office. While some reference may be made to this debate, and some of the source documents used by either side of the argument may be cited, such only occurs in support of the intent of the study itself. Both sides of the women's ordination debate carry certain presuppositions regarding the nature of the Public Ministry and the elements associated with it. Within the context of this study such presuppositions are important for they serve to highlight the presence and the practice of legitimation issues pertinent to the Pastoral Office.

Similarly, the focus will not be concerned with the universal priesthood. There is much to be said about the general ministry of the church; however, the present concern is with the ordained leadership. This generalized ministry of the Lutheran church relies heavily on this small select group of ordained leaders. The reality of this will formulate some of this discussion. The intent is not to denigrate the general ministry. The fact that many laity struggle for meaning in what they believe God has called and gifted them for highlights the need to focus on the source of the issue and not the manifestations of the problem. The clear delineation between the Public Ministry and the general ministry of the church needs to be seen as a healthy activity. Not because it establishes power structures, but because it opens possibilities to how

these already present power structures may serve as mutually beneficial to all. Leadership is a required necessity of any community that exists in relationship to each other. This leadership flows out of that which empowers its very existence, namely the legitimacy bestowed upon it, which resides as the core concern for the overall health and vitality of the church. While many other forms of ecclesiastical leadership may exist, and the means by which such is established may be embedded upon different world-views, the focus of this study is on the power structures embedded in Lutheran theology, especially that theology which is practiced by the LCA.

The focus on legitimation will only concern itself with two schools of thought. The first is centred on the philosophical debates of the eighteenth century Enlightenment, epitomised by Rousseau as the pinnacle of such contractarian thinking. The historical process leading to this is important, for it demonstrates how the social contract became embedded in Western thinking. Australia is a child of the Enlightenment and part of the great social experiment that saw contractarian thinking embedded into its national psyche.<sup>89</sup> The Australian church cannot be excluded from this embedded reality. The early Lutherans migrating to Australia rest much of their concept of religious freedom on elements of legitimacy proposed by the contractarians. These concepts, therefore, have existed in the sub conscious self-dentification of the LCA since first arriving in Australia. A contractarian view on legitimacy therefore requires examination.

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<sup>89</sup> David Malouf, commenting on the early settlement of Australia said: "Australia began as an experiment in human engineering. We should not allow the brutalities of the age in which it took place to obscure the fact that among the many mixed motives for founding of the colony there were some that were progressive and idealistic. The eighteenth century was as troubled as we are by the nature of criminality and, in dealing with it, the need to balance deterrence, or as they would have called it, terror, with the opportunity of reform. Botany Bay was not just a dumping ground for unwanted criminals. It was also an experiment in reformation, using the rejects of one society to create another." David Malouf, *A Spirit of Play – The making of the Australian consciousness*, Boyer Lectures 1998 (Sydney: ABC Books, 1998), 12.

Secondly, a consideration of legitimacy arising out of the social theorists is important. This will incorporate Max Weber's work on legitimacy, which comes from an entirely different angle to the philosophical schools of the Enlightenment. Also included will be a discussion of Jürgen Habermas' concept of legitimation, especially his appreciation of the concept of a legitimation crisis. Some concerns will also need to take into account some of the 'post-modern' theorists,<sup>90</sup> in particular Foucault's understanding of power. The social theorists of the twentieth century, and especially the latter half of this period, have significant comments to explore regarding legitimacy. The study will not engage them in the fullest sense, for such a task is beyond this work; but it will draw contextual snippets from them to highlight the complexity of the issue at hand.

## G. FORMAT

The format of this dissertation will comply with the examination requirements for a Doctoral Thesis within the Australian Catholic University. The research format will be consistent with those used in social research and will follow similar formats described by D.A. de Vaus' work, *Surveys in Social Research*.<sup>91</sup> The research tools will be developed and conducted using GlobalSCAPE web survey<sup>92</sup> and analysed using SPSS.<sup>93</sup> This research is governed by the ethical standards for conducting

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<sup>90</sup> Like Anthony Giddens, I am not convinced that post-modernity is true in the same sense we understand Modernity or the Enlightenment. While there may be post-modern moments, post-modernity as a movement is far better understood in the context of high or late modernity. Cf. George Ritzer, *Sociological Theory*, 4<sup>th</sup> ed. Sociological Theory International Editions (New York, NY: McGraw-Hill Companies, Inc., 1996), 571.

<sup>91</sup> D.A. de Vaus, *Surveys in Social Research* 5<sup>th</sup> ed., (Crows Nest, NSW: Allen and Unwin, 2002).

<sup>92</sup> *GlobalSCAPE Web Survey* [computer software] CD-ROM (Windows XP - Version 5.2.032) (San Antonio, TX: [GlobalSCAPE](#), 2003).

<sup>93</sup> *SPSS* [computer software] CD-ROM (Windows XP –version 14.0 (student version)) (Chicago, IL: SPSS Inc., 2005).

research within the Australian Catholic University, and the format complies with these standards. The research data will be found in the appendix, and reference within the text will appear in the footnotes. The referencing system will be a note-bibliography system as outlined in Kate Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*<sup>94</sup> and R.M. Ritter's *The Oxford Guide to Style*.<sup>95</sup> Lawrence McIntosh's work, *A Style Manual for Presentation of Papers and Thesis in Religion and Theology*<sup>96</sup> will also be used. Use of New Testament Scripture references will use the Nestle-Aland Greek text,<sup>97</sup> with translation and minor textual analysis in the footnotes. Old Testament texts, where used, will come from the original texts as laid out in *Biblia Hebraica Stuttgartensia*,<sup>98</sup> again with translation and textual analysis in the footnotes. Lutheran Confessional writings rely on Tappert's text,<sup>99</sup> while references to Luther's works come from the American edition, edited by Pelikan and Lehmann.<sup>100</sup> Both are in electronic form provided by Libronix Digital Library System.<sup>101</sup>

The text itself will adopt several conventions. The use of *Ministry*, as opposed to *ministry*, is intentional and common within the LCA to distinguish between the

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<sup>94</sup> Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6<sup>th</sup> edn. (Chicago IL: Chicago University Press, 1996).

<sup>95</sup> R.M. Ritter, *The Oxford Guide to Style*, (Oxford: Oxford University Press, 2002).

<sup>96</sup> Lawrence D. McIntosh, *A style manual for the presentation of papers and theses in religion and theology*, (Wagga Wagga, NSW: Centre for Information Studies, 1995).

<sup>97</sup> Nestle-Aland, *Novum Testamentum Graece* (Stuttgart: Deutsche Bibelgesellschaft, 1979).

<sup>98</sup> R. Kittel, ed., *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelstiftung, 1977).

<sup>99</sup> T.G. Tappert, *The Book of Concord: The confessions of the evangelical Lutheran Church*. (Philadelphia: Fortress Press. 2000, c1959).

<sup>100</sup> Luther, M. *Luther's works, vol. 1-55* ed. J. J. Pelikan, H. C. Oswald and H. T. Lehmann, (Saint Louis: Concordia Publishing House, 1999, c1958).

<sup>101</sup> *Luther's Works on CD-ROM*, [electronic library] (MS Windows) (Minneapolis, MN: Augsburg Fortress Press, and ST. Louis, MI: Concordia Publishing House in collaboration with Aid Association for Lutherans and Lutheran Brotherhood), *Libronix Digital Library System* (Oak Harbour, WA: Libronix Corporation, 2000-2001).

Public Office and the ministry of all Christians. *Public Office* will also adhere to a similar convention, indicating the formal office of the Ministry within the LCA. Where *Church* appears in capitals, it is used in a formal sense and refers specifically to the LCA. References to comments made from respondents in both the text and footnotes have retained their form and grammatical errors to indicate original referencing without altering their original input.

## H. SUMMARY

Leadership is not an easy subject to debate in the modern context. The current industrial paradigm has subjugated leadership to a world-view fixated with productivity and success. Material gain, and the means to acquire it, drive the shift from leadership to management, and consequently leave a vacuum in the social context disempowering the relational dynamics required for people to carve their own story and self-understanding. This research is an attempt to re-focus the discussion on leadership within the church away from this paradigm to a relational worldview where those ordained into positions of ecclesiastical power can enable the laity of the church to formulate their story of being Christian in the Australian social landscape.

This dissertation is not a final, absolute, solution to the dilemma facing both society and the church. The variables remain broad and susceptible to the winds of change which constantly exert pressure for conformity to a world view which is frequently in conflict with the heart of the Christian message. If, however, this dissertation stimulates more sound discussion on the issue, then the purpose of a practical theological approach has been achieved.

It is for this reason that the discussion must be embedded with a theological methodology that enables theory and practice to impact change upon each other. Only a theological approach that permits practice to have equal standing with the theoretical foundations upon which the tradition of the church has been built is a legitimate means by which to discuss the concept of ecclesiastical leadership. Ecclesiastical leadership is about the practise of the church finding integrity in its theological frameworks, which are subsequently challenged by the same practice they purport to uphold. Such a correlation between practice and theory provides a sound way forward enabling both the theoretical elite and the pragmatically driven elements of the church to explore a topic that remains elusively undecided within the LCA.

Leadership is about integrity, which stems from an understanding of the legitimation frameworks that substantiate that leadership model. The heart of the matter lies in how the concepts of legitimacy to the Public Office are defined and applied. Piecing this puzzle together is an attempt to empower both clergy and laity into a relational dynamic that is alive and flourishing in a world of rapid change. Knowing ones roots and remembering the historical frameworks in which something exists, is an empowering action in itself. Being able to place these same roots within the practical context that shapes and develops them empowers individuals to redefine their own story as the church moves forward into the twenty-first century.



## *Chapter 3*

### DEFINING LEGITIMACY AS A THEOLOGICAL CONCEPT

#### A. INTRODUCTION

Defining the concept of legitimacy is not easy. For many, it is used as if everyone instinctively understands what it means and is consequently rarely questioned. However, when asked to define legitimacy a plethora of distinctions and variants emerge. Part of the problem is with the concepts of power and leadership, and how legitimacy functions in relation to these. Power is often seen as over-bearing and dominant, defying the individualism of late modernity. Leadership is struggling to re-emerge in a post-industrial world rebelling against the usurpation of the managerial models of the last century. Theologically, neither term is received positively in traditional Christian communities.<sup>1</sup> Ignoring these terms defies reality, for both are functional dynamics in any human interaction. They are fundamental to any social collective human interaction, which requires fluidity and the acceptance of constantly changing dynamics. Leaders, stretch the limits of their authority, while those who lead find ways to set boundaries around such power. It is this fluid changing interaction that generates a variety of definitions that ascertain whether a relationship of power is or is not legitimate.<sup>2</sup>

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<sup>1</sup> One could argue, however, that such terms have some resurgence within the contemporary Charismatic movement, but the nature and function of these are outside the scope of this discussion. In general, the Church sees both power and leadership in negative terms.

<sup>2</sup> “How far power is legitimate, what makes it so, and why it matters: these are inherently difficult and contentious questions. They have at various times and places seriously exercised those involved in power relations, especially periods of legal uncertainty, moral disagreement or intense social and political conflict. These questions have been the special concern of different groups of professionals – legal experts, moral and political philosophers, social scientists to name but three – who have each approached them from different focus of interest, and have tended to employ different conceptions of definitions of legitimacy according to their respective professional standpoint. So in addition to the inherent difficulty of deciding what makes power legitimate, there is the extra complication of divergent definitions offered by different groups of professionals. It is this double layer that makes the subject of

This chapter's task is to look at two definitions of legitimacy, and attempt to propose a theological appreciation of legitimacy. In achieving this, a brief look at the semantics of the term followed by a short excursus through the concepts of consent and legitimation, ending in the pre-Enlightenment period, will be undertaken. The introduction of the social contract as a means of defining legitimacy, arising out of the Enlightenment will be discussed, before examining the social theorists. This will lead to the possibility of drawing together some conclusions and developing a theological formulation for legitimacy.

## B. THE SEMANTICS OF 'LEGITIMACY'

The Oxford dictionary defines legitimacy<sup>3</sup> as a noun emerging from the late seventeenth century,<sup>4</sup> from the adjective, legitimate. When the suffix 'acy'<sup>5</sup> is attached it becomes a noun of quality, state or condition. In the late seventeenth century it was used, regarding the birth status of a child, to describe the state of actuality.<sup>6</sup> The roots of this adverbial concept of classification emerged from the late middle ages. From this concept of birth status comes the use of the word to define genuineness. Genuineness was considered in this concept to be not spurious, that is,

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legitimacy so confusing.” David Beetham, *The Legitimation of Power*, Issues in Political Theory, ed. Peter Jones and Albert Weale (Houndmills, Basingstoke, Hampshire: Palgrave, 1991), 3-4.

<sup>3</sup> Oxford Dictionary, vol.1, 1562.

<sup>4</sup> *Chambers Dictionary of Etymology* gives an earlier date and a more generalised history of the term: “**legitimate** *adj.* rightful, lawful. Before 1464 *legitimat* lawfully begotten; later, lawful (1638); borrowed from past participle of Middle English *legitimer* (from Medieval Latin *legitimare*) and directly from Medieval Latin *legitimus*, past participle of *legitimare* make lawful, from Latin *lēgitimus* lawful; originally in line with the law, from *lēx* (genitive *lēgis*); see LEGAL; for suffix see –ATE<sup>3</sup>. –**legitimacy** *n.* 1691, formed from English *legitimate*, *adj.* + *-cy*. –**legitimize** *v.* 1848, formed in English from Latin *lēgitimus* lawful + English *-ize*.” Robert K. Barnhart, ed. *Chambers Dictionary of Etymology* (Edinburgh: Chambers, 1988; reprint 2004), 587. (page citations are in the reprint edition).

<sup>5</sup> *Ibid.*, 23.

<sup>6</sup> That is, having the status of being born to parents, deemed lawfully married to each other by a legal authority, and entitled in law to full filial rights. In other words those rights, under law that pertain to a son or daughter conceived between a couple who are recognised as legally married.

resembling something that was legitimate, or that had an unlawful origin, or that superficially resembled something without its qualities or genuine character.<sup>7</sup> Genuineness was attached to the idea of public legal recognition, as in the birth of a child to a legally recognised married couple. The noun version only appears in the late seventeenth century, after which it appears to have ceased.

Another definition of legitimacy relates to the right to govern. This use of legitimacy emerged in the late nineteenth century, where it became attached to the legal right to govern or to sovereignty. Specifically, it became associated with the fact or principle of strict hereditary succession to a throne. Obviously, childbirth and its association with the lawful state of marriage are intricately linked to this concept of hereditary succession and the legal right for a potential sovereign to assume the throne. The concept of legitimacy emerged so, in terms of a legitimate government or sovereign, the right to rule is linked with rightful birth to a lawfully married couple, who in turn were the rightful sovereign or seat of government.

Extending from this is the last definition of legitimacy which has to do with conformity to law, rule or principle. It is concerned with the concept of lawfulness, a Middle English term that is used as a noun to the word lawful. Lawful<sup>8</sup> is concerned with observance “of law or duty; law abiding, faithful, loyal”,<sup>9</sup> or something “appointed, sanctioned, or recognised by law”.<sup>10</sup> Lawfulness is a Middle English concept of something being “legally qualified or entitled”.<sup>11</sup> Its link to legitimacy is through legal marriage or legitimate birth. It has use in exclamation as an intensive in

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<sup>7</sup> Oxford Dictionary, vol.2, 3009.

<sup>8</sup> Ibid., vol.1, 1545.

<sup>9</sup> Ibid., (from Middle English and now rare in usage).

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

dialectic speech, but its more frequent use is as a predicative describing something as “according or not contrary to law, permitted by law”.<sup>12</sup> To be lawful is to be “permissible; allowable, justifiable”,<sup>13</sup> or “pertaining to or concerned with law”.<sup>14</sup> This later concept is taken up with the definition of legitimacy as having to do with “conformity to sound reasoning, logicity”,<sup>15</sup> a mid nineteenth century use. This emerges from its root word, legitimate which was used in the mid seventeenth century to describe that which is “conformable to, sanctioned or authorised by, law or principle; lawful; justifiable; proper”.<sup>16</sup> In the late eighteenth century it was used to describe that “sanctioned by the laws of reasoning; logically admissible or inferable.”<sup>17</sup>

Legitimacy obviously has legal overtones, but that is more akin to the process of determination than to the act of legality. In other words, legitimacy has to do with justifying or determining through due process, using logic and reason, within the scopes of clearly defined parameters, the right or reason for the action or existence of the object in question. The issue with this definition is directly associated with the basis upon which that determination is made. Linguistical analysis does not give a clear insight into the points of formation or underlying principles that determine such an action, event, office, or any other object being deemed legitimate. Apart from the concept of birthright associated with the purity of the legally sanctioned rite of marriage, there appears to be no resolution to this issue.

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<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

Ultimately, this approach to legitimacy provides no clarity in developing a deep understanding of the term. While legal validity is important to understanding the concept, it is by no means complete.<sup>18</sup> Such a cursory glance at the concept, forces a wider examination of other ways in which the term can be understood. To do this requires a look at the historical roots of the concept, before moving to the development of eighteenth century thought, the Enlightenment, and the period of political upheaval in Europe.

### **C. AN HISTORICAL SKETCH OF LEGITIMACY**

Legitimacy is concerned with how individuals and communities are governed or ruled, how individuals unite as one to form a social gathering or society, and how power or rule is exercised in this context. To understand the development of the term there is a need to examine ancient Greek philosophy. Here the concept finds its origins as something relevant to the relational and power dynamics of communities.

#### ***i. The Evolution of Consent and the Common Good.***

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<sup>18</sup> “Disputes about the legitimacy, or rightfulness, of power are not just disputes about what someone is legally entitled to have or to do; they also involve disagreements about whether the law itself is justifiable, and whether it conforms to moral or political principles that are rationally defensible. Are the relations of power, of dominance and subordination, which the law sustains, are the rules that determine access to positions of power or the means of exercising it, themselves rightful? If not, are we obliged to obey them, or to cooperate with the powerful, on any other grounds than the prudent calculation of self-interest? These moral questions and practical dilemmas about power go deeper than the question of legal validity; they concern the justification for the law itself. It is not what the law prescribes, but what it ought to prescribe, that is here the central issue of legitimacy?”, Beetham, 4-5.

Classical Greek has no distinct word<sup>19</sup> to describe the concept of legitimacy.<sup>20</sup> The closest definition is the combination of two words, **νομος**, referring to law or rule,<sup>21</sup> and **δικαιοσύνη**, referring to upright, just, righteous.<sup>22</sup> **νομος** is used, especially in the Scriptures, in reference to commandments, laws and regulations<sup>23</sup> which require obedience. It exists in opposition to the gospel, and in places becomes the ‘new law’ emerging out of the gospel.<sup>24</sup> **δικαιοσύνη** describes what is right, just or good. In particular, the NT uses the term in reference to the righteous action of God and Christ. The concept of ‘righteous law’ is more a legal definition of an action or state of being, but fails to grapple with the foundational concepts for such.<sup>25</sup> Although an action, event or entity could be argued as legitimate if used in reference to God’s activity. At best, however, this is a stretch of terminology, and inserts meaning the original usage did not have.

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<sup>19</sup> The only other words from classical that fit the criteria of legitimacy is **γενναϊότης** (This word is not found in the NT, but appears in the LXX, other classical and early Christian texts, for example, Josephus, 4 Macc 6:10, and 1 Cl. 5:6. Arndt and Gingrich, 154), referring to a genuine or noble action, or **γεννησιότης** (Similarly, this term is rare in usage within the NT, appearing five times (Phil 4:3, 1 Tim. 1:2, Tit. 1:4, 2 Cor. 8:8 and Phil2:20). Ibid., 162.), referring to either children born within the context of a legal marriage, or genuine or reliable as in teaching. It is plausible that the NT usage is focussed on a sense of worth or authenticity, which makes something genuine or legitimate. It still fails to answer the fundamental questions that move beyond the clinical or legal dimensions of the concept of legitimacy. The concept is not simply about something being lawful, genuine or authentic, but about how that something came to be considered lawful, genuine or authentic.

<sup>20</sup> This is also true of the Roman world. The Latin word **legitimus** only referred to that which is lawful, as in the Greek world with **νομος**. Cicero does refer to lawfully established magistrates as **potestas legitimum** and lawfully established powers as **legitimum imperium**. The *De Officiis* (III.108) makes a distinction between a lawful enemy – **legitimum hostis** – in contrast to an unlawful enemy such as piracy or robbers, based on the existence of treaties and other legal documents which existed between the warring parties.

<sup>21</sup> William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (London: University of Chicago Press, 1957), 544ff.

<sup>22</sup> Ibid., 194ff.

<sup>23</sup> For example, the Mosaic law, Jewish laws, and Jewish regulations.

<sup>24</sup> For example, “**το νόμον του Χριστού**” Gal. 6:2; “**αλλα δια νόμου πιστεύω**” Rm. 3:27,

<sup>25</sup> This connection did not always work, as is shown in Xenophon’s report (*Memorabilia*, IV, 4.) of the debate between Socrates and Hippias which describes the difficulty Socrates had in convincing Hippias that **νομος** was also **δικαιοσύνη**.

Ancient Greece considered **vomj** lost its strength when issued by consent.<sup>26</sup> The strength of **vomj** was found in a power relationship where the concept of supreme authority was present or acted as the provocateur of such legislation. The city-state depended upon **vomj**, but did not instigate it. True **vomj** was cosmic in origin.<sup>27</sup> Although there may have been variations on this, especially between the city-state and national identity,<sup>28</sup> all tended to agree with the concept of its origins beginning in the cosmos. The issue of individual consent arises with Stoics who moved beyond the traditional concept of abandoning human will to the cosmic order and argued that humans had a capacity to give or withhold consent toward any demand laid upon them.<sup>29</sup> The tension between the law of the State and that which was unwritten and cosmic is played out in the classical Greek tragedy,<sup>30</sup> in which the inability to discover reconciliation between human law and cosmic law is the ultimate tragedy.<sup>31</sup> In the fifth century (BCE) this tension is developed into a struggle between what is considered right by law and what is right by nature.<sup>32</sup> It was the Sophists who considered laws as human constructs, relying on divine origins in the cosmos to provide justification for their existence. Such a position sees any assault on **vomj** as an attack on religion or the cosmic framework out of which such **vomj** emerges. For

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<sup>26</sup> Geoffrey W. Bromiley, *Theological Dictionary of the New Testament: Abridged in one volume*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 646.

<sup>27</sup> In sixth century (BCE), Zeus is found as the centre of all **vomj**, which in turn revealed his true character. It is from Zeus' **vomj** that all human **vomj** finds its origins. Ibid.

<sup>28</sup> Cf. natural law with the Sophists and cosmic law with the Stoics. Ibid., 647

<sup>29</sup> "They [Stoic thinkers] gave a central place to the human capacity to give or withhold assent, or to choose. Humans will have the same sensuous impulses (*hormētikai phantasiai*) as animals, Chrysippus argues, but they are not forced to act on them. They are capable of giving or withholding consent from what impulses urge them to... We are not masters of our 'phantasiai', but we do control our all-things-considered rational intent (*synkatathesis*)." Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge: Cambridge University Press, 1989), 137.

<sup>30</sup> Bromiley, sect. c. 646ff.

<sup>31</sup> This reflects well back to the earliest days of classical Greek thinking. Ibid.

<sup>32</sup> Ibid., sect. d. 647.

this reason Plato defended the purity of **vomj** for it proved the existence of a deity and affirmed that **vomj** was related to the human soul.<sup>33</sup>

This worldview of classical Greece centres on the common good in which political life was the highest form as the ultimate all embracing climax of human existence. This common good was a construct well before any idea of individualism or self-sufficiency.<sup>34</sup> Accordingly there was no need for the development of a theory of legitimation. The morality of the common good drew everything together, and was considered an essentially natural function of the collective relationships developed by the principles of moral virtue embedded within this concept. The structures of power had little need to demonstrate why people should act in obedience to the **vomj** as it was considered the highest pursuit an individual could undertake in fulfilment of the moral good, virtue and justice, all expressed in the political institution as a natural order of things.<sup>35</sup> It is not hard to make the application of this to the NT. Ultimately this Greek influence weaved its way through the apostolic writings, which were simultaneously tainted with a concept of the common good emerging from classical Judaism.<sup>36</sup> In both, the needs of the community outweigh the needs of the individual who is frequently cast negatively, or as a part of the destructive elements that threaten the unity of the collective good. While a clear point of demarcation occurs with the NT writers who radically reinterpret the common good in terms of Christ, the concepts

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<sup>33</sup> Ibid., sect g. 647.

<sup>34</sup> "...the ancient conception of a highly unified and collective politics was dependent on a morality of the common good quite foreign to any insistence on individual will as the creator of society and as the basis of obligation. This conception turned the political life into the highest, most all-embracing end of man, and was, more-over, considered natural and prior to, ontologically if not chronologically, the independent existence of self-sufficient man." Patrick Riley, *Will and political Legitimacy: A Critical Exposition of Social Contract theory in Hobbes, Locke, Rousseau, Kant, and Hegel* (Cambridge, MA: Harvard University Press, 1982), 3.

<sup>35</sup> Patrick Riley, *Will and Political Legitimacy*, (New York, NY: toExcel, 1999), 3.

<sup>36</sup> Robert Banks, *Paul's Idea of Community*, rev ed. (Peabody, MA: Hendrickson Publishers, Inc., 1994), 20-21.



embraced by the ancient world still maintain some common links. The theme of the collective good, the community of virtues, morality and justice runs strong through the Pauline letters.<sup>37</sup> Similar concepts are also embedded in the Petrine epistles and the writings of John, who see the individual as a tragic victim stuck in a world from which salvation only comes through Christ. The community, and its pursuit as a common expression of the redeemed human, is the highest good of the Christian life. Individual consent and desire is fundamentally flawed due to the concept of sin,<sup>38</sup> and only divine intervention can transform this reality into a communal expression of the highest good.

While the common good was central to classical thought, individual consent also began its emergence here. Socrates considered the law of the state equal to the law of life which produced no opposition to individual conscience. Objective sense or knowledge of right and wrong is important, for knowledge is the law, and obedience to the law is a righteous action. The state, and subsequently all human life, is preserved through this arrangement. In Plato, the emergence of the state with a single righteous or monarchical figure rises to ensure the preservation of the state and all human life within the realm of the states protective watch. Aristotle exalts this outstanding figure to a new level, placing him above the law and transforming the law for the sake of self and those within his social collective.<sup>39</sup> Rising above the law is the highest virtue and connects the contemplative person with the divine, which is the source of the common

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<sup>37</sup> “There is in both Paul and the Stoics, unlike earlier Greek thought, a preoccupation with the question at the personal rather than legal or political level. Both agree that freedom comes not through subservience to an external law but by conformity to certain norms that are internal in character. They share the belief that it can be attained only through freeing oneself from the many false beliefs that bind people’s thoughts and actions. The two stress the necessity for liberation from certain passions, in particular fear of death. There is also, as part of this whole process, a submission to the divine and a quest for unity with other persons.” Ibid., 21-22.

<sup>38</sup> This concept is played out in more detail in Martin Luther’s discussion with Erasmus concerning free will and salvation. LW, vol. 33. *Career of the Reformer III*, 3-5.

<sup>39</sup> Favouring monarchical rule, it is only in opposition to tyranny that Aristotle suggests some form of democratic process whereby the masses may both elect and hold to account the magistrate. Cf. Ernest Baker, ed. and intro. *Social Contract: Essays by Locke, Hume, ad Rousseau*, (New York, NY: Oxford University Press, 1960), viii.

good,<sup>40</sup> expressed through the moral and political life.<sup>41</sup> Focus on the contemplative self is not possible without the possibility of voluntary control over individual actions. This concept was already embedded in Stoic thought.<sup>42</sup> Aristotle, in his *Ethics*,<sup>43</sup> argues that legal responsibility correlates to individual, action, whether it is voluntary or not.<sup>44</sup> The ability to freely participate in individually chosen actions opened the way for a range of later Western thought. The concept of moral thought, which differs from human impulses or passions, is at the heart of the matter. Passions belong outside normal individual control or power, but moral choice is integral to the individual; it is the thing an individual can control.<sup>45</sup> Aristotle reserved moral choice for individual action, and did not embrace any view that gave the individual the voluntary option of consent in legitimating a sovereign or political rule.<sup>46</sup> The ability

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<sup>40</sup> Ibid., 3.9.

<sup>41</sup> For Aristotle, engagement in the moral and political life is not possible without the contemplative self. In making this argument, Aristotle draws together into a single framework a means by which to comprehend those who came before him, and to transcend their limitations. Cf. A. MacIntyre, *Whose Justice? Which Rationality?* (Notre Dame: University of Notre Dame Press, 1988), 143.

<sup>42</sup> Taylor, 137.

<sup>43</sup> Aristotle, *Ethics* trans. W. D. Ross, from Daniel C. Stevenson, *The Internet Classics Archive*, (Web Atomics, 1994-2000), <<http://classics.mit.edu/Aristotle/nicomachaen.html>>, accessed 8 January 2004.

<sup>44</sup> A.W Adkins points out that voluntarism is found in Aristotle's work: "Since virtue is concerned with passions and actions, and since praise and blame are bestowed upon such as are voluntary, while to such as are involuntary pardon is granted, and sometimes pity, it is presumably necessary for those enquiring about virtue to distinguish the voluntary and involuntary; and it is useful to those who have to make laws, with a view to determining rewards and punishment" A. W. Adkins, *Merit and responsibility* (Oxford: Oxford University Press, 1960), 8, 316-318; quoted in Riley, 4.

<sup>45</sup> MacIntyre writes: "On Aristotle's view the individual will have to reason from some initial conception of what is good for him, being the type of person that he is, generally circumstanced as he is, to the best supported view which he can discover of what is good and best as such to a conclusion about what is best for him to achieve here and now in his particular situation", MacIntyre, 125.

<sup>46</sup> "Our conclusion, then, is that political society exists for the sake of noble actions, and not of mere companionship. Hence they who contribute most to such a society have a greater share in it than those who have the same or a greater freedom or nobility of birth but are inferior to them in political virtue; or than those who exceed them in wealth but are surpassed by them in virtue." Aristotle, *Politics* 3.9 trans. B Jowett, from Daniel C. Stevenson, *The Internet Classics Archive*, (Web Atomics, 1994-2000), <<http://classics.mit.edu/Aristotle/politics.3.three.html>>, accessed 5 February 2004.

for an individual to be empowered to undertake moral action was only possible in either the household or the *polis*.<sup>47</sup>

It is out of this understanding of the self's ability to engage voluntary action in pursuit of moral virtues that Augustine takes up the challenge of transforming it into essentially a moral concept. Augustine develops moral accountability arguing that the will is the responsibility of the individual who acts. Moving beyond Aristotle,<sup>48</sup> Augustine introduces the accountability one has for the life one lives. The soul becomes the root for moral action.<sup>49</sup> The will is not just associated with knowledge,<sup>50</sup> but the limited knowledge one has and the contrary desires with which one struggles. Individual will is an independent variable affecting what one can know and see. The perversity of the will is not explained by lack of knowledge or sight of the good, but by making the individual act against what insight and knowledge is gained.<sup>51</sup> This reflexivity is not the stumbling block for the individual's ability to make moral choices. Augustine did not view reflexivity as evil. Instead, he saw that real evil lay in the reflexivity that turns inward on the self thereby disempowering the individual to see the presence of God and preventing this image being manifest in an individual's life.

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<sup>47</sup> MacIntyre writes, "This is the ability exhibited in the exercise of the virtue of *phronēsis*, and while it is his own actions as such with which the *phronimos* is concerned, one cannot learn to pursue one's overall good except in the context of the household or *polis*." Ibid., 126.

<sup>48</sup> Aristotle confined individual action to simply a legal accountability.

<sup>49</sup> The soul is the source that drives the will of an individual to act in pursuit of the moral good or the moral corrupt choices that constitute the sum of a person's life.

<sup>50</sup> This is a shift from Plato who places the pursuit for the good in the context of what is seen or known. This lineal approach of Plato and the Greek philosophers finds a shift to a circular concept in Augustine.

<sup>51</sup> "This perversity can be described as a drive to make ourselves the centre of our world, to relate everything to ourselves, to dominate and possess the things which surround us. This is both the cause and consequence of a kind of slavery, a condition in which we are in turn dominated, captured by our own obsessions and fascinations with the sensible. So we can see that evil cannot be explained simply by lack of vision but involves something also in the dimension of the soul's sense of itself. Reflexivity is central to our moral understanding." Taylor, 138-139.

Despite this, Augustine was not as focussed on the individual will, or the individual pursuit of choice and consent as may seem. The common good played a dominant part in his overall worldview. What Augustine considered bad was the use of the individual will for personal gain rather than the preservation of the common good. Focus on the inner self was primarily focussed on engaging God.<sup>52</sup> Augustine's reflexivity enables the individual to realise that this focus on self is an important step toward the "road back to God."<sup>53</sup> This shift toward acknowledging that choice and consent are integral characters of the moral path set a new course in the development of Western thinking. In Augustine the moral self no longer engages a will bound by nature or some form of rational principle, but engages the power of assent or consent which lays at the core of the individual self. This enables the concept of moral perfection to develop<sup>54</sup> despite its disposition to the "radically perverse"<sup>55</sup> which turns its back on the pursuit of what is seen as morally good.<sup>56</sup> The will is the power to consent or not consent to any choice placed before the moral self; it is the core disposition of human existence and is dependant upon the endless contradiction that is seen within the parameters of that existence.

*ii. The Shift from Common Will to Individual Consent.*

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<sup>52</sup> "Augustine makes the step to inwardness...because it is a step towards God. The truth dwells within...and God is truth." Ibid., 132.

<sup>53</sup> Ibid.

<sup>54</sup> A concept that personal devotion to the good requires a total commitment of the will.

<sup>55</sup> Ibid., 137.

<sup>56</sup> This latter point separates Augustine from Plato and Aristotle who attribute the perverse side of human nature to either ignorance (Plato) or dysfunctional training or habits (Aristotle).

In the Middle Ages, the term *legitimates* began to be used as a concept describing conformity to custom rather than law.<sup>57</sup> This shift was consistent with the changing political dynamics of Western Europe in which the city-state was under threat and in many places collapsing. The breadth of direct rule was also changing as empires expanded and the exercise of dispersed power required reinforcing.<sup>58</sup> In the late Middle Ages, tyrannical rule began to pose a serious issue to the validity of rule across Western Europe. In response, Aquinas<sup>59</sup> made two distinctions regarding the form of tyrannical rule; *ex parte exercitii*, referring to illegal rule, and *ex defectu tituli*, referring to illegitimate rule.<sup>60</sup> Both defined negative aspects of power and indicate a concern with the quality of the right to power or rule. This is the dawning of a concept of legitimacy into Western thinking.<sup>61</sup>

This focus on the legitimacy of power instigates the concept of consent. Consequently, Aquinas takes the idea of free will, and applies it to a range of issues such as the law, sin, and good actions. Free will is choosing to accept or refuse something, and is a manifestation of the freedom an individual is inherently capable of enacting.<sup>62</sup> Choice is a combination of cognitive power and appetitive power.

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<sup>57</sup> J.G. Merquior, *Rousseau and Weber: Two studies in the Theory of Legitimacy* (London: Routledge and Kegan Paul, 1980), 2.

<sup>58</sup> Imperial authority was being slowly substituted at the lower levels with deputies or vassals established by either the European monarchical powers or from the ecclesiastical seat of authority under Papal rule with the intent of propping up the often tyrannical reign of such powers. As Merquior points out; "...the medieval application of 'legitimate' to persons in office reflects the long acquaintance with power of deputies of the emperors and popes. The practical need for justifying such delegations of authority stimulate the theoretical analysis of the validity of power, or legitimacy." Ibid., 2.

<sup>59</sup> Later carried through in the thinking of Bartolo di Sassoferrato in the fourteenth century. Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

<sup>62</sup> "The proper act of free-will is choice: for we say that we have a free-will because we can take one thing while refusing another; and this is to choose. Therefore we must consider the nature of free-will, by considering the nature of choice. Now two things concur in choice: one on the part of the cognitive power, the other on the part of the appetitive power. On the part of the cognitive power, counsel is required, by which we judge one thing to be preferred to another: and on the part of the appetitive power, it is required that the appetite should accept the judgment of counsel. Therefore Aristotle (*Ethic. vi, 2*) leaves it in doubt whether choice belongs principally to the appetitive or the

Cognitive power is a learnt act of reason requiring knowledge deriving from instruction and counsel. Appetitive power relies on, and accepts, judgements the cognitive power deems fitting. The latter is a process of the will and involves the ability to make choices. Choice is based on acquired knowledge and is the ability to consent or reject the options presented. The only way such choice can be determined as moral depends on the relationship between the cognitive and appetitive power within an individual. Free moral action is a result of cognition and the ability to conform to the cognitive power.<sup>63</sup>

Moral responsibility becomes significant when power structures impose actions on individuals which violate the integrity of the moral self. Aquinas rejects the imposition of power to force an individual to engage in a sinful action. In this situation the possibility of choice emerges for the individual and voluntary disobedience may occur. This is possible only when the ability to choose is based firmly on knowledge of what those choices may be. This ability flows from the view that knowledge seeks the good or arises out of divine law. The imposition of power to coerce an individual to sin challenges the singular pursuit of the will of God. Individuals have no obligation to obey another outside the boundaries of the authority one has over the other, and only within the parameters of the demand for the singular

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cognitive power: since he says that choice is either "an appetitive intellect or an intellectual appetite." But (Ethic. iii, 3) he inclines to its being an intellectual appetite when he describes choice as "a desire proceeding from counsel." And the reason of this is because the proper object of choice is the means to the end: and this, as such, is in the nature of that good which is called useful: wherefore since good, as such, is the object of the appetite, it follows that choice is principally an act of the appetitive power. And thus free-will is an appetitive power." Aquinas *Summa Theologica*, [published online] trans. Fathers of the English Dominican Province (Benziger Bros. edition, 1947), <<http://www.ccel.org/a/aquinas/summa/FP/FP083.html#FPQ83OUTP1>>, accessed 14 April 2005, 1.83.3.

<sup>63</sup> Riley, 6.

pursuit of following God.<sup>64</sup> Despite this concept of the will, Aquinas' focus remains on the collective good, in contrast to individual moral will, consent or action.

Aquinas laid the foundations for power that suited the ecclesiastical and political powers of Feudal Europe. Essentially Feudalism was a contractual arrangement. Individuals committed themselves to a feudal lord in exchange for fair treatment, care and protection. The ability to choose is essentially a voluntary act of subservience enabling the political system to sustain itself. Where the feudal lord offered positive return of obligation to his subservient workers, the workers paid homage and loyalty, or fealty, to the lord.<sup>65</sup> This system also served the ecclesiastical power structures of Feudal Europe who were able to limit the secular power structures. It guaranteed rights to the clerical class, *libertas ecclesiae*, who could withdraw the sanctioned right for power, the divinely given *principium* of authority, for breaches against the ultimate power of God which bestowed such authority. This developed in Aquinas through a three-fold system. The *principium* is the basis of power and is given by God. The *modus* is the consensual arrangement between the holder of power and the subjects of power. The *exercitium* is the blessings of such a relationship being lived out, or subsequently the withdrawal of power by those subject to it.<sup>66</sup> This structural formulation of power provided checks and balances based on the concept of consent or contractual arrangement. Consequently, a connection between the free will's ability to make choice and the concept of contractual arrangement began to formulate.

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<sup>64</sup> Having said this, it must be noted that Aquinas tended to downplay the right of political disobedience stemming from this obligation to fulfil the moral good.

<sup>65</sup> Barker, ix.

<sup>66</sup> Ibid.

William of Ockham, in the early fourteenth century, connects political power and the right to exercise that power with the concept of consent. Consent is embedded in Ockham's thinking, and closely associated with the principles of natural law. In his *Quodlibeta*, Ockham states "no act is virtuous or vicious unless it is voluntary and in the power of the will".<sup>67</sup> This finds expression by advocating that political power can only be exercised through mutual consent. By asserting that God creates individuals with self-controllable will, Ockham defines the foundation of natural law. Consequently, merit and demerit find validity, for without the ability to use the will there is no need for such concepts. The use of the will, therefore, finds expression in Ockham's appreciation for the basis for power and his incorporation of the medieval concept of *quod omnes tanget*.<sup>68</sup> Ockham moves toward a theory of political consent, while retaining many of the medieval concepts.<sup>69</sup>

Nicholas Cusanus, one of the great Conciliar theorists of the fifteenth century, transformed the old just naturalist tenet of natural law, especially equality, from its primitive state of innocence into the logical basis for reasoning that the source of power was exercised out of consent.<sup>70</sup> He applied this to church and state and positioned himself as the first to identify consent as a fundamental basis for all power relationships. This movement from centralised power to consent, a hallmark of his Conciliarist theories, is seen in his contractual concept of power.<sup>71</sup> Despite this shift to

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<sup>67</sup> Riley, 6.

<sup>68</sup> "This general doctrine finds a political expression in his instance that "no one should be set over a 'universitas' of mortal men unless by their election and consent...what touches all ought to be discussed and approved by all." Ibid.

<sup>69</sup> "William of Ockham ...sets the authority of the civil power very high, denounces the political claims of ecclesiasticism, asserts the supremacy of natural law, and the need of limitations to monarchical authority." John Neville Figgis, *Political Thought from Gerson to Grotius: 1414-1625: Seven Studies* (Kitchener: Batoche Books, 1999), 24-25.

<sup>70</sup> Merquior, 6.

<sup>71</sup> "Nicholas Cusanus, who argues almost in a contractarian vein that "since all men are by nature free," legitimate rulership can come only "from agreement and consent of the subjects." Such subjects,



common consent, however, Cusanus refrained from making it an individual act. He remains committed to consent based on the collective will as an expression of the state of nature, rather than the individual.<sup>72</sup> By not embracing an individual contract or consent, Ockham and Cusanus remained attached to the tenets of medieval thought.

Francesco Suarez is possibly the most subtle, yet closest of the pre Enlightenment thinkers, who associated voluntary consent with the exercise of power.<sup>73</sup> For Suarez, the will is a form of moral causality. He contrasts the intellect and the will by asserting that the intellect is only able to “distinguish a necessity existing in object itself.”<sup>74</sup> The will has the ability to impart or “endow a necessity”<sup>75</sup> to an object that was not present and causes a level of importance and understanding to the object. In this way political power finds its meaning.<sup>76</sup> All power originates with God, the Author of nature, is not made real until human will enters the dynamics of the power relationship. The capacity or potential for the establishment of community, particularly the perfect utopian community to which Suarez frequently refers, lies within the realm of the individual will.<sup>77</sup> It is through this special volition, a form of moral causality, that a community or political entity is brought into being.<sup>78</sup> Suarez’s

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Cusanus insists must not be “unwilling,” and whoever is “set up in authority” by the “common consent of the subjects” must be viewed “as if he bore within himself the will of all.” Riley, 6.

<sup>72</sup> Ibid., 7

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

<sup>76</sup> “...just as freedom [of will] has been given to every man by the Author of nature, yet not without the intervention of a proximate cause – that is to say, the parent by whom [each man] is procreated – even so power of which we are treating [political power] is given to the community of mankind by the Author of nature, but not without the intervention of will and consent on the part of human beings assembled into this perfect community.” Francesco Suarez, *Treatise on laws and God the Law-Giver*, in *Excerpts from Three Works*, ed. G.L. Williams (Oxford: Oxford University Press, 1944), 380; quoted in Riley, 7.

<sup>77</sup> Ibid.

<sup>78</sup> “With Suarez ... political power is the inevitable result of the determination of men to live in a society. In fact political authority arises out of the nature of a community as such. It is a contradiction in terms to talk of joining a community and giving it no power. If men live in a community, that

philosophy was revolutionary for its time. All political entities are equal,<sup>79</sup> just as natural law placed all people on an equal footing. Power is a result of observed consent, regardless of what form that power takes, and becomes realised through the voluntary action of those involved in the power relationship. This relationship may take different forms, depending upon where and with whom it is enacted. God and natural law confer power structures amongst people, but it is the moral causality of the human will that translates this into a reality.

With the Reformation the importance of such theories of consent and political power became important aspects of the various socio-religious relationships that emerged. In an age of religious struggle and the search for religious freedom the concept developed allowing voluntary consent to become an important criterion for political power.<sup>80</sup> Calvinists, Lutherans, Romanists, and an array of others, used voluntary consent, or contractarianism, as a weapon to defend their religious stance.<sup>81</sup> The murky waters of religious fervour and political confusion found its expression in the contention that political power can only be exercised as a consequence of collective popular consent. This became the means by which this fragmentation would work itself out until the Peace of Westphalia in 1648.<sup>82</sup>

*iii. Legitimacy and the emergence of the Social Contract.*

With the dawn of the Enlightenment and the birth of modernity, the formalising of popular consent developed into the concept of a social contract. Christian political

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community must essentially possess certain powers of organisation. In other words a corporate body is something more than the sum of its members.” Figgis, 116-117.

<sup>79</sup> Suarez affirmed this equality regardless of any political or power alliance with either Rome or Christianity in general.

<sup>80</sup> Barker, x.

<sup>81</sup> Ibid.

<sup>82</sup> Ibid., xi.

doctrine since Augustine had concerned itself with the place of the will and freedom of choice.<sup>83</sup> This became the cornerstone of political philosophy emerging out of the Enlightenment, and remains central to contractarian theory to the present day. Modern contractarian principles view political power and authority as a process of consent legitimizing it within its social context. Legitimacy by consent leads to belief that obligation and authority are products of individual personal freedom and subsequent social responsibility. Individual will is affected as a moral cause existing beneath the obligation individual freedom grants in the legitimating of power.

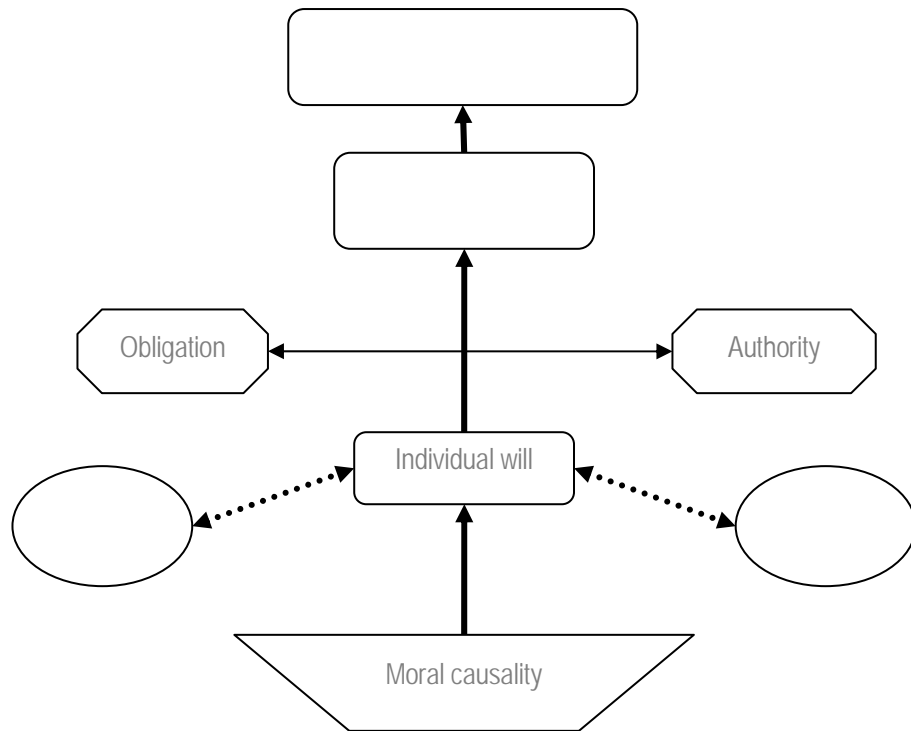


Figure 10: Moral Causality, Individual will and the Legitimation of Power

Modern contractarian principles include autonomy, responsibility, duty, authorisation and willing. These should not be underestimated, and their Christian roots need to be affirmed. Yet, while they form the key aspects of contractarian theory, voluntary

<sup>83</sup> Martin Harvey, "Classical Contractarianism: From Absolutism to Constitutionalism.", *International Philosophical Quarterly*, 43, no.4, issue 172, (December 2003), 479.

consent goes beyond the limits of legal responsibility, sin, and good acts, forming the foundation upon which all social contract theory rests.<sup>84</sup>

This formalising a social contract theory began with Hobbes' *Leviathan* in 1651<sup>85</sup> and culminated in Rousseau's *Du Contrat Social* in 1762.<sup>86</sup> This period developed a purer political and philosophical thought in a less turbulent age than the post-Reformation period.<sup>87</sup> Natural law lies at the heart of social contract, which became firmly constituted and systematically illuminated during this period.<sup>88</sup> Out of this, two closely yet distinct ideas emerged. The first was the contract of Government (*pacte de gouvernement – Herrschaftsvertrag*).<sup>89</sup> The second was a contract of society (*pacte d'association – Gesellschaftsvertrag*).<sup>90</sup>

The concept of a contract of government is a theory of the state based on a contract between those in power, with those subjected to this power. There is more to this dynamic of government than this simple definition suggests. However, the basis of this relationship between those in power and those subject to power is the principle that a contract of society is already present, out of which a contract of government or power arises. A theory that substantiates a contract of government cannot be sustained without the a priori existence of a contract of society.<sup>91</sup> Any contract of government relies on a potential body of subjects, and within that social collective a potential ruler

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<sup>84</sup> Riley, 8.

<sup>85</sup> Thomas Hobbes, *Leviathan* [online text], (Adelaide: ebooks@adelaide, 2007) <<http://etext.library.adelaide.edu.au/h/hobbes/thomas/h68/>>, accessed 24 May 2004.

<sup>86</sup> Jean Jacques Rousseau, *The Social Contract and Discourses*, trans. and intro. G.D.H. Cole, (New York, NY: E.P. Dutton and Company Inc., 1950)

<sup>87</sup> Barker, xi.

<sup>88</sup> Ibid.

<sup>89</sup> Ibid., xii.

<sup>90</sup> Ibid.

<sup>91</sup> "Political society becomes an artefact, a consensual construct created through the heuristic vehicle of a hypothetical social contract." Harvey, 477-478.

or rulers. The coming together in virtue of a common social will is a first principle that takes a myriad of forms.<sup>92</sup> The contract of government may only create a *potestas*,<sup>93</sup> whereas the contract of society creates a *societas*.<sup>94</sup> *Societas* is more important than *potestas*, for *societas* enables *potestas* to emerge. Medieval scholars laid great emphasis on the contract of government, and although there are some notable exceptions, such as Althusius and Suarez who acknowledged the idea of a contract was actually double layered,<sup>95</sup> the general thrust was on those in power and the legitimacy to exert power over another individual or groups of individuals. With the emergence of the Enlightenment, this shifted. Hobbes, Locke, and Rousseau, all focussed on the existence of a social contract out of which the political contract emerged. The contract of society took root in individual will and individual rights, which were given up or promised loyalty for the collective good. This promise and obligation become the basis for legitimate power to emerge in form of a ruler or government. It was held, though, that a belief in contract of society could happen without any reference to a belief in a contract of government.<sup>96</sup> This shift of consent based on individual will or individual moral faculty, from the moral and legal concepts of medieval scholasticism developed a more robust understanding of the will as the essential element of political cohesiveness. The will became that by which all covenants, or contractual agreements, are brought into being.

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<sup>92</sup> Barker, xii.

<sup>93</sup> **potestas** -atis f. [power, ability, control]. Esp. [political supremacy, dominion; the authority of a magistrate, office, command].

<sup>94</sup> **societas** -atis f. [partnership, fellowship, association, alliance].

<sup>95</sup> Cf. Riley, 7 and Barker, vii, xiii.

<sup>96</sup> For example, Hobbes held that a community may transfer or give its rights and power to a sovereign Leviathan without a mutual contract between the two existing. (Barker, xiii.) Locke held that a community could appoint trustees to rule or govern and could just as easily dismiss them without any contractual arrangements being in place. (ibid.) Rousseau held that a community could actually be self-governing without any reference whatsoever to a contract of government or rule. (ibid.)

This is Hobbes' position, who argues that political power, or the right to rule, only came into being through the consent of those who were to be ruled.<sup>97</sup> This consent is fundamentally the product of human will, and as such, individuals are obliged to fulfil their contract, which finds its basis of obligation in the law. The law provides the incentive, through the production of fear, for individuals to ensure adherence to the contract is voluntarily entered through mutual agreement arising out of individual will.<sup>98</sup> A contractual agreement is a form of promise binding on individual actions pertaining to the collective in which the agreement was made.<sup>99</sup> The law's place is to enforce the original intent of the promise.<sup>100</sup> Individual action does not derive itself from fear of the law, but out of action arising from a sense of obligation linked to the promise within the original contract.<sup>101</sup> Rousseau also picks up this concept of promise. Based on this initial consent, he argues he has no obligations to any individual to which there was not an initial promise.<sup>102</sup> For Rousseau, like Hobbes, consent, promise and voluntary action function in harmony with each other.<sup>103</sup> Kant continues this notion of mutual promise and consent, arguing individuals would struggle with consenting to a system based on hereditary rule

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<sup>97</sup> Riley, 9.

<sup>98</sup> Ibid., 8.

<sup>99</sup> Celeste Friend, "Social Contract Theory", *The Internet Dictionary of Philosophy* [on-line text], ed. by James Fieser and Bradley Dowden, 2004, <<http://www.utm.edu/research/iep/s/soc-cont.htm>>, accessed, 23 August 2005.

<sup>100</sup> Harvey calls Hobbes' position "Hard Absolutism", and says: "In the sovereign's hands, this right is transformed into an absolute liberty to punish Transgression against both civil and natural law. The subjects do not directly transfer a right to punish to the sovereign since in the state of nature, or course, with each retaining an unlimited right to all, a right to punish is meaningless. Rather, the subjects "lay down" (L 28, 345) their unlimited right of nature, and the sovereign, in keeping his, assumes a monopoly on the legitimate use of force to preserve, through "constant severe punishing" (L 27, 343), the structural integrity of the Commonwealth." 486.

<sup>101</sup> Riley, 8.

<sup>102</sup> Merquior, 65.

<sup>103</sup> Ibid., 20, 21.

without any merit involved in obtaining the social rank ascribed to it.<sup>104</sup> He further argues that legitimate law is only such that rational individuals are able to consent to them. Laws to which one cannot assent cannot be binding as they cease to be legitimate.<sup>105</sup> Despite the apparent clarity that these statements present, the idea of consent and voluntary use of the will is not as well laid out as it seems. Within the theoretical framework of the contractarians, ambiguities and inconsistencies exist that prevent an adequate explanation of consent as the source of authority or obligation.<sup>106</sup> This lack of clarity centres on the core of their philosophical structure, namely the fundamental understanding of the will.

In most philosophical thinking, this concept of the will is not articulated enough to provide a foundation for constructing an adequate comprehension of contractarian frameworks. This is partly due to its mixed usage. The Scholastics introduced will as an aspect of the individual's moral faculty. However, since then, the will has been associated with the elective faculty of human reason emerging out of an individual's rational appetite as distinct from individual knowledge or action.<sup>107</sup> The will, therefore, was seen as a faculty capable of choice based on individual reason,

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<sup>104</sup> Kevin Thompson argues that mutual reciprocity is integral to Kant's thinking. "If, in order to be free, it must be possible to intelligibly possess things, then, following the analytical relationship of rightful actions and the authorization to coerce, it must also be possible to place others under an obligation to refrain from using or attempting to take possession of such objects. Moreover, this obligation must be reciprocal and universal. If I own something and am thus authorized to place others under the obligation to refrain from using it, then I must also be obligated to refrain from using the legitimate possessions of others. In other words, for intelligible possession and the limits it imposes to even be possible, the legitimacy of such holdings must be recognized by everyone as universally and reciprocally binding.

And yet, insofar as the act whereby one comes to possess some object is the act of an individual, that is, of what Kant calls a "unilateral will", it cannot in and of itself establish the universality and reciprocity of obligation required in order to insure that the object in question is intelligibly possessed.", Kevin Thompson, "Kant's Transcendental Deduction of Political Authority", *Kant-Studien* 92, Jahrg., S. (2001), 71.

<sup>105</sup> Cf. Riley, 9. and Thompson, 71-72.

<sup>106</sup> Riley, 9.

<sup>107</sup> *Ibid.*, 10.

principle good or divine law.<sup>108</sup> Since Hobbes, the will shifted to a physiological/psychological concept. It became the last appetite in deliberation,<sup>109</sup> within which a distinction was drawn between knowledge and action. The will causes an action, it is not able to determine the legitimacy of such action, or give to such action any sense of worth or dignity.<sup>110</sup> Within this perspective an understanding developed proposing individual's are free to act, but are not free to will.<sup>111</sup> That which influence the course the will takes is capable of being determined. Therefore, individual's are considered responsible for their actions because the path of choice determined by the will led to such an action occurring. It follows that the action would be different if the options of the will were altered and a different choice was made. Causes that determine the will can always be found. Consent, therefore, is not simply a function of knowledge or purposeless activity, but relies rely upon the will which facilitates the link between knowledge and action.<sup>112</sup>

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<sup>108</sup> Ibid.

<sup>109</sup> Ibid.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid. This is also found in modern contractarian thought. Cf. Moritz Schlick who discards the freedom of the will as something unsustainable, but asserts that if freedom means anything it is "the opposite to compulsion" and that if he "a man is free if he does not act under compulsion" The will is determined by external forces, but unhindered action is true freedom. Cf. Riley, n.221.

<sup>112</sup> Riley, 11.



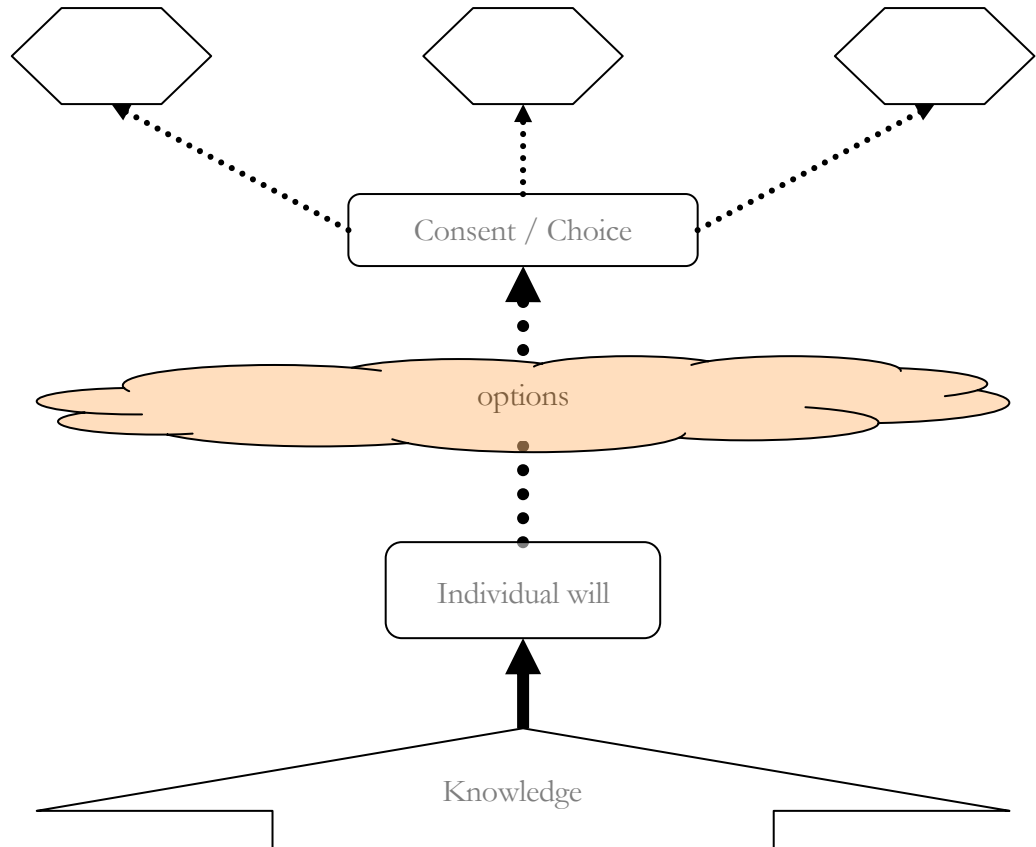


Figure 11: The will as link between knowledge and action.

The will becomes the intervention process by which knowledge finds an outcome in action. Individual will is a preferential process, a wish or desire, a command for response, a rational appetite, the individual capacity to determine individual action and outcome, or a source of moral causality.<sup>113</sup> The existence of the will in the moral and psychological frameworks is central to the ambiguity and subsequent confusion introduced by its use. Despite the distinctions made between the two source definitions which expound the will,<sup>114</sup> confusion surrounding the term remains intact.<sup>115</sup> The question remains concerning the actual existence and use of the will,

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<sup>113</sup> Ibid.

<sup>114</sup> For example, Kant's separation of the moral and psychological frameworks, or Locke's differential treatment of both in different writings. Cf. Riley, 11.

<sup>115</sup> Ibid.

and the empirical evidence required to support this.<sup>116</sup> Kant, who relied on the will as the foundation for his moral philosophy, only places the will in the context of a “necessary hypothesis”<sup>117</sup> or a form of a “hypothetical moral causality”<sup>118</sup> that gives substance to concepts such as choice, responsibility, and other similar human activity.<sup>119</sup> Gilbert Ryle argues that the will does not actually exist, and is a mistaken view of mind and body whereby such mental activity requires connection to physical acts based on choice or voluntary deliberations. Dating the mistake back to Descartes, Ryle labels the will as simply a “ghost in the machine.”<sup>120</sup>

Despite this ambiguity, there is a need to place the will into a context that enables consent and promise to find meaning.<sup>121</sup> Accordingly, the will becomes the means by which individuals are bound to the free choices they make. Such freedom of action requires a binding link to morality depending partly on undetermined choice, meaning that an individual is free to accept or reject the reason for an action.<sup>122</sup> The will is not capable of any action that occurs outside its natural framework. For example, the natural laws of physics cannot be determined by the will, but the possibility of acting within the limits of these laws become real through individual choice.<sup>123</sup> Obligation arises when an individual freely, and without coercion, chooses

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<sup>116</sup> Ibid.

<sup>117</sup> Cf. Immanuel Kant, *The Critique of Practical Reason*, trans. Thomas Kingsmill Abbott (Blackmask Online, 2000). 7, <<http://www.e-text.org/text/Kant%20Immanuel%20-%20The%20Critique%20of%20Practical%20Reason.pdf>>, accessed 8 June 2005.

<sup>118</sup> Cf. Ibid., 15.

<sup>119</sup> Riley, 11

<sup>120</sup> Gilbert Ryle embraces a “logical behaviourism” in which he connects mind, body and soul to human behaviour and argues that the will is no more mysterious than taking a nap. “Behaviorism and After” <[http://academics.vmi.edu/psy\\_dr/ryle.htm](http://academics.vmi.edu/psy_dr/ryle.htm)>, accessed 13 August 2005. Cf. also Riley, p.12.

<sup>121</sup> Riley, 12.

<sup>122</sup> Ibid.

<sup>123</sup> For example, an individual who wishes to act in defiance of the law of gravity may choose to board an aircraft and fly to a given destination. The law of gravity does not compel the individual to fly, it is the use of individual reason that determines whether to fly or use another means.

or promises a certain action. This establishes the concept of the individual as a free agent, who has the possibility to choose or not to choose any given action. Such choice creates a moral debt.<sup>124</sup> This concept is simply hypothetical, but as Kant highlights, it is a “necessary hypothesis”,<sup>125</sup> enabling individuals to account for a range of common moral experiences where factual data is missing. Even so, it remains an abstract hypothesis that varies according to individual perspectives concerning the concept of a social contract. In recent history, people such as T.H. Green<sup>126</sup> have tried to resolve the divide between psychological understandings and moral understandings of consent by using the concept of motive. Green argues that motive seeks to realise a perceived outcome to which the individual strives. It leaves the activity of the will as free, because motive is an individual pursuit stemming from within the person.<sup>127</sup> Green attempts to make a clear distinction between desire and will, and subsequently the intellect and action.

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<sup>124</sup> Ibid. Cf. also Sartre who combines “a Hegelian-Marxist dialectic with an Existentialist “psychoanalysis” that incorporates individual responsibility into class relationships, thereby adding a properly Existentialist dimension of moral responsibility to a Marxist emphasis on collective and structural causality.” Thomas Flynn, “Jean-Paul Sartre”, *The Stanford Encyclopedia of Philosophy* (Summer 2004 Edition), Edward N. Zalta (ed.), <<http://plato.stanford.edu/archives/sum2004/entries/sartre/>>, accessed 18 May 2007. The idea of moral obligation is carried through many of Sartre’s themes. In regards to the legitimization of political power, Sartre talks in terms of reciprocity as being “the standard for collective existence”. He talks about the concept of “pledge” being the “internal violence of fraternity terror” and that the “perspective of reciprocity does not reject the pledge – it is the ‘origin of humanity’.” Philip Knee, “Sartre and Political Legitimacy”, *International Philosophical Quarterly* xxxi, no.2, issue no.122 (June 1991), 143.

<sup>125</sup> Ibid.

<sup>126</sup> Ibid., 13.

<sup>127</sup> “Green argues that a man's will must always be free in at least one sense: “since in all willing a man is his own object to himself, the object by which the act is determined, the will is always free ... [that is] willing constitutes freedom.” (DSF 1). Self-satisfaction is always free and is always the object of the will. There are several things to notice here. Firstly, in willing something, the individual must deliberate. When willing, the individual is “seeking to realise an idea of his own good which he is conscious of presenting to himself” (PE 106). Action which occurs without deliberation — unthinking action — is not an act of will and hence is not free. Secondly, Green argues that the “motive” for the determination of the will is part of the will itself. For this reason, it is wrong to ask whether a man is “being himself” when he is willing a particular course of action; for example, taking drugs for the first time. Thus, “in being determined by a strongest motive, in the only sense in which he is really so determined, the man ... is determined by himself — by an object of his own making” (DSF 11).”, Colin Tyler, “Thomas Hill Green”, *The Stanford Encyclopedia of Philosophy* (Summer 2006 Edition), Edward N. Zalta (ed.), <<http://plato.stanford.edu/archives/sum2006/entries/green/#4>>, accessed 18 April 2006.

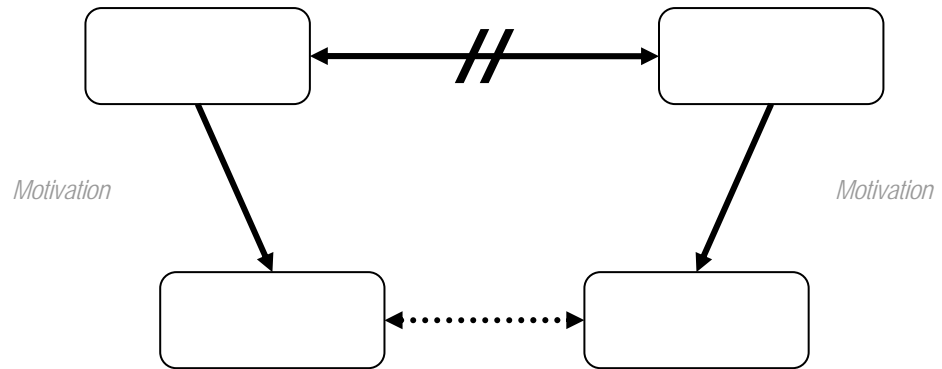


Figure 12: Green's appreciation of motivation.

Similarly, John Rawls<sup>128</sup> has tried clarifying the difficulties with the will by focussing on the concept of rational choice.<sup>129</sup> The determination of agreeable social institutions to which individuals can concur provides the main focus for Rawls. The concept of the will is a presupposed concept receiving little attention as he argues his perspective on rational choice. Individuals enter a society through rational choice in which all aspects are weighed and determined within the parameters of a free and equal framework which are discovered to be fair and just.<sup>130</sup> Both Green and Rawls demonstrate the movement in contract theory, and display the diversity of its development. The concept of the will and its function of voluntary consent are central to all contractarian thinking, even if it is not deliberately articulated. Regardless of its implicit or explicit reference, the social contract is engaged and developed by the individual will present in the dynamic of consent and promise.

Promise differs from probability. The concept of probability is merely one of predicting a specific action or outcome. Promise is vastly different for it binds an

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<sup>128</sup> John Rawls, *A Theory of Justice*, (Cambridge, MA: Harvard University Press, 1999).

<sup>129</sup> Rawls takes a Kantian approach and tends to see actions guided out of principles, or injunctions, or standards, and understands morality narrowly with what one ought to do rather than what is of value or admirable. Cf. Charles Taylor, *Sources of the Self: The Making of the Modern Identity*, (New York, NY: Cambridge University Press, 1989), 84.

<sup>130</sup> Rawls, 11-13, quoted in Riley, 13, 14.

individual to an action within the parameters of what is known at the time such a promise was made. Time limitations are significant because knowledge is too vast for a single individual capable of willing. Promise involves a rejection of alternative options for the choice on which the promise is made, and is not a result of action in terms of simple motion. This establishes the reality of promise being inextricably linked to moral causality.<sup>131</sup>

This analysis fails to elucidate the confusion over the use of the will, as the contemporary language it is embedded in testifies. In its contextual use the will appears to be used in both a moral and psychological sense. It appears to be used from explaining a physical action, which may or may not have any volition attached to it, to the deeper inner workings of the conscious self. This diversity fails to resolve the difficulties associated with the contractarians for whom the will remains pivotal. For some the will becomes an appetite or a desire, not a rational choice or voluntary consent one would associate with moral or elective faculty, while simultaneously becoming the foundation to legitimacy.<sup>132</sup> For others the will is treated as alternatively attractive and repellent, depending on whether the will is considered a moral causality or capricious and egoistic.<sup>133</sup> Either usage impairs the interpretative coherency of the will or dissociates it from its philosophical foundations.<sup>134</sup>

One of the principle aspects of social contract theory is the concept of civil or individual rights. These rights incorporate freedoms and embrace neutral positions toward race, gender, religion, and the like. Because these basic rights are so integral to

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<sup>131</sup> “On this view will can be seen as a kind of moral causality that, to use Hegel’s phrase, consists in “setting in motion what was unmoved, and in bringing out what in the first instance lay shut up as a mere possibility.” Riley, 14.

<sup>132</sup> This appears to be the case of Hobbes and Locke. Cf. *Ibid.*, 15.

<sup>133</sup> This appears to be true of Rousseau and Hegel. *Ibid.*

<sup>134</sup> *Ibid.*, Riley goes on to give a detailed discussion on this point to provide more clarity to what may appear an abstract idea. Cf. Riley, 15ff.

the social contract, they require enforcement against those who threaten or violate them. It is in everyone's best interest, therefore, that a means of force is developed and regulated so that such force cannot take advantage of power and perpetrate abuse or violation on the very rights they are established to protect. This notion of protection is strong throughout social contract theory, reflected in various degrees of pessimism by each theorist. The concept that individuals need to be in a collective state out of necessity for self survival, peace and harmonious co-existence, drives the social contract into formation.

Social contract theory provides several outcomes worth mentioning. First, it provides an explanation for moral motivation. Rational individuals can be reasonably expected to adhere to rules because it has a direct personal advantage. The violation of contracted legislative protections and boundaries simply undermine the stability of a social system, and are in no one's best interest. Second, social contract theory, unlike earlier philosophical thought, does not embrace a notion of universal good. The pessimism of sub-human irrational existence<sup>135</sup> has more commonality than any belief of a universal good to which all individuals aspire. This differentiates social contract theory from any form of utilitarianism. People agree to come together into a societal collective based on the rational conclusion that coming together is in the individual's best interest. The social contract is an escape from individual self-destructive chaos to the establishment of a freedom, enabling individuals to pursue personal goals of freedom, and an expression of individual inherent rights. Third, social contract theory extends the proposition that obedience and obligation occurs out of self-interest based on the understanding that such self-interest has a form of reflexivity whereby individual action affects another's, who in turn redefines or alters the original action.

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<sup>135</sup> This is predominantly Hobbes starting point.

Finally, social contract theory offers a possible framework in which civil disobedience is acceptable. Despite this possibility only existing in principle amongst most social contract theorists, the reality is that violation of the original agreement, and violation of individual rights, in principle and practice exist as a justification for upheaval and rejection of an established source of authority.

Numerous criticisms of the social contract theory exist.<sup>136</sup> Firstly, the idea of an actual contract existing as the framework of society does not exist,<sup>137</sup> it is purely fictional. It lacks the physical presence to provide substantial empirical or objective reality, and consequently the contractual arrangements are only seen within its implicit creations. The concept that everyone enjoys the benefits of a social system to which each has individually contracted is detached from any formal manifestation of such a contract. Society is not formally constituted in the strict sense used by the contractarians. That is not to say that state and society may be seen as separate entities, which may be differentiated through the concept of either a formal or informal contract. A governing or ruling power may emerge as an outcome of a society's membership formally contracting for such, for example, a constitution.<sup>138</sup> Constitutions, therefore, are seen as articles of a contract that define the parameters of the state and its collective appreciation of the exertion of power within the confines of the defined state. This raises the question regarding the need for a theory that asserts the social arrangement of individuals contracting with another to form a society or a ruling power. Modern constitutions are legal documents drafted to define a social collective and its powers of state. The concept for a contract of government is better

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<sup>136</sup> Ibid., xiv.

<sup>137</sup> Ibid.

<sup>138</sup> For example, Australia is a formally established constitutional federation of states under a monarchical head of state.

suiting to those historical periods where power was exerted solely at the behest of a ruling power. This use of absolute power, requiring some form of limitation, may have established the need for a social contract. But, in the modern context, where governments do not have such absolute power, and such power is defined by the constitutional arrangements of the state, the concept of a contract of government becomes superfluous.<sup>139</sup>

The second objection arises out of the framework of rationality. Virtually all social contract theorists propose a system established, on the whole, by rational individuals able to determine that life as solitary individuals is fraught with more danger than a cohabited existence in relationship with other rational individuals. This self-interest rationality becomes exclusive. Those without the capacity to engage in such rational thought, or who are deemed to be outside the immediacy of those capable of such rational appreciation, are considered incapable of entering such a contractual agreement.<sup>140</sup> This exclusivity also applies to those external to the society in which the social contract is conceived.<sup>141</sup> A social contract is only applicable to individuals within a given relational framework, and excludes all outside that framework. In many ways, the concept of a social contract has the potential to affirm social differentiation through means of exclusion toward those not perceived to be within the

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<sup>139</sup> Ibid.

<sup>140</sup> This would include those individuals with impaired mental capacity, the disabled, and other forms of social discrimination whereby the framework of discrimination centres around the rational capacity of those being excluded by such discrimination. Patricia Williams argues that social contract theory requires independent agents who make and carry out promises without the aid of others. Historically, she argues, that this has been the domain of white males, and that coloured individuals and women were considered without the capacity to use the will, dependent upon others (white males), and irrational beings. The contractual theory implies that 'whole' people formulate such a contract, and that the concept of claiming some with the capacity to formulate a contract excludes the 'whole' concept of contractual agreement.

<sup>141</sup> The current debate over national identity within Australia, multi-cultural Australia, and the need for tighter immigration controls through screening tools such as citizenship tests, all indicate the exclusivity to those external to the social norm considered acceptable within the Australian psyche.



contractual arrangement that formulate that society.<sup>142</sup> This exclusivity within the concept of a social contract concerned Rawls, who questions who actually initiates the contract and so decides the principles of justice and the framework of judgement which defines the society emerging out of such a contractual agreement.<sup>143</sup>

The issue of the state of nature and the individual's place in it is also problematic. Social contract theory argues that an individual chooses, by use of the will or voluntary action, to leave the state of nature, considered as a state of chaos and burdened with self-drive imperatives imposing themselves on others for personal gain, and to collectively join others to form a mutually beneficial society from which mutual agreement creates a power to govern this established collective. It remains unanswered why an individual would choose to do this, and if an individual did choose such a contractual arrangement, what indications exist that the behaviour prevalent in a state of nature would suddenly transform into something collectively acceptable. There is no reason to accept that an individual driven by passions, namely greed and fear, would alter that state on entering a social contract.<sup>144</sup> Individual passions always exist, and it becomes difficult to substantiate a social contract on the precept that change will occur. Similarly, using rationality as an argument to enter a contractual

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<sup>142</sup> Australia is a classic point in focus on this concept. Embedded within the social contract that subconsciously formed the nation at the turn of the twentieth century was a distinctly English, western European, framework that manifested itself in the "white Australia policy", remnants of which are still be worked through into the twenty-first century. The concept of an implicit social contract between self-interested rational individuals, deemed by early Australian society to be white anglo-saxon, established a society in which non-white individuals (including indigenous Australians) had no place, or were second-class subservient in the national identity. Australia law, in the form of the "white Australia policy" defined implicitly a contractual arrangement that saw Australian society as simply a displaced English society in a non-English landscape.

<sup>143</sup> Dan Gaskil, "Social Contract Theory" (*lecture notes*) [published online] (California State University Sacramento), <<http://www.csus.edu/indiv/g/gaskild/ethics/SCT.htm>>, accessed 23 August 2005.

<sup>144</sup> Jean Hampton, *Political Philosophy*, (Boulder, CO: Westview Press, 1997), cited in Ann Cudd, "Contractarianism", *The Stanford Encyclopedia of Philosophy* (Summer 2007 Edition), Edward N. Zalta (ed.), forthcoming <<http://plato.stanford.edu/archives/sum2007/entries/contractarianism/>>, accessed 23 August 2005.

arrangement does not imply that rational agents will comply to cooperative existence any more after the formulation of a contract than they did before.

Social contract theory remains a major concept in terms of legitimacy and power. Despite these criticisms, modern advocates continue to resurrect the theory as a means to explain legitimation of social and power structures. The rights movement, continuing to affirm the individual of modernity, remains prominent in many forums. This impacts the discussion on the Public Office, for contractarian concepts weave through the church, and impact its self-understanding as a social collective.

#### **D. MAX WEBER: LEGITIMACY AND TYPES OF AUTHORITY**

Departing from the Contractarians, Max Weber's influence on how legitimacy is considered cannot be understated. Weber is more than a sociological thinker, and his restless and rich mind<sup>145</sup> ventured into a range of disciplines. His focus was on the development of capitalist society, and spent considerable time analysing and comparing this with other cultures, including India and China. Weber is the individual in social thought who brings together the normative frameworks for legitimacy and embeds them in the concept of a belief in power.<sup>146</sup> Unlike the contractarians, Weber's focus of legitimacy is on the individual or institution that exerts such authority and power. He is not concerned with power emerging from a conceived state of nature. Weber is more concerned with the subjectiveness of legitimacy, and the belief that individuals place in those exercising power. This belief is focussed on the individuals subjected to such power, and those who exercise power.

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<sup>145</sup> John Patrick Diggins, *Max Weber: Politics and the Spirit of Tragedy*, (New York, NY: BasicBooks, 1996), xi.

<sup>146</sup> Merquior, 6.

When engaging Weber on legitimacy, one is struck by his departure from any resemblance of the social contract theorists. His concept of legitimacy arises from a different world-view making his contribution to the discussion on legitimacy unique and challenging. For Weber, power is legitimate when those involved in this power believe it is legitimate. This approach is based on the power of observation.<sup>147</sup> Social theory is not about determining the moral right or wrong of a power system, as a philosophical system may, but to report on what people deem such a power system means, especially in terms of its legitimacy.<sup>148</sup> He appears sceptical of scientific norms, opting for an appreciation of what gives these norms validity.<sup>149</sup> In discussing the value of scientific knowledge, Weber highlights that such scientific knowledge should be more concerned with what is and not what ought to be.<sup>150</sup> The empiricism of scientific endeavour provides an inadequate understanding of how the world functions, and is incapable of making moral judgements over the validity or legitimacy of systems of power.<sup>151</sup>

For Weber, the social interaction of the actors engaged in coexistence and subject to various forms of systemic structure become the source by which such systems are legitimated. The social action of an individual or group of individuals, engaged in a process of social relationship, may be channelled by the individual or

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<sup>147</sup> Max Weber, *Economy and Society: An outline of interpretative sociology*, ed. by Guenther Roth and Claus Wittich. (York, NY: Bedminster Press Inc. Reprint, Berkley, CA: University of California Press, 1978), 8.

<sup>148</sup> Max Weber, *The Protestant Ethic and the "Spirit of Capitalism and other writings*, ed. and trans. by Peter Baehr and Gordon C. Wells, (London: Penguin Books, 2002), 69.

<sup>149</sup> Charles Camic, Philip S. Gorski and David M. Trubek, eds., *Max Weber's 'Economy and Society': A critical companion*, (Stanford, CA: Stanford University Press, 2005), 7, 8.

<sup>150</sup> "Weber holds that there can be no reconciliation of modern values through recourse to scientific knowledge: science disenchants the traditional (religious) basis upon which values have been legitimated but itself provides no grounds upon which questions of value may finally be resolved. Rather, questions of value and meaning lie outside of the realm of science for they demand subjective preference, the rightness of which cannot be proven through science." Nicholas Gane, *Max Weber and Postmodern Theory: Rationalization versus Re-enchantment* (Hampshire, UK: Palgrave MacMillan, 2004), p.35.

<sup>151</sup> Weber, *Economy and Society*, 5.

group toward an idea that a legitimate order exists.<sup>152</sup> Four concepts grow from this statement. The first is social action, which is a two-pronged term for Weber. It involves the concept of human activity to which is attached a level of subjective meaning,<sup>153</sup> and, is social for it engages the behavioural activity of another individual, altering or directing the outcomes of the original action by interactive behavioural reflection.<sup>154</sup> Second is the concept of social relationship dependant upon the probability that some kind of social action will occur.<sup>155</sup> It has little regard for the specific activity that transpires, and is not concerned about how similar or dissimilar such social action is. Regardless of the varied meanings each actor brings to the social action, the social relationship remains valid. Third, the relationship of time to the action distinguishes between social relationships and social action, and is sustained by the presence of probability. Probability locates social action in a multi-dimensional context of past, present and future, where the probability of any social action means it is unwise to apply such social action to a universal concept embracing the manifesting behaviour of any social collective.<sup>156</sup> As the social action unwinds itself through time, empirical uniformities emerge, which is a sociological concern as it focuses the unfolding of individual events resulting from an ever widening social action that, being empirical in nature, is observable.<sup>157</sup> Uniformity unfolds in several ways. Usage is the existence of uniform action,<sup>158</sup> while on-going action becomes custom.<sup>159</sup> Uniform action may also arise from the actor's self-interest, or as convention, being

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<sup>152</sup> Merquior, 90.

<sup>153</sup> Weber, *Economy and Society*, 22; Cf. also Merquior, 90.

<sup>154</sup> Ibid., 23.

<sup>155</sup> Ibid., 1376.

<sup>156</sup> Merquior, 91.

<sup>157</sup> Weber, *Economy and Society*, 29; Cf. also Merquior, 90, 91.

<sup>158</sup> Ibid.

<sup>159</sup> Ibid.

driven by a morally mandated behaviour.<sup>160</sup> Fourth, the validity of such social action implies that some binding element of the social action exists on the actors engaged within the social relationship.<sup>161</sup> Custom or self-interest is invalid, for neither mutually binds all involved.<sup>162</sup> Conventions and laws, however, are binding on all the actors concerned, and therefore fit the classification of validity. This binding arises from a sense of expediency, fear of punishment, or belief in conformity to convention and law based on individual assent that such action is valid.<sup>163</sup> There is no contradiction between sanctions, expediency, and belief; as all are part of the same sociological continuum.<sup>164</sup> Coercion and belief exist in the concept of validity, however, belief is considered more sustainable than sanctioned external force.<sup>165</sup>

Weber is contextual, for he observes social action as valid based on self-interest, coercion or belief. Ultimately, self-interest and coercion is abandoned for the ultimate commitment to inner compulsion. This inner compulsion lies behind the concept that the legitimacy of a source of authority is based on a belief in its legitimacy, and subsequently this inner compulsion of faith empowers an actor to voluntarily submit to an authority.<sup>166</sup>

Weber is well known for his threefold typology of systems of domination. The concept of a legal base for legitimacy, along with tradition and charisma form the

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<sup>160</sup> Ibid., 30.

<sup>161</sup> Ibid., 31.

<sup>162</sup> Ibid.

<sup>163</sup> Ibid., 32.

<sup>164</sup> Ibid.

<sup>165</sup> Diggins, 77.

<sup>166</sup> “If, writes Weber, a businessman regularly advertises his own products or services, he does so out of his awareness of his own interest; but if a civil servant makes a point of appearing in his office daily at a fixed time, he does so because his absence of his being late would entail negative sanctions, but ‘usually also in part because it would be abhorrent’ to his ‘sense of duty’, ‘an absolute value to him’.” Merquior, 93: Cf. also Weber, *Economy and Society*, 25.

foundations on which all power structures and systems of domination are explored. Weber affirms there is no purity in this structure, and that assimilation of these may occur. In considering this it is helpful to understand Weber's delineation of four elements that may be ascribed to the legitimacy an actor may give to a source of domination to affirm its validity. These include tradition, emotional loyalty, faith in absolute values, and acknowledgement of the legal framework of the power-system in question. These motives form the structure for the interchange occurring around the empirical observation of human action and legitimate forms of domination. Weber acknowledges they do not exclude the philosophical pre-legitimation states described earlier.<sup>167</sup>

There is a sequence in Weber's appreciation of the claims of validity.<sup>168</sup> He initially presents the option of various motives for an actor's compliance with a source of authority. This variety exists outside the central proposition of belief in a system as the legitimating norm. He also advocates that different types of authority require different types of claims to their validity. These may include direct command or coercion, but also include other validity claims that possibly affirm the legitimacy of an authority. He concludes that illegitimate claims to power also exist, which have no claim to validity. The concept of "zero degree legitimacy", exists in the form of naked power, and consequently eliminates any concept of voluntary compliance to an

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<sup>167</sup> "It is by no means true that every case of submissiveness to persons in position of power is primarily (or even at all) oriented to this belief. Loyalty may be hypocritically simulated by individuals or whole groups on purely opportunistic grounds, or carried out in practice for reasons of material self interest. Or people may submit from individual weakness and helplessness because there is no acceptable alternative. ...these considerations [i.e. the variety of non-believing compliance, including feigned loyalty and/or submissiveness out of helplessness] are not decisive for the classification of types of imperative coordination. What is important is the fact that in a given case the particular claim to legitimacy is to a significant degree and according to its type treated as 'valid'; that this fact confirms the position of the persons claiming authority and that it helps to determine the choice of means it exercises." Ibid., 94, 95. Cf. also Weber, *Economy and Society*, 214.

<sup>168</sup> Ibid., 96.

authority or source of domination.<sup>169</sup> The need to delineate from Weber the variety of motives for why a source of domination is legitimate from the issue of how such systems manifest themselves as systems of legitimacy is significant for it highlights that the focus of legitimacy is on the means by which they are grounded, rather than the utilitarian and philosophical concepts previously discussed.<sup>170</sup>

Two other concepts, already used, require clarification to fully appreciate the parameters of Weber's understanding of legitimacy. The first of these is power (*macht*).

...we understand by 'power' the chance of a man or of a number of men to realize their own will in a command action even against the resistance of others who are participating in the action.<sup>171</sup>

The second is domination (*herrschaft*).

Law [domination] exists when there is a probability that an order will be upheld by specific staff of men who will use physical or psychical compulsion with the intention of obtaining conformity with the order, or of inflicting sanctions for the infringement of it.<sup>172</sup>

Weber connects these, or at least considers them closely related. Power is the probability an action can be performed against another's will, while domination means a probability exists that failure to conform to a specific will, will lead to means of violence or coercion to bring about conformity.<sup>173</sup> In both, the issue of probability (chance), already present in the time correlation between social action and social relationships at work between actors, similarly affects the concepts of power and

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<sup>169</sup> Ibid.

<sup>170</sup> Ibid., In a similar way, while distinguishing systems of domination in terms of legitimacy, and although Weber makes extensive reference to the means of violence and the concepts of coercion, when he examines the concept of legitimacy these elements are somewhat abandoned in terms of the legitimation a system of domination.

<sup>171</sup> H.H. Gerth and C. Wright Mills, trans. and eds., introduction to *From Max Weber: Essays in Sociology* (London: Routledge, 1948; new ed., preface by Bryan S. Turner, 1991), 180 (page citations are to the reprint edition).

<sup>172</sup> Ibid.

<sup>173</sup> Merquior, 97.

domination. A distinction is also required regarding the relation of domination to a level of compulsory action.<sup>174</sup> Law and convention, for Weber, are elements that compel an individual to act in a certain manner. They are enforceable imposed actions binding to an individual, whereas Weber considers domination at a deeper level than compliance with a set of impersonal norms. People conform to commands, not based on coercion, but based on the personal relationship present in the parameters of domination.<sup>175</sup> Because of this shift to personal motivation for compliance, the experiential outplaying of systems of domination as systems of social validity are more problematic to define than other systems of validity.<sup>176</sup> It is understandable why Weber focuses on the structures of power and their legitimacy rather than the philosophical reasoning of their structures and existence.

Legitimate domination occurs through the voluntary submission of an actor, or group of actors, to a source of authority or system of power which the actor, or group of actors, believe is valid. The immediacy of the command and obedience relationship between the power system and the actor is legitimate because the actor believes it to be valid. Power does not constitute legitimacy, regardless of its form.<sup>177</sup> The criterion for legitimacy is the validity attached to its structure and system by those subject to it.<sup>178</sup> This does not stem from those subjected to the source of authority, but from the authority base itself. It is the claims made by those in positions of domination that are essential to Weber's understanding of legitimacy.<sup>179</sup> The response of those subjected

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<sup>174</sup> Cf. Weber, *Economy and Society*, 943, also Diggins, 77.

<sup>175</sup> Cf. Frank Parkin, *Max Weber*, Key Sociologists, ed. Peter Hamilton, (Bungay, Suffolk: Richard Clay Ltd, 1982; reprint New York, NY: Routledge, 1993), 74. Cf. also Weber, *Economy and Society*, 331.

<sup>176</sup> This is one of the major criticisms David Beetham raises against Weber. Cf. Beetham, 10, 23.

<sup>177</sup> Weber, *Economy and Society*, 945-946.

<sup>178</sup> *Ibid.*, 36-37.

<sup>179</sup> Diggins, 77.



to such authority is ultimately a response to the claims of validity those with power use to justify their exercise of power. This subjection to authority is legitimated within a social order by virtue of several norms.

- (a) *Tradition*: This is the oldest form, and relies on the sacredness of the tradition, its relation to the mystical or magical, and shared vested interests favouring conformity in order to perpetuate its ongoing existence.<sup>180</sup>
- (b) *Affectual*: This is also an older form, and relies on faith in prophetic utterances which establish or perpetuate a social order based on a priori existence often present in mythical form. It is valid because it ushers in something new or something better than what is.<sup>181</sup>
- (c) *Value-rational* faith: This form is about absolutes, and is the purest form. Its basis stems from natural law which is distinguished from traditional law.<sup>182</sup>
- (d) *Legal*: This is the common modern form and is founded on the belief a certain legality exists to legitimate the continuation of a particular social order. This legality is legitimate because:
  - (i) It derives from voluntary agreement, and
  - (ii) It is imposed by an authority considered legitimate in compliance with the parameters in which it is embedded.<sup>183</sup>

Weber's three pure forms of legitimate domination are pivotal to his understanding of legitimacy, even though they can only manifest once the structural

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<sup>180</sup> Weber, *Economy and Society*, 36, 37.

<sup>181</sup> Ibid.

<sup>182</sup> Ibid.

<sup>183</sup> Ibid.

precedence has been exposed. The validity of the claims to legitimacy may be based on:<sup>184</sup>

- Rational (Legal authority) – the establishment of a system of rules by an authority that can be subsequently enforced.<sup>185</sup>
- Tradition – the framework of tradition under which an authority is afforded a position of symbolic status and is able to act to ensure that the memory of the tradition is upheld.<sup>186</sup>
- Charisma – the exceptional, heroic, specific exemplary character of an individual whose person establishes the way of action for the subjects who adhere to the personal manifestation of the individual's innate authority.<sup>187</sup>

Each of these has characteristics of a relationship with those subjected to the source of authority they exhibit. Legal authority tends towards an impersonal interaction with those subjected to it.<sup>188</sup> The boundaries of the legal authority are defined, and transgression beyond these boundaries rapidly removes the legitimacy such an authority may have. In both the traditional and charismatic forms of authority, the impersonal is replaced with a personal bond<sup>189</sup> between ruler and subject, which in turn affects the form of obedience to the authority type. In the traditional form, obedience is marked by the parameters of tradition which establish the leader.<sup>190</sup> In

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<sup>184</sup> Ibid., 215.

<sup>185</sup> Ibid., 217ff.

<sup>186</sup> Ibid., 226ff.

<sup>187</sup> Ibid., 241ff.

<sup>188</sup> Ibid., 215-216, 218.

<sup>189</sup> Ibid., 216, (tradition) 227, (charisma) 242.

<sup>190</sup> Ibid., 227

the charismatic form, obedience is based on the parameters of trust bestowed on the ruler by those that follow.<sup>191</sup>

<i>Type of claim to legitimate domination</i>	<i>Legal</i>	<i>Traditional</i>	<i>Charismatic</i>
obedience; personal (+) impersonal (-)	-	+	+
relationship: rule-bound (+) non rule-bound (-)	+	+	-

Table 1: Correlation between obedience and relationship with Weber's typology of authority.<sup>192</sup>

There is also a link between Weber's form of social action and his typologies of authority.<sup>193</sup> Traditional action corresponds with traditional typology.<sup>194</sup> Its action that is "unreflective and habitual, this type is sanctified because it 'has always been done' and is therefore deemed appropriate."<sup>195</sup> Affectual action, or emotional loyalty, corresponds with Weber's charismatic typology.<sup>196</sup> It is the least rational of all the actions Weber uses, and is akin to the emotional link of the follower to the source of authority. Action occurring in terms of acknowledgement of the legal framework, or rationally regulated, or instrumental action, corresponds with the legal source of authority.<sup>197</sup> Action that engages faith in values, or is value-oriented, is embedded across the spectrum and is found as an extra dimension to all three.<sup>198</sup> An alignment of the three terms Weber uses with this framework of relationships between types of

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<sup>191</sup> Ibid., 242.

<sup>192</sup> Merquior, 99.

<sup>193</sup> Weber, *Economy and Society*, 945.

<sup>194</sup> Ibid.

<sup>195</sup> Gerth and Mills, *From Max Weber*, 57.

<sup>196</sup> Weber, *Economy and Society*, 945.

<sup>197</sup> Ibid.

<sup>198</sup> Denis Wrong proposes this in addition to Raymond Aron, who originally aligned actions with types of authority. Cf. Merquior, 99.

authority and types of action is possible.<sup>199</sup> These are, society, corresponding with rationally expedient action, instrumental action (*Zweckrational*),<sup>200</sup> or action that acknowledges a legal framework and aligns itself with the legal source of authority.<sup>201</sup> Association, corresponding with affectual action<sup>202</sup> or action based on emotional loyalty and aligns with charismatic authority. Community corresponds with tradition as a basis for action, and the traditional authority.<sup>203</sup> Value-oriented action (*Wertrational*)<sup>204</sup> permeates all types of social structure and the corresponding authority types.

<b>Types of Social Structure</b>	Society	Association	Community	Value oriented action ( <i>Wertrational</i> )
<b>Types of Action</b>	Rationally expedient Instrumental ( <i>Zweckrational</i> )	Affective	Traditionalist	
<b>Types of Authority</b>	Legal	Charismatic	Traditional	

Table 2: Types of social structure and types of authority.

These types are not found in the purity displayed above. Weber acknowledges this, and briefly discusses their combinations in *Economy and Society*,<sup>205</sup> along with the development of one into another and the regress into a previous type.<sup>206</sup> In doing so, he clearly acknowledges the fluidity within this structural framework.<sup>207</sup> Weber did not embrace the concept of structural evolution. His comprehension on movement

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<sup>199</sup> Merquior, 99.

<sup>200</sup> Camic, 186.

<sup>201</sup> Weber, *Economy and Society*, 987.

<sup>202</sup> Camic, 186.

<sup>203</sup> Ibid.

<sup>204</sup> Ibid.

<sup>205</sup> Max Weber, *Economy and Society*, 262.

<sup>206</sup> Cf. Weber's discussion on charisma, *ibid*, 266ff.

<sup>207</sup> Merquior, 99.

between the various types of authority is more similar to a process of oscillation which fluctuates between the charismatic manifestations arising periodically with the ever-expanding growth of bureaucratic types. He acknowledged the general demise of the traditional within the movement of modernity, but did not abandon it as a type.<sup>208</sup> Instead, he saw elements of tradition permeating the social, authority, and action paradigms within his social worldview. Finally, this framework is not a theory that demands determined qualification of the various types, but simply a paradigm used to explore the manifestations of the types of social relationships that exist.

The correlation between types of legitimacy claims and the relationships of the ruled, the one who rules, and the staff<sup>209</sup> of the ruler, are also important dimensions of Weber's typology of authority. Weber considers administrative bureaucracy as the purest form for the exercise of legal authority.<sup>210</sup> The form in which this manifests varies according to the form that legal authority embraces.<sup>211</sup> A general understanding of these bureaucratic forms is therefore important when considering their modern forms.<sup>212</sup>

<i>Institutional variables</i>	Types of legitimacy claim		
	<i>Legal</i>	<i>Traditional</i>	<i>Charismatic</i>
<i>rulers</i>	<i>functional superiors</i>	<i>masters</i>	<i>leaders</i>

<sup>208</sup> Ibid., 100.

<sup>209</sup> By the term staff, it is meant those whom the ruler uses to enact the delegation of authority that arises from the ruler's sphere of authority. Weber notes that in traditional and charismatic typologies, the level of staff is comparatively less than that within a legal framework.

<sup>210</sup> Weber, *Economy and Society*, 220.

<sup>211</sup> Ibid., 221, 956ff,

<sup>212</sup> "Bureaucracies Weber defines as impersonal, single-goal functional organizations, ruled by a hierarchy of career personnel recruited on the basis of competence and specialized training (as distinct from privileges of birth and wealth), and operating through a technical division of labour regulated by strong, instrumental norms." Merquior, 101. Cf. also Weber, *Economy and Society*, 220-221.

<i>ruled</i>	<i>legal equals</i>	<i>subjects</i>	<i>followers</i>
<i>staff</i>	<i>bureaucrats</i>	<i>retainers or vassals</i>	<i>disciples</i>
<i>predominant social action orientation</i>	<i>rational-instrumental</i>	<i>tradition-oriented</i>	<i>affectual</i>

Table 3: Correlation between types of social action and types of legitimacy claim<sup>213</sup>

Weber considers bureaucracies firmly embedded within the modern nation-state. Nation-states have centralized polity through establishing a bureaucratic means of rule, and adopting the sole claim to use force to coerce obedience within the boundaries of that nation-state. Weber does not simply confine bureaucratic form to the nation-state, but also demonstrates its impact and absorption into the expanse of economic activity brought on by the industrial revolution, mass production, and the globalisation of market forces. Similarly, the church, in its many forms, is also explored within this context of bureaucratic form by Weber.<sup>214</sup>

Traditional authority is overtly seen within the gerontocracy, patriarchal, patrimonial, or feudal forms of rule. Weber concedes that these forms may still exist today, and that reverting into a traditional form of domination is quite plausible. The two basic elements of traditional authority are piety toward tradition<sup>215</sup> and piety toward the master.<sup>216</sup> The power of tradition is binding over the master, or ruler, and establishes the right to exercise authority beneficial to the subjects. Under the traditional form, subjects had no formal rights, and the various ways the tradition

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<sup>213</sup>,Merquior, 101.

<sup>214</sup> Weber, *Economy and Society*, 221, 959, 965-958.

<sup>215</sup> Ibid, 227.

<sup>216</sup> Ibid.

manifested itself, and was acted upon by the ruler, affected the way subjects were treated.<sup>217</sup>

Charismatic authority is simply the exaltation of a single figure, seen as gifted with some grace or special quality, to a position of power by those who choose to follow.<sup>218</sup> While this primarily occurs in the political realm, it is found in religious, military, and most other forms from time to time. Charismatic forms are contrasted with bureaucratic forms by replacing impersonal interaction with an interpersonal interaction.<sup>219</sup> The sense of the extra-ordinary individual who relates through a personal encounter with others who choose to follow is a key to understanding Weber's charismatic paradigm. This extraordinary dimension contrasts with the restrictive impersonal legal form embodied by bureaucratic structures. Weber did not give much hope to the longevity of the charismatic, considering it prone to being routinized or eventually drawn together into either a traditionalised or rationalised form, or even a combination of both.<sup>220</sup> Weber also considers it possible for the charismatic not to disappear into other forms, but to be objectified and embodied into a type of structured charismatic authority.<sup>221</sup>

There is more that can be said about Weber's concept of legitimacy and the way he developed the typologies previously outlined. Some accuse him of confusing the concept of legitimacy by centring it around observation rather than a philosophical worldview where normative ideas and value systems are developed.<sup>222</sup> This criticism argues that Weber, and those who follow him, dismantle the concept of legitimacy

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<sup>217</sup> Ibid., 227, 1008.

<sup>218</sup> Ibid., 241.

<sup>219</sup> Ibid., 243.

<sup>220</sup> Ibid., 246.

<sup>221</sup> Ibid., 246ff.

<sup>222</sup> This is particularly evident in Beetham's criticism.

from its moral and objective values into nothing more than a belief.<sup>223</sup> This belief is disregarded by an attempt to simply outline what is empirically observable, therefore robbing legitimacy of any normative evaluation of an authority source, evaluation of its procedures, how it justifies its outcomes, and the means by which the subjects are treated.<sup>224</sup> The lack of moral evaluation and the concepts of inherent rights as a basis for legitimate authority are missing from Weber. Despite the criticisms, it is Weber who moves beyond the difficulties embraced by social contractarians and the rationalisation of the modern world, and proposes a framework of authority.<sup>225</sup>

Weber does not conform to the concepts of the Enlightenment and those embraced by modernity. The way Weber lays out his typologies of authority, and embeds them within a context of legitimacy based on a belief separates him from the Enlightenment thinkers who embraced a concept of natural rights to substantiate legitimate authority. Weber argues that rational thought is an effort to break free of the religious roots which first enabled logical rationality to enter into its own existence.<sup>226</sup> He situates much of this in the Protestant theological process,<sup>227</sup> which strived to determine the rational knowledge of God and the world God created. By doing so, Protestantism instigated its own demise, for it gave life to a process that unintentionally and with unforeseen outcomes, gave birth to Western rationalism.<sup>228</sup>

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<sup>223</sup> Beetham, 9.

<sup>224</sup> Ibid., 10-11.

<sup>225</sup> It is of interest that Beetham, rather than abandon Weber altogether, highlights the normative and rational difficulties and sets out to devise a resolution using both the sociological methodology akin to Weber and the philosophical concepts akin to the contractarians to attempt some sort of solution to the inherent problems we have highlighted in both.

<sup>226</sup> Gane, 20, Cf. Weber, *The Protestant Ethic*, 27.

<sup>227</sup> Weber excluded Lutheranism from this process, arguing it stems from a different paradigm not akin to his arguments embedded within the concept of the Protestant Ethic. Cf. Gane, 19 and Weber, *The Protestant Ethic*, 29, 79-80ff.

<sup>228</sup> "The rational knowledge to which ethical religiosity had itself appealed followed its own autonomous and innerworldly norms. It fashioned a cosmos of truths which no longer had anything to do with the systemic postulates of a rational religious ethic – postulates to the effect that the world as a



He argues that Protestantism adopted non-religious means, and in doing so affirmed science and its rational methodology as valid.<sup>229</sup> In this way, Protestant theology lent legitimacy to secular science.<sup>230</sup> This established the basis of science's claim to religious thought being irrational and commenced the attack upon religious thought from the emerging rational secular forms of science.<sup>231</sup> Protestant theology effectively devalued and disenchanting itself, and commenced a process of self-devaluation that ultimately moves toward a form of nihilism. This nihilism, embraced by Nietzsche and adopted by Weber, affirms that in the transition to modernity, "the highest values devalue themselves".<sup>232</sup> The breaking free of rational thought from religious narrative, affirms science as a secular end in itself, and attacks the very basis of all religious legitimation.<sup>233</sup> The issue of science and value, meaning, and ultimate ends suddenly emerge as the cause of destruction emerging out of its original source.<sup>234</sup>

This questions the position Weber advocates, that scientific and rational thought cannot provide answers to the questions of ultimate meaning and value.<sup>235</sup> There is no reconciliation of modern values through any recourse to scientific knowledge, which actually disenchanting traditional knowledge, upon which values have been legitimised, and provides no grounds upon which questions of values can find resolution. These questions are outside the realm of scientific thought, for they demand a subjective

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cosmos must satisfy the demands of this ethic or evince some 'meaning' or other. On the contrary, rational knowledge had to reject this claim in principle." Gane, 21.

<sup>229</sup> Weber, *The Protestant Ethic*, 35.

<sup>230</sup> *Ibid.*, 317.

<sup>231</sup> Gane, 20-21.

<sup>232</sup> *Ibid.*, 21.

<sup>233</sup> *Ibid.*

<sup>234</sup> Max Weber, *Science as Vocation*, in Gerth and Mills, *From Max Weber: Essays in Sociology*, 138.

<sup>235</sup> *Ibid.*, 143.

preference or leaning which science cannot substantiate.<sup>236</sup> Rational objectivity rejects subjective belief. Science is concerned with what is, not with what ought to be. It can assist in providing clarification, but stops short of providing answers to meaning and value. Because modernity has embraced this process of objectified rational thought embodied in secular science, the value conflicts remain unresolved. Consequently Weber is at odds with positivist thinkers, such as Durkheim and Marx, who believe it is possible to derive ethical norms from objective social facts.<sup>237</sup> Weber is firmly unconvinced of this, advocating there is no logical argument that can substantiate this process of using science to derive value from fact. It is not possible to confer objective validity upon a set of facts based on some form of value judgement, and it is impossible to determine the value of values by using scientific rationality and reason. Weber desires to maintain the distinction between science and ethics. Science deals with questions of fact. Ethics deals with question of value. Science has two presuppositions which provide the basis for its claim to legitimacy. The rules and methods it employs are actually valid,<sup>238</sup> and what it discovers is actually worth knowing.<sup>239</sup> Weber concerns himself with the latter, being a statement of value, and argues that science conceals its assumptions of self-value by removing the grounds on which such validity may be queried.<sup>240</sup> By seeing the world as a progress of evolving ideas science precedes its own assumptions, establishes its own basis of legitimacy, and removes the questions of what relevance science actually has on life itself.

It is understandable why Weber attempts to be value free, or at least free from presuppositions, in his approach to types of authority and its legitimacy. By putting

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<sup>236</sup> Ibid., 147, 152.

<sup>237</sup> Gane, 37.

<sup>238</sup> Weber, *Science as Vocation*, 144.

<sup>239</sup> Ibid., 143.

<sup>240</sup> Ibid., 144.

aside any presuppositions or values, Weber is free to present a concept of legitimacy that is observable, and is therefore substantiated by a position of belief rather than philosophical justifications on right and inherent moral value. Rather than begin at a predetermined point in time, such as the Social Contractarians and their ancestral forerunners, with presuppositions of a state of nature, natural law, inherent rights, and the need for the affirmation of the individual within a collective environment, Weber begins with what he sees and deduces from this observation of social history the typologies of authority and the belief required to sustain them as legitimate forms of power.

#### **E. MICHEL FOUCAULT - LEGITIMACY AND POWER**

Michel Foucault, often labelled as post-modern, bears some striking similarities with Weber. These appear in a shared concern for the way instrumental rationality, or power and knowledge, impacts the modern individual. Both share an interest in forms of domination and the power of rationality over individuals.<sup>241</sup> Both move away from the common perceptions of legitimacy held by the social contractarians. Both have received criticism from the conservative intellectual schools that prefer the process of reason, rationality and logic, as tools of modernity than the perceived transgression to new ways of seeing the problems of modern life.<sup>242</sup>

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<sup>241</sup> “There are a number of strong similarities between the work of Max Weber and Michel Foucault. These similarities arise primarily from a shared concern for the impact of cultural rationalization upon ‘the leading of life’ (*Lebensführung*), or, more precisely, the bearing of instrumental rationality (for Foucault power/knowledge) on individual freedom. This shared concern, as Colin Gordon (1987) has suggested, is apparent in their respective studies of domination and techniques of discipline, their concern with what Weber called “the power of rationality over me”, their writings on methodology and intellectual ethics, their interest in Nietzsche – and the effect of that interest on the critical reception of their thought’ (p.293).” Ibid., 113. Nicholas Gane also discusses some notable differences (Gane, 113-130), especially between Weber’s cultural science and Foucault’s genealogical history which create distinct and differing political practices. Cf. Gane, 113.

<sup>242</sup> There are also some notable differences between Weber and Foucault which Gane highlights, (Cf. Nicholas Gane, *Max Weber and Postmodern Theory; Rationalization versus Re-enchantment*,

Foucault is concerned with how power is perceived. He advocates that much of what is said about power is negative<sup>243</sup> being seen as a source that prohibits, and is consequently repressive and harmful.<sup>244</sup> However, Foucault argues that there must be more to the way power is seen, and advocates the non-existence of an adequate or detailed view on the issue of power.<sup>245</sup> While those who govern, and what sort of individuals these may be, are known, it is also known that those in positions of government are not necessarily those who hold power.<sup>246</sup> The method by which power is used and how it functions is little known in the modern world. There are many sources describing power, but there needs to be intentionality in asking who actually exercises power? How is such power exercised? On whom is power applied?<sup>247</sup> These questions, Foucault believes, lay at the heart of most people's concern with power. Just as poverty and exploitation were major social issues in the nineteenth century, so power is the issue of the late twentieth and early twenty-first centuries.<sup>248</sup> Foucault contends that it is still not known why decisions come to be accepted by large populations of people, or how, and in what way, such decisions damage specific collectives within the larger population.<sup>249</sup> Foucault advocates, therefore, that intentional work needs to occur on the strategies, networks, mechanisms

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(Houndmills, Hampshire: Palgrave Macmillan, 2004), 113-130) especially between Weber's cultural science and Foucault's genealogical history which create distinct political practices (Cf. Gane, 113).

<sup>243</sup> Michel Foucault, *Power/Knowledge: Selected interviews and other writings 1972-1977*, ed. Colin Gordon (New York, NY: Pantheon Books, 1980), 201.

<sup>244</sup> Michel Foucault, *Society Must Be Defended: Lectures at the Collège De France*, trans. David Macey (London: Penguin Books, 2004), 15, 16.

<sup>245</sup> Michel Foucault, *Politics, Philosophy, Culture: Interviews and other writings 1977-1984*, trans. Alan Sheridan, ed. Lawrence D. Kratzman, (New York, NY: Routledge, 1988) 77-84, 103.

<sup>246</sup> Foucault, *Society Must Be Defended*, 29.

<sup>247</sup> Foucault, *Politics, Philosophy, Culture*, 103.

<sup>248</sup> Ibid.

<sup>249</sup> Ibid., 103-104.

and techniques of power if answers are to be found on why and how decisions are made and adopted within a population group.<sup>250</sup>

Foucault explored these issues of power in a range of areas. His study of prisons and imprisonment gives a good illustration to the rationale behind his concept of power and the mechanisms it employs. Imprisonment was a significant shift in dealing with criminals in the late eighteenth century, around the same time as other types of ‘garrison’ type institutions were forming, such as boarding schools, and large industrial workshops locating hundreds of people in a specific space-time<sup>251</sup> location.<sup>252</sup> The shift toward incarceration occurred after a long and elaborate process involving various techniques of power, such as banishment, in terms of penal colonies similar to Australia’s historical roots, and was spurred on by the industrial revolution which located masses of people in a specific and precise space-time location, distinct from that of the traditional past. In this transition, certain habits and gestures, which Foucault describes as dressage,<sup>253</sup> became the points of constraint that localised individuals. Consequently, variations of dressage emerged out of which location, confinement, surveillance, and the unending supervision of tasks<sup>254</sup> become key mechanisms of power.<sup>255</sup> Foucault identifies these in the prison system, and notes that the underlying concept of productivity, which lies behind the system, is actually a

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<sup>250</sup> Ibid., 104.

<sup>251</sup> Anthony Giddens discusses in length the effect of modernity upon time-space relations, and the way in which these differed markedly from the pre-modern era. Modernity has shifted the playing field, and created a disjuncture between time-space in regards to localised existence. In its place the disembedded institutions of modernity have not simply broken free from the pre-modern localised existence, but have established rationalised organisations that are capable of re-defining time-space relationships on a globalised scale where the local is interconnected with the global, and the past is framed in an appropriation of a unitary past. In effect modernity has redefined time-space relations into distinctly new paradigms of globalised control and influence. Cf. Anthony Giddens, *The Consequences of Modernity*, (Stanford, CA: Stanford University Press, 1990), 17ff.

<sup>252</sup> Foucault, *Politics, Philosophy, Culture*, 105.

<sup>253</sup> Ibid.

<sup>254</sup> That is, the modern concept of management.

<sup>255</sup> Foucault, *Politics, Philosophy, Culture*, 105.

point of failure, which is irrelevant, for the dressage of mechanisms of power, such as the prison system, serves to perpetuate the modern paradigm of power relations.<sup>256</sup> Since the eighteenth century there has been a focus on the means by which mechanisms, such as training and exercising power, could cover a wider population in a more generalised yet improved means. These mechanisms are not accidental. There is intentionality in these new techniques of shaping and training individuals within an ever-widening framework of power.<sup>257</sup> This conditioning of individual behaviour contains a logical basis. There is a form of obedience towards a specific type of rationality, resulting in the mechanisms and techniques of power having interdependency and forming various sub-stratums within a social context.

In this social development, where the mechanisms of power interact with one another to manifest power relations at the lowest level, it is easy to comprehend Foucault's critical shift away from the contractarianism of the Enlightenment. Foucault is openly critical of Hobbes' leviathan.<sup>258</sup> He strongly argues that much of the discussion on legitimacy and power arises from a focus on the existence of the sovereign.<sup>259</sup> Western society, since at least the Middle Ages, has held that the sovereign is the central source of power, especially all judicial power, which only acts on behalf of the sovereign. When juridical power became a force unto itself, and removed itself from direct attribution to sovereign power, the issues of limitations on power, and the subsequent prerogatives of power, became paramount to the role and function of power, especially the legitimacy of such in the form of the sovereign.<sup>260</sup>

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<sup>256</sup> Foucault, *Power/Knowledge*, 61.

<sup>257</sup> Michel Foucault, *Power*, trans. Robert Hurley, in James D. Faubian, *Essential Works of Foucault 1954-1984 vol 3*, (London: Penguin Books, 2000), 78, 79.

<sup>258</sup> Foucault, *Society Must Be Defended*, 28, 29, Cf. also 34, 39ff, 44ff.

<sup>259</sup> Foucault, *Power/Knowledge*, 94, Cf. also 121.

<sup>260</sup> *Ibid.*, 122.

The sovereign is at the very heart of Western thinking, especially concerning the power to impose legal jurisdiction over others through the “juridical edifice”.<sup>261</sup> This focus on the sovereign manifests in two ways. The first was the necessity to demonstrate that the power of the sovereign was invested in the juridical framework of a society.<sup>262</sup> The second was found in the need to demonstrate that the sovereign’s power had to be limited in some way.<sup>263</sup>

Foucault, developing his first point explores how rights were developed and what their purpose was. He advocates that natural rights, especially as they emerged in the late Middle Ages, determined the legitimacy of power. Because rights were so closely developed in the context of legitimacy and power, the central problem that emerged was the presence of the sovereign.<sup>264</sup> The problem of sovereignty means that the essential function of any discourse on the issues of rights develops with the intent to dissolve the domination of power and to replace that domination with the legitimate rights of the sovereign, and the legal obligation of obedience.<sup>265</sup> This effort to reduce or mask the domination of power behind the basic rights of sovereignty forms the central concept of all rights being found within the sovereign. Placing the system of rights with the sovereign annuls domination and its consequences. Essentially, Foucault is forcing a rethink of the general direction an analysis of rights has historically taken.<sup>266</sup>

It is not hard to see that Foucault considers all political theory obsessed with the theory of the sovereign, and subsequently, any focus on the state is simply another

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<sup>261</sup> Foucault, *Society Must Be Defended*, 26.

<sup>262</sup> Ibid.

<sup>263</sup> Ibid.

<sup>264</sup> Ibid., 27.

<sup>265</sup> Ibid., 26. Cf. also Foucault, *Power*, 122

<sup>266</sup> Ibid., 34. Cf. also Foucault, *Power/Knowledge*, 121.

manifestation of the theory of sovereignty. Once political theory concerns itself with the juridical frameworks of law embedded within the power of the state, the exercise of power becomes repressive.<sup>267</sup> Since the 1960's, all questions on power were seen as negative since power was considered as oppressive and prohibited individuals from acting as free agents.<sup>268</sup>

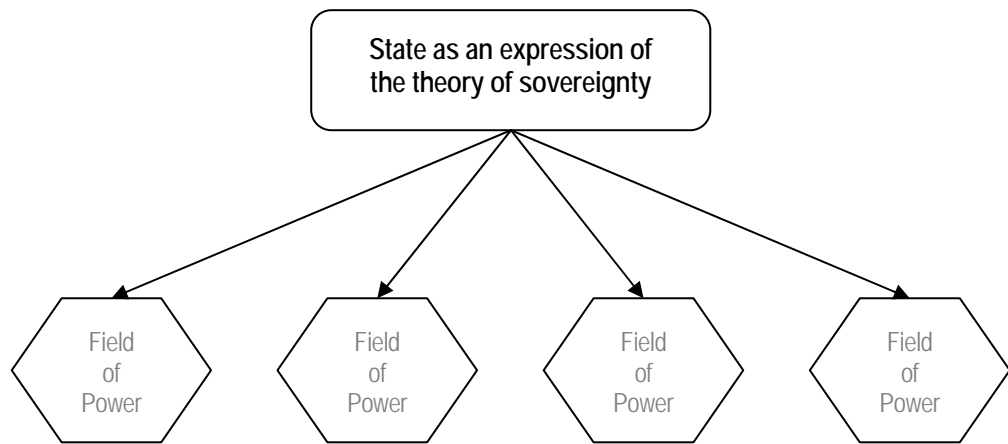


Figure 13: Foucault's assessment of the theory of sovereignty.

However, the concept of power is wider than the state which, despite its all consuming façade, is unable to occupy a position which monopolises power. There are multiple fields of power, which exist to prop up the greater apparatus of the state.<sup>269</sup> The state, or sovereign, is simply a super-structural entity existing in relation to a myriad of power networks.<sup>270</sup> These networks provide a conditioning and conditional relationship to that body which encompasses a meta-power perspective. Any meta-

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<sup>267</sup> Foucault, *Power*, 120.

<sup>268</sup> Foucault, *Power/Knowledge*, 89-90. Cf. also Foucault, *Politics, Philosophy, Culture*, 102.

<sup>269</sup> *Ibid.*, 122.

<sup>270</sup> *Ibid.*, 123.



power, or great apparatus that is centred on specific great prohibitions and functions, relies on the existence of networks of power.<sup>271</sup>

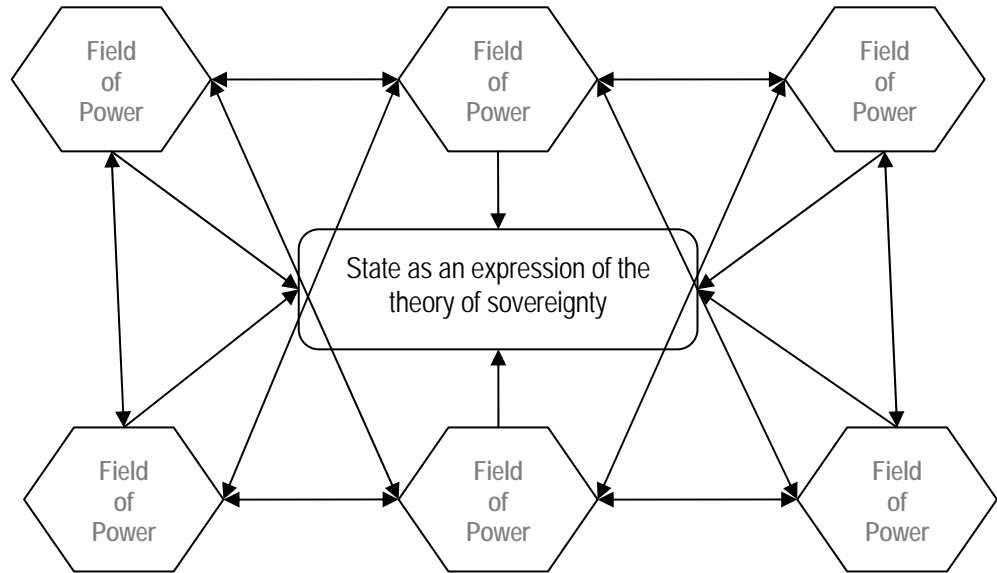


Figure 14: Foucault's network of powers required for meta-powers to function.

Foucault sees the state, not as a manifestation of the theory of sovereignty, but as a system which codifies an entire range of power relations that ultimately, when drawn together, enable the state to function. There are many forms of codification, which exists at many levels, and manifest in many ways, which may or may not have a universal effect or impact upon another.<sup>272</sup> For example, Foucault suggests revolution or subversion are simply forms of social codification, which may not necessarily impact upon the state, but may simply touch a single or series of networks within the array of power relations propping up the state.

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<sup>271</sup> Ibid.

<sup>272</sup> Ibid.

Foucault is quick to stress that domination is part of everyday existence, in all its brutality and secrecy, much of which is a result of a concept of rights.<sup>273</sup> Rights, which manifest not just in law but in the institutional apparatus designed to implement law, are the means by which relations are implemented.<sup>274</sup> Foucault does not see rights solely embedded in the sovereign, but as relations of domination. This is understood in multiple forms of domination seen to be influencing society and not simply in the brute reality of domination over others.<sup>275</sup> Such relations of domination do not rest solely or centrally in a single ruling figure, but in the subjects of such power and the reciprocal relations they have with each other and the sovereign. Power, in its true legitimate form, takes place in multiple subjugations that extend across any social collective.<sup>276</sup>

Sovereignty is a theory that establishes a political relationship between individuals. This cycle of relations demonstrates how an individual, endowed with basic rights, can and must become a subject. This transforms into a power relationship. The theory of sovereignty is therefore understood in a multiplicity of relationships that embrace possibilities and potentials.<sup>277</sup> The capacity to exist within this power relationship only transforms the theory of sovereignty into a tangible political sense when it can provide a source of unity for the multiplicity of power relations. The form this political entity takes is irrelevant.<sup>278</sup> What is relevant is the

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<sup>273</sup> Foucault, *Society Must Be Defended*, 27.

<sup>274</sup> Ibid.

<sup>275</sup> Ibid.

<sup>276</sup> “The system of right and the judiciary field are permanent vehicles for relations of domination, and for polymorphous techniques of subjugation. Right must, I think, be viewed not in terms of legitimacy that has to be established, but in terms of the procedures of subjugation it implements. As I see it, we have to bypass or get around the problem of sovereignty – which is central to the theory of right – and the obedience of individuals who submit to it, and to reveal the problem of domination and subjugation instead of sovereignty and subjugation.” Ibid., 27.

<sup>277</sup> Ibid., 43.

<sup>278</sup> Ibid., 44.

extent to which the multiplicities of power relations are drawn together, thereby linking to a central reference point where the unity of power can manifest. This drawing together of power into the concept of a sovereign demonstrates how power is actually constituted. This does not occur in a legal sense, but in a basic sense of legitimacy that is a priori to law and which enables law to function.<sup>279</sup> Foucault proposes that a theory of sovereignty, depending upon the various theoretical frameworks in which it is used, has three elements. It presupposes the subject, its goal is to establish the essential unity of power, and it is always deployed in a pre-existing element of law.<sup>280</sup> There is an assumption of the pre-existence of three “primitive” elements: (1) a subject exists that has to be subjectified; (2) a unity of power has to be established; (3) a sense of legitimacy needs to be respected.<sup>281</sup>

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<sup>279</sup> Ibid.

<sup>280</sup> Ibid.

<sup>281</sup> Ibid.

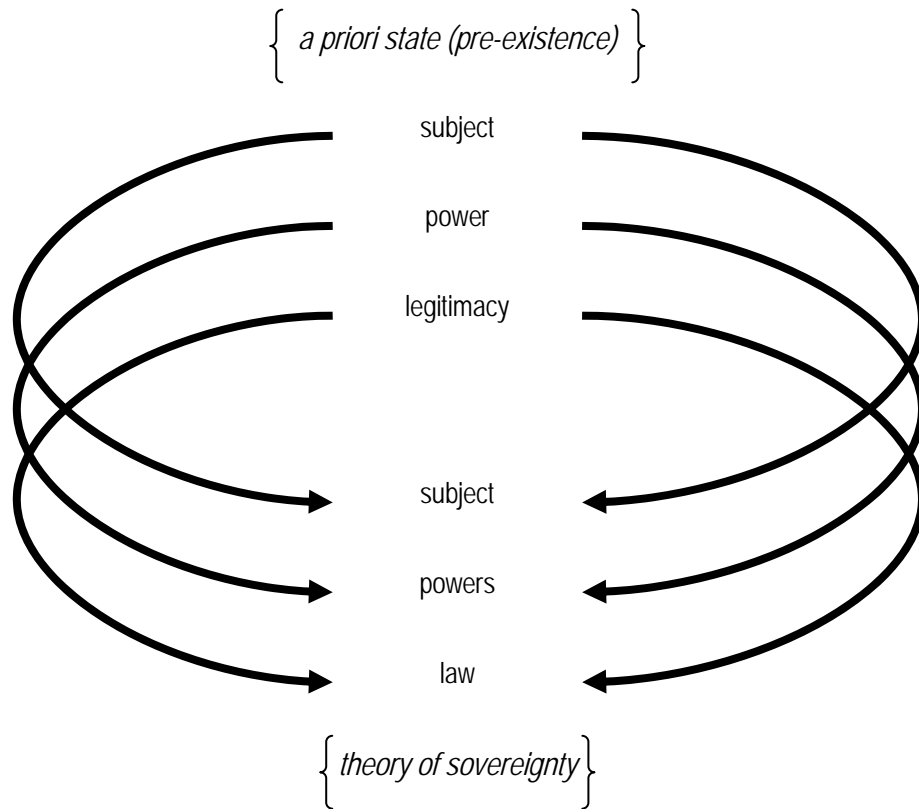


Figure 15: Foucault's a priori relationships required to sustain a theory of sovereignty.

	<i>Subject</i>	+	<i>Unitary power</i>	+	<i>Law</i>	⇒	<i>Theory of Sovereignty</i>
<b>Cycle</b>	subject to subject		power to powers		legitimacy to law		
<b>Actions</b>	presupposes subject		goal to establish essential unity of power		deployed within pre-existing element of law		

<b>Assumptions</b>	subject <b>to be</b> subjectified	Unity of power <b>to be</b> established	Legitimacy has <b>to be</b> respected
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Table 4: Foucault's interpretation of the theory of sovereignty.

Foucault aims to emancipate this analysis of power from the theory of sovereignty. He is concerned with extracting “relations or operators of domination”,<sup>282</sup> and intentionally shifts from the centralisation of power under the theory of sovereignty to the operators of domination that exist within the relations of power. His concern is with a theory of domination and advocates that an appropriate understanding of power and its legitimate forms is better derived from power relationships, or relationships of domination.<sup>283</sup> Foucault's focus is on exploring the ‘grass roots’ of power relationships, and the multiplicity of forms this takes, as a means of understanding the domination that weaves its way toward the centre.

In adopting this, Foucault takes a three-pronged approach. His first is not why, or by what right, an individual can agree to domination, but to demonstrate how relations of subjugation produce subjects.<sup>284</sup> His second is to allow relations of domination to manifest in their multiplicity, differences, specificities, and reversible natures.<sup>285</sup> He wants to disregard how centrally based power exerts itself, instead revealing the various networks of domination and how these support each other. He is

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<sup>282</sup> Ibid., 45.

<sup>283</sup> Ibid.

<sup>284</sup> Foucault, *Politics, Philosophy, Culture*, 103. Cf. also Foucault, *Society Must Be Defended*, 45 and Foucault, *Power/Knowledge*, 97.

<sup>285</sup> Ibid.

particularly interested in the points of convergence, the way they relate to each other, how they reinforce the other, and the ways they may negate or annul another.<sup>286</sup>

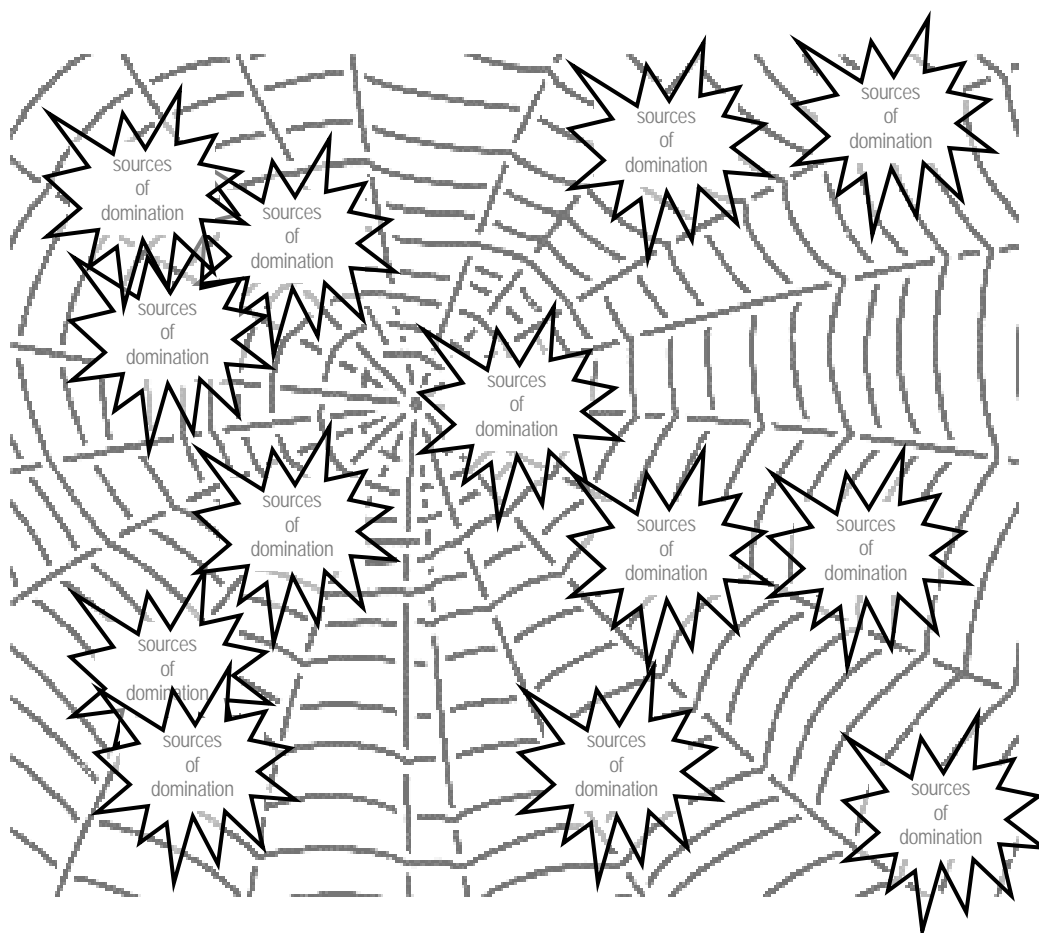


Figure 16: Foucault's network (web) of power relationships.

Foucault argues it is more effective to explore how various apparatuses of domination interact and support each other, than exploring power from an overall unifying position. In this way a more globalized appreciation of the multiple forms of subjugation manifest as basic building blocks to the higher overarching forms of power.<sup>287</sup> His third focus is on the need to disclose the relations of domination rather

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<sup>286</sup> Foucault, *Power/Knowledge*, 99.

<sup>287</sup> For example, the relationships between child and adult, between master and apprentice, ignorance and knowledge, family to administration, provide a far better approach to understanding domination and its various forms than simply working with the leviathan model given to us by Hobbes. Foucault argues that "we have to see the structures of power as global strategies that traverse and use local tactics of domination." Foucault, *Society Must Be Defended*, 46.

than the sources of sovereignty.<sup>288</sup> Foucault is intentional about an approach that attempts to identify the technical instruments that work to ensure the relations of domination function.<sup>289</sup> This ternary approach moves from the components of sovereignty as the source of power and the basis for institutional domination. Instead he advocates a need for a threefold perspective on the techniques of power, the heterogeneity of techniques, and the subjugation effects that make these apparatuses of power real.<sup>290</sup> In this way, Foucault comprehends the weaving together of power relations, and the means by which the great apparatuses of power are ultimately substantiated.

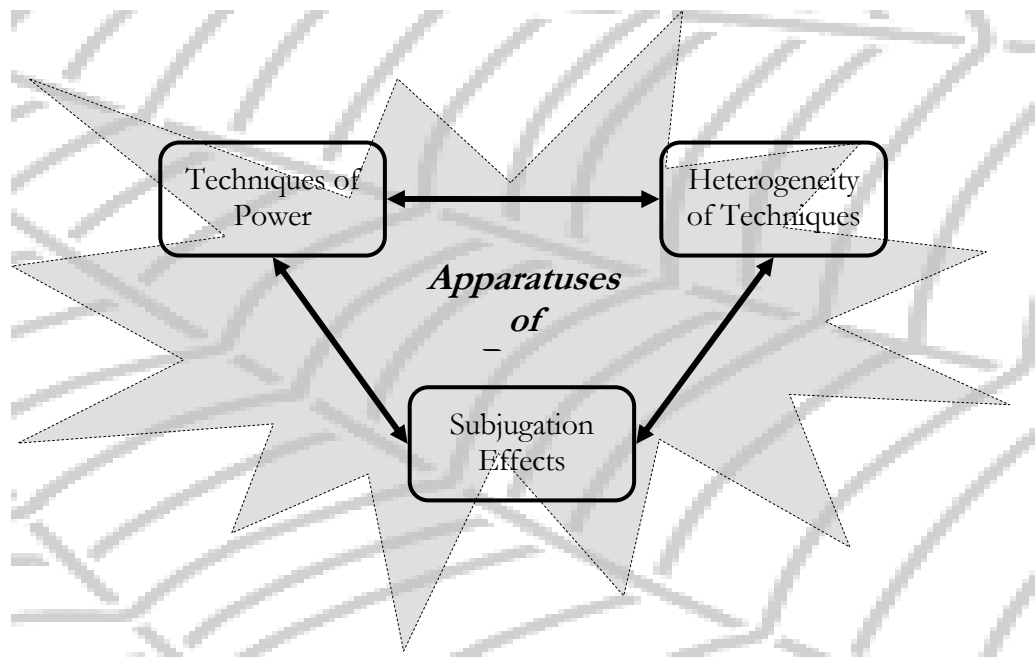


Figure 17: Foucault's weaving together of power relationships

The embedding of power at the grass roots also extends to Foucault's understanding of power and knowledge. He is critical of the intellectual divide

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<sup>288</sup> Ibid.

<sup>289</sup> Foucault, *Power/Knowledge*, 102.

<sup>290</sup> Foucault, *Society Must Be Defended*, 46.

between them and advocates that it is impossible to disassociate one from the other for such disassociation is a false separation. When society became an objectified entity, observation, analysis and efforts to provide resolution to observed problems all became entangled in the installation of a new mechanism of power.<sup>291</sup> Distinguishing between human sciences and pure science is an irrelevant distinction for each has adopted a specific set of gestures and behaviours in which power is exercised.<sup>292</sup> This power has been institutionalised within society through the university system, and the internal apparatus of power embedded in methodology.<sup>293</sup> The same could be expressed against any group within society, including the church and its theological apparatus of power.<sup>294</sup> Knowledge and power, while distinct from each other, go hand in hand. Foucault aligns truth with power, and asks why people lean towards this and not concepts such as lies, myth or illusion. With Nietzsche, who also found this issue interesting, Foucault asks why truth enthral us.<sup>295</sup>

#### **F. LEGITIMACY: JÜRGEN HABERMAS, LEGITIMACY AND CRISIS**

Habermas also comes from the perspective of empirical observation as the major substantiation for legitimacy. He refers to Weber's concept of belief in legitimacy as the point where attention is focussed on the legitimacy of an order, its

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<sup>291</sup> Ibid., 106.

<sup>292</sup> Ibid., 106-107. Pure science, for example, has designed around itself specific ways of language, forcing one to speak and act in specific ways. Failure to do so faces the real possibility of being disqualified as wrong, or even worse as a fraud.

<sup>293</sup> Ibid., 107.

<sup>294</sup> The institutionalisation of the Church through its academic systems, its unique language and confessional barriers, its means of ascertaining or rejecting truth, its community formulations, and its various systemic frameworks, all act as mechanisms of power supporting the Church, in its total denominational divide, as simply another apparatus of power in the modern world.

<sup>295</sup> Michel Foucault, "On Power" in *Politics, Philosophy, Culture; Interviews and Other Writings, 1977-1984*, ed. Lawrence D. Kritzman, trans. Alan Sheridan and others (New York, NY: Routledge, 1988), 107.



potential for justification, and the factual validity of an order.<sup>296</sup> He demonstrates that the basis for legitimacy reveals the ultimate grounds for the validity of a system of domination, that is, a system where claims of obedience are embedded within the structural framework of the system.<sup>297</sup> This system is sustained by the use of structural force, meaning the unbalanced sharing of legitimate opportunity by which needs are met.<sup>298</sup> Habermas highlights that legitimacy does not depend solely upon a positive appreciation and appropriation of needs, but also the negative use of sanctions, from which fear and submission are derived as an element of legitimacy, along with simple compliance stimulated by the individual's sense of powerlessness, or appreciation of diminished alternatives to such compliance.<sup>299</sup> When these disappear, or lose their power, the belief in the legitimacy of an existing order decreases or vanishes, leaving the system to impose compliance from above, or extend the degree of participation from below.<sup>300</sup> Referring to Weber, Habermas highlights that such an appreciation is not always the case, and that other factors may encroach upon the system, such as loyalty growing out of opportunistic gain or submission deriving from a position of helplessness. Nevertheless, the systems of domination in any particular claim to legitimacy are treated as valid, according to the typology from which the claim emerges. This confirms the position of authority and the means by which authority is delivered.<sup>301</sup> Habermas accepts Weber's perspective, at a base level, for it provides the grounding to examine the various typologies of authority.

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<sup>296</sup> Jürgen Habermas, *Legitimation Crisis* (Boston, MA: Beacon Press, 1975), 85, Cf. also Jürgen Habermas, *The Theory of Communicative Action, vol 1: Reason and the Rationalization of Society*, trans. by Thomas McCarthy, (Boston, MA: Beacon Press, 1984), 189.

<sup>297</sup> Habermas, *Legitimation Crisis*, 96.

<sup>298</sup> Ibid.

<sup>299</sup> Ibid.

<sup>300</sup> Ibid.

<sup>301</sup> Ibid.

Additionally, it raises the issue of legitimacy's relationship to truth, which must be presumed if the source of meaning, or lack of such, is to be explored. The absence of meaning gives rise to a motivational crisis at the heart of an order's claim to legitimacy.<sup>302</sup>

Habermas focuses on the truth dependency of legitimation as a source from which the crisis of legitimacy arises. In noting the need for self-justification as an integral dimension of any power Habermas highlights that two perspectives can be taken when considering this justificatory process. The first is the belief in legitimacy that does not have an immanent relationship to truth. This process has a purely psychological significance, and raises the question of sustaining a belief in legitimacy without institutional prejudice or behavioural dispositions to the group in question.<sup>303</sup> The second assumes that every belief in legitimacy has an immanent relationship to truth, and therefore its grounds can be tested and criticized independently from the psychological affect of those grounds.<sup>304</sup> It is this interpretation of rational authority that Habermas focuses his attention by arguing that rational authority is seen as legitimate if two conditions are met. The normative order needs to be established positively, and those legally associated with the normative order must believe in its legality, or its formally correct process to create and apply laws.<sup>305</sup> This reduces legitimacy to a belief in legality and is unsustainable unless the actual procedure is legitimised. Habermas adds a third dimension, therefore, that is determining the legitimacy of this formal process.<sup>306</sup>

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<sup>302</sup> Ibid., 97.

<sup>303</sup> Ibid.

<sup>304</sup> Ibid.

<sup>305</sup> Ibid.

<sup>306</sup> Ibid., 98.

Habermas argues that a system of domination, operating in the realm of legality, cannot exist without the system being subjected to the principles of legitimation.<sup>307</sup> All dimensions of the system require legitimation, and to dismantle and disassociate various elements simply detracts from the overall need of a system to be deemed legitimate. Therefore, the making of laws and regulations, under a constitutional system or some other means, requires the whole to be substantiated in a positive means, and for those subjected to it to believe in its validity. Additionally, the processes by which it establishes laws and regulations must be embedded in an overall interpretation that supports the system as a whole.<sup>308</sup>

This contextualises Habermas' overall appreciation of legitimacy.

Legitimacy means that there are good arguments for a political order's claim to be recognised as right and just; a legitimate order deserves recognition. "Legitimacy means a political order's worthiness to be recognised".<sup>309</sup>

This definition establishes legitimacy as a contestable validity-claim upon which any order of domination relies if stability of rule is to be ensured and the order recognised.<sup>310</sup> The order of domination is essentially the political entity, which is not confined to a singular type of institutional framework. The need for the institutional entity to maintain social integrity is pivotal, for it is against the expectations of social integration and the need to prevent social disintegration, that its legitimacy is measured.<sup>311</sup>

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<sup>307</sup> Ibid., 99.

<sup>308</sup> Ibid., 101.

<sup>309</sup> Jürgen Habermas, "Legitimation problems in the Modern state", in W. Outhwaite, ed., *The Habermas Reader* (Cambridge, UK: Polity Press, 1996), 248.

<sup>310</sup> Ibid.

<sup>311</sup> Ibid., 249.

Legitimation, therefore, is about how a political entity demonstrates and rationalises its existence and right to use power in a way that provides a realisation of the values which establish the social identity as a whole.<sup>312</sup> The level of justification required to provide legitimation varies and is dependent upon the ability of the authority type to produce consensus and shape motives.<sup>313</sup> The mere belief in the legitimacy of a specific source of power is reliant upon the empirical motives present which are already embedded in the framework of legitimation. Similarly, the grounds or reasons that a power can mobilise to produce consensus and motivation are also embedded within the very framework of the relevant legitimation. It is at this point, where source of potential crisis emerges.

Habermas argues that levels of justification exist in all stages of social and political development.<sup>314</sup> Early civilisations found such justifications embedded in mythical concepts.<sup>315</sup> The imperial period grounded legitimation in the individual and the order itself, along with cosmological, religious and philosophical justifications that emerged.<sup>316</sup> In the modern age, the focus shifted to a focussed appreciation of the theoretical and practical argumentation used to justify the legitimacy of a specific order of power.<sup>317</sup> This social evolutionary development saw the level of justification depreciate itself giving way to the emergence of new types of justification.<sup>318</sup> This is important, for the level of justification of the previous order is neither transformed nor

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<sup>312</sup> Ibid., Cf. also Habermas, *Theory of Communicative Action*, 342.

<sup>313</sup> Habermas, "Legitimation problems in the modern state", 249, Cf. also Habermas, *Theory of Communicative Action*, 347.

<sup>314</sup> Ibid., 250.

<sup>315</sup> Ibid.

<sup>316</sup> Ibid.

<sup>317</sup> Jürgen Habermas, "Historical materialism and the Development of Normative Structures", in W. Outhwaite, ed., *The Habermas Reader* (Cambridge, UK: Polity Press, 1996), 230-232.

<sup>318</sup> Habermas, "Legitimation problems in the modern state", 251.

ceased. The reasons used to justify a system are simply replaced. Therefore, a mythological justification is replaced with a cosmological, religious justification. Similarly the cosmological is replaced by a theoretical and practical system.<sup>319</sup> In the modern world, or advanced capitalism,<sup>320</sup> the process is replaced by reflexivity, indicating that the actual “procedures and presuppositions of justification are now the legitimating grounds by which the validity of legitimations is based.”<sup>321</sup> Habermas argues that whereas in the immediate past, of a capitalist or modernist world, the type of legitimacy present was determined by the acquired knowledge of a structured and neatly configured world, the advanced capitalist world acknowledges legitimacy based on the free and equal agreement of individuals regarding the procedural type of legitimacy relevant to their world.<sup>322</sup>

This definition of procedural legitimacy embedded in the concept of democracy emerges out of a confusing series of discussions reverberating through history since the time of Rousseau, who confused the giving up of rights with the power of rule. This entanglement developed a new definition of justification with the institutionalising of just rule, and confused individual sacrifice of self and rights for the common sum of social identity.<sup>323</sup> He illustrates his point in two ways. The first is a concept of democracy that satisfies procedural criteria in which questions regarding democratisation can be taken as organisational questions.<sup>324</sup> These organisational

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<sup>319</sup> Ibid.

<sup>320</sup> For a discussion of Habermas’ definition of “Advanced Capitalism” Cf. Habermas, *Legitimation Crisis*, 33-41. Cf., also Habermas, “Marx and the Thesis of Internal Colonization”, in W. Outhwaite, ed., *The Habermas Reader* (Cambridge, UK: Polity Press, 1996), 283ff.

<sup>321</sup> Habermas, “Legitimation problems in the modern state”, 251.

<sup>322</sup> “Corresponding to this is an alteration of the position of the subject. Myth was taken for true in a naïve attitude. The ordo-knowledge of God, the Cosmos, and the world of man was recognisable as handed-down teachings of wise men or prophets. Those who make agreements under idealized conditions have taken the competence to interpret into their own hands.” Ibid.

<sup>323</sup> Ibid., 252.

<sup>324</sup> Ibid.

questions draw attention to the means by which legitimate decisions are made and legitimate institutions are established. They highlight the importance of contextual adaptation, based on information, social dispositions, social and political conditions, and a range of other factors.<sup>325</sup> The challenge is determining the procedures of decision making that would suit all those involved, without the use of force, and enabling all to be engaged in an equal and fair discursive will-formation.<sup>326</sup> Secondly, Habermas questions the relationship between empirical and normative theories of democracy. Again, he refers to the fundamental principle of equality and fairness as hallmarks of democratic process, and argues that one cannot have a democratic system determined simply by rational principles of legitimation. These principles are insufficient to distinguish democratic systems from other forms of domination, for they fail to grasp the differentiation between organisational structure and process, integral to democratisation, and are therefore in danger of being reductionist. The moment they become reductionist, or lose the principle of justification based on generalised interests, they lose the effect of being truly democratic. Similarly, confusing levels of justifications with organisational procedures for the system of domination also miss the point of democratisation.<sup>327</sup> Fundamentally, Habermas is intent on maintaining the principle of fair and equitable participation by all in a determination of the generalised will as fundamental to the organisational structure of democracy.<sup>328</sup>

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<sup>325</sup> Ibid.

<sup>326</sup> This style of democratic procedure is one that Habermas sees as a self-learning process emerging out of a democratically arranged social grouping. Habermas argues that such a process presupposes an a priori preference for a specific type of organisation and as such is incompatible with democratisation. Ibid.

<sup>327</sup> Ibid.

<sup>328</sup> Habermas argues that “if these are not kept separate, one can easily object – what Rousseau already knew – that there never was and never will be a true democracy [...]”, *ibid.*, 252-253.

William Rehg, in discussing Habermas' appreciation of democracy,<sup>329</sup> engages the concept of deliberation as a central thesis. Deliberation should bring about laws and policies that are more just and rational, and by being so they become more attractive to processes of legitimation by the very people who benefit from them. This principle is not as neat as it appears, as Rehg highlights, for deliberation is a difficult concept to fully grasp within the concept of democratisation. Rehg defines deliberation as an epistemic search<sup>330</sup> for what a correct answer to a political problem is, or what a right or wrong (better or worse) outcome is in relation to a specific standard of truth.<sup>331</sup> In a normative perspective, the outcomes of legitimacy are naturally linked to the legality of decisions. Habermas, however, advocates that the correctness is associated with the "discourse principle".<sup>332</sup> This is an idealised concept of rationalised conceptual justification, and valid in only those situations where all parties have been engaged as participants in rational discourse which formulates the "democratic principle" in which "only those statutes may claim legitimacy that can meet with the assent of all citizens in a discursive process of legislation that in turn has been legally constituted."<sup>333</sup> Consensus must be the goal of all discursive activity if the end state of democratic process is to make sense as a rational and deliberative process providing legitimacy to outcomes. Openness is essential to Habermas' deliberative rational processes, as is the need to avoid the mistake that difficult, even

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<sup>329</sup> William Rehg, "Legitimacy and deliberation in epistemic conceptions of democracy: Between Habermas and Estlund", *The Modern Schoolman* 74 (May 1997): 355-374.

<sup>330</sup> According to Rehg, Habermas' account of deliberative democracy is epistemic in nature. "Epistemic interpretations explain this relation by conceiving deliberation as a search for correct answers to political problems." *Ibid.*, 355.

<sup>331</sup> *Ibid.*, 355.

<sup>332</sup> *Ibid.*, 357.

<sup>333</sup> *Ibid.*

controversial problems have a specific correct solution.<sup>334</sup> The need to provide rationally defensible or justifiable outcomes, for all, lies at the heart of Habermas' understanding of the democratic process. He appears happy to resolve, therefore, that popular or majority decisions are valid based on the concept that, given time and under ideal conditions, the outcomes would be agreed to by all.<sup>335</sup>

The problem for Rehg is that the legitimacy is associated with the making of legal end states.<sup>336</sup> He resolves this by aligning legitimacy with intrinsic<sup>337</sup> or conferred<sup>338</sup> legitimacy outcomes. Habermas aligns with the intrinsic outcomes of legitimacy, by holding to fairness, equality, and consensus as elements of discursive

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<sup>334</sup> Consensus cannot proceed in a political environment where the focus is more on the jostling for power than the need for resolution, for such resolution is inherently impossible to derive where notions of specific outcomes are already entrenched within the democratic environment even before the discursive process begins.

<sup>335</sup> Rehg, "Legitimacy and deliberation in epistemic conceptions of democracy: Between Habermas and Estlund", 357. This assumption settles fine for the majority, but Rehg asks about the position it leaves the minority. Can the same be said if applied to a minority opinion, that is given sufficient time and ideal conditions, all would accept the minority opinion? (357) Rehg argues that minorities are left with two positions, one is to act in defiance, and the other is to adopt a position of difference. Habermas attempts to resolve this dilemma in several ways. First, he argues that it is possible that the decision made was simply part of the ongoing decision making process. In doing so, Habermas materialises the democratic process, isolating outcomes as interims within a much larger procedure. Secondly, Habermas puts forward that the true legitimation of the outcome is not actually in the outcome itself, but in the process by which the outcome was achieved. Rehg finds both solutions tenuous at best. He argues that provisional decisions are just as difficult to accept as valid by a minority as are final outcomes. (358) Additionally, the notion that outcomes are less important than the procedures by which they were derived still leaves the minority with the only option of abandoning their judgement leaving the outcome still in the precarious position of being illegitimate.

<sup>336</sup> Rehg appears overly critical of Habermas at this point, for Habermas also considers legitimacy determined by end states as flawed. "The unobjectionable manner in which a norm comes into being, that is, the legal form of procedure, guarantees as such only that authorities which the political system provides for, and which are furnished with certain competencies and recognized as competent within that system, bear the responsibility for valid law. But these authorities are part of a system of authority which must be legitimised as a whole if pure legality is to be able to count as an indication for legitimacy. ... technical legal form alone, pure legality, will not be able to guarantee recognition in the long run if the system of authority cannot be legitimised independently of the legal form exercising authority. ... the organs which are responsible for making and applying the laws are in no way legitimated by the legality of their modes of procedure, but likewise by a general interpretation which supports the system of authority as a whole." Habermas, *Legitimation Crisis*, 100-101.

<sup>337</sup> Intrinsic legitimacy aligns itself with a moral virtue or principle so that outcomes are legitimated not based on the immediate decision but upon the higher value that underlines the overall context in which the decision is made. Rehg, 359.

<sup>338</sup> Conferred, or derivative legitimacy, arises out of the source from which the decision was made. That is, a decision or outcome is considered legitimate because it derives, or is conferred from, a legitimate authority. *Ibid.*, 360



interaction toward establishing an acceptable outcome favourable by all.<sup>339</sup> The outcome is secondary to the principles that must exist a priori to its actual resolution or adoption. This realisation allows Habermas the ability to deal more fully with the democratic process that embraces both majority and minority views. The existence of minority views indicate that the majority does not have a pre-determined correct outcome, and it should indicate the potential that there is fallibility to their desired outcome. Such a realisation should force the need to explore this fallibility in the context of discursive reflection. The existence of disagreement indicates a need to acknowledge the potential to be wrong and to enter into a form of communicative action that explores these differences. All that can be said about a majority decision is that there is a leaning to one possibility, and there is no indication of an immediate rightness or the potential that the outcome is ultimately correct.

There are no absolutes in Habermas' position on a majority or minority view, only possibilities that require discursive exploration. To arrive at a majority view, especially in the public arena, is to come to a point where all that can be said is that at this point in time, our best collective guess on the matter is this. The position is one in which the public view, as in the view reflective of the social collective, is put forward as one which can be publicly justified at a certain point in time, given the range of variables known at that time. For the minority this outcome is more acceptable, for there is no need to sacrifice personal judgement about what is or is not correct. The minority is simply allowed to take a position where the majority view is deemed

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<sup>339</sup> This alignment is consistent with Habermas' overall approach. Cf. Habermas, *Theory of Communicative Action*, 249.

incorrect, and that the public ought to act according to its best collective guess about what can be publicly justified.<sup>340</sup>

In understanding legitimacy, Habermas' most important and in some ways most difficult contribution is his attention to crisis theory and legitimation. He strongly advocates a theory of crisis pervading advanced capitalist society, and highlights that a theoretical understanding of this does not enable an external objective examination, for crisis cannot be segregated from those it concerns. Habermas defines crisis as deprivation of a subject from aspects integral to it.<sup>341</sup> Crisis is a point in which the subject is consumed by the event, regardless of the intent for external objectivity, and the event is internalised within the subject making any objective analysis difficult to pursue.

In rejecting a systems theory approach,<sup>342</sup> Habermas argues that crisis is better understood deriving from structural changes that threaten the long-term integrity of the system. Crisis occurs when social identity is threatened, for crisis works from the principle that disintegration of the social institution is either present or immediately possible. These threats to social identity stem from the presence of "steering problems",<sup>343</sup> which are always present when an identity crisis manifests. Two forms

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<sup>340</sup> Rehg, 367.

<sup>341</sup> We therefore associate with crisis the idea of an objective force that deprives a subject of some part of his normal sovereignty. To conceive of a process as a crisis is tacitly to give it a normative meaning – the resolution of crisis effects a liberation of the subject caught up in it." Habermas, *Legitimation Crisis*, 1.

<sup>342</sup> Habermas offers a critique of systems-theory. He puts forward the concept that, in systems-theory, crisis is understood as manifesting itself when the social system in question permits less possibilities for problem solving than are required for the systems continued survival. These crises are not accidental, based on environmental factors, but are a direct result of system-imperatives that are incompatible within the system and cannot be resolved by being integrated within the system. Contradictions can occur within the system, and differentiation needs to occur between those elements that can transform without affecting the systems integrity and those that will impose a crisis. Habermas abandons systems-theory as being too vague, for the boundaries and persistence of systems and the language used by systems-theory are questionable. Cf. Habermas, *Legitimation Crisis*, 2ff.

<sup>343</sup> "Steering crises were first studied in connection with the business cycle of market economies. In bureaucratic socialism, crisis tendencies spring from self-blocking mechanisms in planning

of integration arise from this. Social integration<sup>344</sup> refers the institutional systems where communication and action are present in the form of social relationships between participants.<sup>345</sup> Systems integration refers to the steering mechanisms employed within a self-regulating system.<sup>346</sup> These systems are considered capable of maintaining boundaries and existence by mastering the complexity of the ever-changing environment.<sup>347</sup> To fully comprehend a social system, a balance is required by encompassing social integration and systems integration. Imbalance means elements that are important to retain are excluded. In the context of the life-world, themes are developed that draw out normative structures and analyse functions that aid social integration. By ignoring the non-normative elements, which serve as limitations,<sup>348</sup> the steering mechanisms are disregarded. Habermas argues that systems-theory is incapable of resolving this dilemma. Instead he proposes a conceptual strategy of action theory to overcome these weaknesses.<sup>349</sup> In doing this, he moves from the analysis of normative structure to an analysis of the limitations and capacities relevant to steering mechanisms. He does not abandon normative structures, but draws the specific focus to the point of connection between normative structures and steering problems.<sup>350</sup> In doing so, he introduces the concept of goal

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administrations, as they do on the other side from endogenous interruptions of accumulation processes. Like paradoxes of exchange rationality, the paradoxes of planning rationality can be explained by the fact that rational action orientations come into contradiction with themselves through unintended systemic effects. The crisis tendencies are worked through not only in the subsystem in which they arise, but also in the complementary action system into which they are shifted.” Jürgen Habermas, “Tasks of a Critical theory of Society”, in W. Outhwaite, ed., *The Habermas Reader* (Cambridge, UK: Polity Press, 1996), 317.

<sup>344</sup> Also referred to as “life-world”, Habermas, *Legitimation Crisis*. 5.

<sup>345</sup> *Ibid.*, 4.

<sup>346</sup> *Ibid.*

<sup>347</sup> *Ibid.*

<sup>348</sup> *Ibid.*, 5.

<sup>349</sup> *Ibid.*, 6.

<sup>350</sup> *Ibid.*, 7.

values and the range of tolerance that can occur before the system's existence becomes critically impaired,<sup>351</sup> and argues that tools and means by which this connection can be adequately analysed have been missing.<sup>352</sup>

Crisis occurs when steering problems arise. In traditional societies, when steering problems arise and remain insolvable by the organisational principles defining its existence, then social integration is endangered and social identity is threatened.<sup>353</sup> In modern society, crisis becomes prevalent when steering problems remain temporarily unresolved in relation to various growth factors that threaten social integration.<sup>354</sup> Within the defining boundaries of a social grouping, crisis occurs when incompatible claims or intentions emerge within the action system.<sup>355</sup> Such forms of contradiction challenging social integrity can only be referred to when individuals and groups confront each other with incompatible claims to the organisational principle.<sup>356</sup> While such contradictions remain unrecognised, the crisis or conflict remains dormant.<sup>357</sup> While some organisational elements repress the expression of needs, and thereby systematically distort or block any contradiction, the possibility of resolution remains unattainable, unless a fundamental ideological change can be developed.<sup>358</sup> Once the contradiction becomes consciously evident, conflict becomes real, and

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<sup>351</sup> Ibid.

<sup>352</sup> "The goal values of social systems are the product, on the one hand, of the cultural values of the constitutive tradition and, on the other hand, of the non-normative requirements of system integration. In the goal values, the cultural definitions of social life and the survival imperatives that can be reconstructed in systems theory, are connected." Ibid.

<sup>353</sup> Ibid., 25.

<sup>354</sup> Ibid. Habermas refers to modern society in the context of liberal-capitalist in which growth is seen in economic terms and understood in the context of both wealth and labour.

<sup>355</sup> Ibid., 26.

<sup>356</sup> Ibid., 27

<sup>357</sup> Ibid.

<sup>358</sup> Ibid.

irreconcilable interests become acknowledged as antagonistic interests.<sup>359</sup> When such becomes overwhelming for the system's steering mechanism to handle social devastation is immanent, and a solution requires structural systemic change by either altering elements that contributed to the structural continuity or by surrendering elements that prevent structural continuity to continue.<sup>360</sup>

In terms of the political system and crisis tendencies, Habermas offers output and input variable for crisis manifestation. Input for a political system centres around a diffused mass loyalty, while output focuses on the execution of administrative decisions.<sup>361</sup> A crisis occurs in terms of input when the system fails to engender mass loyalty required, while at the same time dealing with the steering imperatives propelling the system forward. This input crisis is a legitimisation crisis for the legitimising system is unable to meet the criteria imposed upon it by the masses while endeavouring to function in the context of other motivating forces.<sup>362</sup> In terms of output, a crisis manifests when the administrative system is unable to reconcile or fulfil the imperatives imposed on it,<sup>363</sup> that is, there is an inability to rationalise expectations with actions. Legitimation crisis and rationality crisis are different. The latter is fundamentally a displaced systemic crisis where a contradiction manifests between socialisation and non-generic interests with the system's steering imperatives. Within this, legitimisation is removed by the fragmentation or disorganisation of system apparatus.<sup>364</sup> In contrast, a legitimisation crisis is an identity crisis.<sup>365</sup> It occurs,

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<sup>359</sup> Ibid.

<sup>360</sup> Ibid.

<sup>361</sup> Ibid., 46.

<sup>362</sup> Ibid.

<sup>363</sup> Ibid.

<sup>364</sup> "A rationality deficit in public administration means that the state apparatus cannot, under given boundary conditions, adequately steer the economic system. A legitimisation deficit means that it is

especially in the modern world, where a disconnection arises between what a politicised body indicates it will do and the questioning of self-autonomous individual identity within a formally secured democratic environment.<sup>366</sup> Habermas argues that social traditions integral to social identity and meaning cannot be usurped by administrative influence, for where such institutional rationality extends itself, the cultural tradition is dislocated and loses significance.<sup>367</sup> Cultural traditions, integral for legitimation, cannot be adopted by the administrative system, nor can organisational systems regenerate tradition with administrative means.<sup>368</sup> The effort by organisational structures to control tradition simply blurs and weakens the power of such cultural tradition to sustain legitimation.

Cultural traditions are integral to sustaining social identity. The cultural system is reactive to any forms of control exerted over it by the administrative system.<sup>369</sup> Despite efforts to do so, administrative systems are incapable of producing the level of meaning attached to the cultural systems and the traditions that sustain them.<sup>370</sup> Even though administrative systems can exert some control through the sanctioning or non-sanctioning of topical areas, and thereby control elements of legitimation, they do so only by demoting these below the threshold of tolerance where the crisis of legitimation may manifest.<sup>371</sup> This process of withholding opinion formation is simply a control mechanism by which the administrative system attempts to avert a

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not possible by administrative means to maintain or establish effective normative structures to the extent required." Ibid., 47.

<sup>365</sup> Ibid., 46.

<sup>366</sup> "A legitimation deficit means that it is not possible by administrative means to maintain or establish effective normative structures to the extent required." Ibid. 47.

<sup>367</sup> Ibid.

<sup>368</sup> Ibid.

<sup>369</sup> Ibid., 70.

<sup>370</sup> Ibid.

<sup>371</sup> Ibid., 70-71.

crisis in legitimation. Ultimately these administrative systems are unable to regenerate tradition or cultural integration through administrative manipulation. Cultural traditions remain the source for fabricating social integration,<sup>372</sup> which are 'living' while they remain self-generating in an unplanned or natural form, or when hermeneutic consciousness shapes their form.<sup>373</sup> Both the tasks of hermeneutics and critical appropriation guarantee the continuity of tradition, and ensure that individuals and groups have a point of reference to enable self-identification. When tradition is objectively prepared and strategically used, the force of the tradition is lost, and consequently the ability of cultural reproduction is damaged and the tradition upon which self-identification is reliant is undermined.<sup>374</sup> Traditions retain their ability to be a legitimising force only when they are not removed from the system in which they are understood, and which guarantees their continuity and identity. It is at this point that crisis emerges, especially with cultural systems.<sup>375</sup>

Habermas draws attention to the relation of steering imperatives within any system and the need for these imperatives to meet the needs inherent within the systemic organisational structure of the institution. Crisis occurs because of outputs that are unable to adequately satisfy the relationship between the external forces driving it and the internal need to adequately satisfy the expectations of the systemic structure. Crisis occurs because of inputs that contain contradictions of self-identity that involve meaning. Meaning is formed by the randomness of traditional integrity and formation structure by the cultural dimensions unique to the life-world applicable to individuals, or social collectives. These cannot be manipulated or established by

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<sup>372</sup> Ibid., 74.

<sup>373</sup> Ibid., 70.

<sup>374</sup> Ibid., 71

<sup>375</sup> Ibid.

administrative systems, for such systems are incapable of creating meaning that correlates to that established by the cultural tradition. Administrative systems are only capable of withholding or promoting certain elements at any given time, and are more often than not simply organisations that maintain control by playing one topic off against another in an ongoing balancing act designed to disperse legitimation problems. In the end, it is the failure of a system to meet the expected needs inherent within the system and adopted by individuals engaged by the system that brings about a crisis in legitimation.

### **G. TOWARDS A THEOLOGICAL MODEL OF LEGITIMACY**

Australian churches are currently bombarded with a leadership style emerging out of modernity and the industrial paradigms. These readily confuse leadership with management, and are trapped in the Enlightenment theories of legitimacy. Foucault's critique on the flaws embedded in these, needs to be heard. Out of this, and the perspectives provided by Weber and Habermas, it is possible to propose a way of treating legitimacy within a theological paradigm that engages both the practical and theoretical in dialogue with each other.

The theory of sovereignty, which pervades the paradigms of late modernity, exists on several presuppositions. Without these, the theory lacks the substance required to affirm or support the theory. Once the subject is removed, the notion that some pre-existent form of individual right embedded in some form of legal existence supporting the theory of sovereignty begins to falter. This pre-existent state, along with the actions and assumptions embedded within the framework of sovereignty, is unobservable and relies on assumed, yet difficult to substantiate, philosophical frameworks used to support leadership. The means by which this works, therefore, is



through domination, enacted as surveillance and control over a collective out of whom a certain outcome is expected.

The flaw, in terms of a Christian theological model, lies in the nature of humanity and its relationship to God. Humans do not exist to have control or dominance over each other. God created humanity, and entrusted it with the status of caretaker, living in harmony, over all creation.<sup>376</sup> Creation belongs to Christ, for all things were created through him and for him.<sup>377</sup> Jesus did not come to rule over and dominate but to set people free from the principalities and powers of this dark age.<sup>378</sup> Through his act of redemption humanity finds justification before God, whose love and grace become the marks of freedom. In this the new humanity relates to each other. The notion of domination and power, as seen in the industrial paradigms, are secular concepts in which the central authority finds justification for the power it wields. While Christ has made redemption possible, and through his work of justification freedom becomes real, God gives humanity a choice. The free will of being human gives the possibility for choice to accept or reject the gift unconditionally given. The church, which is the body of Christ, operates within the parameters of this freedom, with grace and love, albeit an imperfect reflection of the heavenly reality. As such, a system which operates out of the notion of domination and power over another is misplaced within the Christian paradigm.<sup>379</sup>

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<sup>376</sup> Gen 1:28, 29.

<sup>377</sup> Col 1:15-17.

<sup>378</sup> Lk 4:16-18; Eph 6:12; Col 2:13-15.

<sup>379</sup> In developing this argument, attention needs to be drawn to the Lutheran doctrine of the two kingdoms, where secular authority, in all its forms, is reflective of God's order of creation. The issue being argued here is whether the secular paradigms embedded within the theory of sovereignty, seen in the social contractarians, is justifiable for the Church, a manifestation of the heavenly order, and its understanding of leadership and organisational structure.

This does not mean that power does not exist within the church. What it does mean is that power, rather than a form of domination, is better seen as a network of relationships in which a myriad of power possibilities manifest. This is essentially the picture of the body given to the church in Corinth.<sup>380</sup> Each part relies on other parts of the body, in which each has a specific sense of shared power by which it operates. The eye has the power of sight, which the foot does not, but the foot, in carrying the body, relies on the power of sight to see the way. Power can be shared or withheld, it is both negative and positive, not because it is in essence either of these, but the way it is used translates it into these dimensions. The fear the church has of power grows out of a concept of domination, which has caused it to adopt the generally negative appreciation Foucault refers to. Power is a neutral concept, and the way it manifests in the web of human relationships determines its outcomes as either negative or positive. Just because one person perceives power interaction to be negative does not discount the possibility that another may experience the same interaction in a positive way. Power is relative to the individual who encounters it.

It is important to understand power emerging out of the relationships individuals share. This fits more appropriately into a Christian theological paradigm than the secular models being superimposed upon the church. It affirms leadership as a relational dynamic, and rejects the idea that individuals are part of an organisational machine designed to achieve certain tangible outcomes. In this sense leadership is an expression of power interacting within the network of relationships encompassing its immediate world.<sup>381</sup> It is a give and take relationship being both productive and non-productive, guiding and following, listening and speaking, positive and negative. It is

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<sup>380</sup> 1 Cor. 12:12ff.

<sup>381</sup> For a more detailed discussion on this notion of leadership Cf. Joseph C. Rost, *Leadership for the Twenty-First Century*, (Westport, CT: Praeger publishers, 1993).

in front, in the middle, to the side, and behind those it relates to. It empowers, and receives power from, those it engages. Leadership is best understood, within the Christian theological paradigm, as a living, dynamic, interacting relationship, shared within the context of the power networks embodied by the church as a uniquely created expression of God's re-creational possibilities within this world while revealing the next.

The legitimizing of this comes from several sources substantiating Weber's authority types within an ecclesiastical setting, and enables an appreciation of Habermas' concept of legitimation crises in terms of the relationships of power shared within the church. David Beetham, a critic of Weberian theory on legitimacy, outlines three dimensions of legitimacy. He cites conformity to rules, justification of rules by shared beliefs, and consent by the subordinate to the source of authority.<sup>382</sup>

	<b>Criteria of legitimacy</b>	<b>Form of Non-Legitimate Power</b>
i	conformity to rules (legal validity)	illegitimacy (breach of rules)
ii	justifiability of rules in terms of shared beliefs	legitimacy deficit (discrepancy between rules and supporting beliefs, absence of shared beliefs)
iii	legitimation through expressed consent	delegitimation (withdrawal of consent)

Table 5: Beetham's three dimensions of Legitimacy.<sup>383</sup>

Beetham sits in the same arena of which Foucault is critical, and despite his objections to Weber, seems to adopt dimensions of his concepts, especially the notion of belief to which he levels most criticism. Despite these criticisms, it is possible to transform his threefold concept of legitimacy into a more applicable theological model.

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<sup>382</sup> David Beetham, 15, 16.

<sup>383</sup> Ibid., 20.

The model proposed is fourfold. Legitimacy, in a theological paradigm, incorporates a source of authority, belief in the source of authority, appreciation of the relational demands such a source demands of those it engages, and practical enactment of the relationship.

<b>A Theological Model of Legitimacy</b>		<b>Form of Theological Non-Legitimation</b>
i	source of authority	rejection of source of authority
ii	shared belief in source of authority	diffused or conflicting beliefs in source of authority
iii	appreciation of relational demands of those the source of authority engages	ignorance of relational demands
iv	practical enactment of the relational demands	inactive responses to relational demands

Table 6: Theological dimensions of Legitimacy.

The combination of these four elements provides legitimacy the substance it requires to be meaningful within the ecclesiastical paradigm.

The source of authority gives ultimate meaning to all the church does, for it shapes its theological world-view. The relationship a group has to its source of authority is important. For example, two groups may claim a singular source of authority, but the way this source is used within the particular context of each group may differ. Certain elements may be more meaningful and relevant than other elements, while another group may find the same elements less relevant to their worldview. A singular source of authority may have a myriad of facets which manifest in a multitude of ways according to a variety of conditions. Even within a perceived coherent group, subtle variations will manifest emerging out of a unique appreciation of the source of authority within that specific sub-group. The important

thing is that at the heart of a collective identity a source of authority exists that shapes, in various degrees, the way in which that particular collective defines itself and the world around it.

Having a source of authority which shapes identity and determines relationships is only the base. A level of acceptance is also required. At this point it is easy to be diverted down the philosophical path of speculation seeking a priori principles which enables affiliation with a particular source of authority. A clear departure from this philosophical perspective must occur. Ultimately, philosophical assumptions speculating why a particular source of authority is accepted are irrelevant. What makes the source legitimate is the reality that a particular collective of individuals place a level of conviction or belief in it as something providing meaning to their world. They accept, based on a specific articulated and observable belief, that such a source is relevant to their particular world-view.

Having a source of authority and accepting it as valid does not suffice for a theory of legitimacy that empowers the collective to live out its convictions. Within the dynamics of relationships the source of authority creates, individuals have to determine its demands of them in terms of what they receive and are willing to give. In the dynamics of these relationships the source of authority takes shape and meaning. This is fundamental to a methodology that considers practice and theory in mutual dialogue with each other. The source of authority has to take shape in terms of the pragmatic experience of the collective in which it is held to be true otherwise it is redundant and irrelevant. The demands of give and take, within the relational frameworks that are established, require serious consideration. The way in which individual power is shared, engaged and withheld in relation to the source of authority provides the source of authority a tangible identity with the community.

Finally, the source of authority, belief in it and consideration of its demands, need to take root in human action. The experience of the source of authority, shaping both the individual and collective lives of people, gives a clear expression of the first three elements and determines the nature and dimensions of legitimacy claimed within the overall context of the individual and collective theological worldview. Practice means being committed in action to a concept. It may not be a concept that is easily understood or identifiable, but every action grows out of the dynamics of the worldview which has been shaped by a source of authority, its belief, and its conditions and commitments. Without practice, the framework falls apart, for it has no means to substantiate the theoretical sources into an experiential reality.

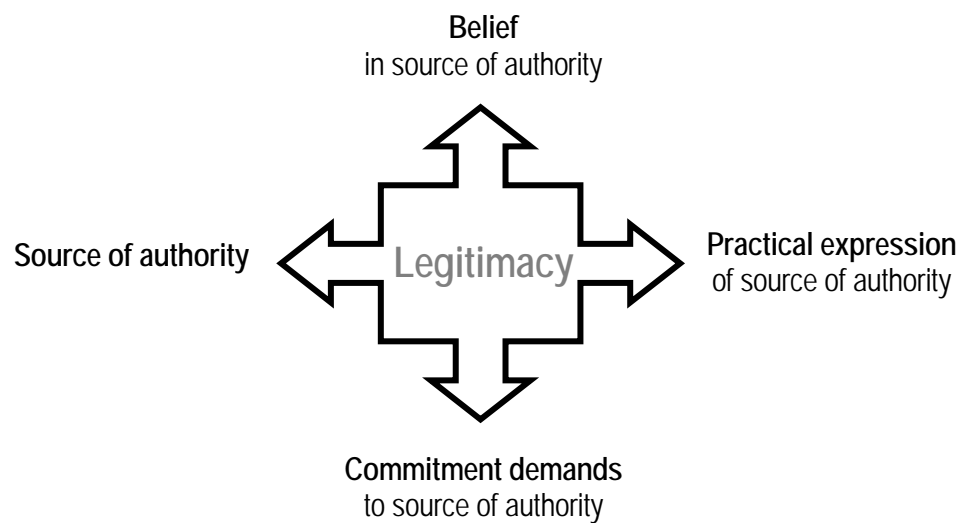


Figure 18: A framework of legitimacy for a theological worldview.

The third and fourth elements open the door to Habermas' understanding of legitimation crisis. Failure to appreciate the conditions and commitments a belief in a source of authority demands, leads to the establishment of an alternative practice, which subsequently brings into question the legitimacy of the original source of

authority, or the legitimacy of the interpretation of that source of authority within the validity claims of that particular collective. Having a source of authority is one thing, but the level of integrity one demonstrates to it and how it is expressed within the social collective is an entirely different dimension. Having an inconsistency with truth claims embedded within the community raises issues of crisis and, as such, instigates a crisis of legitimacy in regards to the sources of authority and the various ways these are claimed to be expressed throughout that collective.

This concept of legitimacy is a working model and, like all models, contains numerous flaws. However, it allows an engagement within a practical theological context to explore issues of legitimacy and the Public Office of the Ministry within the LCA. Its strength is that it embraces an empirical perspective, enabling all four dimensions to be seen and measured within the context of each other and the overall entirety of the model as expressed within a particular social collective. It provides the possibilities of engagement with various social theoretical thinkers, and allows this to be shaped within a theological context. To this end, the model attempts to remain true to the core methodological framework of this research.

## Chapter 4

### RESEARCH PROFILES

#### A. INTRODUCTION

Between August and December 2005, two research tools<sup>1</sup> were distributed across the LCA via local clergy, *The Lutheran*,<sup>2</sup> and the internet. The aim was to gain a cross-sectional response from a variety of individuals and congregational communities representing the diversity of the LCA. The research tools were developed around a series of profile questions, a generic set of forty-five questions dealing with theological opinions about the Public Office of the Ministry, and six subheadings for general comment. The first was for laity response, and included two extra response items, dealing with expectations and perceptions the laity had for the role their pastors fulfilled. The second for LCA clergy and asked current ministry type, number of ministry placements, and diversity of previous ministry placements.

The purpose of the research tools was to engage laity and clergy in dialogue on the Public Office of the Ministry within the LCA. The intent was to develop a base from which to develop a practical theological approach. While a qualitative approach may have reflected the methodological model of Browning, the diversity of the LCA, and the time frame available, made such an approach impossible to achieve with any semblance of analytical validity. Consequently, the tools were designed to gain a snapshot of opinions within the LCA and how these translated experience into

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<sup>1</sup> Appendix 1, 2, and 3.

<sup>2</sup> *The Lutheran* is the official publication of the LCA, which is produced every four weeks, except January, and “informs the members of the LCA about the church’s teaching, life, mission and people, helping them to grow in faith and commitment to Jesus Christ. *The Lutheran* also provides a forum for a range of opinions, and accordingly, these opinions do not necessarily reflect those of the editor or the LCA Board of Publications, or the policies of the LCA.”



theology using a scaled response compelling respondents to agree or disagree. The decision to not include a neutral or 'don't know' response meant people had to indicate a position. It is clear this caused some angst amongst respondents, possibly caused by having to take a position they may not have understood. The theological perspectives presented in the forty-five questions came from a range of documentation, including statements by the LCA. They were intentionally written to provoke a response and as such the active voice, where possible, was the preferred style.

The results gained from these survey tools are not definitive, and are not designed to be interpreted as the official position of the LCA. The surveys were not created with the intent of setting the LCA on the 'right path'. They were constructed to engage the experiential dimension of theology. This basic premise is a key to the methodological framework of this research. Theology is an adaptable and active entity in which the everyday encounter of God and his people is expressed and worked out in the experience of those confessing their faith in God. The remainder of this section will outline the profiles of respondents to the research tools.

## **B. LAITY PROFILES**

Ascertaining the population figures for the LCA is not simple. The 2001 Australian Bureau of Statistics (ABS) cites the population of Australian Lutherans at 250,400<sup>3</sup>. These figures include a larger population than that represented by the LCA and incorporates numerous ethnic Lutheran churches, smaller English speaking Lutheran churches, a variety of others indicating 'Lutheran' on the ABS census, and

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<sup>3</sup>Australian Bureau of Statistics, 2006, *Year Book Australia, 2006*, <<http://www.abs.gov.au/ausstats/abs@.nsf/bb8db737e2af84b8ca2571780015701e/bfdda1ca506d6cfaca2570de0014496e>>, viewed 17 October 2006.

the LCA. The NCLS (2001) places worship attendance for the LCA at 40,500,<sup>4</sup> only 16% of the ABS figures. The LCA, places its membership at 75,000, approximately 30% of the ABS data. LCA figures are based on yearly returns to LCA statisticians which count confirmed membership.<sup>5</sup> These figures are likely to be an over-estimation of LCA membership due to variations in counting methods, impacted by the alignment of membership figures to congregational monetary returns in support of the wider Church. Estimated worship attendance, that is active membership demonstrated by active involvement in congregational life,<sup>6</sup> is approximately 54% of the LCA's stated membership. Clearly discrepancies exist with the figures claimed by the LCA, those estimated by the NCLS, and those recorded by the ABS 2001 Census. What is known in terms of how many individuals are members of the LCA is unclear.<sup>7</sup>

Seventy LCA laity participated in this research. This figure appears to make it difficult to accurately assess trends. However, the purpose of this research needs to be remembered which is to explore how individuals, who are active members of the LCA, experience the Public Office of the Ministry. For this reason the survey was distributed to Clergy requesting it to be completed by several of their members. The population for this research is closer to the NCLS figures of estimated worship

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<sup>4</sup> John Bellamy and Keith Castle, '2001 Church Attendance Estimates', *NCLS Occasional Paper 3*, (Sydney South, NSW: NCLS Research, 2004) 10, <<http://www.ncls.org.au/download/doc2270/NCLSOccasionalPaper3.pdf>>, accessed 18 Oct. 2006.

<sup>5</sup> The LCA practice has been to include all those within a parish/congregational community that have been confirmed into the Lutheran Church, and who attend worship twice a year. This method causes some angst within elements of the Church, especially considering that financial expectations are aligned with confirmed membership (the sheer mathematical calculation of increased national budget expense compared with declining membership, makes this financial pressure of contributions based on membership high in the mind of congregations). As such, it is highly likely that the generalised rule is not accepted by some, and the method of counting membership may vary. This variation is also compounded by sporadic statistical returns from parishes and congregations, which often result in yearly figures being based on previous returns which may or may not be accurate according to the demographic mobility of the specific area from which they originate.

<sup>6</sup> Regular weekly worship attendance being the bench-mark for a minimal involvement as used by NCLS cited previously.

<sup>7</sup> This is partly due to the loose definition of membership within the LCA and its interpretations across the wider Church.

attendance. When using this figure of 40,500 and a confidence level of 95%, the confidence interval is approximately twelve.<sup>8</sup> While a figure closer to zero would have been preferred, it is still likely that the results received from the laity responses to the survey are a relatively accurate reflection of the overall opinions of the LCA's laity. This is definitely the case in the extreme parameters of the spectrum, where it is possible to conclude with a degree of certainty that this position is most likely the same as the overall LCA lay population. Similarly, the lack of clarity and diversity of opinion is an issue, and the variation of responses, especially those closer to the centre of the spectrum, affirm this lack of clarity.

Eight standard variables were constructed for the survey tool used for LCA laity. These were age, gender, LCA district and zone, years of membership of the LCA, pre-LCA membership or affiliation, membership of another Christian denomination, and official roles within the local and wider Church. These were constructed to provide a general profile for comparison with other data that has previously profiled the LCA.

*i. Age (laity).*

Out of the 70 responses, all but one indicated an age within the four categories – 18-30, 30-45, 45-60, 60+. The mean (3.07), median (3.00) and mode (3) indicated the average age of participants between 45 – 60 years.<sup>9</sup> The next highest percentage indicated they were 60+ years.<sup>10</sup> Together they constitute 78.3% of responses. These figures are representative of the ageing church population. The smaller representation

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<sup>8</sup> That means that in response to the survey items, particularly those where the figures are close to the 50% agree/disagree, the overall accuracy of the results is +12 or -12.

<sup>9</sup> 42.9% 45-60, Appendix 4, table A4-2.

<sup>10</sup> 34.3% 60+, *ibid.*

of 18-30 and 30-45<sup>11</sup> are reflective of these ageing demographics.<sup>12</sup> The figures also represent a connection with church roles (Q.9), highlighting the leadership of the Church is dominated by this older demographic.<sup>13</sup> There may also be a correlation with the smaller representation in the lower age brackets to the national population demographics, which clearly indicate an aging Australian population.<sup>14</sup> Considering national trends, the tendency towards an older age group within the Church, and the probability that many leadership roles are dominated by the older age groups, these figures are not surprising.

**ii. Gender (laity).**

In terms of gender, the responses received were skewed towards males.<sup>15</sup> Female responses were 40%,<sup>16</sup> with one responder choosing not to indicate gender.<sup>17</sup> This response is surprising and out of place with national trends towards church attendance and involvement, as described by the NCLS which indicated low male

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<sup>11</sup> 4% 18-30 / 11% 30-45, *ibid.*

<sup>12</sup> The proportion of all Australians stating an affiliation to some type of religion remained relatively stable from 1933 until 1971, at slightly less than 90%. This proportion dropped to 80% in 1976, and then slowly declined to 73% in 2001. This gradual fall occurred against a backdrop of change in social values and attitudes, particularly since the late 1960s, and an increased secularisation of society in the last three decades of the 20th century. It was accompanied by a rising tendency among all Australians to state that they did not affiliate with any religion - particularly evident since the 1970s (7% in 1971 and 16% in 2001). Australian Bureau of Statistics, 2006, *Australian Social Trends, 2004 - Religious affiliation and activity*, <<http://www.abs.gov.au/ausstats/abs@.nsf/94713ad445ff1425ca25682000192af2/fa58e975c470b73cca256e9e00296645!OpenDocument>>, viewed 17 Oct. 2006.

<sup>13</sup> This is verified by cross tabulating the age and role of respondents which demonstrates that 75.9% of respondents, who had a role of some description within the LCA, were in the age brackets of 45-60 (46.3%) and 60+ (29.6%).

<sup>14</sup> "Australia's population, like that of most developed countries, is ageing as a result of sustained low fertility and increasing life expectancy. This is resulting in proportionally fewer children in the population. The median age (the age at which half the population is older and half is younger) of the Australian population has increased by 5.8 years over the last two decades, from 30.8 years at 30 June 1985 to 36.6 years at 30 June 2005." Australian Bureau of Statistics, 2006, *3201.0 - Population by Age and Sex, Australian States and Territories, Jun 2005*, <<http://www.abs.gov.au/Ausstats/abs@.nsf/b06660592430724fca2568b5007b8619/b52c3903d894336dca2568a9001393c1!OpenDocument>>, viewed 17 Oct. 2006

<sup>15</sup> .600 skewness, table A4-3 / Male 58.6%, Appendix 4, table A4-4.

<sup>16</sup> 40% Female, Appendix 4, table A4-4.

<sup>17</sup> 1.4% not indicated, *ibid.*

participation<sup>18</sup> more representational of female respondents within this research. The NCLS research is concurrent with the ABS figures which indicate nationally that men are under-represented across all the churches.<sup>19</sup> The skew favouring male participation is unclear, although it is possible, that as the age demographic was skewed by the roles laity have within congregations, the gender figures are skewed by a similar source.<sup>20</sup> In terms of a pastoral role<sup>21</sup> and ministry functions<sup>22</sup> the skew favoured males.<sup>23</sup> However, in terms of administration the figures prefer females rather than males.<sup>24</sup> These suggest that males are dominant within those roles reflecting aspects of the Public Ministry, while females reflect the more day to day managing and administering of the Church.<sup>25</sup>

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<sup>18</sup> 39%, NCLS Research, 'Gender profile of church attenders', <<http://www.ncls.org.au/default.aspx?sitemapid=137>>, accessed 17 Oct. 2006

<sup>19</sup> "In 2001, 74% of Australian adults (i.e. aged 18 years or over) affiliated with a religion, and 70% affiliated with Christianity. However, these rates of affiliation varied between men and women, and between age groups. Women were more likely to affiliate with a religion (and with Christianity) than were men of the same age group, although with increased age both men and women were more likely to affiliate with a religion (and with Christianity).

Among young adults aged 18-24 years, 69% of women affiliated with a religion (62% with Christianity) compared with 65% of men (59% with Christianity). Affiliation rates among older Australians aged 65 years and over were all higher than this. Of older women, 86% affiliated with a religion (84% with Christianity), while 82% of older men affiliated with a religion (80% with Christianity)." Australian Bureau of Statistics, 2006, *Australian Social Trends, 2004 - Religious affiliation and activity*, <<http://www.abs.gov.au/ausstats/abs@.nsf/94713ad445ff1425ca25682000192af2/fa58e975c470b73cca256e9e00296645!OpenDocument>>, accessed 17 Oct. 2006.

<sup>20</sup> This is confirmed by a cross tabulation between gender and role which indicates 52.7% of respondents with a role in the LCA are male compared with 45.5% being female.

<sup>21</sup> That is, elder, deacon or pastoral assistant.

<sup>22</sup> That is, worship teams, gender and age targeted groups, etc.

<sup>23</sup> pastoral role - (m) 25% / (f) 17.9%, ministry functions - (m) 25% / (f) 5%.

<sup>24</sup> local congregational administration – (f) 39.3% / (m) 20%, wider church administration – (f) 5% / (m) 0%, and paid church administration – (f) 15% / (m) 2.9%.

<sup>25</sup> How true this is across the LCA is unclear and further research is needed to affirm that this is a national trend. Based on this research and the parameters in which it is framed it is plausible that such trends are reflective across the LCA.

*iii. LCA District (laity).*

In terms of LCA districts and zones, the involvement of participants was the New South Wales district.<sup>26</sup> This is due to the use of LCANSW district convention where participants were encouraged to complete the survey during convention, or take them home for completion. LCAVIC/TAS and LCASA provided the next highest responses followed by LCAQLD.<sup>27</sup> No responses came from either LCAWA or LCNZ. The input was disproportionate to the population of the LCA, where the LCANSW is one of the smaller LCA districts.

*iv. Years of LCA Membership (laity).*

LCA membership also demonstrated a well established affiliation with the Church. The majority of responses indicated that they had been a member of the LCA since its creation in 1966 (40+ years).<sup>28</sup> Significantly, the next highest percentage was amongst those who had been members for 0-10 years.<sup>29</sup> The mean, or average, for the survey was at the 30-40 year group,<sup>30</sup> but this is more representative of the larger responses coming from the 0-10 years and the 10-20 years.<sup>31</sup> Such a large representation of long term LCA membership reflected in the responses indicates a possible depth of appreciation of the LCA's understanding of the Public Office, and how it translates into practice.

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<sup>26</sup> 51.4% NSW, Appendix 4, table A4-6.

<sup>27</sup> 18.6% VIC/TAS and SA/NT, 11.4% QLD, *ibid*.

<sup>28</sup> 45.7% 40+ years, Appendix 4, table A4-8.

<sup>29</sup> 17.1% 0-10 years, *ibid*.

<sup>30</sup> 3.58 mean / 4.00 median, Appendix 4, table A4-7.

<sup>31</sup> 15.7% 10-20 years, Appendix 4, table A4-8.

**v. *Pre-LCA Lutheran Affiliation (laity).***

Years of membership also interact with the synodical affiliation prior to the LCA's formation. The larger proportion of respondents indicated no pre-LCA affiliation with another Lutheran church.<sup>32</sup> Affiliation with the ELCA or the UELCA<sup>33</sup> combines to be representational of the 40+ years respondents have been members of the LCA. The near equal split between former LCA membership within the ELCA or UELCA and no affiliation with any Lutheran synod apart from the LCA indicates that the Church has shifted from its historical roots. This shift may be significant when discussing confessional and doctrinal statements of the LCA, which reflect its historical roots and their continued relevance to the LCA.

**vi. *Membership of another Denomination (laity).***

Membership of another Christian denomination also attracted a diversity of responses with a third of responses indicating former non-LCA denominational membership.<sup>34</sup> Those indicating prior non-LCA affiliation were evenly divided against the major denominations represented in Australia.<sup>35</sup> The smaller denominations were also represented, with the larger of these coming from churches outside the parameters of the survey's items.<sup>36</sup> Additionally, a number of respondents indicated multiple non-LCA affiliation.<sup>37</sup> The figures are not surprising considering the mobility of people and their intent to affiliate with a church based on experiential factors such as proximity, relationships, and sense of meaning. The responses are, however,

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<sup>32</sup> 48.6% none of the above, Appendix 4, table A4-10.

<sup>33</sup> 25.7% ELCA / 20% UELCA, *ibid.*

<sup>34</sup> 38.6% yes / 61.4% no, Appendix 4, table A4-12.

<sup>35</sup> 11.1% UCA / 9.1% Ang / 5.1% RC, Appendix 4, table A4-16.

<sup>36</sup> 4% other / 2% Bapt / 1% Presb, SA, Oth Pent, *ibid.*

<sup>37</sup> 22% 1 / 3% 2 / 2% 3, Appendix 4, table A4-14.

disproportionate to the NCLS figures of movement between denominational groups,<sup>38</sup> especially when considering the number of non-Lutheran's coming into the LCA.<sup>39</sup>

**vii. Laity Roles.**

The last variable involved the roles of laity within the Church. Responders indicated that almost half had a role within the congregation, with indications by others of two or more roles.<sup>40</sup> In all, the majority indicated a role of some type, whether that be local or wider church involvement. This figure is higher than the NCLS figures which indicate approximately two thirds involvement of laity in some form of leadership, teaching or worship role.<sup>41</sup> The figures are expected, as the distribution method engaged those more active in the life of their congregation. The figure also provides an appreciation of the survey issues, for the majority of respondents would have some regular interaction with their pastor enabling a deeper reflection and appreciation of the issues surrounding the Public Office.<sup>42</sup>

**viii. Summary (laity):**

Lay respondents to this research provide a depth of experience and wisdom. Involvement in the life of the Church is evident, as is a movement away from the LCA's historical roots generating an appreciation of the LCA as a modern entity. The fact the majority of respondents are male, and there is a presence of individuals

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<sup>38</sup> 8%, NCLS research, 'Overall inflow and outflow', <<http://www.ncls.org.au/default.aspx?sitemapid=352>>, accessed 19 Oct. 2006.

<sup>39</sup> 3%, NCLS, 'Lutheran church inflow and outflow', <<http://www.ncls.org.au/default.aspx?sitemapid=212>>, accessed 19 Oct. 2006.

<sup>40</sup> 47% 1 role / 16.2% 2 roles / 5.1% 3 roles / 1% 4 roles, Appendix 4, table A4-18.

<sup>41</sup> 63% NCLS 'Attender's Level of involvement', <<http://www.ncls.org.au/default.aspx?sitemapid=33>>, accessed 19 Oct. 2006.

<sup>42</sup> This assumption is affirmed by the fact that 62.6% of respondents were either an Elder (15.2%), a member of the local church administration team (25.3%), or a member of the ministry team (20.2%) which includes things such as worship, age/gender based groups, pastoral care teams, etc.



coming to the LCA from other faith traditions is unlikely to skew the results away from the acceptable probable response across the LCA to the issues explored. There is an indication of active involvement in the life of the local congregation and wider church, providing wisdom and experience crucial to the dialogue this research aims to develop.

### **C. CLERGY PROFILES.**

A population figure for LCA clergy is easier to ascertain than the laity. The LCA website states there are 533 pastors in the Church.<sup>43</sup> A count on the LCA web directory of pastor's indicates the number is closer to 544.<sup>44</sup> The 2005 LCA year book indicates 361 active pastors and 174 retired.<sup>45</sup> These figures include all active pastors, Aboriginal clergy, others from various affiliated ethnic congregations, and retired or emeriti clergy. 1991 ABS figures indicated 340 active Lutheran clergy<sup>46</sup> across the national population, including various smaller Lutheran churches outside the LCA.

The research tools developed for this study included active and retired clergy with a response of 58, approximately a tenth of LCA clergy. Despite the smaller population of LCA clergy and the 10% response rate, the confidence interval remains similar to that of the laity (+12/-12) with a confidence level of 95%. The responses where a clear alignment to either end of the spectrum is present, is arguably a good representation of the overall response by most LCA clergy. Where fluctuations occur

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<sup>43</sup> Lutheran Church of Australia, 'Who We Are', <<http://www.lca.org.au/lutherans/>>, accessed 17 Oct. 2006.

<sup>44</sup> Lutheran Church of Australia, <<http://www.lca.org.au/search/pastor/>>, accessed 20 Oct. 2006.

<sup>45</sup> Based on figures in Wayne Zweek, ed., *Yearbook of the Lutheran Church of Australia – 2005* (Adelaide, SA: Openbook Publishers, 2005).

<sup>46</sup> Australian Bureau of Statistics, '4102.0 - Australian Social Trends, 1994: Special Feature: Religious activity', <<http://www.abs.gov.au/ausstats/abs@.nsf/94713ad445ff1425ca25682000192af2/EB5DBF508E41611FCA2570EC00787E70?opendocument>>, accessed 29 Oct. 2006.

around the middle of the spectrum it is likely that, as with the laity, some lack of clarity exists.

The construction of the clergy survey tools, were similar to the laity. Both asked age, LCA district and zone, years of LCA membership, pre LCA Lutheran affiliation, and membership of another Christian denomination. Gender was excluded as the LCA only ordains males. A differentiation was made between those active in ministry and those retired. The length of service was also asked, along with current and past ministry placements.

*i. Active or Retired (Clergy).*

The majority of responses indicated they were a currently serving LCA pastor, while a tenth indicated they were retired.<sup>47</sup> This represents 14% of current serving pastors, and 4% of retired clergy.<sup>48</sup>

*ii. Age (Clergy).*

The age of pastors is clearly skewed to the older age categories. Half of respondents indicated they were in the 45-60 age grouping, with the next highest being the 30-45 age grouping.<sup>49</sup> Those 60+ would have included the retired clergy and others nearing retirement, while a small number indicated the 18-30 age group. These figures are consistent with the 1996 NCLS which distributed Lutheran clergy across ten year brackets.<sup>50</sup> They are also consistent with the ABS who in 1991 indicated

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<sup>47</sup> 87.9% pastor – active / 10.3% pastor – retired, Appendix 5, table A5-2.

<sup>48</sup> This does not correlate with the LCA figures in which 32.5% of Pastors are retired and 67.5% of Pastors are currently in ministry.

<sup>49</sup> 50% 45-60 / 27.6% 30-45 / 19% 60+ / 1.7% 18-30, Appendix 5, table A5-4.

<sup>50</sup> NCLS data indicates that age demographics amongst Lutheran clergy in 1996 were 2% 20-30, 26% 30-40, 31% 40-50, and 27% 50-60. NCLS Research, 'A demographic profile of church leaders', <<http://www.ncls.org.au/default.aspx?sitemapid=2338>>, accessed 20 Oct. 2006

most clergy were older than the median of employed people.<sup>51</sup> Lutheran clergy enter ministry in their late 20's, early 30's, with the trend towards second, third or fourth career changes typical of the contemporary workforce within Australia.<sup>52</sup>

**iii. LCA District (Clergy).**

Unlike the skew in the laity responses, clergy provided a broader spread from all LCA districts. The largest response came from the LCAQLD,<sup>53</sup> followed by LCASA/NT,<sup>54</sup> the LCANSW,<sup>55</sup> and LCAVIC/TAS,<sup>56</sup> with LCAWA and LCNZ<sup>57</sup> provided the smaller responses<sup>58</sup>

**iv. Years of LCA membership (Clergy).**

The years a pastor has been a member of the LCA is strongly skewed to 40+ years.<sup>59</sup> This compares with the laity results indicating two thirds 69% of clergy responses being members of the LCA for 40+ years, while nearly a quarter have been members for 30-40 years.<sup>60</sup> A small number<sup>61</sup> indicated a period of membership between 20–30 years, and 10-20 years.<sup>62</sup>

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<sup>51</sup> The ABS figures, already cited, place the average age of clergy at 46 years whereas the median average in 1991 of employed people was 36. The ABS placed the average age of Lutheran clergy at 45.4 years.

<sup>52</sup> In 1996, when the NCLS conducted a profile of clergy they found that 12% of Lutheran clergy had some sort of professional work prior to ordination, a further 4% came directly from school, and 80% had a university degree.

<sup>53</sup> This figure was 14.5% of all LCAQLD clergy (137).

<sup>54</sup> This figure represents 6.3% of pastors from LCASA/NT district (223-SA/29-NT: total 252).

<sup>55</sup> This figure is a 20% response rate from LCANSW clergy (50).

<sup>56</sup> This provides a 10% representation of LCAVIC/TAS district clergy (75-VIC/5-TAS: total 80).

<sup>57</sup> This represents LCAWA district by 12.5% (LCAWA: 16) and LCNZ clergy with 11% (LCNZ: 9).

<sup>58</sup> 34.5% QLD / 27.6% SA/NT / 17.2% NSW / 13.8% VIC/TAS / 3.4% WA / 1.7% LCNZ, Appendix 5, table A5-6.

<sup>59</sup> 4.61 mean / 5.00 median / -1.877 skewness, Appendix 5, table A5-7.

<sup>60</sup> 69% 40+ / 22.4% 30-40, Appendix 5, table A5-8. The total percentage of clergy as members of the LCA for more than thirty years at 91.4%.

**v. *Pre-LCA Affiliations (Clergy)***

The majority of LCA clergy can identify previous alignment with either the UELCA or the ELCA.<sup>63</sup> A quarter indicated no affiliation pre-LCA synods, while a small number indicated affiliation with another Lutheran Synod.<sup>64</sup>

**vi. *Membership of Other Denomination (Clergy).***

The vast majority of LCA clergy indicated no membership of any denomination outside the LCA.<sup>65</sup> Those indicating membership of a denomination outside the LCA included Anglican, Roman Catholic, and Presbyterian.<sup>66</sup>

**vii. *Years and Type of Service in the LCA (Clergy).***

The response clergy provided indicated most had spent 20+ years in the Public office, with a quarter<sup>67</sup> indicating they had 5-10 years of pastoral experience. These two constitute nearly three quarters of all responses. Less than a tenth of responses indicated 0-5 years and 10-15 years, with the remainder indicating 15-20 years.<sup>68</sup> The majority indicated some form of parish ministry in which they currently serve.<sup>69</sup> Just under a quarter indicated involvement in a ministry other than a parish.<sup>70</sup> The

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<sup>61</sup> The absence of the 0-10 year membership period is most-likely closely aligned to the length of years a pastor is required to attend at the Australian Lutheran College and the years of participation in a local congregation prior to being accepted for candidacy as a potential LCA Pastor.

<sup>62</sup> 5.2% 20-30 / 1.7% 10-20 Appendix 5, table A5-8.

<sup>63</sup> 48.3% UELCA / 19% ELCA, Appendix 5, table A5-10.

<sup>64</sup> 25.9% none of the above / 6.9% other Lutheran synod, *ibid.*

<sup>65</sup> 93.1% no / 5.2% yes, Appendix 5, table A5-12

<sup>66</sup> 1.7% Ang / 1.7% RC / 1.7% Pres, Appendix 5, table A5-14.

<sup>67</sup> 43.1% 20+ / 24.1% 5-10, Appendix 5, table A5-16.

<sup>68</sup> 8.6% 0-5 / 8.6% 10-15 / 13.8% 15-20, *ibid.*

<sup>69</sup> 48.3% multi / 20.7% single, Appendix 5, table A5-18.

<sup>70</sup> 1.7% indicating hospital or aged care chaplaincy, 8.6% indicating some form of education institutional chaplaincy, 3.4 percent being involved in administration, and a further 8.6% indicating other (these included part-time defence chaplaincy, church planting, specialised youth and family ministry, and retired). *Ibid.*

majority indicated that they have served in a one particular type of ministry, while a third indicated two variations of service, a few indicated three variations of ministry service, and a small number indicated four areas of service.<sup>71</sup>

*viii. Summary (Clergy).*

The profile of the LCA pastor for this research is a male, 45-60 years of age, member of the LCA for 40+ years, active in ministry for 20+ years, coming from either LCAQLD or LCASA/NT district, skewing toward no pre-LCA affiliation, and have no external denominational experience. This profile provides a mature pastor, with a degree of cultural formation drawn directly from the culture of the LCA which has shaped his identity as a Christian and pastor. The working context indicates the majority of clergy have remained within the parish/congregation context of ministry.

#### **D. CONCLUSION**

While the responses to the research appear small, the ability to use these figures to provide a basis for this discussion on the legitimacy and authority of the Public Office remains feasible. Accounting for responses close to partly agree or partly disagree with a variation of +12/-12 sustains the premise that across the middle band of the spectrum a lack of clarity is present in comprehending the Public Office. The responses at the extremes of the spectrum generally sustains that this is commonly held by the majority of LCA members.

Importantly this discussion occurs in a confined context that has generalised the population of the LCA. While it is possible to make generalised claims based on the profile determined, it may or may not be true these claims fully represent the LCA.

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<sup>71</sup> 41.4% 1 / .37.9% 2 / 15.5% 3 / 5.2% 4, Appendix 5, table A5-22.

However, an accurate exploration of LCA demographics is not the point of this research. This generalised profile enables the discussion to find a start point that engages the discussion on the Public Office of the Ministry. What can be said as valid is that between August 2005 and December 2005, a number of laity and clergy of the LCA expressed their responses to a series of questions around which this research is developed. This may, or may not, within the specific time and cultural context, be representational of the LCA in general. It is, however, within a specific time and context, the opinion of a specific group of LCA members, both laity and clergy, to a specific set of questions. It is with this group, and the LCA's practice and understanding of the Public Office of the Ministry that this research will engage in terms of the theoretical and methodological parameters of this dissertation.

## *Chapter 5*

### SOURCES OF AUTHORITY, LUTHERAN FUNDAMENTALS, AND THE PUBLIC OFFICE OF THE MINISTRY

#### **A. INTRODUCTION**

In determining legitimacy through the relationship between practice and theology, there is a need to establish the source of authority integral to that relationship. Legitimacy is based on how well it embraces a source of authority, the networks of power in which that source of authority is defined, and the level to which it is accepted. This chapter briefly outlines the sources of authority fundamental to the LCA's theology through its biblical, ecclesiastical or confessional expression, and additional sources important for the LCA.

#### **B. BIBLICAL EXPRESSIONS OF AUTHORITY.**

The LCA constitution states:

The Church 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.<sup>1</sup>

This statement identifies the OT and NT as the core source of authority within the Church. How well this is expressed across the LCA is not so clear, as the debate on women's ordination has demonstrated. The assumption that Scripture is the norm for all doctrinal thinking appears to be an awkward reality within the LCA. The debate on the ordination of women has demonstrated that, while Scripture may be central, there are degrees of divergence concerning its interpretation. *Sola Scriptura* has not

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<sup>1</sup> Constitution of the Lutheran Church of Australian, Incorporated, article II, Confession, para. 1.

produced an outcome of clarity within the LCA on this matter. Various forms of hermeneutics produce different conclusions, despite similar texts being used by both sides of the debate.<sup>2</sup> The hermeneutics applied alter the outcome. Similarly, different Scriptural sources are often used to justify an argument for or against an issue. While Scripture may be the central source of authority, its use and interpretation appears to vary significantly within the LCA.

Despite this disparity, the LCA holds firmly to the centrality of Scripture embodied in the canonical books of both the OT and NT. It rejects any attempt to introduce extra-canonical sources, or elevating these sources to the same level as the OT and NT.<sup>3</sup> The biblical canon is affirmed by the LCA as the inspired word of God, in writing,<sup>4</sup> through which God speaks and reveals himself as the triune entity of Father, Son and Spirit.<sup>5</sup> When the LCA speaks about scripture as the word of God, it speaks about it as a whole. It rejects any attempt to distinguish what may or may not be God's word from within the text, and affirms that a true understanding is only possible through faith in Christ as saviour.<sup>6</sup>

It is the consideration of scripture through the lens of the gospel which compels Lutheranism to many of its subsequent affirmations, such as the dialectic of law and gospel. When it speaks of the gospel it refers specifically to its understanding of

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<sup>2</sup> This should be not surprising considering the nature of the tradition and the hermeneutical task in translating it into a contemporary context, as Gadamer highlights in his work *Truth and Method*. "In view of the finitude of our historical existence, it would seem that there is something absurd about the whole idea of a unique, correct interpretation", and also "There cannot, therefore, be any single interpretation that is correct 'in itself,' precisely because every interpretation is concerned with the text itself. The historical life of a tradition depends on being constantly assimilated and interpreted. An interpretation that was correct in itself would be a foolish ideal that mistook the nature of tradition. Every interpretation has to adapt itself to the hermeneutical situation to which it belongs." Gadamer, 120, 397.

<sup>3</sup> TA VIII, 'Theses on Scripture and Inspiration.' para. 1.

<sup>4</sup> Ibid., para. 2.

<sup>5</sup> Ibid., para. 4.

<sup>6</sup> Ibid., para. 3 and 5.



justification, through which all Scripture is to be understood.<sup>7</sup> In doing this, the LCA remains consistent with its confessional heritage in which justification is the central doctrine on which all Christian faith relies.<sup>8</sup> No doctrine can be developed which contradicts the gospel, and furthermore, no doctrine can be developed through which Scripture is to be interpreted. Scripture develops doctrine, in the context of justification as seen through law and gospel.<sup>9</sup> The gospel imperative is the single norm by which all Scripture is understood, and to which all Scripture bears witness. The law is distinguished from the gospel, and understood through the gospel.<sup>10</sup> Scripture only becomes intelligible in the light of the gospel, and this comprehension is established by faith alone. The gospel is not just words, but the voice of God speaking into the lives of people. The gospel is received by hearing it proclaimed, for through the word God calls, redeems and sanctifies the sinner. This does not place the proclamation of gospel over the authority of Scripture, but allows Scripture to be seen as the gospel spoken into the lives of people. There is no playing off of the so-called ‘gospel imperative’, against the gospel or Scripture that may question the relevancy of certain aspects of Scripture or its canonical authenticity. Similarly, the place of proclamation, in terms of preaching, does not exist independently or ‘divinely inspired’ outside the parameters of Scripture. Scripture, as seen through the gospel proclaimed into the life of the church, becomes its own source of authority within

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<sup>7</sup> CTICR, ‘The Gospel and the interpretation of Scripture’, December 2002.  
<<http://www.lca.org.au/resources/cticr/cticr03gospelinterpretation.pdf>>, accessed on 10 April 2007.

<sup>8</sup> “In the words of the Apology, this article of justification by faith is “the chief article of the entire Christian doctrine,” “without which no poor conscience can have any abiding comfort or rightly understand the riches of the grace of Christ.” In the same vein Dr. Luther declared: “Where this single article remains pure, Christendom will remain pure, in beautiful harmony, and without any schisms. But where it does not remain pure, it is impossible to repel any error or heretical spirit.” FC. 2, III, 6.

<sup>9</sup> CTICR, ‘The Interpretation of Scripture’, (Peter Kriewaldt), January 2003,  
<<http://www.lca.org.au/resources/cticr/cticr03interpretationscripture.pdf>> accessed 10 April 2007.

<sup>10</sup> Edmund Schlink, *Theology of the Lutheran Confessions*, (Philadelphia, MA: Fortress Press, 1961), 6-7.

Lutheranism. Scripture, therefore, remains the singular guiding, shaping, informing source for everything within the LCA.

This concept was explored through several statements in the research tool. The first related to Scripture being its own authority: “the principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry”.<sup>11</sup> There was a distinct difference between clergy and laity responses. Clergy embraced this principle of Scripture being its own authority.<sup>12</sup> While there was a level of partial agreement, the skew to agreement outweighed any disagreement. The authority of Scripture in defining doctrine is clearly entrenched in the mind of clergy. Those indicating a level of partial agreement may have been influenced by an historical interpretation of the Public Office within the LCA. This high level of partial agreement may also be due to the lack of clarity Scripture gives of a distinct model for the Public Office and so there may be a need to look elsewhere to provide the clarity assumed in the statement. Interestingly the laity responded slightly differently, spiking in partial agreement, and although being skewed toward agreement also displayed higher levels of disagreement than clergy.<sup>13</sup> While the numbers disagreeing are worth noting, the partial agree/disagree response indicate a lack of clarity on this topic. There appears a desire to affirm Scripture as its own interpretive authority on doctrine, but a lack of preparedness to totally commit to the concept. A level of ambiguity exists over the authority of Scripture on this issue. This ambiguity may be due to the unresolved debates and studies that have inundated the LCA over the past decade on this topic.

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<sup>11</sup> Q.41., Appendix 2 and 3.

<sup>12</sup> Clergy: 1.7% strongly agree/44.8% agree/34.5% partly agree/12.1% partly disagree/6.9% disagree, Appendix 10, table A10-62.

<sup>13</sup> Laity: 8.7% strongly agree/18.8% agree/39.1% partly agree/17.4% partly disagree/10.1% disagree/4.3% strongly disagree, Appendix 8, table A8-62.

With such a divide between laity and clergy on the authority of Scripture, it is pertinent to ask whether “the Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness”.<sup>14</sup> While laity and clergy demonstrated agreement with the statement,<sup>15</sup> the high levels of partial agreement for both, and the high level of disagreement amongst laity are worth noting. The partial agreement is likely because, while there is an affirmation that the Public Office finds its roots in Scripture, there is also realisation that what is seen today is rarely a development arising from those original texts. There is little doubt the NT terminology has been shaped by culture and tradition, as can be seen by the concept of bishop in the NT being equivalent to that of parish pastor and not the ecclesiastical hierarchy that has usurped the term into one of clerical supremacy.<sup>16</sup> While Scripture may be a core source of authority, there exists the interpretation of Scripture by the historical, traditional and cultural environments in which it has been used.

The high level of disagreement present among laity and small disagreement by clergy to the Scriptural roots of the Public Office is interesting. There is some argument amongst Reformed circles that the concepts affirming the existence of a

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<sup>14</sup> Q.22., Appendix 2 and 3.

<sup>15</sup> Laity: 11.6% strongly agree/30.4 agree/21.7% partly agree/10.1% partly disagree/20.3% disagree/4.3% strongly disagree, Appendix 8, table A8-24: Clergy 13.8% strongly agree/44.8% agree/29.3% partly agree/6.9% partly disagree/5.2% disagree, Appendix 10, table A10-24.

<sup>16</sup> **episkopoj** – overseer or watcher, later to become as protector, patron, or title for an office. In non-biblical Greek, with the exception at Rhodes, the term was only ever used in a religious sense in relation to the gods. As the NT communities began to take shape, the need for leadership, guidance and oversight became apparent. Jesus was referred to as **episkopoj** in 1 Pet. 2:25, where the term is used with shepherd (**poimenoj**) highlighting its pastoral nature. However, the term began to be used more intentionally for leadership in the NT communities as the visiting preachers and apostles became more infrequent. It appears to have some early interchangeability with the concept **diakonoj**, which it eventually surpassed as the preferred term to describe the local leadership of the faith community. The modern concept of bishop is more akin to **ajxisunagwoj** (leader or president of the synagogue) than it is to the pastoral connotations it acquired in the local NT churches. Cf. William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: university of Chicago Press, 1957), 298. Cf. also, Gerhard Kittel and Gerhard Friedrich, *Theological Dictionary of the New Testament: Abridged in one volume*, trans. and abridged by Geoffrey W. Bromily, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 246-248.

separate Public Office is actually false.<sup>17</sup> Many cite the NT witness as the authority for this position, and argue their case of a non-structured leadership base in which laity is the priests/pastors of the community. It is common to see this line emerging in Lutheran circles where a desire to provide a more inclusive community for the laity, often at the expense of the Public Office, is advocated. It is probable that this thinking also uses Scripture to substantiate this view on inclusivity.

NT hermeneutics, and its exegetical analysis, is no longer a simple debate. Modern archaeological research is a rethink of the presupposed historicity found in the OT, forcing scholars to review the historical veracity of the texts in the light of the theological narrative embedded within them. NT scholars face a similar re-thinking of presupposed concepts. For example, the NT, in not describing a single model of 'church', raises a variety of questions on its application to contemporary ecclesiology. Corinth is different to Ephesus, as are the communities to which John wrote. To assume a single model of church leadership based solely on the NT evidence is unsustainable in modern textual criticism. The attempt by elements of the church to insist on a replication of the 'NT model' of church is dubious due to this ecclesiastical diversity evident in the Scriptural account. Lutheranism understands this tension, and embraces it without reservation within the parameters of Scripture being the final verifying point of all discussion.<sup>18</sup> It also understands that 'biblical fundamentalism'

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<sup>17</sup> "To be responsive of our vision of the NT and the needs of our times, Christians must stop seeing the ecclesiastical universe in clerico-centric terms. No longer will it do to think in terms of ministers as distinct from laity, or higher-ups and lower-downs. Instead, when thinking of ministry, Christians must think of services offered by every gifted believer. No longer content with feeble and often patronizing attempts to emancipate lay people, Christians must commit themselves to dismantling a two-tier church. Christians are used to talking about the *priesthood of all believers*; people assent and nothing changes. Perhaps it would jolt our thought and action out of accustomed ruts if we altered the slogan. Our calling is nothing less than *the abolition of the laity*." Alan Krieder, "Abolishing the laity; An Anabaptist perspective" in Paul Beasley-Murray, ed. *Anyone for Ordination?* (Tunbridge Wells, Kent: MARC, 1993), 95, 96.

<sup>18</sup> It must be borne in mind that a proper and adequate description of the written Word of God with its unity of the human and divine is beset with great difficulties. Since this is the case, pastors, teachers, and members of the Church should take great care not to violate the Church's declared

is unhealthy for the church and, by acknowledging the scope for debate on Scripture and the varied importance of biblical texts, rejects such fundamentalism.<sup>19</sup>

The supremacy of the biblical witness is highlighted by the responses given to “the legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.”<sup>20</sup> Laity, despite their earlier reservations, affirmed this statement.<sup>21</sup> The legitimacy of the Public Office resides in their belief that the principle source of authority validates it as an appropriate form of leadership within the church. While clergy also agreed, they demonstrated some partiality in their responses.<sup>22</sup> Clergy were hesitant to give

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confessional position on inspiration and inerrancy. On the other hand mere inadequacies or expression in this difficult area should be treated with brotherly forbearance. Responsible clarity and charity must go hand in hand here, so that the Body of Christ may build itself up among us in love and peace, through truth”, CTICR, *The Thesis of Agreement and Inerrancy*, 1972.

<<http://www.lca.org.au/resources/cticr/dsto1b1b5.pdf>>, accessed 10 April 2007. Cf. also “We must understand Scripture in keeping with its own central content and purpose. The Spirit witnesses to the Son through the apostolic word (John 14:25, 26; 15:26, 27; 16:12-14). The Scriptures, which the Spirit inspired, have as their goal the glorification of the Son. Indeed, the essential purpose of the Scriptures is to reveal the Son and his work, so that human beings might have salvation.” DSTO, ‘Towards a Common Understanding of the Authority of Scripture’, 1987, ed. 2000.  
<<http://www.lca.org.au/resources/cticr/dsto1b1b13.pdf>>, accessed, 10 April 2007.

<sup>19</sup> “Some ways of speaking and teaching which are not in keeping with the sound doctrine of the Scriptures and of the Theses of Agreement are to;

- speak of ‘errors’ in the Holy Scriptures,
- hold that what the Bible clearly says actually is or actually happened may be regarded as what actually is **not** or actually did **not** happen,
- adopt uncritically and propagate the claims of historical criticism. These claims often rest on or lead to an unbiblical scepticism regarding the historical bases of the Christian faith,
- use modern knowledge to judge any biblical statement and to attack the authority of Scripture,
- make faith in the inerrancy of Scripture in any way dependent on human certainty achieved by rational argument and demonstration,
- regard all statements of the Scripture as being of equal value and importance,
- treat the Bible in a way which gives the impression that the Bible’s divine authority makes historical investigation unimportant or irrelevant.”

CTICR, *The Thesis of Agreement and Inerrancy*, 1972.

<<http://www.lca.org.au/resources/cticr/dsto1b1b5.pdf>>, accessed 10 April 2007.

<sup>20</sup> Q.51., Appendix 2 and 3.

<sup>21</sup> Laity: 13% strongly agree/55.1% agree/20.3% partly agree/8.7% disagree, Appendix 8, table A8-82.

<sup>22</sup> Clergy: 1.7% strongly agree /34.5% agree/32.8% partly agree/15.5% partly disagree/13.8% disagree/1.7% strongly disagree, Appendix 10, table A10-82.

overwhelming assent to the Public Office being legitimated solely on the biblical narratives. For those clergy partially agreeing with this statement, there is either another source of authority which validates or clarifies the Public Office, or the Public Office has a human dimension of some description which is validated within the collective need for leadership.

It is interesting that while the LCA, and Lutheranism in general, confess the paramount place of Scripture, only the *Formula of Concord* (FC) has a section detailing the level of commitment the Lutheran confessions have to the place of Scripture.<sup>23</sup> In the rest of the confessions, Scripture is assumed as the underlying norm.<sup>24</sup> While not being explicitly stated outside the FC, this assumption is visible throughout the Lutheran confessions in the frequency in which biblical sources are used giving them the character of proving the argument. There is no attempt to formulate doctrine based on single proof texts, rather all texts are cited in the context of the whole of Scripture. The history of the church, the traditions, and the church fathers, all mentioned throughout the confessions, are subjugated to Scripture. This is seen by the position the writers place them. Scripture is quoted first and then, affirming Scripture is honoured in this context by the way the church has used it over the centuries, other references are given.<sup>25</sup> In a similar, yet more decisive manner, philosophical thought, reason, experience, and emotions, are all subject to the normative character of Scripture. Faith alone enables Scripture to speak into the human condition and answer the yearning of the human spirit for engagement with the divine.

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<sup>23</sup> SD. V. Law and Gospel, Affirmative Theses, *The Pure Doctrine of God's Word*, FC. 1, V, 1.

<sup>24</sup> Schlink, *Theology of the Lutheran Confessions*, 1-2.

<sup>25</sup> *Ibid.*, 3.

### C. ECCLESIASTICAL EXPRESSIONS OF AUTHORITY.

Lutherans globally, including the LCA, identifies itself through alignment to the Lutheran confessional writings emerging out of the Reformation. Not all Lutherans share similar perspectives or hold fast to these writings with the same degree of tenacity as others. There is little need here to delve into the details of the historical formulations of these documents. While they accept the three ecumenical creeds, the Lutheran confessions begin at Augsburg with the presentation of a united Lutheran confessional statement. This statement brought together two previous documents, the Schwabach Articles constituting the first part of the *Augsburg Confession* (AC), and the Torgau Articles contributed to the second. Emperor Charles V demanded a Catholic refutation, which was provided, and to which the Lutheran camp responded, mainly drafted by Melancthon. This first draft was rejected by the Emperor, so Melancthon re-worked this, with a copy of the Catholic rebuttal, and at Smalcald in 1537, the *Apology of the Augsburg Confession* (Apol.) was adopted as a commentary on the AC. With the indication that Pope Paul III would call a general council of the church, the Elector of Saxony instructed Luther to prepare a statement of faith. Luther wrote *The Smalcald Articles* (S.A.) which were reviewed and altered by a small group of theologians. Although Melancthon held reservations to this document, and the actual articles were never publicly presented, they eventually became adopted as a good witness to the Lutheran perspective. Despite this failure to adopt S.A., it was felt that something needed to be said concerning the Pope and his power considering he had called a convocation in Mantua that same year (1537). Although originally intended to be part of the AC, and omitted to avoid offending the Emperor, the Lutheran theologians at Smalcald, under the solo effort of Melancthon, produced the *Treatise in the Power and Primacy of the Pope* (Tr.). This was officially adopted at

Smalcald as a Lutheran article of faith. Around 1528 Luther drafted *The Small Catechism* (SC) as an aid to teaching the faith to children, and simultaneously produced *The Large Catechism* (LC) which was finished in 1529 as the ‘German Catechism’. After Luther’s death in 1546 and a failed military campaign by the Lutheran princes in 1547, controversy over the ‘pure’ doctrine of the church threatened to divide an already fragile alliance. After several failed attempts to settle the divide, and several efforts to formulate a comprehensive confession which would create an inclusive unity, Elector August of Saxony brought together Lutherans at Torgau where the ‘Swabian-Saxon Concord’ and the ‘Maulbrom Formula’ were worked together into the ‘Torgau book’. This was summarized by James Andraea into the *Epitome of the Formula of Concord* (Ep.) and sent to all Lutheran camps for comment. After several years of revision and redraft the *Solid Declaration of the Formula of Concord* (SD) was signed by 8,188 theologians, teachers and ministers in 1580, exactly fifty years after the original AC was read before Charles V. These documents make up the *Book of Concord* (B. of C.) which embodies the core confessional statements of the Lutheran church across the world.

As indicated, not all Lutheran churches ascribe to all these documents. The Lutheran World Federation (LWF) lists the three ecumenical creeds, Luther’s Small Catechism, and the unaltered Augsburg Confession as their principle confessional statements.<sup>26</sup> The International Lutheran Council (ILC), a separate world body to LWF, includes the entire B. of C.<sup>27</sup> The Evangelical Lutheran Church of America

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<sup>26</sup> “The LWF confesses the Holy Scriptures of the Old and New Testaments to be the only source and norm of its doctrine, life and service. It sees in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the unaltered Augsburg Confession and the Small Catechism of Martin Luther, a pure exposition of the Word of God.”  
<[http://www.lutheranworld.org/Who\\_We\\_Are/LWF-Welcome.html](http://www.lutheranworld.org/Who_We_Are/LWF-Welcome.html)>, accessed 11 April 2007.

<sup>27</sup> “The International Lutheran Council (ILC) is a worldwide association of 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



(ELCAm), while accepting the confessional statements in their entirety, place emphasis on the unaltered AC,<sup>28</sup> while the Lutheran Church Missouri Synod (LCMS) places no singular emphasis on any specific document, but embraces the entire B. of C.<sup>29</sup> In Europe there is a plethora of Lutheran bodies, all separated in some way by their various acceptance of the confessional writings of the Reformation and the particular emphases they insist on. For example, Lutheran's in the United Kingdom accept the A.C and the S.C and as such are similar to LWF,<sup>30</sup> whereas the Church of Sweden, which is a Lutheran national state church, only accepts the AC.<sup>31</sup> While the

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Lutheran Confessions contained in the Book of Concord as the true and faithful exposition of the Word of God.” <<http://www.ilc-online.org/graphics/assets/media/International%20Lutheran%20Council/ILC%20Constitution.pdf>>, accessed 11 April 2007.

<sup>28</sup> The ELCA [ELCAm] constitution states:

“This church accepts the Apostles’, Nicene, and Athanasian Creeds as true declarations of the faith of this church.

This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

This church accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.

This church confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God’s mission in the world.”

<<http://www.elca.org/secretary/constitutions/ConstitutionsBylawsandContinuingResolutions2005.pdf>>, accessed 10 April 2007.

<sup>29</sup> “The Lutheran Church—Missouri Synod accepts the Scriptures as the inspired and inerrant Word of God, and subscribes unconditionally to all the symbolical books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God. We accept the Confessions because they are drawn from the Word of God and on that account regard their doctrinal content as a true and binding exposition of Holy Scripture and as authoritative for all pastors, congregations and other rostered church workers of The Lutheran Church—Missouri Synod.” <<http://www.lcms.org/pages/internal.asp?NavID=522>>, accessed 10 April 2007.

<sup>30</sup> “Lutheran churches profess that the Holy Scriptures are the source and norm of their doctrine and life. They proclaim the historic, ecumenical creeds of the church – the Apostles’, the Nicene and the Athanasian – which say that God is a Trinity who creates, saves and sustains us. What Lutheran churches everywhere believe and profess is explained in detail in several confessional writings dating from the 16th century, which they see as pure expositions of God’s Word. The most fundamental of these are the Augsburg Confession and Luther’s Small Catechism. These theological confessions, rather than particular forms of worship or organization, are the unifying principle for Lutherans and the focus of their identity.” <<http://lutheran.org.uk/beliefs.php>>, accessed 10 April 2007.

<sup>31</sup> “The convocation proclaimed the Scriptures, the three ancient ecumenical creeds, the Augsburg Confession of 1530, and the Swedish Church Ordinance of 1571 as the fundamental points of reference for the Church of Sweden as it confesses the Christian faith.”

confessional writings are identifiers of Lutheranism, they hold sway in different ways, with varying emphases, and with combinations of all or part making up the confessional identification of their church body.

The LCA has an all encompassing perspective on the Lutheran Confessions. It identifies itself with the entire body of confessional writings found within the B. of C.<sup>32</sup> The confessions are considered as human documents, and subject to the authority of Scripture.<sup>33</sup> However, they are accepted as “a summary and as a correct exposition of the word of God”,<sup>34</sup> and are subject to examination and possible reinterpretation in the light of Scripture.<sup>35</sup> That does not mean that every scriptural reference in the confessions is definitive. The doubts whether a reference is used appropriately in a specific context, or whether the meaning has been properly grasped, does not detract from Scripture’s ultimate authority. Similarly, such questioning does not detract from the confessions and their status as an authority for the interpretation of Scripture, even if such arises concerning the specific use of Scripture in a particular occurrence.<sup>36</sup> The confessional documents are a source of authority for the LCA regardless of the discrepancies that may arise.

It is strange, therefore, that a level of ignorance exists amongst respondents concerning their relevance and content. A number of laity commented on how little

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<[http://www.svenskakyrkan.se/ArticlePages/200508/16/20050816074743\\_svkhjs948/20050816074743\\_svkhjs948.dbp.asp](http://www.svenskakyrkan.se/ArticlePages/200508/16/20050816074743_svkhjs948/20050816074743_svkhjs948.dbp.asp)>, accessed 11 April 2007.

<sup>32</sup> Constitution of the Lutheran Church of Australian, Incorporated, article II, Confession, para. 2.

<sup>33</sup> “The Scriptures are given by inspiration of God and are therefore the only source of Christian doctrine, 'the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged', while the Confessions, like all human writings, even if written with the assistance of the Holy Ghost, 'should be altogether subordinated to them'.” TA, IX ‘The Lutheran Confessions’, para. 3. <<http://www.lca.org.au/resources/cticr/dsto1a19a21.pdf>>, accessed 10 April 2007.

<sup>34</sup> TA, IX ‘The Lutheran Confessions’, para. 4.

<sup>35</sup> Ibid. para. 3.

<sup>36</sup> Ibid. para. 6.

they knew about them, some confessing they had never read them or seen them.<sup>37</sup> Others expressed a level of angst over their misuse,<sup>38</sup> while others indicated they knew of them but shared a level of ignorance as to their content.<sup>39</sup> Clergy respondents indicated a higher level of comprehension. While an indication of ignorance surfaced,<sup>40</sup> the majority indicated some appreciation for the place the confessions hold within the LCA.<sup>41</sup> It is clear there is a massive division in the LCA, based on the responses to this research, in understanding and appreciating the confessions as a source of authority for the LCA. Knowledge of their existence is one thing, but to base an argument for legitimacy on a source of authority that is not widely held appears questionable and unreliable. The level of illiteracy concerning the Lutheran confessions should pose serious concerns for the LCA. Such illiteracy jeopardises its ability to make sound, acceptable positions as the norm for practice or belief within the Church.

This illiteracy questions the reliability of laity responses to the statement; “the Lutheran confessions clearly and precisely define the Public Office of the Ministry”.<sup>42</sup>

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<sup>37</sup> “I’d have to know what they are to be able to comment on them. Despite coming from a Lutheran educated background I don’t think I’ve EVER discussed it - I’ve probably read about it once upon a time.” comment 1, Appendix 9, table A9-2; “Sadly nobody in the church now refers to these and they are mostly unknown to current members” comment 4, Appendix 9, table A9-2, Cf. comments 7,8,14, Appendix 9, table A9-2; “I haven’t read it - sorry.” comment 6, Appendix 9, table A9-2, Cf. comments 7,12,15, Appendix 9, table A9-2.

<sup>38</sup> “CLEARLY NOT WORTH THE PAPER IT’S WRITTEN ON GIVEN THE PROTRACTED ORDINATION OF WOMEN DEBATE.” [capitals are from original comment] comment 10, Appendix 9, table A9-2.

<sup>39</sup> “Very difficult to read and understand, but also very comprehensive.” comment 11, Appendix 9, table A9-2. “Confessional writings don’t deal with the issue explicitly. Other statements - not aware of any except women’s ordination debate which deal more with scriptural interpretation in relation to cultural history.” comment 13, Appendix 9, table A9-2.

<sup>40</sup> “Haven’t read them in depth. What a confession!” comment 7, Appendix 11, table A11-2.

<sup>41</sup> “I think Augustana does it just right, requiring “rite vocatus,” without multiple stipulations. It safeguards the Office as an office, rather than whoever happens to be on duty on a given day.” comment 1, Appendix 11, table A11-2; “These writings give a good basis for the theology of ordination. Ordination, like infant baptism arises out of a theology of ordination / baptism, and not from a specific prescription outlined in scripture.” comment 3, Appendix 11, table A11-2.

<sup>42</sup> Q.30, Appendix 2 and 3.

The laity indicated general agreement with this statement,<sup>43</sup> and, despite a level of ambiguity toward agreement, the figures indicate a level of confidence in the accuracy of the confessions on the issue of the Public Office. This mirrored, to a degree, the clergy responses, who also indicated agreement.<sup>44</sup> Considering a higher level of confessional literacy amongst clergy, this is plausibly a more accurate response than that provided by laity. The laity mirroring the clergy responses indicates a level of confidence in the confessions as a source of authority - even if they are not well known by all respondents.

A point made by the LCA's TA is that the confessional statements in the B. of C. are, to a degree, timeless. They exist outside the historical context in which they were formulated, relating to Scripture not to history,<sup>45</sup> and have in their essence the doctrine of justification.<sup>46</sup> That does not mean historical language and illustrations are not present, but that the confessions rise above these considerations. Emerging realities of life may need further statements made on them, but these exist in the context in which they arise, namely Scripture and the confessional writings.<sup>47</sup> The LCA, therefore, holds that the confessional writings found in the B. of C. have a quality about them that stands above time, culture and history, and as interpretations of Scripture, enable the church to speak into its various cultural and historical contexts with a distinctive Lutheran voice.

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<sup>43</sup> Laity: 13% strongly agree/34.8% agree/27.5% partly agree/10.1% partly disagree/10.1% disagree/1.4% strongly disagree, Appendix 8, table A8-40.

<sup>44</sup> Clergy: 10.3% strongly agree/46.6% agree/29.3% partly agree/6.9% partly disagree/6.9% disagree, Appendix 10, table A10-40.

<sup>45</sup> TA, IX 'The Lutheran Confessions', para. 4.

<sup>46</sup> Ibid., para. 5.

<sup>47</sup> Ibid., para. 9.

This historical and contextual reality was raised with the statement “the Lutheran Confession’s commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied in the modern world”.<sup>48</sup> In reply to this statement clergy indicated a high level of partial agreement or agreement.<sup>49</sup> For clergy the historical context of the confessions have to be taken into account in applying a confessional understanding of the Public Office in the modern world. While a small number disagreed, the majority felt this was an important consideration. The high level of partial agreement suggests that while this may be true, the core message of the confessions remain intact despite changing cultural issues. These changes do not impact upon the confessions by introducing alternative interpretations based on cultural context and historical displacement. The laity replicated the clergy response, with a greater degree of agreement in their response.<sup>50</sup> It can be accepted that clergy speak with a degree of confidence, whereas similar awareness issues rise again concerning the laity’s input.

The confessional statements of the Lutheran church are accepted by the LCA as a definitive source of authority, subject to the authority of Scripture. The concern that emerges is the level of ignorance among laity of these documents, and even to some degree among the clergy. If they are a significant source of authority by which the church is able to interpret Scripture into its cultural context then how comfortable can the LCA be with the apparent level of ignorance present amongst its membership. The TA sees the use of the confessional documents as essential to the ongoing life of the

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<sup>48</sup> Q. 46. Appendix 2 and 3.

<sup>49</sup> Clergy: 6.9% strongly agree/31% agree/37.9% partly agree/6.9% partly disagree/15.5% disagree/1.7% strongly disagree, Appendix 10, table A10-72.

<sup>50</sup> Laity: 10.1% strongly agree/29% agree/31.9% partly agree/13% partly disagree/11.6% disagree/2.9% strongly agree, Appendix 8, table A8-72.

church.<sup>51</sup> That a close correlation exists between clergy and laity in response to the previous two questions should not be taken as a measure of comfort and assurance that this source of authority is highly known and can therefore be used to substantiate the legitimacy of the LCA's practice concerning the Public Office.

#### **D. THE LUTHERAN CHURCH OF AUSTRALIA AND SOURCES OF AUTHORITY.**

The historical formation of the LCA until union in 1966 has already been discussed. 1966 became a pivotal year, and remains entrenched in the LCA's self-identification through the documents of union and the formulation of the TA. This single document raised the most levels of angst among respondents in the open comments "comments on the Thesis of Agreement, the confessional writings, and other statements of the Lutheran Church of Australia concerning the Public Office of the Ministry."<sup>52</sup> While the TA has a special place in the LCA, there are also *Doctrinal Statements and Theological Opinions* (DSTO) produced by the Commission on Theology and Inter-Church Relations (CTICR). The DSTOs produced by CTICR are a primary source of LCA statements and have, to some degree, a status of authority either by adoption at general Synod or 'advice' by the College of Presidents (CoP) or General Church Council (GCC).

The TA is a compilation of consensus over doctrinal issues that separated the UELCA and the ELCA.<sup>53</sup> In 1975 General Synod adopted at its convention 'The

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<sup>51</sup> TA, IX 'The Lutheran Confessions', para. 10.

<sup>52</sup> Q.56., Appendix 2 and 3.

<sup>53</sup> DSTO I, A27-A30, 'Document of Union', 1966 (Reviewed July 2001, unedited), 'Doctrinal Basis', para. 3.

status of the Thesis of Agreement and other Doctrinal Statements'.<sup>54</sup> In this statement the LCA affirmed its support of the TA, and reminded the Church of its binding nature in terms of the good faith both former churches undertook when entering into union based on the TA.<sup>55</sup> It also stated that amendments or other doctrinal statements that are made by the Church should be done so by the whole Church and, when adopted, accorded the same status as the TA.<sup>56</sup> In May of the following year CTICR released the statement 'The permanent Status of the Theses of Agreement'.<sup>57</sup> In this statement, CTICR highlights that the TA is the basis upon "which church fellowship and fraternal relationships between the two Churches were established".<sup>58</sup> They also drew the conclusion that, as the TA displayed similar marks to how Lutherans traditionally understand confessional documents, they are subject only to the authority of the word of God by which they can be examined or altered. Here, with CTICR, the TA finds permanency as a confessional statement of the LCA. CTICR did not elevate the TA to the same level as the B. of C., and therefore it cannot be used as a basis for defining

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<sup>54</sup> DSTO I, A25, 'The Status of the Theses of Agreement and Other Doctrinal Statements', prepared by CTICR. Recommended for adoption by the General Pastors Conference. Adopted by the General Synod. 1975 Convention. Reviewed July 2001, unedited.

<sup>55</sup> Ibid., para. 2.

<sup>56</sup> Ibid., para. 3.

<sup>57</sup> DSTO I, A26 'The permanent Status of the Theses of Agreement', Adopted by CTICR, May 1976. Reviewed July 2001, unedited.

<sup>58</sup> "However, in many respects the Theses of Agreement exhibit the marks of confessional statements as Lutherans understand them. The Theses claim to be a fair and accurate exposition of the Word of God and in particular of the doctrine of the Gospel, as it is understood and preached and taught in the Lutheran Church of Australia. At the same time they explicitly express a complete consensus with the Lutheran fathers and reaffirm their exposition and understanding of God's Word as contained in the Book of Concord, and together with them also reject all heresies that are condemned in the Lutheran Confessions.

Like all confessional statements, the Theses of Agreement are always under the authority of the Word of God, and therefore there must always be a readiness to submit them to the critical scrutiny of God's Word and accordingly confirm them, or amend or repudiate them when further study of God's Word shows them to be inadequate or in error.

In that sense their permanent status and authority are entirely determined by the faithfulness and accuracy with which they reflect the teaching of God's Word, in particular the doctrine of the Gospel." Ibid.

the relationship of the LCA to other Lutheran bodies.<sup>59</sup> Clearly the official line of the LCA is that the TA holds weight as a source of authority similar to the Lutheran confessions, without the same binding nature for acknowledging Lutheran identity outside of the internal machinations the LCA.

The TA attracted mixed responses from the clergy, with little mention by the laity. In general, the clergy's response to the TA ranged from being simply a historical document<sup>60</sup> to having no relevance whatsoever.<sup>61</sup> Their cultural relevance and interpretation attracted most attention. That these documents can be interpreted through a variety of perspectives was raised, along with the cultural context in which they were written. Unlike the Lutheran confessions, the TA, argued by some, are simply cultural documents that have little practical meaning for the LCA in the

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<sup>59</sup> "All this, however, does not elevate the Theses of Agreement to the level of the Lutheran Confessions. A Church cannot claim to be Lutheran if it does not subscribe to the Book of Concord, or at least hold to the Confessions in the manner referred to in Theses of Agreement IX 9; on the other hand, the absence of subscription to the Theses of Agreement certainly cannot call into doubt the Lutheran character of a Church that subscribes to the Book of Concord. The purpose and intention of the Theses of Agreement is related specifically to the Lutheran Church of Australia, and the permanency of their status therefore rests with this Church." Ibid.

<sup>60</sup> "Theses of Agreement: are a historical statement of a point in time. They show the work the church needed to do to acknowledge the human side of the union that already exists in Christ for all his people. They achieved a union (mostly- not all took to it), and can be respected as the work of our 'fathers', and reflect a point in time with its agenda, issues, language and style. Too much can be made of them, and as to how they are binding to the future church is questionable. Is it their job to maintain a union? They can be read with a legalistic spirit, and not a Holy Spirit. Confessional writings give expression to the key teachings of the church on a much wider, almost world stage. They are an interpretation of scripture, and when stressed to be the interpretation of scripture, then helpful criteria need apply, not least of all to keep them in the language of ordinary people, and relevant to them. Otherwise one can get lost in casuistry, and they create new tensions in the church rather than propel us into mission and being God's people in the world. They have certainly given rise to a variety of expressions of Lutheranism in time, from rationalistic/intellectual to renewal/spiritual to dogmatic/pietistic emphases in various Synods and cultures. Concerning the Public Office of the Ministry, the TA and the Confessional symbols tend to enshrine established positions about the theological nature of ministry, but do little to flesh out the practical landscape of public ministry in changing times." comment 8, Appendix 11, table A11-2.

<sup>61</sup> "The Theses of Agreement are dinosaurs that are now extinct, and should find their way into some ecclesiastical museum, to be looked at only for reminders of how paranoid we all once were." comment 15, Appendix 11, table A11-2.



twenty-first century.<sup>62</sup> While the laity held some confidence in the TA<sup>63</sup> generally they expressed an ignorance of their existence, or what they contained.<sup>64</sup>

In exploring the TA as a source of authority, respondents were asked “the LCA Thesis of Agreement is a clear and concise outline of the Church’s understanding of the Public Office of the Ministry.”<sup>65</sup> Laity and clergy skewed their responses toward agreement. Clergy agreed, with some indicating partial agreement as an alternative response.<sup>66</sup> Laity, on the other hand partially agreed, but still demonstrated a level of acceptance to the statement being true.<sup>67</sup> The clarity of concurrence with the statement indicates that the TA holds weight as a source of authority in affirming the current understanding of the LCA’s position on the Public Office. The level of partial agreement is consistent with nearly all responses concerning sources of authority, indicating a lack of clarity or other issues influencing how respondents understand the TA.

Before departing from the LCA and its source of authority, comment on the various DSTOs the LCA promulgates from periodically on a variety of matters is required. The LCA does not regard these documents as definitive statements over and

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<sup>62</sup> “These statements can be read in various ways, are seem to me to be used all too often as a means of backing up the position people hold. They also are historical documents, set in a historic time and place.” comment 12, Appendix 11, table A11-2; “All the documents referred to have their proper context in a church culture. the current context in the West has made them dated. Rethinking is needed.” comment 11, Appendix 11, table A11-2.

<sup>63</sup> “Theses of Agreement are clear enough. Confessional writings don't deal with the issue explicitly. Other statements - not aware of any except women's ordination debat which deal more with scriptural interpretation in relation to cultural history.” comment 13, Appendix 9, table A9-2.

<sup>64</sup> “Sadly nobody in the church now refers to these and they are mostly unknown to current members.” comment 4, Appendix 9, table A9-2; “I really can't comment on this as I don't know enough about it. Accordingly I had some problems with, for example, question 17.” comment 7, Appendix 9, table A9-2.

<sup>65</sup> Q.17., Appendix 2 and 3.

<sup>66</sup> Clergy: 8.6% strongly agree/44.8% agree/34.8% partly agree/5.2% partly disagree/5.2% disagree/1.7% strongly disagree, Appendix 10, table A10-14.

<sup>67</sup> Laity: 10.1% strongly agree/30.4% agree/31.9% partly agree/10.1% partly disagree/5.8% disagree/4.3% strongly disagree, Appendix 8, table A8-14.

above the aforementioned sources of authority. They are subject to Scripture, the Lutheran confessions and, within the LCA, its TA. They carry weight because of their adoption at General Synod and the passing of such at its regular conventions. However, from time to time, statements will be made on behalf of the Church by either CTICR or the CoP which will reflect the general intent of the sources of authority. While these statements do not carry the weight of a Synodical decision, they are seen as ‘pastoral guidance’ or ‘advice’ concerning a particular issue.

#### **E. A SUMMARY OF THE LCA’S UNDERSTANDING OF THE PUBLIC OFFICE.**

In the light of the above discussion it is possible to develop a picture of the current understanding and practice of the LCA regarding to the Public Office of the Ministry. AC, article V. ‘The Office of the Ministry’, states:

<sup>1</sup> To obtain such faith God instituted the office of the ministry, that is, provided by the Gospel and the sacraments. <sup>2</sup> Through these, as through means, he gives the Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel. <sup>3</sup> And the Gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this. <sup>4</sup> Condemned are the Anabaptists and others<sup>5</sup> who teach that the Holy Spirit comes to us through our own preparations, thoughts, and works without the external word of the Gospel.<sup>68</sup>

This article relates to the prior article on justification,<sup>69</sup> correlating with article VII ‘The Church’,<sup>70</sup> and qualified by article XIV ‘Order in the Church’.<sup>71</sup> AC defines the

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<sup>68</sup> AC. 2, V-, 4.

<sup>69</sup> AC. IV. [Justification]: “<sup>1</sup> It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ’s sake, through faith, <sup>2</sup> when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. <sup>3</sup> For God will regard and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5.” AC. 2, IV-3.

<sup>70</sup> AC VII. [The Church], “<sup>1</sup> It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers among who the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel. <sup>2</sup> For it is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word. <sup>3</sup> It is not necessary for the true

Public Office by its capacity of publicly proclaiming the word and administering the sacraments. This activity is essential for individuals to know the gospel in which justification, as a free act of grace, is given to the sinner. It is the means by which individuals are drawn together into community, and the presence of such defines that community as ‘church’. It is a God-ordained office within the church to which individuals are called. They do not undertake this Office by their own means or authority, but always through God and the call of the church. Apol. article XIV ‘Ecclesiastical Order’<sup>72</sup> elaborates slightly on the understanding of the Office as an order, by maintaining that such a position is consistent with catholic tradition and consequently has little variance to contemporary practice.<sup>73</sup>

The LCA upholds A.C and the Apol. as the principle summary of the Public Office. This is seen in TA where both the Confessions and Scripture affirm the thesis of the Public Office existing to proclaim the word and administer the sacraments,<sup>74</sup> is a divinely instituted office,<sup>75</sup> and exists simultaneously with the church until the end of time.<sup>76</sup> The TA makes a clear distinction that the Public Office is not identical to the priesthood of all believers, although both rely on the existence of the other and are

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unity of the Christian church that ceremonies, instituted by men, should be observed uniformly in all places.<sup>4</sup> It is as Paul says in Eph. 4:4, 5, “There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism.” AC. 2, VII-4.

<sup>71</sup> AC XIV. [Order in the Church], “It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call.” AC. 2, XIV.

<sup>72</sup> Apol. XIV. [Ecclesiastical Order], “<sup>1</sup> With the proviso that we employ canonical ordination, they accept Article XIV, where we say that no one should be allowed to administer the Word and the sacraments in the church unless he is duly called.<sup>3</sup> On this matter we have given frequent testimony in the assembly to our deep desire to maintain the church polity and various ranks of the ecclesiastical hierarchy, although they were created by human authority. We know that the Fathers had good and useful reasons for instituting ecclesiastical discipline in the manner described by the ancient canons.” Apol. 1, VII, 23-24.

<sup>73</sup> The confessional fathers do condemn the violence of the Bishops who attack holders of the office and force them to either forsake the purity of the doctrine they confess or kill them for failure to do so. Cf. Apol. XIV.

<sup>74</sup> T.A., para. 1.

<sup>75</sup> T.A., para. 2.

<sup>76</sup> T.A., para. 3.

intimately connected within the church.<sup>77</sup> There is no particular status the Public Office establishes that allows individuals to exert power over others for it is a position of service to the church<sup>78</sup> that is a continuation of the apostolic ministry found within the proclamation of the word and administration of the sacraments.<sup>79</sup> Arising from AC XIV, the TA affirms that no-one should enter the Public Office without a regular call from the church,<sup>80</sup> and that ordination, while not a Sacrament, is a worthy ecclesiastical right of entry into the Public Office.<sup>81</sup> Finally it makes a distinction between the Public Office and other auxiliary offices the church may establish from time to time,<sup>82</sup> defends its right to establish such offices as the situation requires,<sup>83</sup> and rejects the appointment of women into this Public Office.<sup>84</sup>

All other documents produced by the LCA regarding the Public Office of the Ministry derive from Scripture, the Lutheran confessions and the T.A. Examples of doctrinal statements and theological opinions reliant upon the foundation of the T.A. and the Lutheran confessions include statements like ‘The ministry of the People of God and the Public Ministry’,<sup>85</sup> which explores the relationship between the specific responsibilities of the Public Office and the general responsibility of ministry by the laity. Additional examples of LCA documentation regarding the Public Office and reliant on the sources of authority also include, ‘What is a call?’,<sup>86</sup> which defines the

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<sup>77</sup> T.A., para. 4.

<sup>78</sup> T.A., para. 5.

<sup>79</sup> T.A., para. 6.

<sup>80</sup> T.A., para. 7.

<sup>81</sup> T.A., para. 8.

<sup>82</sup> T.A., para. 9.

<sup>83</sup> T.A., para. 10.

<sup>84</sup> T.A., para. 11.

<sup>85</sup> DSTO vol 2. D1(c) ‘The ministry of the people of God and the Public Ministry’, adopted by CTICR 1992. ed. August 2001.

<sup>86</sup> DSTO vol 1. D10 ‘What is a call?’, adopted by CTICR, June 1978. ed. February 2000.

nature and status of a call within the LCA and, ‘The right to use the title ‘pastor’’,<sup>87</sup> which defines who can be called pastor within the LCA

LCA pastors exist under the parameters of these sources of authority in a variety of ministry contexts. These range from single point congregations of various sizes, alone or in team environments with other pastors, to multiple point parishes, alone or in a team, in rural, semi-rural and urban settings. Additionally, LCA pastors minister in a variety of other specialised ways, including lecturers at the LCA’s theological institution, school chaplains in both primary and secondary settings, university chaplains and lecturers, leadership functions and bureaucratic positions, overseas missions, and a variety of chaplaincy environments including emergency services, police, defence, industry, hospital and aged care. Each of these is governed, not simply by the sources of authority already mentioned, but by a ‘letter of call’,<sup>88</sup> and other functional documents such as constitutions and job descriptions. The LCA has little problem sustaining the theological framework of the sources of authority to generalised ministry within a congregational/parish environment.<sup>89</sup> However, the standard call documentation does not fit easily into the more specialised roles in which pastors find themselves. Subsequently, there has been some contention over the nature of the sacramental ministry for school chaplains, or the nature of pastoral leadership within non-ecclesiastical settings. While the LCA appears to manage these, the gap between what is expected according to the sources of authority, and the expectations of the environment in which the ministry is occurring at times, do not correlate well.

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<sup>87</sup> DSTO vol 1. D1c ‘The right to use the title ‘pastor’’, para. 1-3 adopted by CTICR, May 1974. para. 4 adopted by CTICR, February 1977. ed. February 2000.

<sup>88</sup> This is true in most cases, but in some more specialised roles the LCA has failed to develop an adequate call document.

<sup>89</sup> However, there appears to have been some difficulty defining call documents for team ministry settings, especially when certain models of a hierarchical nature are present.

Finally, there appears contention within the LCA on the essence of the Public Office. Some argue, on the basis of the sources of authority, that it is purely a functional office, and so where the functions are clearly seen in practice the Public Office is present. Others reject the pure pragmatism of such a functionalist approach and argue that there is a more ontological essence to the Public Office. This also, they base on the sources of authority and argue that as the pastor speaks God's Word and enacts God's presence in the sacraments, there is a deeper relationship taking place through which God works in, with and under the Public Office. These two appear to polarise the LCA, and seem to have some link to the theological opinions embedded within the two previous synodical bodies. The polarised views can be seen to some degree in the various writings presented in the current debate on women's ordination, although a merging of views is being expressed by some LCA pastors.

The LCA's ecclesiastical integrity relies on the Public Office being what it believes it should be based on its sources of authority, and the various expectations imposed by the vast array of contexts in which it operates. It is subject to a variety of forces and expectations beyond these, and the challenge it faces is how to set a course through these while maintaining its theological integrity. What has been presented so far is the general base understanding and environment in which the Public Office of the LCA exists. It is important that this snapshot is absorbed, for the various dynamics of how the Public Office works out in the ecclesiastical life of the LCA now becomes the focus of the conversation.

#### **F. CLOSING COMMENTS.**

To understand the fabric of legitimacy, an appreciation of the sources of authority which support the framework of the concept is needed. Lutherans hold a

clear appreciation of what is authoritative for the church and uses these to substantiate its claim for legitimacy of practice. The LCA appreciation of its sources of authority is threefold: The Canon of Scripture, the Lutheran Confessions, the LCA TA and doctrinal statements and opinions.

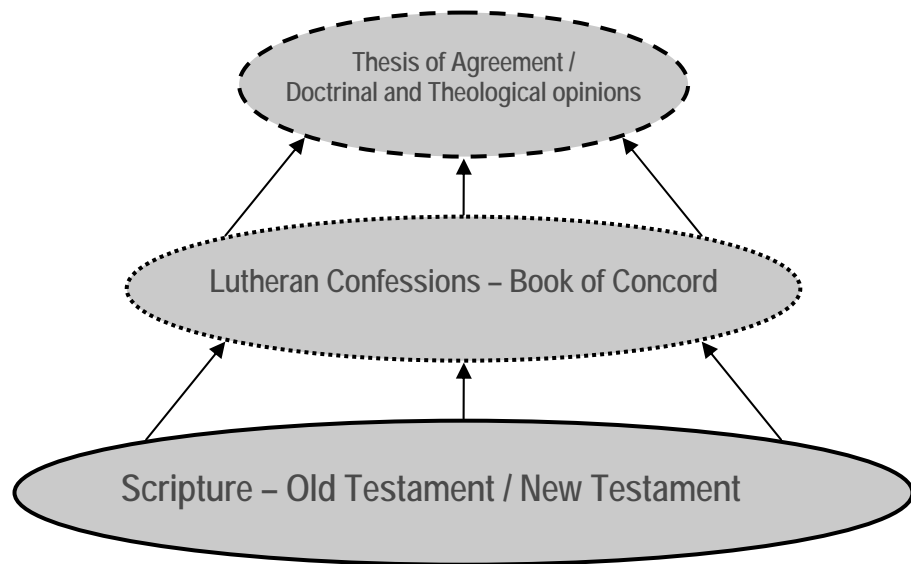


Figure 19: Hierarchy of LCA Sources of Authority.

It is within this threefold relationship that the frameworks of legitimacy regarding the Public Office of the Ministry will be explored. In particular, the concern of this research will not be with the theoretical embodiment of these understandings, but with how this understanding manifest in the practice of the LCA and, finally, with what this practice says to the validity of these sources of authority as a basis for legitimizing the Public Office.

## *Chapter 6*

### CALLED, OFFICE AND THE UNIVERSAL PRIESTHOOD – THE LEGITIMACY OF SEPARATION

#### **A. INTRODUCTION**

The Contractarian model suggests the forfeiture of rights to a single entity entrusted with those rights to act on behalf of the common good. Weber suggests individuals give power to a single individual to act on behalf of the common good based on a presupposition of a commonly held belief giving such power legitimacy. The question is how these theories are used to support the existence of a Public Ministry within the LCA, which presupposes a separation between laity and clergy. The issue of legitimation for this separation will be explored in this chapter.

#### **B. THE QUESTION OF THE CALL.**

In AC, the Lutheran founders wrote:

Our Churches teach that nobody should preach publicly in the church or administer the sacraments unless he is regularly called.<sup>90</sup>

This statement suggests a line of demarcation between the Public Office and the universal priesthood. However, the ensuing debates on this article's meaning, and its viability in everyday practice, remains contentious within wider Lutheranism since these were first presented before the Emperor Charles V in 1530. Lutheran Synods have interpreted AC XIV in different ways. Consequently diversity exists across Lutheranism in how these interpretations work out in practice within various Synodical groups. In some groups, the interpretation of this article leans toward

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<sup>90</sup> AC XIV.



hierarchical structures of episcopacy; in others, there is a congregationalism determining the practice of AC XIV. Numerous theological justifications exist for the approaches that have developed. The concern of this research is not the global diversity of Lutheranism, but the localised understanding of the LCA, in which there is a variety of opinions on what AC XIV means and a diversity of practice in the life of the Church. LCA theologians can draft any number of theological papers, which may be sound expositions on what 'regularly called' means, but the real issue is how this translates into practice. The concern, therefore, is not with what these words of AC XIV say but how the LCA experiences them in practice. To do this a number of issues will be considered. Firstly, the foundation from which the call arises requires consideration. In this chapter the focus is on the call into Ministry, in contrast to the physical call to minister in a specific church, congregational or organisational setting. Secondly, how does an understanding of the call relate to the laity in terms of role and function? The third issue is concerned with an understanding of the call in relationship to the various ministries that exist in the LCA. Finally, some initial conclusions will be developed over what the call is within the LCA and what it may mean for the future.

### **C. THE CALL TO MINISTRY: CONGREGATIONAL OR DIVINE?**

Two dimensions exist to the application and theory of 'regularly called' within the LCA. One advocates that 'regularly called' indicates the pastoral office derives its authority and legitimacy from the universal priesthood. The other advocates that 'regularly called' is a divine action, and it derives its authority and legitimacy from God. The two views are occasionally expressed as 'ministry from below', coming from the universal priesthood, and 'ministry from above', coming from God. There is

debate over which better suits the theological basis of Lutheranism. Many within the LCA tend to align with the 'ministry from above' perspective, however, there are also indications of a strong tendency toward 'ministry from below'. Both perspectives were put forward within the items participants were asked to consider.

The first consideration focuses on 'ministry from below'. In this sense ministry is understood as belonging to all Christians, with the Public Office an extension of that universal ministry, which 'forfeits its right' to proclaim the word and administer the sacraments to a specific office. As the ministry of word and sacrament are essential to being Lutheran,<sup>91</sup> it is comprehensible that someone needs to ensure these are enacted. The Public Office is established, therefore, with the sole purpose of publicly performing these functions on behalf of the local faith community. 'Regularly called' indicates an individual is set aside by the church, in which he exists equal to any other member of the faith community, to fulfil the role of preaching and sacramental administration. The 'call' is a human arrangement, manifesting in various and limited forms according to how this view alternates between a purely human arrangement, to having the Spirit involved in some way. Some argue this position works itself out in practice by the functional nature of the Public Ministry being understood in the public act of proclaiming the gospel and administering the sacraments as aspects of the overall and larger ministry entrusted to the church. In this sense it is similar to a variety of other functional dimensions of the church such as teaching, administration, artistic performance<sup>92</sup> and mission. Proclaiming the word and administering the sacraments belong to the church, as the universal priesthood, which allocates these functions to specifically chosen individuals to perform on its behalf.

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<sup>91</sup> AC V.

<sup>92</sup> That is, worship, music, drama, etc.

The concept of ‘the call’ emerging from the universal priesthood aligns with contractarian concepts.<sup>93</sup> Historically, it emerged in strength around the same period the social contract was being discussed in terms of legitimating authority and power. Lohse<sup>94</sup> notes that it was particularly the position of theologians such as J.W.F. Höfling<sup>95</sup> that promoted this so called *übertragungstheorie* (transfer theory).<sup>96</sup> While many consider Höfling obscure and relatively unknown, his perspective continues within elements of the church. Höfling comes from a distinct Lutheran perspective and his thinking carries elements that first inspired the Reformation fathers to make a stand against Rome. Höfling’s desire was not to see the Public Office elevated to a status above the universal priesthood. He rejected the institutionalising of the Public Office so to avoid translating gospel into a new law with the Public Office as an additional means of grace,<sup>97</sup> equal to word and sacrament. Höfling argued there was no Biblical justification for a separate ministerial Office to that of the universal priesthood, and that the Public Office was only an extension of the universal priesthood which developed out of necessity or as a special application for the preaching of the word, which is ultimately the responsibility of the universal priesthood. In the NT, Höfling argued, any clear functional definition of an apostle is

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<sup>93</sup> Cf. Kurt E. Marquart who aligned the view that the Public Office finds its derivation and authority in the universal Priesthood as an expression of the ‘social contract’. Robert Preus, ed., *Confessional Lutheran Dogmatics*. Vol ix, *The Church and Her Fellowship, Ministry and Governance*, by Kurt E. Marquart (Fort Wayne, IN: The International Foundation for Lutheran Confessional research, 1990), 118-119.

<sup>94</sup> Bernhard Lohse, *Martin Luther’s Theology; It’s historical and systematic development*, trans. and ed. Roy A. Harrisville (Edinburgh: T&T Clark, 1999).

<sup>95</sup> “Johan W.F. Hoefling (1802-1853), . . . , taught that the pastoral office derived directly out of the general priesthood of believers, to whom first of all the office belonged and who then exercised freely their authority in Christian wisdom, for the sake of good order in the church, to call a pastor. Hoefling denied that there was a direct divine mandate to establish the office. A pastor carried out the ministerial functions delegated to him by the congregation.” Eugene F.A. Klug, *Church and Ministry: The role of Church, Pastor, and People from Luther to Walther* (Saint Louis, MO: Concordia Publishing House, 1993), 352.

<sup>96</sup> *Ibid.*, 286.

<sup>97</sup> David. P. Scaer, “The Lutheran Confessions on the Holy Ministry with a few thoughts on Hoefling”, *Logia; A Journal of Lutheran Theology* VIII, no. 4 (Reformation 1999), 39.

absent, the position of presbyter was simply one of good order and provided a sense of governance over the local community, and ordaining elders was simply a localised arrangement for the various faith communities emerging across Asia Minor. He considered ministry in a broader sense than confining it within a particular Office. Ministry belonged to all, but to avoid criticism of levelling out ministry, he saw the need for a narrower sense in which good order could be maintained and the gifting of the Spirit may be realised. The Public Office becomes a position ensuring good order within the church, and is interpreted on the level of supervision and function.

The debate over the 'broad' or 'narrow' sense of the Ministry continues to manifest itself.<sup>98</sup> In the mid 1800's the debate raged in American Lutheran circles between the Missouri and the Wisconsin synods over this particular distinction. C.F.W. Walther, LCMS's advocate sided with the 'narrow' sense, while WEL's advocate, J.A.A Grabau, and later C.P. Krauth, saw the issue in the 'broader' sense. The 'broader' sense saw the pastor as one dimension of the overall ministry given to the church, which included other similar ministries such as parochial school teachers, catechists, and other 'helping' forms of ministry. The 'narrow' sense confined the pastor to the Public Office which was clearly linked, first and foremost to the pure and whole teaching of the word, and secondly to the administration of the sacraments. In this way, it was argued, theological teachers and professors could rightly be seen as members of the Public Office for their function encompassed the 'teaching' (proclamation) of the gospel. Today, as David Webber notes, much of this distinction between the 'narrow' and 'broader' perspectives has disappeared, probably due to the difficulty in accurately aligning the Ministry across these two perspectives. The

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<sup>98</sup> Cf. David J. Webber, "One ministry in two senses; the Lutheran Doctrine of the Public Ministry of the Gospel", (David Jay Webber's Lutheran Theology Web Site, 2003), <<http://www.angelfire.com/ny4/djw/lutherantheology.oneintwo.html>>, accessed 05 August 2005.

maintenance of both in any discussion on ministry and the Public Office needs to be appropriately balanced. While the tensions between both views remain, Webber concludes that siding with either a 'narrow' or 'broader' understanding occurs at the expense of the other.<sup>99</sup>

This position Ministry in a 'broader' sense remains, to some degree, within WELS. While any criticism of WELS, indicating they blend the Public Office into the universal priesthood, would not be justifiable, they do level out the Public Office into a broader context than other Lutheran Synods. There is little doubt in their theological statements that the Public Office comes from God and arises whenever God's people are gathered. Here the people of God is a far more localised concept deriving its manifestation in the local congregation. In this context God's people gather and it is to this body that the Public Office is given and determined. Whenever the nature of the Public Office manifests in this localised way, which appears to be the only clearly defined way it can manifest according to WELS, the person engaged in this function requires a 'call'. In other words, a pastor who preaches the word and administers the sacraments can only do so if he is 'rightly called' by the congregation where he performs this function. In a similar way an elder, who makes pastoral visitation on behalf of the congregation or assists in the administration of the sacrament, can only

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<sup>99</sup> "Without going into too much detail, and at the risk of oversimplifying, we can say that the proponents of the 'Missouri' view, especially in the first half of the twentieth century, accentuated certain aspects of what had previously been said about the public ministry in the 'narrow sense', but in so doing they tended to minimize or overlook certain aspects of what had previously been said about the public ministry in a 'broader sense'. In reaction, the proponents of the 'Wisconsin' view, especially in the first half of the twentieth century, accentuated certain aspects of what had previously been said about the public ministry in a 'broader sense', but in so doing they tended to minimize or overlook certain aspects of what had previously been said about the public ministry in the 'narrow sense'. As we try to put the best construction on this often frustrating and bewildering debate, we are able to see that the participants on each side were sincerely attempting to make some valid and theologically sound points, even if they did not always employ the clearest and most helpful expressions. Each side was basically defending, and elaborating on, half of the total doctrine." *Ibid.*, 38.

do so if there is a 'call' for him to do so from the congregation.<sup>100</sup> WELS may not accommodate the criticism of blending the universal priesthood with the Public Office, but it does have a broad understanding of the shape the Public Office can take. For WELS the Public Office is not confined simply to the position of pastor. Their yearbook categorises the Public Office into three distinct categories, pastor, teacher and staff ministers.<sup>101</sup> The latter category is extremely flexible and incorporates a range of various ministries. They argue the correctness of this due to the NT not prescribing the pastor as the only manifestation of the Public Office, and the provision for a variety of ministries and gifts for ministry. A close examination of WELS, despite advocacy of separation between the Public Office and the universal priesthood, indicates large areas of grey that makes differentiation obscure. This obscurity fuels the accusation that WELS equates the Public Office and the universal priesthood into one generalised understanding of ministry, and gives the impression that WELS approaches ministry from below. While affirming ministry, especially the Public Office in its various forms, comes from God, the emphasis upon the local congregation and its authority to call individuals to fulfil the variety of ministries existing within the localised setting seems to favour a form of congregationalism. In practice, it seems, the congregation, being the local manifestation of the universal priesthood, is the sole authority required to establish the Public Office. The Public Office is contextualised to meet the needs of the local community which identifies itself as Lutheran through the presence of the proclaimed word and the administered sacraments.

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<sup>100</sup> "It would be wrong for a layperson to perform the functions of the public ministry without being called to do so. A layperson should not set up a Bible study in his home and invite members of the church without the commission and call of the church." Thomas P. Nass, "The Wisconsin Evangelical Lutheran Synod on the Ministry", excerpts from "The Revised This We Believe of the WELS on the Ministry," *Logia*, Vol. X, No. 3 (Holy Trinity 2001), <<http://www.angelfire.com/ny4/djw/lutherantheology.nassministry.html>>, accessed 17 November 2006.

<sup>101</sup> *Synod Yearbook - WELS Directory*, <<http://www.wels.net/cgi-bin/site.pl?2601&collectionID=799>>, accessed 17 November 2006.

The 'broader' sense of ministry carries with it a number of expressions seen regularly, and increasingly, within the LCA. The most significant is that the Public Office is simply a functional requirement enacted within the local congregation. This functionalism appears embedded within the LCA's historical formation which retains a form of congregationalism despite efforts to remove it from the church. In this congregationalism the need for a pastor who preaches the word and administers the sacraments remains essential to a Lutheran identity. Beyond that remnant of historical self-identification, some would argue, much of the Lutheran distinctiveness of LCA communities is disappearing. Local congregations recognise they need leadership, which has traditionally been the domain of the pastor, who provides leadership, fulfils the confessional requirements of the LCA, and empowers the laity to a level of competence for any task, including those traditionally ascribed to the Public Office. The fulfilment of these functional dimensions of ministry occur as an expression of the perceived inherent right all have as members of the universal priesthood to perform these functions. It is of no surprise, therefore, that the issue of who owns the Public Office permeates the practice and general thought processes of the LCA.

In response to the statement "the pastoral office is merely a human arrangement for church leadership",<sup>102</sup> a significant percentage of laity indicated some level of agreement.<sup>103</sup> The figures indicate a possible sense of functionalism within laity that arises from the necessity to have a designated individual perform the roles of proclamation and sacramental administration. The perception is that the pastor is simply another lay person, filling a specific role of leadership, in some form, which the congregation believes it requires for it to be functional. Not all laity took this

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<sup>102</sup> Q.16. Appendix 2 and Appendix 3.

<sup>103</sup> 8.7% strongly agreed / 8.7% agreed / 27.5% partly agreed, Appendix 8, table A8-12.

position,<sup>104</sup> and those who did only indicated partial agreement. The clarity of disagreement from almost half of respondents suggests that the Public Office is considered more than a human arrangement, and so rejects the ‘broader’ sense of ministry. Höfling’s view is not dominant amongst the laity. However, the high level of partiality suggests that in some way the human dimension is involved in the creation of the Public Office.

Clergy responses collectively disagreed with Höfling’s view.<sup>105</sup> However, there remained a significant element that expressed some level of partial agreement/disagreement over where the pastoral office finds its roots.<sup>106</sup> The significance of this cannot be overlooked. While it is contentious how close those who indicated levels of partial agreement/disagreement are aligned to Höfling’s position, that one-third of LCA pastors were not prepared to reject his position cannot be ignored.

Two statements in the survey tool provide a contrast to the question over the Public Office being a human arrangement. The first concerned the source of authority, or mandate, of the Public Office “the Public Office of the Ministry is the only office with a divine mandate”.<sup>107</sup> The second concerned the origin of the Public Office “the pastor is a gift of Christ to the Church”.<sup>108</sup>

There are two dimensions to these concepts of the pastor’s relationship to the church. The first suggests the Public Office is something given and not a human arrangement devised to ensure good order or the functionality of being together. This

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<sup>104</sup> 20.3% strongly disagreed / 27.5% disagreed / 7.2% partially disagreed, *ibid.*

<sup>105</sup> 34.5% strongly disagree / 31% disagree, Appendix 10, table A10-12.

<sup>106</sup> 20.7% partly agree / 13.8% partly disagree, *ibid.*

<sup>107</sup> Q.34. Appendix 2 and Appendix 3.

<sup>108</sup> Q.32. *ibid.*



concept of gift directs attention to the second statement. The Public Office as a 'gift' is widely used throughout the NT. The second dimension, therefore, focuses on the giver. Every gift has a giver, and in this context the giver is Christ. Neither the gift nor the giver is bound within the idea that human involvement is associated with formulating the gift. The human dimension receives; it cannot alter, adapt, modify, or recreate the gift.

In responding to this issue, clergy showed a clear level of agreement.<sup>109</sup> The majority of clergy envisage themselves as a gift Christ has given to the church. In affirming such an identity, it is also important to note what this does not say. LCA pastors believe they did not invent the position they hold; they fill a position created outside their earthly reality and, by immediate association with this position, embody Christ's gift to the church. While the responses provided no disagreement with the statement, a small percent showed some level of partial agreement/disagreement.<sup>110</sup> There may be some correlation with this lack of clarity and the concept that the Public Office is a human arrangement. However, the small percentage may suggest there is something else that has caused some tension in how these clergy see the comment. This may be through personal difficulties with the Office, a desire to affirm the giftedness of all Christians, a struggle with the damage such a position may inflict if abused, a possible theological disagreement or point of clarification, and a range of other individual nuances related to this concept of the pastor being a gift to the church.

Laity results were similar to clergy, with some disagreement present. The majority of laity agreed with the pastor being a gift to the church.<sup>111</sup> Slightly higher

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<sup>109</sup> 25.9% strongly agree / 60.3% agree, Appendix 10, table A10-44.

<sup>110</sup> 10.3% partly agree / 3.4% partly disagree, *ibid*.

<sup>111</sup> 29% strongly agreed / 36.2% agreed, Appendix 8, table A8-44.

levels of partial agreement/disagreement appeared,<sup>112</sup> while a small percentage disagreed with the statement.<sup>113</sup> The laity of the Church considers its pastors as a gift to their faith communities. The higher level of partial agreement may indicate that there is a wish to affirm this, but other factors are present.

It is encouraging to see the LCA considers their clergy as a gift. This is valid, and one which has been held by Lutherans since the Reformation. Unlike the popular modern literature circulating around the churches concerning spiritual gifts, Luther held the four greatest gifts the Spirit gives to the church are baptism, the Lord's Supper, absolution and the gospel.<sup>114</sup> To understand Luther's concept that the pastor is a gift to the church, it must be recognised that the greater gifts centre on word and sacrament. The pastor is a gift, because it is he who is charged with dispensing these gifts to the church. One needs to look past the individual and comprehend the objective reality of what is taking place in the Public Office. For Luther, the pastor is a gift to the church because he brings into the church the very things God has established which creates and sustains the church. When the pastor acts, it is not the human dimension at work, but God himself.<sup>115</sup>

Unlike Calvin and the Reformed tradition, the Lutheran confessions upheld the existence of a distinct Office given to the church by Christ himself. There was no effort to undergo a form of priestly reductionism whereby everyone baptised into the church becomes a holder of the Public Office. Similarly, there was no effort to

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<sup>112</sup> 21.7% partially agreed / 4.3% partially disagreed, *ibid.*

<sup>113</sup> 5.8% disagreed / 2.9% strongly agreed, *ibid.*

<sup>114</sup> "At the present time, thanks to the boundless kindness of God, we have the most glorious honor of Christ, as is clear from our sermons and the whole ministry. Look at Baptism, the Lord's Supper, absolution, and the Gospel. These great gifts of the Holy Spirit should be praised and proclaimed by all, and in them God, who has given such power to men (Cf. Matt. 9:8), should be acknowledged and praised." LW. vol 8. *Lectures on Genesis: Chapters 45-50.*

<sup>115</sup> LW. vol. 22: *Sermons on the Gospel of St. John: Chapters 1-4.*

maintain the hierarchical tradition of Rome, and later the English Church, which established distinctions within the Public Office in the form of priest, bishop and so on. For the Lutheran confessional writers, the gift of the Public Office came from Christ for the task of proclaiming the gospel and administering the sacraments. As the gospel and the sacraments were unique gifts Christ had bestowed to his Body, and were essential both for its formative identity and its ongoing existence, the Public Office is separated from the universal priesthood and given as a gift for the purpose of ensuring Christ's foremost gifts find form and meaning within the faith community. Lutheran confessional writers saw that wherever the word was proclaimed and the sacraments administered, the church was present. There was a deliberate localised intentionality embedded in their thinking, perhaps as a reaction to the unwieldy universalism of the Roman model which had evolved into power and control rather than the ministry of the gospel. There was no intent to polarise to the other extreme, as Calvin and his subsequent followers chose to when they removed the Public Office, or at least diminished it to that which is synonymous with the universal priesthood. The Lutheran confessors tried to maintain a balance. The Holy Spirit brings the gifts of Christ to the church and calls out of the church individuals whom Christ gives back entrusted with the means of grace. This tradition is held firmly within the LCA, as responses to the statement concerning the pastor as Christ's gift to the church indicate. The LCA, in its more recent theological statements, continues to affirm this.<sup>116</sup> While it may not be clearly articulated within the full spectrum of official doctrinal and theological opinions of the LCA, both clergy and laity believe they have a Christ given gift in their pastors. Failure to clearly articulate this, which appears to be indicated by

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<sup>116</sup> "It is the gift of Christ to the church. It is a special office created by Christ so that through the proclamation of the word and the use of the sacraments the Holy Spirit may work faith in the hearts of those who hear the word and receive the sacraments." DSTO II, *The Ministry of the People of God and the Public Ministry* Adopted by the Commission on Theology and Inter-Church Relations, 1992. ed. August 2001. <<http://www.lca.org.au/resources/cticr/dsto2revd1c.pdf>> accessed on 16 November 2006.

the scantness of documentation and subsequently compounded by practice, may be the cause of angst indicated from clergy and laity regarding the attitudes and approaches LCA leaders take towards pastors.

The first statement, “the Public Office of the ministry is the only office with a divine mandate” raised similar issues. In responding, the laity skewed toward disagreement,<sup>117</sup> while a quarter indicated agreement,<sup>118</sup> and less than a quarter wavered around partial agreement/disagreement.<sup>119</sup> Interestingly, while the majority of laity believed the pastor was Christ’s gift to the church, they do not believe the pastor is the only office with a divine mandate. It is possible that laity feel that, while the pastor is a gift of Christ to the church, he is only one of many gifts Christ has given. Laity may not consider the pastor as the only individual with a divine mandate, but as there are many gifts, all the holders of these gifts of Christ to the church (possibly the spiritual gifts), have an equally divine mandate. Alternatively, it may be that other offices within the church, for example lay-workers, teachers, missionaries, elders, are also considered Christ’s gifts to the church. When clergy were given the same statement, surprisingly, their level of disagreement was even stronger.<sup>120</sup> It is no surprise, therefore, that less clergy agreed with the statement than laity.<sup>121</sup> The even split on partial agreement/disagreement also failed to reflect the laity skew to agreement.<sup>122</sup> Again similar comments can be offered to this skew as have been put forward for the laity.

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<sup>117</sup> 33.3% disagreed / 18.8% strongly disagreed, Appendix 8, table A8-48.

<sup>118</sup> 11.6% strongly agreed / 11.6% agreed, *ibid.*

<sup>119</sup> 10.1% partly agreed / 13% partly disagreed, *ibid.*

<sup>120</sup> 50% disagree / 8.6% strongly disagree, Appendix 10, table A10-48.

<sup>121</sup> 5.2% strongly agree / 8.6% agree, *ibid.*

<sup>122</sup> 13.8% partially agree / 13.8% partly disagree, *ibid.*

The issue of the divine mandate is significant, for the LCA holds that line of thought in its TA.<sup>123</sup> The TA affirms that other ministries exist, but these are ‘auxiliary offices’ and do not have a divine mandate such as ‘the office of the Ministry’ or Public Office. The LCA adopted this similar line in its statement, ‘The ministry of the people of God and the Public Ministry’, where it continues to equate the pastor as a gift of Christ to the church.<sup>124</sup> There is a clear intent in this document, especially when taken in the context of TA VI,<sup>125</sup> that this is a divinely mandated office distinct from any other office or offices existing within the church. The extensive array of texts in the statement not simply affirms but establishes a definitive opinion on this point. When the LCA talks about the pastor as a gift from Christ, it automatically understands that as a divinely mandated gift. There is no other office established, created, given or evolved within the church that has such a mandate. This mandate needs to be seen in the principle position word and sacrament takes within the LCA’s understanding of church. If word and sacrament are core to the identity of the church, then the Public Office is the only office given and mandated by Christ for the purpose of ensuring word and sacrament are perpetuated in the life-creating, ongoing formation of the church until Christ returns.<sup>126</sup> Again this is affirmed in principle by

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<sup>123</sup> “Although the office of the ministry is the only office ordained by Christ for His Church of the NT, yet the Christian congregation has the authority to establish auxiliary offices (elders, deacons, teachers, Sunday-school teachers and superintendents, trustees, wardens, etc.) after the example of the apostles and the early Christian Church (e.g., diaconate}. Acts 6:6; Rom. 16:1.” DSTO I, TA VI “Thesis on the Office of the Ministry” ed. Prof. Blaess and Dr Hebart, discussed at Joint Meetings held on April 13 and May 4, 1950, adopted at the Joint Meetings on May 4 and May 25, 1950. Reviewed July 2001, unedited, para. 8. <<http://www.lca.org.au/resources/cticr/dsto1a11a13.pdf>>, accessed, 10 Jun 2005.

<sup>124</sup> “It is a special office created by Christ so that through the proclamation of the word and the use of the sacraments the Holy Spirit may work faith in the hearts of those who hear the word and receive the sacraments (Romans 10:15; 2 Corinthians 5:18; Matthew 28:19,20; Acts 20:28; Matthew 18:15-18; Ephesians 4:11; John 20:21-23; 1 Corinthians 12:28; Acts 20:17,28; Acts 13:2; 1 Peter 5:1,2,4; Acts 14:23; 1 Corinthians 4:1).” DSTO II, *The ministry of the people of God and the Public Ministry*, para. 3.2.

<sup>125</sup> DSTO I, TA VI, para. 2. “The office of the ministry is therefore an office instituted not by man, but by God. 2 Cor. 5:18-20; Eph. 4:11; Acts 20:28; Apology XIII. 11.”

<sup>126</sup> “Since it is Christ's will that His Gospel be preached and the Sacraments administered. and since the use of the means of grace is essential to the existence of the Church on earth, and since

the statement on the relationship between the ministry of the universal priesthood and the Public Office.<sup>127</sup> In theological intent, therefore, it is correct to conclude that the LCA understanding of the Public Office is that it is not just a gift from Christ; it is also the only divinely mandated office of the church.

This is concurrent with the confessions. The theologians who gathered at Smalcald in 1537 formulated a statement on “the power and jurisdiction of Bishops”. In this statement the Lutheran theologians set out to make a clear distinction between that office which exists by divine authority, or divine mandate, and that which is of a human design.<sup>128</sup> The Lutheran reformers were clear that no divine distinction existed in the hierarchical structure of the church, and that the only divine mandate was that this office must exist to ensure the gospel is proclaimed and enacted within the church. The name given to the office which undertakes this is irrelevant. What is relevant is that this office exists by divine authority. The drafters of Tr. affirm this in the context of Peter’s great confession and Christ’s response in Matt. 16:18.<sup>129</sup> The intimacy of the church’s existence and its bond to the Public Office is clear in the *Treatise on the*

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according to the Lord’s promise the Church on earth is to remain until the end of time, Matt. 16: 18, the office of the 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. Matt. 28: 18-20; Mark 16: 15,16; Rom. 10:8-17; 1 Cor. 1:21; Rom. 16:25,26; Augsburg Confession XXVIII, 8-10, 20,21.” Ibid., para. 3

<sup>127</sup> “This office is public, foundational, and ecumenical, since it is by the public proclamation of the gospel and the public administration of the sacraments that the Holy Spirit creates, upholds, and extends the church throughout the world.” DSTO II, *The ministry of the people of God and the Public Ministry*, para. 3.3.

<sup>128</sup> “The Gospel requires of those who preside over the churches that they preach the Gospel, remit sins, administer the sacraments, and, in addition, exercise jurisdiction, that is, excommunicate those who are guilty of notorious crimes and absolve those who repent. By the confession of all, even our adversaries, it is evident that this power belongs by divine right to all who preside over the churches, whether they are called pastors, presbyters, or bishops.” Tr. para 60. *The power and jurisdiction of Bishops*.

<sup>129</sup> As to the statement, “On this rock I will build my church” (Matt. 16:18), it is certain that the church is not built on the authority of a man but on the ministry of the confession which Peter made when he declared Jesus to be the Christ, the Son of God. Therefore Christ addresses Peter as a minister and says, “On this rock,” that is, on this ministry.<sup>26</sup> Besides, the ministry of the NT is not bound to places and persons, as the Levitical priesthood is, but is spread abroad through the whole world and exists wherever God gives his gifts, apostles, prophets, pastors, teachers. Nor is this ministry valid because of any individual’s authority but because of the Word given by Christ.” Ibid., para 24.

*Power and Primacy of the Pope* (Tr.). It is based on the word of God, given by Christ, and not bound to places or persons, or reliant on individual authority. The Public Office is a divinely mandated office of the church.

Subsequent Lutheran theologians similarly affirmed this. Sasse reinforces this position on the Confessions in his correspondence to Hardt in 1935 on ‘Church Government and Secular Authority according to Lutheran Doctrine’.<sup>130</sup> Sasse clearly asserts the Public Office (*ministerium docendi evangelii et porrigendi sacramenta*) is a divine institution intimately linked to the essence of the church.<sup>131</sup> An institution that Sasse notes is devoid of human manufacturing or shaped by individuals who may hold the Office. Sasse distinguished the Public Office from other institutions God may have created, such as the offices of the father or secular government, by accentuating God the Redeemer as the one who creates this Office within the parameters of the bestowal of his grace. While other offices may exist with a divine mandate, they come from God the Creator and Preserver, not God the Redeemer whose word and sacrament set the church apart from the worldly institutions.<sup>132</sup> Sasse reinforces that this is a gift of God which remains until the end of time, and is the only office divinely mandated by God the Redeemer, whose work is revealed in Christ and the word which remains until Christ returns. Just as the Lutheran theologians of the Reformation, Sasse comprehends both the gift of Christ and the divine mandate as one concept concerning the Public Office, a position which clearly influenced the formulation of TA VI, due to Sasse’s presence in the LCA prior to LCA union.

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<sup>130</sup> Hermann Sasse, ‘Church Government and Secular Authority according to Lutheran Doctrine’ in *The Lonely Way; Selected Essays and Letters vol 1 (1927-1939)* trans. Matther C. Harrison, et. al, intro by Ronald R. Feuerhahn (Saint Louis, MO: Concordia Publishing House, 2001), 173-241.

<sup>131</sup> *Ibid.*, 213.

<sup>132</sup> *Ibid.*, 214.

It is a point of curiosity, therefore, that such a level of disagreement exists amongst respondents to the concept that the Public Office is the only office with a divine mandate. Perhaps there is a perspective amongst the LCA that other offices, such as secular government, also exist by divine mandate, albeit a mandate that is pre NT, outside the church, and established by God the Creator. If this is the case, then it is partly understandable that the disagreement expressed is an effort to sustain a balance in Lutheran theology which sees a divine mandate in both the kingdom of the left and the kingdom of the right. However, a level of caution needs to be expressed over this interpretation, especially in the light of the previous statements concerning the pastoral office as a human arrangement. Clearly elements of the LCA, especially amongst the laity, do not consider a divine mandate actually exists for the Public Office, and while they affirm the Office as a gift to the Church, see it as simply one of many ministries established by the Church to do what they believe the Church exists to do.

From the perspective of a human arrangement, it is plausible a form of social contract exists in the minds of some elements of the LCA. Pastors exist because people of the church recognise the need to relinquish elements of their 'ministry rights' to a 'professional' who functions on their behalf. If the Public Office is not the only divinely mandated office for the church, then it appears this argument is sustainable, for the other divine offices, whatever they may be, relinquish their rights and function to the Public Office to enact as word and sacrament expert within the church. This could be seen as a gift of Christ to the church, especially if the Public Office is seen in the context of a range of gifts which Christ bestows upon his church.

However, Weber's approach also carries some credibility within the context of the opinions expressed so far. The Public Office is legitimate because individuals



within the church believe it to be a valid office. On the basis of this belief the Public Office functions in the church within the various dimensions considered important. Believing the Public Office is a gift from Christ only serves to reinforce the legitimacy of the pastor within the faith community. However, the issue of the divine mandate leaves the legitimacy of the pastor in an ambiguous place. If the Public Office exists because of a divine mandate, can the concept of a social contract be sustained, or is there a need to consider Weber's concept of belief as sustaining notions of legitimacy? If the divine mandate is rejected, then is it rejected on the basis that there are insufficient grounds upon which to base a belief that such is so, or do the more human dimensions take precedence placing it into a more functional reality which acts on behalf of something or someone else? The concept requires further exploration. However, if the Public Office is merely a human arrangement, albeit a gift from Christ, and is not the only divinely mandated office, does that suggest, for many in the LCA, the Public Office is merely functional, existing primarily to perform specific agreed upon functions in the life of the church. Other issues begin to arise outside of these, for example, the correlation between the steering mechanisms embedded within the LCA's sources of authority and their ability to drive the LCA in terms of its practice concerning the Public Office. While there is a correlation between output and input for the Public Office being a gift, in terms of the only divinely mandated office, the outputs fail to correspond with the sense of loyalty demanded of the inputs creating tension. The issue is whether this potential failure of the steering mechanisms and the tension in correlation between input and output create a crisis in legitimation.

#### **D. EQUIPPING THE SAINTS FOR MINISTRY.**

A key statement focussed on a currently popular topic within elements of the LCA “the fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry”.<sup>133</sup> There was a cautious affirmation of this from clergy and laity responses. The laity indicated that, for a significant percentage, this was the primary role of the Public Office.<sup>134</sup> Similarly, clergy indicated a significant skew<sup>135</sup> toward agreeing with this concept.<sup>136</sup> While a strong similarity exists between laity and clergy on this issue, the percentage that showed partial agreement/disagreement<sup>137</sup> indicate a significant element of the LCA consider there is more to the Public Office than simply equipping laity for ministry. The level of disagreement with the statement was small for clergy<sup>138</sup> and only slightly stronger when it came to laity,<sup>139</sup> indicating some elements of the LCA do not believe this to be fundamental to the Public Office, and it is safe to conclude they would not expect their pastors to function in this way.

The issue of equipping laity for ministry has exerted a strong influence on the LCA over its short duration as a unified synodical body. The Church Growth movement and the Pentecostal/charismatic influences have fervently renewed the importance of laity within the church. This isn't strange to Lutherans, for history testifies that Luther first rediscovered this concept as an integral part of the church. In his polemic against Rome and the papacy, Luther advocated the universal priesthood

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<sup>133</sup> Q.11. Appendix 2 and Appendix 3.

<sup>134</sup> 18% strongly agreed / 23.2% agreed, Appendix 8, table A8-2.

<sup>135</sup> .793 skewness, Appendix 10, table A10-1.

<sup>136</sup> 19% strongly agreed, 25.9% agreed, Appendix 10, table A10-2.

<sup>137</sup> Laity: 31.9% partly agreed / 1.4% partly disagreed, Appendix 8, table A8-2; Clergy: 37.9% partly agreed / 3.4% partly disagreed, Appendix 10, table A10-2.

<sup>138</sup> 8.6% disagreed / 5.2% strongly disagreed, Appendix 10, table A10-2.

<sup>139</sup> 11.6% disagreed / 5.8% strongly disagreed, Appendix 8, table A8-2.

as integral to the church. This universal priesthood, Luther argued, had been replaced by his opposition with a priestly hierarchy and, more so, had relocated all authority in the church to a single entity, namely the Pope. The universal priesthood is renewed in the confessional framework of Reformation Lutheranism. However, the influence of Reformed theology, in the guise of a number of Reformed based movements, appears to have provided the current bias within the LCA.

The Church Growth and Charismatic Renewal movements come from a theological view which understands the church in subtle, yet very different terms than the Lutheran confessions. The issue for Lutherans is not over the existence of the universal priesthood, but how the church is defined in terms of this universal priesthood. It needs to be appreciated that the model of ‘church’ used by many within Reformed theology relates directly to the individuals or gathered who identify themselves as a church. This is Calvin’s position<sup>140</sup> and is entrenched into Reformed thinking. Even though the English Reformers, in drafting their own confession of faith adopted AC VII on the church<sup>141</sup> with insignificant modification,<sup>142</sup> it is the later influences of Calvinism, pietism, and the various splits which occurred in the English church, that have shaped much of what is seen in Australia today. The Australian version of the Reformed English church, seen in Evangelical Anglicanism, the Uniting

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<sup>140</sup> “*M.* What is the Church? *S.* The body and society of believers whom God hat predestined to eternal life. ...*M.* Can this Church be known in any other way than when she is believed in faith? *S.* There is indeed also a visible Church of God, which he has described to us by certain signs and marks, but here we are properly speaking of the assemblage of those whom he has adopted to salvation by his secret election. This is neither at all times visible to the eye or discernible by signs.” From the *Catechism of the Church of Geneva 1546* in John Calvin, *Selections from his writings*, ed. By John Dillenberger (Missoula, MT: Scholars Press, 1975), 261-262.

<sup>141</sup> AC VII.

<sup>142</sup> “The visible Church of Christ, is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments are duly ministered according to Christ’s ordinance in all those things that of necessity are requisite of the same.” The Anglican Church of Australia, “The Articles of Religion, XIX *The Church*” in *A Prayer Book for Australia – shorter edition* (Alexandria, NSW: Broughton Books, 1995), 480. see also *The Thirty-nine Articles*, Article XIX *Of the Church* introduced by E.C.S Gibson, 9<sup>th</sup> edn. (London: Methuen and Co. Ltd.), 493.

Church, and Presbyterianism, indicate the centrality of the gathered people supersedes previous definitions concerned with word and sacrament. The polarisation in Anglicanism between Sydney evangelicals, who display strong Reformed tendencies and place great emphasis upon the laity, and the Episcopal Anglicans who have tried to maintain a form of church polity similar to Catholicism, is a good illustration of the divide that has manifested over the pre-eminence of laity at the expense of the ordained clergy, or, more particularly, the Sacramental elements of their early confessional position. The Uniting Church, a contemporary conglomeration of post-Reformation English church bodies,<sup>143</sup> has a strong lay polity that influences their understanding of church. This is seen in the 'Agreed statement on the Church',<sup>144</sup> where the LCA stress on word and sacrament as marks of the church is noted against the identification of the church with individual believers.<sup>145</sup> While one cannot ignore that elements of AC VII manifest themselves as marks of the church in these churches, the emphasis is clearly toward the subject of the individual, rather than the object of word and sacrament.

For the Lutheran reformers, the unity of the church rested solely on the correct teaching of the gospel and the right administration of the sacraments. These core elements of the church constitute its identity and draw people into a relationship with Christ. The church is not simply a gathering of people, but the proclamation of the word and the administration of the sacraments drawing people together into common fellowship. For Lutherans it has always been about what comes first, that is the

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<sup>143</sup> The Uniting Church in Australia was formed on June 22, 1977, as a union of three churches: the Congregational Union of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia. It should be noted that not all Presbyterians joined the UCA, preferring to remain a separate denominational body.

<sup>144</sup> LCA and UCA Joint Working Group, 'Agreed statement on the Church' in *Stages on the Way: Documents from the Bilateral Conversations between Churches in Australia*, ed. Raymond K. Williamson (Melbourne: Joint Board of Christian Education, 1994), 224ff.

<sup>145</sup> *Ibid.*, 227.

presence of the proclaimed word and the administered sacraments that draw those gathered into common fellowship, not the people who gather in fellowship so the word can be proclaimed and the sacraments administered. While the distinction may seem pedantic, it is an essential distinction Lutheran theologians have strived to make ever since Luther. One cannot ignore or reject that, over time, the influence of Calvinism, pietism, and other congregationalist movements have gradually influenced all elements of the Western church, including Catholicism and Lutheranism. Consequently a focus more on the people of God than the things of God has emerged. It is this influence of Calvinism that permeates many “central ideas of modern culture” and, being a significant influence of modernism, this influence has crept into all elements of our modern experience.<sup>146</sup> It is not surprising that these influences have made their way into elements of Lutheranism.

While Luther may have reaffirmed the importance of human inclusiveness within the fabric of the church, it is the sole emphasis on the actions of God that remain his primary focus. Luther was not as much concerned with the subject of God’s actions as he was with the object of God’s activity. His prime concern is with what brings the church into being. This objectiveness of Luther distinguishes him within the Reformation landscape. While he can speak of the ‘communion of saints’ he did not necessarily consider the word ‘church’ as an adequate description of God’s creative work of establishing community.<sup>147</sup> For Luther, as his third article to the

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<sup>146</sup> For a more detail discussion, and in particular some distinct differences between Calvinism and Lutheranism and how they have influenced modern culture, see Charles Taylor, *Sources of the Self; The making of the Modern Identity* (Cambridge: Cambridge University Press, 1989). Taylor’s premise is that much of the individualism entrenched in modernity is sourced from the Reformation, and in part is a distinct contribution by Calvinism and its focus on the individual, its “doctrine of personal commitment” (195) and its “militant activism, a drive to reorganize the church and the world” (227).

<sup>147</sup> Paul Althaus, *The theology of Martin Luther*, trans. Robert C. Schultz, (Philadelphia: Fortress Press, 1966), 288.

Apostle's Creed<sup>148</sup> articulates, God works through the Holy Spirit drawing people into a collective or communal relationship with him through the Holy Spirit's objective presence in God's visible activity, namely the proclamation of the word and the administration of the sacraments. The human dimension in AC VII does not take precedence, despite being mentioned first in the article. It is secondary to the objectiveness of God's activity in creating and sustaining the church's unity. The people of God are the subject where God's objective activity finds a connection. It is this emphasis upon the object rather than the subject that is central to AC VII. This distinction separates Lutheran ecclesiology from much of the Reformed theology that is expounded today.

Calvin, who already introduced the concept of congregationalism in his interaction with the Geneva legislatures,<sup>149</sup> was more concerned with the subject of God's activity. By tipping the balance in favour of God's elect as the core of the church, Calvin brought about a lack of clarity in how the church is understood. The subject, being the communion of saints seen in the believing (elect) community, becomes the point of focus, taking precedence to the object, namely, the work of God in the midst of that community. This became the mark of Calvinism.<sup>150</sup> The subject found in AC VII becomes the object in Calvinism, and the object is either relegated to

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<sup>148</sup> SC II 'The Third Article: Sanctification'.

<sup>149</sup> Catechism of the Church of Geneva 1546.

<sup>150</sup> "The Church on earth is not an institution for the dispensation of grace, as if it were a dispensary of spiritual medicine. There is no mystical, spiritual order gifted with mystical powers to operate magical influences upon laymen. There are only **regenerated and confessing individuals**, who, in accordance with the Scriptural command, and under the influence of the sociological element of all religion, have formed a society, and are endeavouring to live together in subordination to Christ as their king. This, alone, is the Church on earth, - not the building, - not the institution, - not a spiritual order. For Calvin, the Church is found in the **confessing individuals themselves**, - not in each individual separately, but in all of them taken together, and united, not as they themselves see fit, but according to the ordinances of Christ. **In the Church on earth, the universal priesthood of believers must be realized [emphasis mine].**" Abraham Kuyper, *Lecture on Calvinism* (Grand Rapids, MI: WM. B. Eerdmans Publishing Co., 1931, tenth printing, 1978), 62.

non-existence, or it becomes a simple function the newly defined object undertakes as part of self-actualisation.

While Anglicanism has polarised itself in Australia between evangelical and episcopalian perspectives of church, it is undeniable that the other Reformed based Australian churches have embraced congregationalism as a distinct form of church polity, and in some cases have abandoned almost all reference back to the objective activity of God expressed through word and sacrament. This confusion is seen in what actually constitutes the church. For the Reformed churches the human dimension of the gathered community becomes vital, and so the activities of God simply translate into a form of functional identity. The concept of the church becomes an organisational entity revolving around the elect of God. With a form of church polity based on the subject of God's actions, any number of bureaucratic or structural management models can be imposed without causing any genuine conflict with their ecclesiology. There is a stronger sense of church polity and organisational identity amongst the UCA than there is amongst the LCA, which is reflected by the nuances of terminology such as 'discipline', which is more a sense of right order for the UCA than the LCA's understanding of correction.<sup>151</sup> The Church Growth movement can thrive in a Reformed ecclesiological framework more than a Lutheran model simply because the fundamental issues of church polity and form are centred on the tangible identification of God's elect rather than the less tangible concepts of God's actions. Despite second and third generational Church Growth advocates claiming a more spiritual appreciation of the church, an uneasy adaptation of spiritual concepts appears merged in the original management and bureaucratic techniques of their founders.<sup>152</sup>

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<sup>151</sup> Williamson, 228.

<sup>152</sup> One simply needs to take a look at the recent material being published in this area, and are getting positive reviews by elements within the LCA. Ian Jagelman, *The empowered church; Releasing*

In making room for God's actions in the context of the subject to whom those actions apply, Reformed ecclesiology opens the door for this spiritualisation to occur. The core principles remain intact, and it is these core principles that sit uncomfortably with a Lutheran approach that considers ecclesiology emphatically in the objective actions of God towards his people drawing them into the community which these objective activities generate.

Embracing the model of equipping the saints as the primary responsibility of LCA clergy is commonly aired across the Church. While not held by all, there remain significant elements that hold it as an essential aspect of what LCA pastors do.<sup>153</sup> It is unclear whether those who advocate this automatically associate this with the premise from which it arises. This 'rediscovery of the laity', emerging out of the renewal movements of the 1950's and 1960's, and urged on by elements within the Ecumenical Movement and the World Council of Churches, sought to make Christianity relevant for the secular world. Kuhlman,<sup>154</sup> in his assessment of Oscar Feucht's *Everyone a Minister*,<sup>155</sup> aligns much of this with the resurgence of Pietism, and argues that

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*ministry through effective leadership* (Adelaide, SA: Openbook Publishers, 1998) is a good example. It is clear that the church, for Jagelman is an organization whose identity is somewhat confused between being the subject or the object. His language is clearly taken from the industrial managerial paradigm, common to Church Growth literature. The church is community, and it is the responsibility of those leading that community to empower it to be all that "God" wants them to be. The proclamation of Word and the use of the Sacraments (which fail to get any real mention) and functional things the church does to support its primary focus on people. Alan Hirsch, co writer with Michael Frost, *The shaping of things to come; Innovation and mission for the 21<sup>st</sup> century church* (Peabody, MA: Hendrickson Publisher's, 2003) showed so little appreciation for the objectiveness of God's action in the creation, and constant re-creation of the church, that he accused Lutheran clergy of engaging in pastoral abuse by allowing congregational members to kneel to receive the Eucharist at an LCA clergy in-service gathering in 2004.

<sup>153</sup> "Laity are to be led into ministry, being equipped by the Minister. Minister becomes the servant of the laity as the move into ministry with each other and within the community." comment 8. Appendix 11, table A11-3, "Pastor is equipper and team leader of leaders, not sole shepherd, kills ministry of people." Ibid., comment 11; "Training is needed for the key role of being equippers of the saints, and also to train us for evangelism, and also to train others in evangelism. Training must include issues of human dynamics, 'control', role and workload definition, necessary change especially in the direction of getting more real, and consistent with Scripture." comment 19., ibid.

<sup>154</sup> Brent Kuhlman, "Oscar Feucht's Everyone a Minister – Pietismus Redivivus", *Logia – A journal of Lutheran Theology* VIII, no. 4 (Reformation 1999), 31-36.

<sup>155</sup> Oscar Feucht, *Everyone a Minister: a guide to churchmanship for laity and clergy* (St Louis, IL: Concordia Publishing House, 1974).



Pietistic theology is about the subject. The universal priesthood, therefore, is the key to a renewal and resurgence of mission in the church, for such mission comes from an internal rightness with God. The pastoral office, while perceived as necessary, is no longer the bearer of the objective actions of God but the one who arouses the internal workings of faith through which individuals discover their ‘true calling’ as ministers or missionaries of Christ in the world. Belief is transformed into action and “Word and Sacrament are exchanged for subjectivity and activism”<sup>156</sup> as the laity discover their calling through the impetus of the pastoral office which coaches, equips, and encourages a deeper level of belief inspiring such action. According to Kuhlman, the concept of ‘everyone a minister’ clearly changes the focus of the church from the objective actions of God to the subjective appreciations and activism of the laity.

Plausibly that this underlying premise, that exchanges the object for the subject, is not fully embraced by LCA clergy. This would explain the high percentage of clergy partially agreeing with the statement. However, it is difficult to remain theologically comfortable with the concept, and the degree it appears to influence the functional nature of the Public Office. There is a great deal of Biblical reflection on this, and many Scriptural justifications are expounded to support the emphasis on the Ministry belonging to the laity and not a separate ecclesiastical office. A frequently quoted validation is found in Paul’s letter to the Ephesian church.

**Kai> auŧoj eŧwken touj men aŧostoŧouj, touj de> profhtaj, touj de> euŧggelistaj, touj de>poimenaj kai>didaskaŧouj, proj ton katartismŧn twŧn aŧiwn ej eŧgov diakoniaj, ej oiŧodonha tou?swmatoj tou?Xristou? nexri katanthswmen oi[pantej ej tha eŧothata thj pistewj kai>thj epignwsewj**

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<sup>156</sup> Ibid., 35.

**tou?uifou?tou?qeou? eij aḡdra teleion, eij metron h[ikiaj tou?plhrwmatoj tou? Xristou?**<sup>157</sup>

The context of this text requires preliminary consideration. Only the Ephesian church is seen in its entirety through the NT.<sup>158</sup> This particular letter is unique, for it appears primarily concerned with the faith community. In particular, Paul demonstrates a special focus on the relationship of the church to the cosmic role of Christ as author and perfecter of the universe and, subsequently, the part the church plays in the fulfilment of God's eternal mystery. This dynamic is developed in this text in the context of Christ's redemptive work. It is preceded in vs.1-3 by a need for humility and unity, reminding the readers of the oneness in God's activities in vs.4-7, and a brief summary of the activity of Christ in vs.8-10, who is the sole source and giver of all the church possesses. Despite the allusion to the individual, the text is clearly embedded within an understanding of a community established by Christ. Any use of it for individual sub-division or subjectivism is unquestionably out of place. Furthermore, the text has a ring of eschatological hope intertwined within it. The focus moves beyond the community to the fulfilment of that which identifies the community, namely the ascended Christ who **plhrws^ ta>panta** ('absolute fullness').<sup>159</sup> It is in this context that the church is given apostles, prophets,

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157 'And He [Christ] gave some as apostles, others as prophets, others as evangelists, others as shepherds and teachers to equip the saints for practical service in building up the body of Christ until all attain the faith and knowledge of the Son of God to perfect maturity, to the measure of stature of the fullness of Christ.' Eph. 4:11-13.

158 Its foundation is in Acts 19, Paul writes this epistle to Ephesus, and then it is one of the seven Churches of Asia Minor in Revelation 2:1-7.

159 Literally "absolute fullness". **plhrwma** meaning sum total, fullness, possibly even the super abundance of something. In this case **ta>panta** meaning everything or all being used in the absolute. It is interesting to note how frequently **paʒ, paʒa, paʒ** and its various forms are used in the first half of Ephesians 4, clearly denoting something cosmic, or something so large that it is beyond human comprehension, is actually happening in Christ's ascension and his desire to draw his body (the church) into this larger reality.

evangelists and pastors,<sup>160</sup> so the saints can collectively realise the fulfilment of the stature of Christ. Stature corresponds to the concept of reputation, distinction, influence, or consequence, rather than physical make-up. This realisation occurs through the unity of the body which functions mutually in service to one another. It is toward this realisation that Christ gives apostles, prophets, evangelists and pastors.

Significantly, when talking about such gifts Paul does not use the traditional terminology **xarisma**<sup>161</sup> associated with the more traditional charismatic gifts used in the other epistles. While scholars, such as Banks,<sup>162</sup> see little significance in this, the fact the aorist form of **didwmi** (to give) is used in the context of Christ, the giver, distinguishes this passage. In many of the **xarisma** passages, the link is to the Holy Spirit, and is an array of charisms found loosely around the church. In his letter to the Ephesians Paul is very explicit concerning the giver and the intent of the gift. The community, not individuals, are given these by Christ. They do not emerge out of the community, but are given into the community. The existence of these focuses on the mutually supported and humble unity that is the distinguishing element of the body of Christ. The result of such activity is shown in the ability of the body of Christ to stand firm, as a sign of maturity, against variations in teaching while simultaneously allowing their acts of service to create a greater and more complete unity reflecting the ultimate unity of Christ in relation to the Trinity. To translate the text into the concept

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<sup>160</sup> Pastors embody the dual concept of shepherd and teacher here in Ephesians, for both mutually compliment each other in the text clearly suggesting that one cannot shepherd without the ability to teach and vice versa.

<sup>161</sup> **xarisma** “a gift (freely and graciously given), a favour bestowed . . . of special gifts of a non-material sort, bestowed by the grace of God on individual Christians. . .” William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: university of Chicago Press, 1957), 298. Cf. also, Gerhard Kittel and Gerhard Friedrich, *Theological Dictionary of the New Testament: Abridged in one volume*, trans. and abridged by Geoffrey W. Bromily, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 887.

<sup>162</sup> ‘Although *dōma* rather than *charisma* is used in Ephesians, this probably arises from its presence in the LXX quotation of Ps. 67:19 and not from any disinclination on the writer’s part to use the word *charisma*.’ Robert Banks, *Paul’s idea of Community*, rev ed. (Peabody, A: Hendrickson Publishers, Inc., 1994), 94.

that ministry is the task of every Christian may be partially correct only if the concept of **ergon diakoniaj**<sup>163</sup> is understood in the context of the individual and not the community.

All ministries belong to the community of God's people and are enacted in this context. This is true for the Public Office and the works of service (**ergon diakoniaj**) performed by the saints. To carry the concept of ministry to a wider image that embraces individualism or extends itself beyond the community stretches Paul beyond his focus in this letter to Ephesus. Paul is concerned about the objective reality of Christ experienced by the saints collectively in community. It is the body of Christ, which the saints are members, that is being matured to the fullness of Christ. It is not the individual whose personal needs take precedence in this text, but the need for the empowerment of the community through the gifts Christ gives. This is again an objective act of Christ in relation to the subject, namely his people. The process of maturing occurs through the gifts Christ gives to the body. This maturity comes in the form of practical service demonstrated by the saints. To use the text to substantiate Feucht's perspective, or the popular perspectives being paraded by any number of Church Growth gurus, that the church needs to be inspired to act as if the subjectivity of an individual's faith takes precedence over the objectiveness of Christ's actions fails to do adequate justice to the grammatical construction of this text.

#### **E. EQUALITY OF MINISTRIES.**

The LCA believes that the Public Office is different to the universal priesthood. Consequently, the various ministries within the church are distinguishable from each

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<sup>163</sup> Literally "work of service". In this context most likely referring to practical service of a spiritual nature. Service brought into being by work.

other. In response to the statement “the Pastoral Office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker”<sup>164</sup>, most laity disagreed,<sup>165</sup> as did most clergy.<sup>166</sup> Interestingly the stronger level of disagreement came from laity who indicated a higher percentage of disagreement than clergy.<sup>167</sup> This trend was evident with a greater difference amongst those who strongly disagreed.<sup>168</sup> While this trend may not indicate whether the source of the Public Office comes from the universal priesthood, it does indicate that many see the Public Office as separate from the internal machinations of the universal priesthood.

Notably clergy indicated greater partial agreement with the equality of ministries compared to the laity.<sup>169</sup> One clergy responder remarked:

The Public Office is often over-rated at all levels and this undermines the church by undermining and devaluing the role of all Christians.<sup>170</sup>

While this may appear to be an uncharacteristic comment from a pastor of the LCA, it reflects the general angst expressed by other comments intent on avoiding the differentiations between clergy and laity. LCA clergy, while generally concurring that the Public Office is distinct from other ministries of the Church, also wish to avoid the separation between clergy and laity they feel has been perpetrated within the

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<sup>164</sup> Q.40. Appendix 2 and Appendix 3.

<sup>165</sup> 66.6% = 23.2% strongly disagree / 33.3% disagree / 10.1% partly disagree, Appendix 8, table A8-60.

<sup>166</sup> 65.5% = 17.2% strongly disagree / 25.9% disagree / 22.4% partly disagree, Appendix 10, table A10-60.

<sup>167</sup> Laity; disagree - 33.3%, Appendix 8, table A8-60. / Clergy; disagree - 25.9%, Appendix 10, table A10-60.

<sup>168</sup> Laity; strongly disagree - 23.2%, Appendix 8, table A8-60. / Clergy; strongly disagree – 17.2%, Appendix 10, table A10-60.

<sup>169</sup> Clergy; partly agree 27.6%, Appendix 10, table A10-60 / Laity; partly agree 17.4% Appendix 8, table A8-60

<sup>170</sup> comment 22. Appendix 11, table A11-3.

Church.<sup>171</sup> The high level of partial agreement by clergy is possibly reflective of this desire for avoidance of elevated status.

Despite this inclination toward separating the Public Office from other ministries of the LCA, the practice of the LCA does not always appear to support this separation. Recently, the LCA General Synod<sup>172</sup> elevated the status of teachers, particularly the position of school principal to the position of voting members of Synod. The rationale for the proposal included an emphasis on the mission of the church embedded within the LCA school system and the concept that the Principal of a school is its ‘spiritual leader’.<sup>173</sup> This concept, that the principal is the ‘spiritual leader’ of the school community he/she oversees, requires clarification. Does this imply similar roles and responsibilities associated with LCA clergy, who also reside in a form of spiritual headship, whether formally or informally, over and amidst their faith communities? Putting aside the sacramental limitations, only ever aligned with the Public Office, what role and relationship is implied with the school principal and the proclamation of the word, especially within the institutional framework of a school? Is this institutional body any different to a parish or congregation, where sole responsibility for the public proclamation of the word rests entirely with the pastor as holder of the Public Office?<sup>174</sup> Interestingly, the statement “The Lutheran Church of

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<sup>171</sup> “All too often it seems to me that the servant-hood of ministry is second to holding the power and position of ‘disseminator of the means of grace’. The need to value the ministry of all believers and support that ministry is vital.” comment 18. *ibid.*: “The pastoral office is a unique and foundational one, but the person of the pastor should not be elevated as a kind of superhero.” comment 11., *ibid.*

<sup>172</sup> Lutheran Church of Australia Inc., Fifteenth General Synod, Regular Convention 2006, Berghofer Recreation Centre, university of Southern Queensland, Toowoomba, QLD, 30 Sep-05 Oct 2006.

<sup>173</sup> “Agenda item 2.4.5.2” in the Lutheran Church of Australia Inc., Fifteenth General Synod, Regular Convention 2006 held in Berghofer Recreation Centre, University of Southern Queensland, Toowoomba, QLD 30 September – 05 October 2006. This view is also expressed by Malcolm Bartsch, “The Principal as spiritual leader: developing and leading faith communities.” *Lutheran Theological Journal*, 40, no. 1 (May 2006), 28ff.

<sup>174</sup> Bartsch answers these questions by his omission of the place the Public Office has in the schools and aligns much of the Ministry of the Word, not to the school Pastor, but to the Principal. In

Australia and its Schools”, referred to by GCC and the Board for Lutheran Education Australia in the rationale for inclusion of school principals as voting members of synod, describes the school principal as the “educational leader in the school ... [who] is responsible to the governing council for the total program of the school”.<sup>175</sup> Unless there has been a modification to this document since its second release in 2001, the concept of spiritual leadership is a new addition to the concepts outlined in this document used to support the resolution. The initial move to introduce principals as voting members arose at the Fourteenth General Synod,<sup>176</sup> where it was not adopted because it was passed over or Synod rejected it. Its reintroduction at the Fifteenth General Synod saw it adopted. The issue is not whether school principals should have voting rights at synods, although the justification used (excluding the ‘spiritual leader’ issue) would imply that any chief executive officer of a church organisation should also be granted similar rights (such as CEOs of Aged Care facilities), but whether the school principal is actually the spiritual leader of a Lutheran school. By adopting such a resolution based on the notion of spiritual leadership, particularly in terms of practice, one can’t help sympathising with laity and clergy who express a level of uncertainty over whether the Public Office is simply another ministry equal to

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defining community without the full clarity of distinction made within a Lutheran theological definition of the two Kingdoms, and using the model of family as community, something more akin to an understanding of a faith community created by Word and Sacrament, he continues to blur the fine lines that exist in Lutheran Confessional theology. This blurring of lines continues with an awkward use of vocation in a de facto redefining of the Public Ministry under which the Principal becomes a ‘spiritual head’. The Pastor, who confessionally holds this responsibility of spiritual head due to his call to a Ministry of Word and Sacrament is usurped by allocating similar responsibilities to what is essentially a secular office. Ibid.

<sup>175</sup> DSTO 2, J1 *The Lutheran Church of Australia and its Schools*, Adopted by GCC September 1999, 2<sup>nd</sup> edn. October 2001.

<sup>176</sup> Lutheran Church of Australia Inc., Fourteenth General Synod, Regular Convention 2003, Stanwell Tops, NSW, 11-16 October 2003.

teachers, lay-workers, and others engaged in what was traditionally considered auxiliary positions of the LCA.<sup>177</sup>

It is obvious that over the past decade or more there has been a gradual move of co-recognition, especially of school principals, as equals to those holding the Public Office. This trend, concerning teachers as de-facto equals to the Public Office, is most probably linked to the powerful political sway the schools have developed within the Church as they have grown, almost exponentially, over the past two decades. It is becoming more apparent that the LCA's concept of mission is closely associated to building a school, even though little evidence exists to support a correlation between

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<sup>177</sup> To avoid the distinctions between the Public Office and the school principal, Bartsch relies heavily upon the introduction of several theological concepts that appear tenuous to the overall argument. (Cf. Bartsch, "The Principal as spiritual leader: developing and leading faith communities.") For example, 'community of faith' is understood not as the school community, but as an integral communal subset indicating both the state and church are inter-twined in terms within the Lutheran school. This may be true, but blurring the distinction between church and state is not a common theological premise Lutheranism sits comfortably with. His additional interpretation of faith as the Lutheran confessions and doctrine also appears awkward, and raises more questions of clarification. However, the reinterpretation of school as family, and the supposition ascribed to the school principal of headship similar to a parental role seems to truly blur the vocational arguments he attempts to substantiate. This is evident when one takes a close examination of the Lutheran confessions and Luther's writings, which make clear separation in terms of vocational calling and office between these estates residing clearly in the orders of creation. In a constant theme, Luther demarcates the pastor from the vocational realities of parent, teacher, school-master, etc., and subordinates these offices to the Public Office. "For a preacher confirms, strengthens, and helps to sustain authority of every kind, and temporal peace generally. He checks the rebellious; teaches obedience, morals, discipline, and honor; instructs fathers, mothers, children, and servants in their duties; in a word, he gives direction to all the temporal estates and offices." LW 46. *The Christian in Society III*. Although Luther ascribes similar roles of the pastor within the immediate vocational sphere of one's calling, ("Don't think, you fathers, that you have fulfilled your responsibility for your households when you say, 'Oh, if they don't want to go, how can I compel them? I dare not do it.' Oh, no, this isn't so. You have been appointed their bishop and pastor;" LW 51. *Sermons I*) and affirms this vocation as holy ("Again, all fathers and mothers who regulate their household wisely and bring up their children to the service of God are engaged in pure holiness, in a holy work and a holy order." LW. *Word and Sacrament III*), Bartsch fails to reconcile the Public Office and the role of principal in similar ways in terms of spiritual headship. The argument could be sustained within Luther and the confessions if the school did not have pastors embedded or intimately aligned to it. Having such individuals present, and subsequently arguing for 'spiritual headship' on the grounds that the school community is a 'family', appears to ignore the advice of Luther in ascribing more to a vocational undertaking than is truly present. "As a result, the commandments of God are obscured; for when men regard these works as perfect and spiritual, they will vastly prefer them <sup>(tr-323)</sup> to the works that God commands, like the tasks of one's calling, the administration of public affairs, the administration of the household, married life, and the rearing of children.<sup>26</sup> Compared with these ceremonies such tasks seem profane, so that many perform them with scruples of conscience. It is a matter of record that many have given up their administrative positions in the government and their marriages because they regarded these observances as better and holier." (AC 1, VIII, 25-26). While school principals need to be affirmed, and their wisdom and advice is obviously beneficial to the LCA at both the grass roots and national levels, the justification for this appears to cloud the necessary distinctions required in the LCA to continue legitimating the Public Office.



the growth of schools and increases in worship attendance and parish involvement within the catchment area of the school. This trend towards de-facto equality hasn't been helped by statements such as 'spiritual leader', and the theological confusion concerning the function of school principals has only been exasperated by actions of LCA leaders. The trend to ordain teachers (already established in WELS who are notably only male) just as clergy are ordained seems to be an evolving theological possibility for the LCA. This seems plausible with the LCA's elevation of school principals to 'spiritual leader'. The possible emergence of the argument to ordain teachers is plausible, perhaps a minor order rather than the full status of the Public Office, considering that such a theological case is evolving, albeit in a de-facto form, with the recognition by Synod based on the 'spiritual leadership' argument used to justify the proposal's adoption.<sup>178</sup> It is a theological anomaly that similar status is not afforded to those clergy in specialised school ministries. Awkwardly, the status of specialised ministries reliant on the Public Office, such as school chaplains, are being relegated to lesser importance than parish clergy, and in most cases are seen as nothing more than employees of the secular institution in which they minister. This shift in dynamic between school principal and school chaplain requires further exploration regarding the legitimacy of the Public Office within specialised ministries. If the school principal can gain voting rights based on 'spiritual leadership' within a school, surely the holder of the Public Office who has direct oversight over all spiritual and theological matters within the environment to which he is called should receive similar status at synod. Failure to grant such perpetuates the lack of clarity over the relationship between the Public Office and the auxiliary ministries of the LCA, to

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<sup>178</sup> While the argument based on 'spiritual leadership' may not be the official position that substantiated this decision, the amount of discussion within the various forums dominated by school leaders provides enough evidence to indicate that this principle of 'spiritual leadership' is high on the points used to justify the argument. This is highlighted by the references Bartsch uses to support his article. *Ibid.*, 38, 39.

which teachers, regardless of their position within the school organisation, traditionally belonged.

This trend has been in the making for some time, stimulated by the LCA leadership. During the tenure of the former LCA General President, the *LCA President letters to Pastors*, traditionally reserved for those within the Public Office, began to be released to school principals. These letters were of a pastoral nature, designed to encourage, guide, correct, inform and include the pastors of the Church in the wider dimensions of National Church life. The inclusion of school principals suddenly gave a new slant to the unique pastoral nature of these letters, and the concept of inclusiveness with school principals and the Public Office as unique and distinct offices began to be blurred. The level of pastoral confidentiality was felt to be breached by many pastors, and many school chaplains<sup>179</sup> felt apprehensive over this disclosure of what was traditionally reserved for pastors. Today, under the current LCA General President such letters are open communiqués in electronic form for any member of the Church to read either by access to the LCA website or by being a public recipient of these letters. They are no longer Presidential letters to pastors, and on the rare occasion such correspondence is sent they appear scant and shallow. This issue of Presidential correspondence to pastors begs the question of the pastoral interaction of the leadership with the pastors of the LCA and what effect this has upon how each is perceived by the other. This simple action of the LCA leadership has promoted school principals by default to a de facto level of equality with the pastors of the Church and as such, has blurred the distinctions between the Public Office and the auxiliary ministries of the Church.

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<sup>179</sup> The practice of the LCA has been, for many years, having both a school principal and an ordained pastor working together collectively within its school system. Recently the LCA has begun employing lay chaplains within its school system. Reference here is not to lay chaplaincy, but school chaplains or 'school pastors' as ordained individuals within the LCA.

This blurring is not confined to teachers. Lay-workers, a bizarre theological term which requires better nomenclature affiliated with the theological and historical traditions of the church, are also gaining de-facto status of equality with the Public Office. In the past decade the practice of inviting lay-workers, and others involved in some form of congregational lay based ministry, to pastoral conferences has increased. This has caused some angst amongst pastors in those LCA districts where this has occurred. In particular, some pastors of the LCANSW are clearly divided on the issue, with a number of experienced and more traditionally conservative pastors boycotting those conferences where such practice is encouraged. Their objection is that there must exist within the confessional practice of the LCA a distinction between the Public Office and the universal priesthood. This distinction exists in practice to serve the Public Office in support and care unique and specific to those holding that office.<sup>180</sup> While the concern about acknowledging auxiliary ministries of the church is important, it is the practice of situations such as this which lay at the heart of the hesitancy over clearly separating the Public Office from other LCA ministries. The pastoral intent of church leaders may be commendable, but one must question whether the execution of that intent is not further complicating the awkwardness of partiality expressed by the respondents, especially the clergy. While comments and opinions expressed by some clergy may be considered a minority opinion, some reflection is still required. While those pastors, who have a level of angst over the inclusion of lay workers at pastor's conferences, would not deny the relevance and appropriateness of

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<sup>180</sup> “A number of Councils and departments of the LCA now encourage Lay workers being present at what were Pastors’ Conferences. No one has objections to the care and training of Lay workers in the Church, but the needs of Pastors and the support of Pastors by those who share the Office is unique and should continue to be provided. The suggestion that we are all essentially doing similar work implies that ministry is seen to arise from the Priesthood of all Believers. If the Pastor is in the unique position of representing Christ himself, something that is not true of the layperson, then a suitable presidential and peer support should be provided for them.” Robert Hamann, “The Office of the Public Ministry”, *Confessional Lutherans Australia Inc* (Lent 2005) <<http://www.clai.org.au/articles/office~1.htm>>, 26 August 2005.

such auxiliary ministries within the church, their point is that the Public Office is unique and essential, and that efforts need to be made to sustain, nurture, support and uphold this Office by allowing points of clear separation to exist where the specialised support and nurture unique to the Public Office may occur in a safe and theologically robust environment.

The issues associated with Calvinism resurface again, especially the insistence, argued within much of the contemporary neo-Calvinist and Reformed movements influencing the Western church that an absolute equality exists in all ministries within the church. Calvinism was intent on ensuring an understanding that there is no separation between the priestly role and that encompassed by the priesthood of all believers. While it didn't disagree in principle with the existence of a 'priestly office', the intent of removing any perceived obstacle obstructing an individual's relationship with God meant that the hierarchical structures of the church had to be levelled to a common equality with all other functions within the church. The church is part of the heavenly realm and an individual believer should be able to grasp an unfettered glimpse of this realm where only Christ acted as the church's priest. The issue for Calvinism wasn't the existence of the priest, which was Christ, but with the functional dimension of the priest who acts in place, or on behalf of Christ, especially at the Eucharist.<sup>181</sup>

Calvin insisted on equality in the Public Office with any other form of ministry within the church. Similar perspectives are perpetuated today, with people such as

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<sup>181</sup> "The battle was waged, not against 'sacerdotium', but against 'sacerdotalism', and Calvin alone fought this battle through to the end, with thorough consistency. Lutherans and Episcopalians 'rebuilt' a kind of altar, on earth; Calvinism alone dared to put it away, entirely. Consequently, among the Episcopalians the earthly priesthood was retained, even in a form of hierarchy; in Lutheran lands the sovereign became 'summus episcopus' and the divisions of ecclesiastical ranks were imitated; but Calvinism proclaimed the absolute equality of all who engaged in the service of the church, and refused to ascribe to its leaders and officebearers any other character than that of 'Ministers (i.e., servants).'" Abraham Kuyper, *Lectures on Calvinism* (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1936, repr 1978), 60-61.

Feucht who considered every individual engaged in ministry and the Public Office being no more than a super-coach within the congregation training up future ministers. This same language is heard from others such as Easum and Bandy, whose material works from the premise that “the gift and call of ministry is for all Christians: Every Christian is uniquely gifted and called by God into ministries that benefit others.”<sup>182</sup>

Frost and Hirst write in reference to Ephesians 4:

Paul didn't labour under the misconceptions of ordained ministry that is so much a part of Christendom's assumptions of “the ministry”. There are no clergy and no laity in the New Testament – all are ministers (we know we keep saying this, but it needs to continually be reinforced in the light of 1,700 years of Christendom) And so here [referring to Ephesians 4] Paul described everyone in the Church in the same way.<sup>183</sup>

Similarly Miller, advocating a new way of being church in the twenty-first century argues:

Affirming core values means rather than a mechanistic view of the congregation, leaders take an organic view of the church. Rather than focussing on one element, they look at the whole system. Rather than talking about religion, they focus on the spiritual journey. Rather than finding people to fit into a particular spot in the church structure, they create a structure that fits the call of the one who seeks to be in ministry. God is not dead; God calls all baptized believers into ministry.<sup>184</sup>

The flavour of Calvin's original premise of no distinct Offices in the church where every individual stands equal before the one eternal Priest (Christ) is strong and alive in much of what is being read by laity and clergy of the LCA.

While some validity is plausible in aspects of this thinking, the helpfulness of such material in shaping or determining the legitimacy of the Public Office as

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<sup>182</sup> William M. Easum and Thomas G. Bandy, *Growing Spiritual Redwoods* (Nashville, TN: Abingdon Press, 1997), 120. Cf. William M. Easum, *Sacred Cows make Gourmet Burgers: Ministry anytime anywhere by anyone* (Nashville, TN: Abingdon Press, 1995).

<sup>183</sup> Michael Frost and Alan Hirsch, *The shaping of things to come: Innovation and mission for the 21<sup>st</sup> century church* (Peabody, MA: Hendrickson Publishers, 2003), 171.

<sup>184</sup> Craig Kennet Miller, *Next Church. Now; Creating new faith communities* (Nashville TN: Discipleship Resources, 2003), 71.

understood within a Lutheran theological framework needs challenging. Within Lutheran theology it is possible to affirm the ministry of the priesthood of all believers while preserving the integrity of the Public Office. This integrity comes from the reality that in Lutheran theology the Public Office is rarely seen in the fundamental functionalism so embedded within Calvinism and its modern proponents. The two come from entirely different sources in Lutheran theology, and when this is lost, or one is emphasised at the expense of the other, the legitimacy embedded within Lutheran theology becomes lost. It is not surprising therefore, that among elements of the LCA, a lack of clarity over whether the Public Office is actually distinguishable as a separate and unique ministry within the church is appearing. Considering that clergy are the more avid readers of the plethora of Church Growth or mission focussed material coming out of American Reformed or neo-pietistic roots, and many are in desperate search for some means by which the negative growth of the church can be addressed, it is understandable that there appears a partial agreement with an appreciation of equality in ministry. The question is whether such sympathy to an equality of ministry is contributing to a loss in pastoral identity creeping into the LCA.

In the light of this it is possible to return to the Ephesian passage. The concern over the diversity within the Public Office arose several times in open responses to the survey tool.<sup>185</sup> These focus on the limitation of the Public Office within the LCA to the functional role of pastor, seen in the Ephesians passage as the dual **poimenaj kai didaskalouj** (shepherd and teacher). The limitation of the Public Office to this narrow role is often cited as detrimental to the LCA, inhibiting its growth and mission.

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<sup>185</sup> “Leadership is essential for the church to grow and flourish. Christ calls us to good order, and has gifted his people with Apostles, Evangelists, Prophets, Teachers. Have we limited the office to just one gift? It’s a valid office that helps empower Christ’s people to love their neighbours, sharing their faith in word and action. Leaders support and encourage discipleship, as we keep growing in our Christ like nature.” Appendix 11, table A11-4, comment 7.

The argument is that such narrowness prevents the scope and adaptability required in ministering to the demands and challenges of modern Australia. For this reason other forms of ministry need to be promoted and encouraged, often in the form of specialised lay ministries or ensuring that laity is suitably equipped for the challenges of ministry. Much of this criticism, and the subsequent solutions, derive from a Reformed theological perspective and argues on viewing the Public Office as another form of ministry amongst many within the church. This is the line taken by Schwarz in his response to the 1988 mission Summit. While trying to maintain the distinctions of the Public Office against various ministry forms that exist or are emerging within the LCA, his solution for the future still leans towards a lessening of one and an equalling of all into a multi-faceted form with little structure apart from that emerging at the localised level. Schwarz questions whether the LCA should continue to identify ministry with the Public Office and whether it shouldn't abandon this in favour of a more equal correlation between all the various ministries of the LCA. The identification of the UCA approaches to ministry and the insights of the NCLS provide evidence to support his proposition, but the real question which he struggles to come to terms with is how such models can be adequately supported or embraced within a Lutheran theological framework. He notes that the LCA, as with most Lutheran churches, does not embrace such a model, and the preferred option remains entrenched with the Public Office. The questioning of the steering imperatives in the sources of authority indicates a shifting trend from these outputs, and raises issues of sustained input in terms of practice. The question challenges the steering mechanisms, and it is obvious that the strength of these mechanisms embedded within the LCA have retained their influence. Whether the Public Office should be abandoned or not, reflects a diffused loyalty to the outputs within the Lutheran tradition, favouring a

more Reformed influence under the pretence of its greater suitability for mission in a contemporary Australian setting.

An unresolved tension appears within Schwarz's response that sustains an input, or loyalty, toward a Lutheran position upholding the Public Office. In exploring this tension he offers a reflection on the current state of the Public Office which is worth some exploration in the context of the legitimacy.

This [referring to the current practice of the Public Office in the LCA] was designed to preserve the Gospel in truth and purity and provide pastoral care for people in stable and fairly homogenous church societies. In this system there is one office: the office of the pastor. Pastors primarily care for members of the flock and preach and teach the gospel in its purity and truth. There was a system of oversight for pastors. Teachers played a part in the nurture of children in this system too. In a church society this system worked reasonably well. In a complex mobile society this system does not work so well. In a mission situation, it is not adequate. It is not designed for outreach. It simply asks too much of one person. Besides, the kind of personalities that are suited to pastoral work and theological study and discourse are often not well suited to be missionaries.<sup>186</sup>

The criticism of the LCA is valid for it asserts that it trains men for the Public Office as reflected in the traditional paradigm of the Australian Lutheran parish. This paradigm is shaped by a rural mentality, aligned within a cultural context affiliated predominantly with a conservative, almost sectarian form of Germanic Lutheranism found within its historical roots dating back to the initial immigration into South Australia. While the LCA has some influence from the other states, particularly rural Queensland and Victoria, there is little doubt that South Australian Lutheranism is the dominant influence, which provides its primary focuses for its pastoral training. The LCA is clear that it does not train for specialised ministries, and those pastors of the LCA who end up in a specialised ministry often do so unprepared. The LCA actually

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<sup>186</sup> Brian Schwarz, "Discovering the shape of Ministry in the LCA in the 21<sup>st</sup> Century", in *A report of the Lutheran Church of Australia – Ministry Summit 1998 – Adelaide – October 1998* (Adelaide: LCA Board of Lay Ministry, 1998).



struggles to incorporate these specialised pastors within the generic frameworks of the Public Office. What the LCA fails to acknowledge is that even the generic pastor model for which it trains is rapidly becoming a more specialised and intricately complex form of ministry. In considering the make-up of the LCA, there is a concurrence with Schwarz's premise that cultural "developments are taking place" and that "these developments are in tension with the ministry model we have inherited and perhaps assume to be the only legitimate model."<sup>187</sup> The LCA model of the Public Office is narrow and un-reflective of the intent of the Lutheran confessions, much less the Scriptural foundations, upon which they are embedded. The cultural shift and changing pastoral paradigms are placing stress on the steering mechanisms and sources of authority to which the LCA appears to be showing no response in realigning its model to compensate for these stressors threatening to undermine the Public Office.

Paul's letter to the church in Ephesus is distinct in form and style. Ephesians 4:11 needs to be seen in the context of the Public Office as a gift of Christ to the church in which word and sacrament become evident for the nurture, building, and equipping of the body of Christ into being the people of God striving for maturity in faith and imitation of the essence of the church, namely Christ himself. Paul does not limit the Public Office to the simple function of pastor. In Ephesians 4:11 there is a fourfold model which, while not definitive, provides a framework enabling an understanding of the diversity of this gift of Christ to his church.

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<sup>187</sup> Ibid.

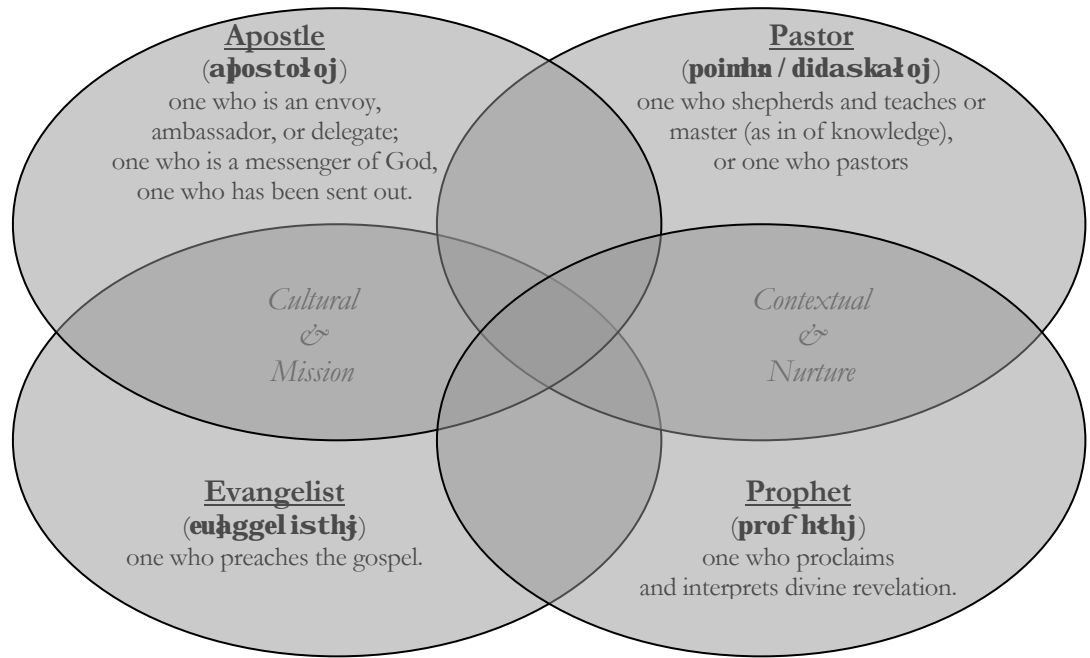


Figure 20: The Fourfold Dimensions of the Public Office as found in Ephesians 4:11.

Paul begins with reference to the concept of apostle. Argument is often made that the apostolic dimensions referred to in Ephesians 4:11 ceased at the end of the Apostolic era. If the term is used to exclusively refer to the individuals assigned the title *Apostles*, then it may be true that this formal use, with all its nuances and stature, ceased with the death of the last Apostle.<sup>188</sup> This formal use is not how the term is used in Ephesians 4:11. Instead its use has a more general conceptualised dimension of the Public Office. The term **apostoloi** originates in classical Greek as a nautical term, referring to a naval expedition, possibly involving the shipping of freight. In isolated cases it may have referred to a messenger, delegate or envoy, but it appears to have little connection to the divine relationship drawn out in NT usage. The nautical connotations disappear in Judaic use, and inserted are more legal understandings involving authorised representation of the sending person or body. Similar to classical Greek, the Judaic use does not involve divine relationships. In the NT this Judaic sense

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<sup>188</sup> Marquart, 129.

is picked up as an authorisation to represent an individual, a community, or a cause of some sort. It develops the divine relationship with the concept of an authorised messenger, adding the dimension of missionary, as one who is sent out by Christ himself. This is the common use in the NT. It initially refers to formal nomenclature applied to the twelve disciples, but extends to others such as Paul, Barnabas, James, Junias and Andronicus. The essence of the term is that an apostle is one who is sent, not by the church, but by Christ. This correlates with the Ephesian usage in which **apostoloj** is a gift of Christ to the church. While the formal title *Apostle* may have ceased with the death of the last Apostle, its structural function and significance in the church did not. Apostles were sent by Christ to establish the church through the mission of forgiveness and retention of sins.<sup>189</sup> The apostle took on a new concept, embodied in the work, life, death and resurrection of Christ, into a new context, being either Judaism or Hellenism, and proclaimed this gospel into these cultural contexts. The need to proclaim the gospel into new cultural contexts has not ceased. This is the task of the Public Office which Christ gave to the church for this purpose. The modern day holder of the Public Office has, within the parameters of that office, the call to be an envoy, one who is sent out by the church, a messenger taking word and sacrament out, possibly in a cross-cultural setting, in which there is a clear missionary intent. It is this apostolic dimension of the Public Office that embodies the need and drive to establish new churches in new cultural contexts.

The concept of an evangelist, found in the term **euaggelisthj**, is rare in classical Greek. While its classical use referred to pagan priests, the NT uses it to refer to one who proclaims or preaches the gospel. Its rarity is seen in all three

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<sup>189</sup> Jn 20:21-23.

occurrences,<sup>190</sup> two of which refer to individuals and the latter, Ephesians 4:11, to a collective group. Unlike its linguistic origins, the NT evangelist does not speak oracles but the good news of Jesus Christ. While the references to the individual's indicate the office of evangelist is lesser than the stature of an apostle, the correlation between their functions is similar. Both are primarily concerned with the missionary proclamation of the gospel, although the term **euḡgelistḡj** appears to be more concerned with the local congregation than the cross cultural leaning of **apostolḡj**. The focus of the term is similar to all the terms in Ephesians 4:11. The evangelist is a gift of Christ to the church whose specific calling is to publicly proclaim the good news, in a mission context, within the context of the local community. While the sharing of the gospel is the task of all Christians, the public responsibility of sharing the gospel is undertaken by the evangelist dimension of the Public Office. Both **apostolḡj** and **euḡgelistḡj** are engaged in the mission of the church, as a gift from Christ, to bring the gospel to the unique cultural settings of either the wider or local community. They extend the Public Office as one who is sent by Christ and speaks on his behalf in a culturally sensitive and unique form as they relay the gospel to the world.

The term **prof hthj** is a loaded term in modern usage, often referring to one who tells the future, which reflects its use in classical Greek where it is associated with the oracle prophets. Primarily **prof hthj** refers to an individual who proclaims and interprets divine revelation. Its reference to the oracle prophets of classical Greece, particularly those found in Delphi, is the prophet who translates and interprets the ecstatic utterances of the Pythia. The prophet declares and interprets the things imparted by the gods, and although it is seen within elements of classical Greek use,

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<sup>190</sup> Cf. Acts 4:11, 2 Tim 4:5, Eph 4:11.

the concept of foretelling is a rare direct occurrence. The term is more complex in the OT, but its usage is similar in substance to that of classical Greek. It continues to carry the concept that the prophet speaks the word of God, which God gives to the individual. The concept of speaking is used liberally, and may include action, sign, lifestyle, and a range of other mediums by which the word of God is conveyed. In the NT it has a wide and varied use, and is frequently aligned within the lists of the *charismata*. However, its use remains consistent for it proclaims and interprets the word of God. Unlike **apostolōj** and **euaggelisthj**, **prof hthj** is centred specifically on the local faith community, and its purpose is to build up, nurture and encourage the local body of believers. While it may have a mission element, this element is small and insignificant to its main purpose of discerning, interpreting and declaring God's will. Today, the pulpit and the preacher has taken on the functional essence of **prof hthj**. The preacher declares God's word, discerns its significance to the local church, and interprets the word for the edification of the congregation or faith community. It is not a teaching role, but one of proclamation, interpretation and declaration of the will of God as revealed in the word.

Paul makes a distinction between **prof hthj** and the dual terms of **poinha** and **didaskalōj**. These dual terms appear complimentary in the grammatical form of Ephesians 4:11 and should be seen as one concept. **poinha** is an agricultural term referring specifically to one who tends or watches over sheep. It is carried into wider use in a variety of ways, particularly in reference to political and community leaders. Paul's use in this context refers to the watching over of the faith. The degree of care and concern demonstrated by the leader determines the quality of leadership, either negative or positive, depending on the benchmark by which it is measured. Consequently, the OT judges its religious leaders according to their faithfulness, or

unfaithfulness, to the will of God. In the NT, Jesus frequently uses the term to describe the contemporary religious leadership, or lack of leadership. Additionally the NT uses it to refer to Jesus as the chief shepherd of the church. Only in Ephesians 4:11 is the term **poimhn** used to describe a congregational leader. It is clear that the use of it in Ephesians has a leadership overtone, and needs to be comprehended in the context of the political and community leadership used elsewhere in the Biblical sources. **poimhn** is balanced by its partner concept **didaskaloi**. **didaskaloi** has a strong meaning in classical Greek usage. It clearly refers to the teacher, or school master, engaged in the technical and rational form of instruction, specifically systematic instruction. It is not unusual, therefore, that the majority of its use in the NT refers directly to Jesus. However, the strength of the term is carried into the rest of the NT and refers particularly to teachers as those who dissect and discover core truths and relay such discoveries to their students. It is not surprising therefore, that such a clinical and strongly suggestive term as **didaskaloi** should be paired with **poimhn** in describing the fourth dimension of the Public Office as outlined in Ephesians 4:11. The pastor is one who cares for, watches over, instructs, and guides the faith community into the truth of God's word. There is both a systematic dimension, where the word is elucidated in logical form, and a supervisory dimension where the community is guided into a relationship with this same word. The nurture and the unfolding of truth work in harmony with each other in the pastoral dimension of the Public Office. This immediately questions whether the pastor is simply an individual who cares for people or an individual who draws and instructs people into a relational comprehension with the living word in whom hope and meaning becomes an owned and self-developing empowerment for the community. Clearly, Paul uses the dichotomy of terms to indicate that pastoral care has the unreserved intent of

instruction and oversight. Without such, it ceases to be a valid interpretation of the pastoral dimension of the Public Office. It is this linking of the word within the local community that encourages, builds, develops and nurtures drawing both **prof hthj** and **poinhn / didaskałoj** together as complimentary, yet distinct elements of the Public Office.

The current practice of the LCA limits its understanding of the Public Office to the dimension of 'pastor', and has little room for movement or engagement with the other dimensions of the Public Office as presented to Ephesus. As such, the holistic interrelatedness of the other dimensions has little input or influence within the overall life of the Church. With such a practice, the LCA skews itself and, by avoiding engagement with those other dimensions of the Public Office, forces itself to remain inward looking. While the LCA has a strong emphasis on preaching, which may allow the pastoral dimension to overlap with the prophetic dimension, all evidence suggests that the prophetic role, as seen in the role of preacher, is declining. While preaching occurs, it is more akin to the shepherding and teaching dimension of the model than the interpretation of divine revelation embodied in the biblical concept. This overemphasis on one dimension is open to criticism, such as that levelled by Schwarz and others, and allows other models of ministry to creep into the theological parameters of the Church clouding the legitimacy of the Public Office. This limited view of the LCA regarding the Public Office, denies the Church from full realisation of itself, and subsequently greater realisation of the place and design of the universal priesthood within the greater theological context of Lutheran ecclesiology. While it is hard to embrace a Reformed solution to the problem of such a narrow perspective without disengaging a Lutheran distinctive, it is understandable that such jumps are made when no discussion or exploration of how these other dimensions can manifest

in the overall life of the Church. Perhaps, rather than shifting toward an inclusive equalisation of the Public Office with all other ministries of the LCA, the LCA may be better served in exploring how the various dimensions of the Public Office, left untapped by the narrowness of the Church's perspective, may be developed and encouraged.

#### **F. SUMMARY:**

The legitimacy of separation between the Public Office and the universal priesthood continues to raise questions of balance within the Church. In particular, the tension between these two in the LCA raises numerous questions over the validity claims of the LCA as articulated in its sources of authority.

Three points of tension are highlighted in this chapter. The first is the source of the Public Office. The sources of authority clearly separate the Public Office from the universal priesthood and all the various auxiliary ministries within the Church. The divine gifting of this office, linked inextricably to Lutheran ecclesiology, brings into question much of the blurring caused by a Reformed influence in which the Public Office simply becomes an extension of the human arrangements of church leadership. This blurring of distinctions causes concerns over the legitimation of the Public Office as a distinct form of confessional leadership within the LCA which is bound within the parameters of its ecclesiastical derivatives.

The second point of tension arises out of a sense of pragmatic functionalism emerging from a distortion of the universal priesthood and defined within the parameters of its visible actions. In the light of such a flagrant pragmatism the Public Office becomes an innocuous form of leadership with little engagement of the divine



outside of the actions it performs, which ultimately any individual with the right training could do. This functionalism draws attention to the clash in social paradigms between the role of tradition, in terms of the 'guardian figure' of the tradition, and the rise of professionalism, as understood in terms of the 'religious expert'. The shift occurring in the mindset of the LCA between these two paradigms creates issues of legitimation as one competes for precedence over the other. The skewing of the functional dimensions of the Public Office creates numerous issues of crises, which left unresolved serve to collapse the integrity of the Public Office as a leadership dimension of the church. The picture being discovered is that the validity claims embedded within the sources of authority, which are the steering mechanisms for the LCA, are being challenged and even abandoned in favour of the more pragmatic success-based models arising out of the industrial world-view. This shift in loyalty to the sources of authority affects the input required to sustain the legitimacy of the Public Office as defined in the LCA's sources of authority. The imposition of an administrative solution, found within the DSTO's of the LCA, does not resolve this fragmenting loyalty occurring in the congregational dynamics of the Church.

The third point of tension concerns the equality and diversity of the Public Office in terms of its own integrity, and its relationship with the other ministries within the LCA. There is a need to affirm the equality of all Christians within the confines of a shifting ecclesiology coming to terms with a changing social and cultural context. But equality does not mean sameness. Too frequently the church defines equality in this way. The diversity of the church needs to be affirmed along with the equality of all, yet within this there needs to be an acknowledgement that God creates and establishes specific dimensions of the church to serve as he determines. This is not a question of greatness or power over another, but of service as equals within the

dimensions of a Christ driven ecclesiology. There are many valid ministries within the LCA, all of which evolve out of the need for the church to meet the cultural needs of its people and the wider community to which it is called to serve. These vary and change as culture and context change. But the church remains the same, and within the fundamental dynamics of the church, God has placed the Public Office. This Office is also one of great diversity, which the LCA struggles to come to terms with, insisting on a single narrow perspective on how this Office manifests within the church. The tensions between equality, sameness, diversity, and service all interact in substantiating legitimacy. Consideration of Foucault's understanding of power relationships affirms the diversity emerging within the church. The reliance on a contractarian form of leadership, with the centrality of power and control, is being dismantled and fails to reflect the dynamics within the congregations of the LCA. When these tensions, and the relationships of power, become skewed or an imbalance is allowed to be perpetrated, the crisis of legitimation surfaces and challenges the core integrity of all these dimensions necessary to the ecclesiological well-being of the Church.

This chapter has brought to light the struggle between practice and theory as they compete for pre-eminence within the LCA. The competition is not necessary if a praxis approach is adopted and dialogue between the two is embraced as a means of being church. It is clear the LCA has some defined theoretical understandings of the Public Office in terms of separation within the Church. Yet, it appears that in practice these distinctions have become blurred or ignored. These tensions work out in practice and subsequently challenge the theological frameworks. In such a situation the validity claims of the LCA become lessened or nullified, bringing into question the

long term sustainability of separation for the Public Office within the parameters of its ecclesiology.

## *Chapter 7*

### GRACE, ORIGINS, AND RELATIONSHIPS – THE LEGITIMACY OF OWNERSHIP

#### **A. INTRODUCTION**

In the previous chapter the issue of separation between the Public Office and the universal priesthood was discussed. In this chapter, attention turns to the relationship of the Public Office to the universal priesthood in terms of its origins, how it is understood and the way it is practiced. As the Public Office functions within the parameters of the means of grace, the question of ownerships requires some exploration. The concern in this chapter is to explore where the LCA aligns the means of grace, as it relates to the Public Office, and to examine whether practice affirms or challenges this alignment.

#### **B. THE MEANS OF GRACE**

Some consideration of the source of the Public Office has already occurred, however, it is important to ask what relationship exists between the call and its manifestation. Who has responsibility for the means for grace as it is imparted to the church? This is an important question, for it has some serious underlying principles that have ramifications across the church. The means of grace lie at the heart of a Lutheran confessional appreciation of the church. Through the means of grace conversion occurs, God's people are renewed, discipleship emerges, and the church's ultimate and only confessional identity is clearly established. The ownership or responsibility for the means of grace is an issue that has wide implications for the way the LCA understands itself, especially the Public Office and its relationship to the

Church. For example, if the means of grace are the responsibility of the Public Office, does that suggest the place of the Public Office is essential to the core definition of the church? Alternatively, if these are simply aspects of the congregation's physical expression and are the congregation's responsibility, how does that impact the Public Office within the congregation?

The understanding of the church and ownership of its core elements pervade many aspects of congregational life in the modern context. Some LCA congregations function as if the means of grace are extras to their overall existence. While preaching is a regular event, often the sacraments are disregarded or relegated to additional after-thoughts.<sup>1</sup> The determination of this practice originates in the congregation, who insist on what will be preached, or dictate whether the sacramental content will be inserted. In line with the Reformed theological influence within the LCA, there is a high demand on articulating from the pulpit the means by which a Christian should live their life. This thrusting of sanctification over the place of justification within the contemporary pulpit is incongruous within Lutheran theology where justification is at the heart of the Christian message. Yet clearly, from the many discussions that have taken place, these congregational demands are causing great angst for LCA pastors. In order to sustain the peace, ensure good order, and maintain a sense of personal and material well-being, pastors juggle a fine line of compromise, often allowing congregations to perpetuate such a misrepresentation of being church.

A number of statements were proposed that explored this issue. For the moment, the discussion will be confined to two of these. When asked if "the congregation owns the means of grace and the 'keys' to the kingdom, which they

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<sup>1</sup> This is often seen by the way it sits within the liturgical structure of worship, especially many modern liturgical and worship styles that appear to add it as an appendix creating the practical impression that it is not of any great importance.

permit the pastor to administer on their behalf”,<sup>2</sup> the responses indicated a minor skew toward a general disagreement with the statement, even though some were confused over what the term ‘keys’ to the kingdom meant. Laity responded with a stronger skew than clergy toward the opinion the means of grace were not owned by the congregation. Although the inclination was generally away from congregational ownership, the figures indicated a high level of uncertainty or lack of clarity on this issue. The strongest response was a disagreement with the statement,<sup>3</sup> while the next significant response was a partial agreement.<sup>4</sup> Interestingly clergy showed a higher level of partial agreement than laity. The other figures of agreement remained similar.<sup>5</sup> In terms of this lack of clarity, the response remained bias toward clergy who indicated higher partial disagreement than the laity.<sup>6</sup> A level of uncertainty exists over who actually owns the means of grace. While the general impression suggests congregations do not, there remains a partial level of agreement toward a level of congregational ownership. This partial agreement may be associated with belief that the means of grace belongs *in* the congregation, but embodies within it reluctance to associate belonging *with* ownership. The response to this statement indicates a number of issues concerning how the means of grace are seen functioning within LCA congregations. While there is a generalised agreement that the congregation does not own them, the question of status within the congregation remains ambiguous. Ownership denotes several concepts ranging from possession to control, which remain

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<sup>2</sup> Q.37. Appendix 2 and Appendix 3.

<sup>3</sup> Laity: 31.9% - disagree, Appendix 8, table A11-54/ clergy: 29.3% disagree, Appendix 10, table A10-54.

<sup>4</sup> Laity: 23.2%, Appendix 8, table A11-54/ clergy: 29.3%, Appendix 10, table A10-54.

<sup>5</sup> Laity: 4.3% strongly agree, Appendix 8, table A11-54/ clergy: 3.4% strongly agree, Appendix 10, table A10-54; laity 13% agree, Appendix 8, table A11-54 / clergy 12.1% agree, Appendix 10, table A10-54.

<sup>6</sup> 15.5% partial disagreement, Appendix 10, table A10-54: laity 8.7% partial disagreement, Appendix 8, table A11-54.

undetermined within the parameters of this statement. In particular the lack of clarity raises the question of who actually guides or decides on issues relating to the means of grace. Issues of leadership appear unclear from the responses received. The concern is whether this lack of clarity exists within the confessional formulations of the Lutheran Reformation.

Before exploring these issues, it is significant to take note of a similar statement in the research tool “the means of grace belong to the entire church and as such can be administered by any Christian”.<sup>7</sup> Again the figures are unclear, with clergy and laity tending to agree with the statement, although clergy were more reserved. The majority of laity agreed with the statement,<sup>8</sup> indicating the means of grace was a communal responsibility which any Christian could administer. Clergy were more reserved, and tended to cluster around partial agreement/disagreement.<sup>9</sup> Despite this lack of clarity, clergy were more strongly skewed toward disagreement than agreement,<sup>10</sup> while only a small percentage were willing to state a strong inclination either way.<sup>11</sup> The figures suggest that, while a lack of clarity exists across the responses, laity is far more inclined to see the means of grace embedded within the local community in which they share ownership. It is possible, therefore, for any individual within that community to administer the means of grace as it belongs to the local church. Clergy, on the other hand, seem divided on the matter, but appear to lean towards the means of grace being something that possibly transcends the local church and requires more than an approach which permits any Christian to administer them.

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<sup>7</sup> Q.48. Appendix 2 and Appendix 3.

<sup>8</sup> 15.9% strongly agree / 30.4% agree / 21.7% partly agree, Appendix 8, table A8-76.

<sup>9</sup> 36.2% partially agree / 22.4% partially disagree, Appendix 10, table A10-76.

<sup>10</sup> 17.2% disagree / 13.8% agree, *ibid.*

<sup>11</sup> 3.4% strongly agree / 6.9% strongly disagree, *ibid.*

In comparing both questions, they appear to reinforce the lack of clarity within the LCA on this issue. Neither laity nor clergy seem to be clearly positioned in regards to where the means of grace belongs and who has ultimate responsibility for it. While the lack of clarity amongst clergy waivers from a localised setting to a more complex wider ecclesiology, the degree by which the majority of clergy would be swayed in terms of how this worked out remains unclear. Laity, although indicating similar lack of clarity, reflects the localised position of the church as seen in their immediate surrounds. It is possible that elements of this can also be found among clergy responses. From these responses a lack of clarity is present regarding the ownership of the means of grace.

When Lutherans talk about the means of grace, they traditionally understand them as the word, which is the OT and NT<sup>12</sup>, and the sacraments of baptism and the Lord's Supper. Notably, when Luther referred to the word, particularly in his early years, he often referred directly to the Old Testament canon,<sup>13</sup> indicating his strong preference to the word proclaimed as gospel spoken not written. The sacraments, while residing primarily in baptism and the Lord's Supper, are left somewhat open in the confessions regarding their number. While there has been some effort to include reconciliation or confession with the means of grace as a sacramental entity, the Lutheran confessions have not generally favoured this, despite its reference in the Apol.<sup>14</sup> It is the frequent practice, however, to understand the 'keys to the kingdom',

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<sup>12</sup> This excludes the apocrypha and other extra-canonical books.

<sup>13</sup> "Let us remember that for Luther, at least in his early period, Holy Scripture is really the OT: 'Thus it alone has the name that means holy writing, and the Gospel, that is the good message or proclamation, which must be delivered not with pen, but with mouth'." Sasse, 'The Lutheran doctrine of the Office of the Ministry', *The lonely way – Selected essays and letters* vol. II (1941-1976), (Saint Louis, MI: Concordia Publishing House, 2002), 124.

<sup>14</sup> "The genuine sacraments, therefore, are Baptism, the Lord's Supper, and absolution (which is the sacrament of penitence), for these rites have the commandment of God and the promise of grace, which is the heart of the New Testament." Apol. 1, VII, 4.



when seen in the parameters of reconciliation,<sup>15</sup> not as sacramental in the pure sense but nevertheless an expression of the means of grace. The Lutheran confessions link the means of grace with the keys of the kingdom, for the means of grace are the gospel proclaimed and enacted in which the forgiveness of sins is pronounced, enacted, given and received.<sup>16</sup> The means of grace and the office of the keys presuppose each other, for absolution, which is the ultimate voice of the gospel<sup>17</sup> arises out of the proclamation of law and gospel drawing the individual into a comforting relationship of grace through the word and sacraments. The concept of ‘keys’ is ancient in theological tradition with its roots in the Gospels themselves<sup>18</sup> and closely linked to the forgiveness and retention of sins, penance, or confession and absolution<sup>19</sup> as presented within SC. It is curious, therefore, to hear comments from respondents indicating they find the terminology ‘keys’ unhelpful. Again such comments emphasise that elements within the LCA lack clarity regarding the means of grace and what is encompassed within the concept.

This is seen in the LCA’s theological practice. In the first instance, the art of preaching appears to be disappearing.<sup>20</sup> If, as Luther insists, the gospel is the word

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<sup>15</sup> SC, V.

<sup>16</sup> The Gospel is not only a promise of forgiveness, but is itself already forgiveness; not only the announcement of the divine deed of grace, but itself the deed of divine grace... This means not only that the Gospel teaches God’s grace, but this very teaching is also a bestowal.” Edmund Schlink, *Theology of the Lutheran Confessions*, trans. Paul Koehnke and Herbert J.A. Bouman (Philadelphia; Fortress Press, 1961), 103.

<sup>17</sup> Ibid., 138.

<sup>18</sup> **dws̄w soi taj kleidaj thj basileias tw̄ ouravw̄** – ‘I give to you the keys of the kingdom of heaven’ Matt 16:19.

<sup>19</sup> SC. V. Confession and Absolution. *The Office of the Keys* does not appear in the original text written by Luther. It was added later and appears in the LCA’s versions of the SC where it is moved from V to VI. Similar practice is found in *An American Translation (A Short Explanation of Dr. Martin Luther’s Small Catechism with an American Translation Text – A Handbook of Christian Doctrine*, Phillip B. Giessler, rev ed., (New Haven MI: Leader Publishing Co., 1971).

<sup>20</sup> Helmut Thielicke highlights this in the opening words to his first chapter on ‘the plight of preaching’ in *The Trouble with the Church* where he writes, “Anybody who keeps in mind the goals of the Reformation once set for itself can only keep be appalled at what has happened in the church of Luther and Calvin to the very thing which its fathers regarded as the source and spring of Christian faith

proclaimed, then one would expect that preaching would take a strong precedence in the life of the church. Preaching is not the writing of a sermon, and its subsequent public reading. The gospel is not something written but spoken. Yet it appears common practice, increasingly so amongst younger clergy, to write a sermon in its entirety and then read it to the congregation. The reliance on a written text lacks the passion of the spoken word. Preaching is an oral presentation of the gospel. It engages individuals through the art of public speaking. It captures the imagination of the listener, inspires their emotional engagement with the words spoken, and leaves them with a sense of the captured passion with which it was delivered. In the modern context of preaching this is what people attend church for, not to hear a recitation of written prose which they could have easily taken home and read. It is of little wonder that laity feel they are being treated as ‘idiots’ by their pastors.<sup>21</sup> History affirms that, in every period of the church’s revival, preaching was central to the renewal of faith and the church in general. Slipping into a watered down pretence of preaching, and allowing its clergy to enter the pulpit with the intent of public recitations, indicates

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and life, namely, preaching. In the hectic bustle of ecclesiastical routine it appears to be relegated more and more to the margin of things.” Thielicke goes on to say, “But it is not only the *place* where preaching is done that has been so dubiously relegated to the periphery of life and thus in an organic sense detached. Actually preaching itself has decayed and disintegrated to the point where it is close to the stage of dying.” Helmut Thielicke, *The Trouble with the Church: A Call for Renewal*, trans. and ed. John W. Doberstein, (Grand Rapids, MI: Baker Book House, 1965), 1. This decline in preaching is also borne out by John Stott who writes, “So we come to the 1960s, 70s and 80s. The tide of preaching ebbed, and the ebb is still low today. At least in the western world the decline of preaching is a symptom of the decline of the Church... According to ... Karl Rahner, one of the burning questions of the day concerns what he terms ‘the trouble with preaching’. This is the failure to relate the Christian message to the everyday world. ‘Many leave the Church because the language flowing from the pulpit has no meaning for them; it has no connection with their own life ... “The trouble with preaching” is becoming even more troublesome.’ John Stott, *I Believe in Preaching*, (London: Hodder and Stoughton, 1982), 43-44. A similar critique is offered by Klaas Ruhia in the 1980 Moore College lectures: “...*the man and woman in the pew*...do not object so much to the fact that preaching is still an integral part of the worship service, but they object to the *quality* of what they hear. Their main complaint is that many sermons are *so terribly boring*, ... And since they have no real say in the matter – they are literally at the receiving end – they can make their disappointment and their dissatisfaction heard in only one way: by staying away!” Klaas Ruhia, *The Sermon under Attack: The Moore College Lectures 1980*, (Exeter: The Paternoster Press, 1983), 13-14.

<sup>21</sup> “Historically the church was the repository of all theological knowledge. When lay people learned to read and became educated, they too could study theology. Many lay people are much better trained and more intelligent than their pastors – this threatens some pastors. Lay people don’t like to be treated as idiots by a pastor.” Appendix 9, table A9-3, comment 16.

elements of the LCA fail to fully grasp what it means to have a preaching office. It is the oral word of faith freely given into the lives of all through which faith is created, sustained and brought to fulfilment.<sup>22</sup> The importance of the proclaimed word and the relationship of preaching to the Public Office and its legitimacy cannot be underestimated. It is important to observe that if there is a lack of clarity over the place of the means of grace, especially in terms of the word, then it surely must lie within the confines of the ever diminishing and weakening art of public proclamation.

Similar dissipation of the means of grace is seen within the practice of the sacraments. Too frequently sacramental interaction within LCA congregations is perceived to have little relevance to the local faith community. The practice of remembering birthdays within the liturgical life of the church rather than baptisms highlights this growing irrelevance. While birthdays may be special events, they pale into insignificance when compared to the event of baptism, which is the life-changing, pivotal point of human transformation where the individual participates in the death and resurrection of Christ,<sup>23</sup> and the promises of God are not only given but realised in their entirety. Yet in practice this event is ignored for the sake of birthdays. This begs the question of the integrity of the sources of authority within an increasingly secularized world-view and the impact of the latter upon the steering mechanisms of the church.

Similarly, the introduction of the baptismal font, with water, as a point of entry to worship also attracts some negative reaction, being derogatorily labelled

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<sup>22</sup> “This is what preaching the Christian faith means. This is why such preaching is called gospel, which in German means a joyful, good, and comforting ‘message’; and this is why the apostles are called the ‘twelve messengers’.”<sup>6</sup> LW 35: *Word and Sacrament I*, 119-120.

<sup>23</sup> Cf. Romans 6:3-10 and Col. 2:12.

‘Catholic’,<sup>24</sup> and rejected without appropriately thinking through its theological significance. While this practice is to be commended as a practical effort to reinstate baptism as an everyday encounter, the reality that the font’s location and use is often ignored or rejected must be a reflection on the theological understanding of the baptismal event within the local community. Lutherans have always held that baptism is not a single event, but one that affects the everyday life of the individual. This is one of the core messages of the LC in which Luther not only articulates baptism as a one-off event, but reminds the reader that it is an event intimately linked to daily repentance and the Christian life.<sup>25</sup> It seems baptism receives least attention in Lutheran congregations, yet it lies at the heart of the means of grace, growing directly out of justification, and is the point of entry, the point of sustainment, and the core of the Christian life.

Similar things occur with the Lord’s Supper, especially in terms of the frequency which it is celebrated despite its vital place in the unity and fellowship of the church. Past practice within the LCA, emerging out of the former synods, held the Lord’s Supper as such a special event in the congregation’s life that, to avoid its abuse or descent into mundane practice it could only be celebrated at special times in the year. The intent is noble, for the Lord’s Supper is special and unique, but this practice of infrequent celebration appears more embedded in a form of pietistic legalism than an encounter of grace. This practice continues in the LCA, with some archaic link to

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<sup>24</sup> The term being derogatory in expressions of old confessional precepts whereby Roman Catholicism is perceived negatively and subsequently refers to anything which is held in disdain or in opposition to the confessional purity being supposedly upheld.

<sup>25</sup> “<sup>84</sup> Therefore let everybody regard his Baptism as the daily garment which he is to wear all the time. Every day he should be found in faith and amid its fruits, every day he should be suppressing the old man and growing up in the new. <sup>85</sup> If we wish to be Christians, we must practice the work that makes us Christians. <sup>86</sup> But if anybody falls away from his Baptism let him return to it. As Christ, the mercy-seat,<sup>5</sup> does not recede from us or forbid us to return to him even though we sin, so all his treasures and gifts remain. As we have once obtained forgiveness of sins in Baptism, so forgiveness remains day by day as long as we live, that is, as long as we carry the old Adam about our necks.” LC. 4, 84-86

tradition, where the Lord's Supper is celebrated fortnightly or some cases monthly. Why this practice exists, attracts a range of responses, few of which appear to have much theological sustainability. While Lutheran's avoid the sacrificial overtones of the Catholic Mass,<sup>26</sup> the avoidance of a regular encounter of Christ's presence at the supper appears to undermine a sustainable Lutheran position on the correlation between word and sacrament.

There also appears to be emerging the opposite tradition where the Lord's Supper occurs regularly without much concern about who attends. In some circles, the notion of grace is considered God's domain, and they subsequently argue that it is not up to the church to 'screen' attendees at the supper. Therefore, even unbaptised individuals, so led, may attend the sacrament. While this is an extreme position, those who venture toward the more open concept of the table, as opposed to *closed*,<sup>27</sup> which is different to *close*,<sup>28</sup> tend to 'err on the side of grace' and see the sacrament as another means by which God's grace may impact the lives of all people.<sup>29</sup> The LCA has opted for a balance with its statement on responsible communion practice.<sup>30</sup> In such a case, while the pastor remains the one authorised to provide public oversight for

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<sup>26</sup> This also pervades elements of High Anglican theology, if not by direct theological formulation at least by practice.

<sup>27</sup> *Closed Communion* = a form of religious legalism that focuses on exclusion.

<sup>28</sup> *Close Communion* = a focus on the unity of fellowship arising out of a commonly shared faith perspective.

<sup>29</sup> Tim Wright, a pastor from a Lutheran church in Phoenix, Arizona (USA), called Community church of Joy writes in reference to the Sacrament of the Altar, "At this point in our development, we continue to offer Communion once a month at our Saturday evening and Sunday morning services. At one time we considered removing Communion from all weekend services and offering it at our Wednesday evening believer's service because Communion is so highly believer focussed. But, through prayer and guidance from others, we came to see Communion as another way forward for god to communicate himself to us. We strive to be clear about who should come for communion. We ask that only those who know Jesus as Saviour participate. But, should seekers come, we believe God can work in a life-transforming way." Timothy Wright, "Worship as Evangelism; A practical handbook for reaching new generations of people through innovative worship", (Glendale, AZ, 1992), 81.

<sup>30</sup> DSTO II, *Some pastoral Guidelines for Responsible Communion Practice*, Adopted by the General Pastors Conference, 1990, edited August 2001, <<http://www.lca.org.au/resources/cticr/dsto2reve2c.pdf>> accessed 23 January 2007.

the Lord's Supper, it is left to individual informed conscience incorporating an appreciation of the individual's theological tradition. It is clear the statement refers to other baptised Christians, and excludes the unbaptised.<sup>31</sup> Some argue this statement has weakened the LCA's appreciation of the Lord's Supper, and lead to the lessening of the sacrament within the overall theological integrity of the Church.<sup>32</sup> While such criticism may warrant serious reflection, it is more likely that infrequent practice has given a message of unimportance regarding the Lord's Supper, and that this, combined with insufficient parish education on the nature of the Lord's Supper, has caused the diminished presence of the Lord's Supper in the context of some LCA congregations.<sup>33</sup>

In countering this perceived diminishing of the sacrament of the Altar, the neo-liturgical elements of the LCA have emerged in an attempt to impose a ritualised solution. Subsequently, a shift toward reinvigorating the ancient liturgies is emerging, or aligning with modified catholic liturgy avoiding the sacrificial overtones,<sup>34</sup> in an effort to reinstate the Lord's Supper to the place of pre-eminence Lutheran theology

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<sup>31</sup> This is common practice and is consistent with early church practice. "And this food is called among us "Eucharist", of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing, that is for remission of sins and unto a second birth, and who is so living as Christ has enjoined." Justin, *Apology*, I, 66. in J. Stevenson, ed., *A New Eusebius: Documents illustrative of the history of the Church to A.D. 337*, (London: SPCK, 1957), 67. "And let none eat or drink of your Eucharist, but they that have been baptized into the name of the Lord; for concerning this the Lord hath said: *Give not that which is holy to the dogs.* (Matt.7.6.)" *Didache* IX.5. Ibid., 127.

<sup>32</sup> Cf. article 19-13, 19-14 and 19-15 in Melvin J. Grieger, Vernon S. Grieger and Clarence R. Priebbenow, *The Word shall Stand: Our evangelical Lutheran confession*, ed. Susan Robertson, *Timely Essays No. 2* (Doncaster, VIC: Luther Rose Publications), 167-168.

<sup>33</sup> "We are in danger of drifting into a 'reformed' approach to the ministry; we would do well to relook at the ministry of word and Sacrament of the liturgical churches. The sacraments are in danger of being relegated to a secondary position to The Word. Sacraments are indeed the Gospel in action!" Appendix 11, table A11-6, comment 3.

<sup>34</sup> This trend includes adopting both RC and ANG liturgical traditions, especially the more high church liturgical elements, within Lutheran liturgies. While Lutherans hold common standing with much of these liturgical traditions, the theological flavour and presuppositions present have not always been so easily embraced. Nevertheless, this neo-liturgical trend is not just unique to the LCA, but is finding resurgence within Anglican and Catholic churches, with some elements of the UCA also displaying similar trends. An exploration of the service order *Sing the Feats* found in the Lutheran Church of Australia, *Lutheran Hymnal with supplement*, (Adelaide, Lutheran Publishing House, 1989), 58ff, indicates the closeness of this liturgy to the RC Mass

gives it. The success of such an endeavour remains uncertain, but declining worship numbers especially in more liturgically pure congregations suggest that a lot more work in correlating liturgical renewal with the mindset of the modern Christian is required. Furthermore, such liturgical or non-liturgical swings do not appear to alter the lack of clarity concerning the means of grace, especially in terms of the Lord's Supper, that appear to be found with the respondents to this research, who came from both conservative and liberal liturgically focussed communities. This imposition appears to be an administrative solution to a question of tradition, which as Habermas suggests, is an unworkable process due to the embedded validity claims of the tradition which extend beyond the legal-rational structure of any system capable of imposed administrative solutions. Re-discovery of the validity claims embedded in tradition come from a mutual discourse growing out of encounters within the tradition, and cannot be imposed by an organisational entity.

When the Lutheran confessions refer to word and sacrament as the core elements of the church they do not refer to some abstract form of theological knowledge that can be correlated with each other in perfect harmony.<sup>35</sup> Practice holds a key to the lack of clarity indicated by respondents, and subsequently to the issue of legitimacy of the Public Office entrusted with the oversight and application of the application of these theological core elements of being church. If a discrepancy exists in practice, if the word fails to be proclaimed as the message of Salvation through which the Spirit works faith in the lives of the listeners and the sacraments fail to be administered as bringing the word into a real encounter with the individual and community, then a sense of uncertainty emerges concerning where the means of grace

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<sup>35</sup> "... the church is characterized in her essence not by silent possession of a doctrine of the sacraments in agreement with the gospel, but by the 'administration' of the sacraments, that is, through the actual giving and receiving." Schlink, 199.

belong. The dynamics are clearly altered if they are simply enacted within a human domain controlled and owned by the faith community, and ultimately consumed by the many other aspects of what humanly constitutes any community. The church is not a community created by human desire, but a community created by Christ, through which Christ is incarnated into the world through the means of grace. If the means of grace do not take pre-eminence in everything the community of faith does, then the church degenerates into nothing more than a human establishment.

With such variation of practice occurring across the LCA it is not surprising to find a lack of clarity coming from a range of LCA communities. With such disparity in practice, the issue of legitimacy arises. In clarifying the issues, the question about ownership arises, in the broader sense than that associated with control. Confessionally, and paramount, is the affirmation that the means of grace belong to God alone. They are brought into reality through the work of Christ, who freely gives them to his people. The means of grace are Christ's ultimate gifts to the church.<sup>36</sup> They supersede and precede any of the charismata. This is a necessary truth, for without this precedence the charismata slip into a form of works through which one strives to merit grace rather than reflect it. The means of grace are ultimately the means of salvation. They are intimately connected and entwined in the core doctrine of justification. Without the means of grace the entity of the church would not come into being, and there would be no necessity for the charismata. As such, the issue over ownership appears superfluous. The church has the means of grace embedded within

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<sup>36</sup> There are ample discussions throughout the confessions that any simple cursory reading would find compelled to conclude that in the confessions grace is freely given by Christ without any merit or reliance upon human involvement. This is most clearly articulate AC IV, and further elaborated in Apol. IV where the confessors write; "This promise (tr-133) is not conditional upon our merits but offers the forgiveness of sins and justification freely. As Paul says (Rom. 11:6), 'If it is by works, it is no longer on the basis of grace.' Elsewhere he says, 'Now, the righteousness of God has been manifested apart from law' (Rom. 3:21), that is, the forgiveness of sins is offered freely. Reconciliation does not depend upon our merits." Apol. 1, II, 41.



it. It is the core essence that defines the church within the context of the Lutheran confessions. While it belongs to God alone, as the church belongs to Christ alone, nevertheless, because of its identifying characteristic, it belongs to the church, for without it the church has no validity to exist.

The LCA appears to struggle in identifying ‘church’. On the one hand there is a strong tendency at the grass roots to identify the church as the local faith community. In this sense, the church is the visible gathering of like-minded individuals, confessing Christ as their Lord, who meet in a specific place with a specific intent. The concept of ‘church’ being larger than the immediacy of what is seen locally is an abstract concept and often left unattended, or, simply not considered. What emerges is a focus centred on the immediacy of the needs manifesting within the limitations of the local church. This narrowness is seen in a variety of ways in which LCA congregations act. In its most pragmatic form it appears when local financial matters emerge and the need to explore alternatives to ministry is imposed by the diminishing financial constraints. At the local level, pastors, perceived as the ‘paid employees’ who consumes a large proportion of the congregations financial resources, are placed under all sorts of pressure to ‘perform’ more efficiently producing appropriate results, or to consider alternatives such as ‘working in the real world’.<sup>37</sup> It is not uncommon in the current waning climate of LCA congregations for LCA leaders to persuade neighbouring congregations, based on financial restraints, to enter into discussions of ‘mutual cooperation’. The need for mutual cooperation is to be encouraged, but too often the focus is not about working together, but meeting specific local needs. The larger ecclesiological focus required for mutual cooperation is hindered by a narrowness of

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<sup>37</sup> “The following should be considered: - Pastors having part-time work in other professions (similar to Paul). This would help congregations ALL work together & not rely on the minister for wisdom.” Appendix 9, table A9-7, comment 20.

vision. The issue of how those engaged in these discussions see the church is very clear. The church is the local congregation, that is, the little patch of dirt occupied by a specific group of people in a specific place at a specific time within a specific community, often associated with a building or property of some description, in which there are clear issues of local ownership and affiliation. In this context, the pastor serves to meet the needs of this local community.

The LCA, for many years, has affirmed the local congregation at the expense of a broader sense of church embedded within the Lutheran Confessions. This may have origins from the Reformation, but it appears to be embedded more within the LCA's historical roots of separation from the larger German state church favouring a more independent self-governing model seated within the congregation.<sup>38</sup> Interestingly LCA documents and similar documents from the LCMS,<sup>39</sup> both with similar historical roots, have a strong emphasis on the local congregation at the expense of the larger synodical body. Despite recent moves to impose a larger view of the church upon congregations, the view persists that the identity of the LCA lies with congregations who it considers self-governing bodies. Despite some argument against this, the administrative functions of the LCA reinforce this narrow view rather than a broader,

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<sup>38</sup> Cf. "The Australian Lutheran tradition, for very understandable historical reasons, has been marked by isolationism and separatism. Long after the Prussian Union caused our fathers to separate themselves for a clear confession, the following items remain high on the theological agenda of Lutherans in this land: prayer fellowship, sinful unionism, altar and pulpit fellowship." V.C. Pfitzner, "Out of the Ghetto – Into the Family", *Lutheran Theological Journal* 23, no.1 (May 1989), 8. Cf. also "Dibvig implied in his comments that a kind of German-ghetto mentality may have been at work here, and he went on to note a German-self-consciousness encouraged in articles and policies by church leaders... For Muedeking, it appeared inevitable that Lutherans in Australia would have a religious minority consciousness. The church was very much rural, with its chief concentration in South Australia. Its voice was largely unheard in the land. The numerical smallness of the church had to be linked also with great distances, distance being the single most potent variable for Australians. There were also Germanic origins which encouraged great caution in an English society, and contributed toward a centripetal direction in spiritual matters." John B. Koch, "Visitors' Observations on the Australian Lutheran Household 1902-1987." *Lutheran Theological Journal* 22, no.3 (December 1988), 170, 172.

<sup>39</sup> This is also not a great surprise considering the strong ties between the former ELCA and the LCMS. Koch, "Visitors' Observations on the Australian Lutheran Household 1902-1987.", 169.

larger concept of church.<sup>40</sup> The national body of the LCA is an administrative eunuch totally reliant on the good will of congregations to inject life into its national embryonic form.<sup>41</sup> Such reliance forces the LCA to operate with deficit budgets arising out of the decreased congregational giving to the wider church. This must be a source of deep self-examination at a national level concerning its ability to fulfil its constitutional obligations. More so, it should be a source of soul-searching at congregational level whose reduction in giving to the national body indicates a rising lack of confidence in the LCA's ability to relate effectively to them. The long term sustainability of the LCA as a national administrative body is questionable in a climate where clearly many of its congregations are losing confidence in it as a worthwhile bureaucratic entity. While the LCA leadership tries to affirm this congregational focus it is doubtful whether there is a reciprocal affirmation of the LCA by congregations. While the LCA forces congregations to look inwardly, and in some cases to those

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<sup>40</sup> "The Church consists of congregations voluntarily joined together to establish a wider fellowship in the Faith and to promote and do work which congregations could not undertake and do effectively alone, and therefore has power and authority to carry out its Objects as set forth in this Constitution and to perform such other acts as may be incidental thereto." Constitution of the Lutheran Church of Australia Incorporated, Article VI. "Authority and Powers", para. 2. It is of interest to observe that at the recent National Synod of the LCA conducted in Toowoomba in 2006 Article IV. "Membership" of the LCA constitution was altered from "1. The membership of the Church shall consist of baptised members of congregations which..." to "1. The membership of the Church shall consist of congregations of baptised members." The rationale for this was "The proposed wording clarifies the intention of the Constitution which is to provide for congregations of baptised members as the constituent grouping in the Church. The LCA exists as a result of congregations coming together, not members of those congregations. The correct reference is shown in the final sentence of paragraph 1 which refers to 'such member-congregations'." Agenda, LCA Inc. Fifteenth General Synod Regular Convention 2006, Berghofer Recreation Centre, University of Southern Queensland, Toowoomba, QLD Sept 30-Oct 5, 2006, 15. While this caused some angst, as indicated by D Hoopmann's comments in *The Lutheran* 40, no. 12, 11 Dec 2006, 14-15, it does affirm that the LCA is not based on individual membership, but on congregational membership, thereby affirming that the congregations form the heart of the LCA, not the LCA itself as a church entity based on individual membership.

<sup>41</sup> It appears, from casual observation, that the national identity of the LCA has yet to emerge within the Australian social mind-set. As such, its leadership appears in a constant state of crisis and change, tossed about by the winds and waves of personal egos and inept administrative systems driven by the need to sustain a theological fortress mentality growing out of its reluctance to move from its historical roots. Cf. Koch, "Visitors' Observations on the Australian Lutheran Household 1902-1987.", 165ff. In a Biblical sense, there is consistency in this reluctance to emerge into a new cultural context. Olsen discusses the need for a generation of Israel to pass away before a new generation was raised to enter the land of Canaan after the exodus event from Egypt. Cf. Dennis T. Olsen, "Negotiating boundaries – The Old and new generations and the Theology of Numbers." *Interpretation* 51, no.3 (July 1997), 229ff.

around them, for support and sustainment, especially in financial matters, the same congregations are busily looking to the LCA for such support. There are obvious variations in perception about the LCA as a national body, its ability to function as a national body, and what it actually means to be a national body.

The LCA is a congregational based church, not a national synodical body or regional diocese as found in the Ang. and RC traditions. Its constitutional mindset is foreign to the regional or diocesan structures in which all resources are pooled and shared according to the greater need. As such, in praxis terms, it must be concluded that the LCA sees the means of grace as belonging in the local congregation, and not within the larger church. It makes sense, therefore, that there is some partial agreement to the research statements on ownership. The disagreement also indicates that, while this may be the practice, it is not necessarily the commonly agreed position of most respondents.

Perceiving the means of grace as owned by the church places the church as the preceding entity in which the means of grace are developed and practiced rather than the result of the means of grace. Claiming ownership suggests that the gathering of believers into a visible object becomes the central identifier of the church rather than the proclaimed word and administered sacraments as that which creates community. The question of being or function continues to emerge. If the church is merely the object where word and sacrament function, then it is plausible that pastors are simply given the privilege of proclaiming the word and administering the sacraments on behalf of the congregation, just as a treasurer administers its financial accounts and a property manager cares for its real estate. The pastor is an individual arising out of the universal priesthood who performs a task owned by the universal priesthood, understood in simple pragmatic terms as the local congregation, and functions on

behalf of that collective body. The pastor is the religious professional or expert to which the congregation turns when it requires the religious aspects of its life to be performed.<sup>42</sup> This notion of the religious expert is unique to modernity.

In traditional societies rulers and guardians control the collective knowledge.<sup>43</sup> The expert controls knowledge in an abstract way, while rulers and guardians are embedded as the custodians of the tradition and carry intrinsic authority within the social collective. The guardians have access to the formulaic truth that underpins their social collective, aligning with the traditional authority to which Weber refers. Its authority exists as status, affirmed within the social collective because of its links to formulaic truth.<sup>44</sup> The rational-legal society replaces the guardian with the expert who specialises in a particular area of knowledge. Personal loyalty developed toward the guardians is down-played and replaced by a need to follow formal procedure. This new source of authority is focussed on determining where individuals fit within the larger scheme of things, and is clearly aligned with structural organisations or bureaucracies.<sup>45</sup> These experts are individuals who are able to substantiate a successful claim to a specific skill set or type of knowledge, and as such they are embedded in a specific place within a hierarchy of skill or knowledge.<sup>46</sup> It is their place in this hierarchy that determines the level of authority they hold within a social collective. The more skills or knowledge one acquires provides greater authority within their specific contextual realm. Expertise is disembedding, for it removes itself

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<sup>42</sup> “The minister, in many aspects, has no more authority or status than any other person. A carpenter is an authority on building tables, a Chef an authority on cooking and a Minister an authority on religion. It is a job, with no special status, and needs to be approached as such.” Appendix 9, table A9-5, comment 5. “The minister is the expert who tells us what to do.” Appendix 11, table A11-5, comment 8.

<sup>43</sup> Cf. Giddens, *Runaway World*, 41, 42.

<sup>44</sup> Cf. Giddens, “Living in a Post-Traditional Society”, U. Beck, A. Giddens, and S. Lash, *Reflexive Modernization*, (Cambridge: Polity Press, 1994), 63.

<sup>45</sup> Cf. Weber, *Economy and Society*, 218.

<sup>46</sup> *Ibid.*, 220.

from the personal social context in which individuals function. It has no genuine link to formulaic truth instead considering knowledge as something which is capable of improvement or reformulation. It is reflexive for it embraces concepts of loss and rediscovery as it interacts at various levels within the bureaucratic structuring of the social context. Finally, it is not committed to a specific place or time, but available to any individual with the time and resources willing to acquire such knowledge or skills.<sup>47</sup>

The laity's perception and alignment of clergy to the status of expert establishes a clear division between those with skills and knowledge, deemed appropriate for modern clergy, against those who do not have such skills and knowledge. Yet confessionally the holders of the Public Office are not religious experts but holders of a sacred office. The roots of the modern clergy continue to reside in the traditional system where clergy act as guardians rather than religious experts. This singular shift in perception from guardian to expert is one of the fundamental causes for the current crisis in the legitimation of the Office. A perception is created by modernity for the need of the religious expertise. Yet expertise is a disembedding, impersonal, systemic, and structural shift from the confessional formulations of Lutheranism which align the Public Office a guardian akin to a role defined confessionally within the tradition. Clergy enact, represent and engage the world as custodians of God's incarnational engagement with all creation. The world is not tuned in to the traditional frameworks long since abandoned by the naïve optimism of the Enlightenment. Society is fragmented into structural zones that interact in an objective and impersonal way, devoid of relationship to place, space or time. The disengagement of the modern

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<sup>47</sup> For a broader detailed discussion on the relationship of guardians to experts and the shift from a traditional world view to a legal-rational one is found in Anthony Giddens, "Living in a Post-traditional society" in Ulrich Beck, Anthony Giddens, and Scott Lash, *Reflexive Modernisation*, 56-109.

individual with the world, and the effort to see it within the framework of control using the process of logic and reason, has cast a disparaging light upon any form of tradition. The church, whose structure is, for the most part, akin to tradition, flounders to comprehend the new world paradigms, which are once again in the process of change and redefinition. Unlike the laity who has embraced the need to redefine its identity within the changing dynamics of modernity, clergy have been thrown into a state of uncertainty and lost identity as they struggle between the needs of the tradition and the demands of modernity. The differentiation in thought and perception between laity and clergy is apparent as a core component of any legitimation crisis.

This view of the religious expert in preference to the custodian of the tradition cannot be ignored within the LCA, especially considering its attempt to introduce a code of conduct similar to other professional bodies to govern the performance of its clergy in the public domain.<sup>48</sup> The insertion of this code offers the pretence that the pastor is actually a religious professional, skilled in religious matters to which the laity defer as they would to any profession such as a doctor, lawyer, tradesperson, and others. If so, where does the means of grace reside? Does it reside in the congregation? If this is so, do congregations rely upon a religious professional who unpacks and enacts the means of grace among them until such time that local confidence is acquired for the community to act without this professional aid? Does the pastor exist as a temporary professional presence within a congregation or faith community because it hasn't grasped the level of expertise required to enact the means of grace it relies upon for theological self-realisation? The concept of the Public

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<sup>48</sup> 'Code of ethics and pastoral practice – a working document', agenda item 2.3.3. proposed at the LCA, inc. 15<sup>th</sup> General Synod, Regular Convention 2006, Berghofer Recreation Centre, University of Southern Queensland, Toowoomba, QLD, Sept 30-Oct 5, 2006, 178-186. Codes of conduct are common among the specialised professions of Modernity, for example, lawyers, doctors, health care workers. They affirm the disenchantment of knowledge and provide the means of surveillance and control, unique to Modernity, in which they regulate such control within their hierarchical structures of modern bureaucracies.

Office existing for the sole purpose of equipping the laity for ministry, and embedded within this belief the inclusivity of ministry indicating the means of grace are by default part of the ‘congregation’s ministry’, has been discussed. In such a context the pastor is the religious expert whose presence in the congregation is to impart knowledge to the laity who will ultimately take full responsibility for all dimensions of what they naturally own.

The role of expert is broader than one who imparts knowledge. The concept of the religious expert embraces the idea of the pastor who ventures off to acquire the knowledge to enable the congregation to full self-realisation. However, just as doctors, who demonstrate incompetence in medical issues lose credibility, or a lawyer, who is unable to comprehend the law is deemed incompetent, clergy who fail to meet the expectations of their clients, explicitly the laity, also lose legitimacy. In failing to achieve this expectation of self-realisation, or not receiving the required knowledge perceived to be held by the religious professional, the religious professional becomes the focus of communal angst. The pastor is the source of blame for that which fails to eventuate in the life of the congregation because of an inability to utilise his knowledge to avert disaster, decline, or other negative communal expressions. Elements of the Church hold this view, including the LCA GCC who introduced the draft ‘code of ethics’ document referred to earlier.<sup>49</sup> It is also seen amongst laity who use terms such as ‘official’, which appears to mean the only paid person in the

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<sup>49</sup> “The Pastor is not the sole leader/doer within the church community. He has “official” roles and responsibilities but the church community in partnership is responsible for the overall ministry and mission.” Appendix 9, table A9-3, comment 6. “I think most clergy live in a world of their own and are afraid to come out and debate the real issues of life. I feel as a reasonably aware person that I am walking on eggs when it comes to discussing matters of faith with our guy. For example, I cannot accept the biblical narration of creation, or the Real Presence, to name two examples but it is pointless discussing such things.” Ibid., comment 9. “If Pastors are to set themselves up within their parishes as the ultimate authority in interpretation of the Word, as solid grounding in original texts helps – training in ancient languages and theological interpretation takes time.” Ibid., table A10-1, comment 24.



congregation, highlighting the belief that the pastor has a degree of ‘officialdom’ to his office, suggesting a level of expertise or professionalism.

The emphasis on the congregation as the local point of concern appears natural. Given the decreasing membership, the rise in salaries for clergy, the increasing costs of living, the expenses of maintaining church owned property and trying to use all resources to simply survive, which appears to be the present status of most LCA congregations, it is of little surprise that congregational focus tends to be more internal than external. The Lutheran confessions have a both/and approach to the debate over local and wider church identification. It is obvious that AC VII sees the church in the context of a larger ecclesiological worldview than the localized perspective emerging out of the LCA. The proclamation of the word and administration of the sacraments are considered in the context of numerous faith communities who share in the true unity of the church where these happen in a proper context.<sup>50</sup> AC and the Apol. see the church in a similar manner as that held by their papal opposition despite the rising populist notions of congregationalism proposed by Calvin and others. While the confessions allow room for the local community, they see it more broadly, favouring at least a collection of local communities held together by the same doctrinal integrity as each other against single individualistic and independent communities isolating themselves from other faith communities. It is hard to distinguish within the articles of the confessions where there exists a separation between the local church and the wider church. Both are referred to in similar ways, as if one is the same as the other and that no distinction properly exists. In SC discussions on “the power and jurisdiction of

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<sup>50</sup> “It is [*the church*], rather, made up of men scattered throughout the world who agree on the Gospel and have the same Christ, the same Holy Spirit, and the same sacraments, whether they have the same human traditions or not.” Apol. 1, IV, 10.

bishops”<sup>51</sup> and ordination there appears a shift to the local church as an autonomous body with the right to act within the parameters of its own framework. But this should be considered in the context of the argument, namely the rejection of an all powerful over-arching church structure which imposes illegitimate authority upon local communities. In FC there exists a distinct interplay between the local church, the wider church, and a range of variations in between. This fluidity within the confessions may not be helpful for those wishing to ascribe to a definitive ecclesiological picture, but they do suggest that the limitation of the church to a localized setting is most probably not a true reflection portrayed in these formative statements.

Although some argue against Lutheranism and declare this lack of definitive structure in its ecclesiological definition to be a flaw in its theological integrity, it is actually a strength.<sup>52</sup> The fluidity of the confessions present the church with a flexible and functionally sound version of its formulating self-identity which enables it to embrace both the local and wider church as one in the same. It does this primarily because the confessions hold that the church is the manifest incarnation of Christ in the world. This is what lies behind the integrity of the means of grace, for the word is Christ himself and the sacraments are the incarnational actions of Christ which engage participants in the totality of the truly present Christ. The means of grace are that by which the Spirit is active in the world, and occur through that which they create, namely the church. It is almost inconceivable that one can ascribe to the Lutheran confessions a congregationalist interpretation of the church as the only valid

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<sup>51</sup>SA. 4, 60ff.

<sup>52</sup> Sasse comments on the absence of any *‘ordo quo Dominus ecclesium suam gubernari voluit’*, as Calvin put it, that this is often seen “as a weakness of our church” but other denominational groups. The strength lies in its fluidity and flexibility, but the danger is reverting to structural forms that are adopted or imposed and subsequently considered binding when the confessions do not ascribe to any ecclesiological organisational structuring. Sasse II, 120-121.

interpretation without disempowering the work of the Spirit in the nucleus of justification, and the subsequent extensiveness of redemption and sanctification.<sup>53</sup> The Lutheran confessions do not ascribe any ecclesiastical order, definitive form, or structural identity to the concept of church. This sets Lutheran ecclesiology apart from other theological understandings.<sup>54</sup> While other denominational traditions see this as a weakness of Lutheranism, and for many Lutheran churches it has been difficult to sustain, slipping into some form of constitutional identification, this position affirms the freedom and liberty which Lutheranism ascribes to the church. This criticism of constitutional identification can be levelled against the LCA whose adoption of a limiting constitutional view of the church centres it at the local congregation which it defines as a pseudo confessional position for comprehending the church. Such constitutional limitation struggles to serve the church well, and causes high levels of angst when trying to determine the legitimacy and authority relationship of the Public Office as it is worked out in the everyday life of the church itself. This angst is exasperated by a national body grappling with some form of national identity within a congregationalist framework, while at the same time struggling to draw the individualism of local communities into the context of something larger, while avoiding undermining their independent natures. It is hard to see how the possibility of affirming two different world-views that exist as opposites while simultaneously

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<sup>53</sup> “Though the Gospel is always proclaimed in a local fellowship of believers, AC VII looks beyond size, large or small, of local assemblies to the whole Christian church on earth. The Augsburg Confession speaks not only of ‘the’ church but also of the ‘churches’ (“ecclesiae apud nos docent,” AC I, 1; II, 1; III, 1; etc.). Like the Christian church on earth the Christian congregation at a specific place, being an assembly of believers, is the church of Jesus Christ in the most real sense. The definition of A.C. VII does not deny this but from the beginning precludes an independentistic concept of the church which wrongly isolates the individual congregation.” Schlink, *Theology of the Lutheran Confessions*, (Philadelphia: Fortress Press, 1961), 202-203.

<sup>54</sup> “Lutheranism is quite fundamentally different from all these confessions: [referring to *Orth.*, *Old Catholic*, *Ang.*, *RC*, *Calvinism*, *Reformed Protestantism*, *Congregationalist*, *Bapt.*] It finds in the NT no “order by which the Lord desired to have his church governed” (ordo quo Dominus ecclesiam suam gubernari voluit), no divinely ordained ordering of the church. And therefore Lutheranism knows of no article of faith regarding the correct constitution of the church.” Sasse II, 120.

attempting to maintain a level of legitimacy for the Office, which exists within the no-man's land emerging in the midst of this clash of theological ideals.

If the means of grace lie at the core of a Lutheran ecclesiological identity, and the means of grace are a gift which Christ gives to formulate his body, the church, then it must be affirmed that the means of grace actually remain with Christ. Christ is the sole owner of the means of grace, imparted into the church because, without it, the church has no integral core; it is simply a human institution. The question about congregation or church ownership is superfluous. The local congregation or faith community have no rights or authority over the means of grace. They do not have the possibility of determining whether the word should be proclaimed or the sacraments administered, for the moment they usurp this right from its source they alter the dynamics of a gift from being that which creates to that which is manipulated by human whims. Who can actually administer the means of grace is a question yet to be resolved. The reality is that congregations do not have the right to permit or not permit any individual to administer the means of grace on their behalf. Such an assumption assumes ownership of something the church does not own. The administration of the means of grace happens on behalf of Christ, through Christ, and by Christ alone.

The question therefore arises as to who has the authority to proclaim the word and administer the sacraments? Such authority is clearly ascribed to the Public Office whose role and function are to publicly proclaim the word and administer the sacraments amongst God's people. No other individual or office has such a responsibility attributed to by the Lutheran confessions. If this is true, and the affirmation already made is that the means of grace belongs to Christ, then the pastor does not act on behalf of the congregation but on behalf of Christ. Christians do not

have the right to publicly proclaim the word and administer the sacraments.<sup>55</sup> The means of grace are not open to individuals to administer them when and where they like. They belong to the church which is Christ's body, in which Christ gives the means of grace to bring into being his presence into the world, and in doing so appoints individuals to function within the parameters of the means of grace on his behalf. Lutheran congregations are neither autonomous bodies, free to act as they see fit, nor do they have authority over the means of grace to act with them as they please. This larger dimension to being church that forces Lutheran communities to stretch themselves to conceive of the world beyond their own limited perceptions of who they think they may be. This is a challenge Lutherans have not always risen to, especially the LCA, and consequently congregationalism and individualism have often been embraced as easier paths in understanding the church and who Christ intends it to be. While the Public Office is larger than the local community, it embeds itself within the local faith communities. It is not one and the same, but different, yet reliant on the settings in which it manifests on Christ's behalf.

### **C. THE PUBLIC OFFICE AND THE MEANS OF GRACE**

The discussion so far raises the issue of what relationship the Public Office has to the means of grace. If the means of grace belong to Christ, and are given to the church to bring it into being and give it purpose in the world, then the role of the pastor becomes significant. Without the Public Office, the core elements of the church fail to come into being. The church is reliant on the pastor, just as the pastor is reliant upon the church.

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<sup>55</sup>“Our churches teach that nobody should preach publicly in the church or administer the sacraments unless he is regularly called.” AC. 2, XIV.

In exploring this relationship in detail, a statement was proposed that reversed the relationship of the means of grace from congregational to the pastor “the pastor holds the ‘keys’ to the kingdom on behalf of the Church”.<sup>56</sup> In responding to this, a third of laity indicated agreement,<sup>57</sup> while similar responses were received from clergy.<sup>58</sup> A third of laity also disagreed,<sup>59</sup> and a further third showed a level of partial agreement/disagreement.<sup>60</sup> The skew in partial agreement/disagreement was to partial agreement, thereby providing a minor skew suggesting overall agreement by laity to the statement. Clergy, showed a stronger skew toward agreement, with a distinct bias toward partial agreement<sup>61</sup> in preference to any form of disagreement.<sup>62</sup> This high level of partial agreement suggests a bias by clergy to agreement but reluctance to fully embrace the statement. The responses to Q.21 are in partial correlation with Q.37 and Q.48. They generally reflect a skew towards the pre-eminence of the Public Office in relation to the means of grace. However, the level of partial agreement/disagreement for all three statements reinforce a level of uncertainty already referred to in terms of the relationship of the means of grace to the church, the Public Office and their source, Christ. In particular, there seems to be tension over aligning the means of grace with the Public Office, while at the same time not aligning it directly with the congregation. Perhaps the close proximity between the Public Office and the means of grace enables alignment of the two better than between the means of grace and the congregation. However, the hesitancy to place it entirely in the

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<sup>56</sup> Q.21., Appendix 2 and Appendix 3.

<sup>57</sup> 15.9% strongly agree / 20.3% agree, Appendix 8, table A8-22.

<sup>58</sup> 5.2% strongly agree / 29.3% agree, Appendix 10, table A10-22.

<sup>59</sup> 21.7% disagree / 13% strongly disagree, Appendix 8, table A8-22.

<sup>60</sup> 23.2% partly agree / 4.3% partly disagree, *ibid*.

<sup>61</sup> 43.1% partly agree, Appendix 10, table A10-22.

<sup>62</sup> 6.9% partly disagree / 13.8% disagree / 1.7% strongly disagree, *ibid*.

domain of the Public Office is reflective of the congregationalism that weaves through the LCA. The residual of this is most likely the cause for the partiality in the above responses, along with the strong one-third disagreement by laity.

The use of terms such as ownership possibly creates tension and hesitancy in response to aligning the means of grace with the Public Office of the congregation. The means of grace are gifts of Christ, used by his Spirit, to create and propagate the message of redemption in the world. It is possible that ownership is not an appropriate term to describe the relationship of the means of grace to the church. Any terminology that indicates some form of human ownership appears out of place in a Lutheran understanding of the relational dynamics between the means of grace, the Public Office and the church. Ownership clearly indicates issues of control and power over the object owned, it gives the authority to determine the way an object is used or the way such object performs. There is little doubt this perception exists amongst elements within the LCA. The question is whether such is a valid perception. The respondents suggest they find such perceptions untenable. While they may wish to agree to the correlation between the Public Office and the means of grace, and while they may wish to separate the issue of congregational ownership over such things, there is a reluctance to ascribe notions of power or control. If ownership is inappropriate, how is the relationship described? Holders of the Public Office have a degree of authority regarding the means of grace, whose existence is a tension of authority in a realm entrusted to them by a higher source. Can this tension be overcome by denying the existence of such authority or 'ownership', or by relegating such authority to the congregation? Calvinism and other elements of Reformed theology have usurped the Public Office, denying it any distinct relationship by handing the means of grace directly to the congregation. In this setting the

congregation has the authority and so ‘owns’ the means of grace. Lutheranism has strived to avoid such disempowering of the Public Office, yet within the context of the LCA it appears the tension between its congregationalism and its efforts to reflect the Lutheran confessions have placed this relationship in a state of paradox where it wishes to uphold the Public Office and at the same time emphasizes the importance of the local congregation.

The question of legitimacy surfaces at this point. If there is uncertainty over the source and ownership of the core elements which constitute the church, then it makes sense that a legitimation crisis exists in terms of the pragmatic dynamics between the means of grace, the Public Office and the congregation. The legitimation crisis, therefore, is not simply on the Public Office, but concerns the church and even the relationship of the church to Christ. This should not be surprising for all are intimately related to each other, and the obscurity in how this relationship functions leads to the emergence of legitimation crisis. This occurs because the correlation each has with its inherent validity claims, and the way these claims rely and compete with each other to sustain the premise each needs to ensure its legitimacy.

This legitimation crisis seems to be separated from how the respondents saw the Public Office in relation to the means of grace and the work of the Spirit in bringing redemption and salvation to the world. When proposing the statement “The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world”.<sup>63</sup> The responses received indicated two thirds of laity<sup>64</sup> and clergy<sup>65</sup> agreed with the

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<sup>63</sup> Q.12., Appendix 2 and Appendix 3.

<sup>64</sup> 31.9% strongly agree / 33.3% agree, Appendix 8, table A8-4.

<sup>65</sup> 22.4% strongly agree / 39.7% agree, Appendix 10, table A10-4.



statement. There was an insignificant level of disagreement from clergy,<sup>66</sup> while a tenth of laity indicated slightly higher disagreement.<sup>67</sup> A quarter of laity indicated partial agreement/disagreement, with an almost even split between each,<sup>68</sup> while under a third of clergy indicated similar with a skew towards partial agreement.<sup>69</sup> Clergy respondents showed a strong skew towards agreement indicating that amongst clergy there is a strong feeling that they are intimately connected to the work of the Spirit in creating, upholding and extending the church in the world. These responses should be expected considering the statement is from the LCA's statement on "The ministry of the People of God and the Public Ministry".<sup>70</sup> It may be worth reflecting on why elements of the laity do not share this appreciation of clergy self-identification with the Spirit's work and the health and growth of the church. Additionally, the level of disagreement indicates a lack of familiarity or a level of disagreement with the doctrinal position of the LCA. Those who disagreed may have some concerns about the effectiveness of their local clergy to perform such a task and the responses may reflect this ineffectual practice. There may also be a lack of awareness amongst laity concerning the degree they see their pastor operating in this way. That this is a confessional stance of the LCA, and that there is a level of disagreement, or a level of partial agreement, indicates that what is held as doctrine is not always carried into practice.

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<sup>66</sup> 6.9% disagree, *ibid.*

<sup>67</sup> 7.2% disagree / 2.9% strongly disagree, Appendix 8, table A8-4.

<sup>68</sup> 14.5% partly agree / 10.1% partly disagree, *ibid.*

<sup>69</sup> 27.6% partly agree / 3.4% partly disagree, *ibid.*

<sup>70</sup> "This office is public, foundational, and ecumenical, since it is by the public proclamation of the gospel and the public administration of the sacraments that the Holy Spirit creates, upholds, and extends the church throughout the world." LCA DSTO 2<sup>nd</sup> Vol, 'The ministry of the people of God and the Public Ministry', para. 3.3.

In a similar statement - “the Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace”,<sup>71</sup>- the responses, with minor variation, indicated a level of consistency with the previous statement. For laity and clergy, agreement with the statement remained consistent with Q.12. Half of the laity responses indicated agreement,<sup>72</sup> even though these figures were slightly less than the two-thirds responses made to Q.12. Clergy showed more consistency in agreement<sup>73</sup> with Q.12. The variation of laity responses may reflect a lack of clarity over the correlation between the work of the Holy Spirit in creating, upholding and extending the church and the impartation of salvation through the means of grace. The terminology of this question is similar to Q.12, and affirms the Lutheran confessional position. The uncertainty of terminology is confirmed in the increase of partial agreement<sup>74</sup> reflected in the laity responses, an increase which doubles the partial agreement of Q.12. Disagreement remained consistent for laity<sup>75</sup> and clergy<sup>76</sup> as did partial agreement/disagreement for clergy.<sup>77</sup> What is significant is the strong disagreement indicated by a small percentage of laity<sup>78</sup> which finds no correlation with Q.12. This strong disagreement is unclear. Possibly some angst may exist among those strongly disagreeing because of their lack of practical correlation with what they believe their pastor does, and reinforces the challenge for self-reflection by clergy regarding how well they demonstrate this component to their self-identity. Again, the previous statement and the current one in question are reflective

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<sup>71</sup> Q.15., Appendix 2 and Appendix 3.

<sup>72</sup> 23.2% strongly agree / 26.1% agree, Appendix 8, table A8-10.

<sup>73</sup> 27.6% strongly agree / 36.2% agree, Appendix 10, table A10-10.

<sup>74</sup> 30.4% partly agree, Appendix 8, table A8-10.

<sup>75</sup> 11.6% disagree, *ibid.*

<sup>76</sup> 5.2% disagree / 1.7% strongly disagree, Appendix 10, table A10-10.

<sup>77</sup> 24.1% partly agree / 5.2% partly disagree, *ibid.*

<sup>78</sup> 8.7% strongly disagree, Appendix 8, table A8-10.

of the official position of the LCA.<sup>79</sup> If there are disagreements, then such may require the LCA to review how it imparts its official positions in practice within the congregations and other ministries of the Church. The level of disagreement appears reflective of the lack of confidence laity have in the ability of clergy to fulfil the theological expectations laid down by the LCA. There may exist a need for clergy to function with a degree of practical intentionality to realise this claim of self-identity to which they align themselves. With such an approach it is plausible that a lessening of the angst present in laity respondents may find some relief.

If the means of grace come from Christ, and Christ gives grace to the church, and the Spirit works through the means of grace to extend the church in the world, then it seems logical that the pastor, as holder of the Public Office, acts in the footsteps of Christ as he operates within the parameters of his office. This issue, raised by the statement “the pastor acts in similarity with Christ”,<sup>80</sup> while causing some concerns with respondents,<sup>81</sup> saw a level of agreement from laity and clergy. Laity indicated a level of agreement<sup>82</sup> slightly less than clergy,<sup>83</sup> yet held a stronger agreement<sup>84</sup> than clergy.<sup>85</sup> Both indicated similar levels for partial agreement.<sup>86</sup> The levels of partial

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<sup>79</sup> “The NT 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 Ghost works saving faith in the hearts of men. Matt. 10; Matt. 28:18-20; Luke 9:1.2: 1 Cor. 3:5-7; 2 Cor. 3:5-8; Augsburg Confession V; Form. Conc. Sol.Decl. XI. 29.” LCA DSTO TA VI ‘Thesis on the Office of the Ministry’, para. 1.

<sup>80</sup> Q.18., Appendix 2 and Appendix 3.

<sup>81</sup> “I am not sure that I or anyone is able to understand the authors meaning of similarity in relation to Christ or the Old Testament priesthood. Neither will the survey be able to assess why respondents answer in any particular way as you do not know how they understand the word ‘similarity’”. Appendix 11, table A11-7, comment 8.

<sup>82</sup> 43.5% agree, Appendix 8, table A8-16.

<sup>83</sup> 51.7% agree, Appendix 10, table A10-16.

<sup>84</sup> 11.6% strongly agree, Appendix 8, table A8-16.

<sup>85</sup> 6.9% strongly agree, Appendix 10, table A10-16.

<sup>86</sup> laity - 29% partly agree, Appendix 8, table A8-16: clergy - 31% partly agree, Appendix 10, table A10-16.

disagreement and disagreement were small and similar for both laity<sup>87</sup> and clergy,<sup>88</sup> with a small response from laity indicating strong disagreement.<sup>89</sup> Approximately a quarter of respondents indicated partial agreement, which may be due to not understanding the term ‘similarity’, or a reluctance to ascribe to the Public Office that which some consider belongs to all Christians.

The pastor acting in similarity with Christ could be taken in two ways. The way a pastor acts bears close resemblance to the actions of Christ, or the pastor acts as, or in the place of, Christ. In the confessions the resemblance to Christ’s activity is clearly drawn out. The Public Office is the means by which God speaks and acts in the world through word and sacrament. Melancthon, in the Apol., irrefutably affirms that the means of grace come from the pastor as if Christ were offering them.<sup>90</sup> The issue of similarity is nothing new to the Reformation. Ignatius of Antioch also held the view that the holders of the Public Office acted in similarity with Christ,<sup>91</sup> and it is likely that Melancthon had him in mind when he drafted his response in the Apol. The unmistakable link is that the proclamation of the word and the administration of the sacraments are intrinsically linked to the Public Office which in turn is linked directly

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<sup>87</sup> 5.8% partly disagree / 5.8% disagree, Appendix 8, table A8-16.

<sup>88</sup> 5.2% partly disagree / 5.2% disagree, Appendix 10, table A10-16.

<sup>89</sup> 2.9% strongly disagree, Appendix 8, table A8-16.

<sup>90</sup> “For they do not represent their own persons but the person of Christ, because of the church’s call, as Christ testifies (Luke 10:16), “He who hears you hears me.” When they offer the Word of Christ or the sacraments, they do so in Christ’s place and stead. Christ’s statement teaches us this in order that we may not be offended by the unworthiness of ministers.” Apol. 1, IV, 28.

<sup>91</sup> “For they do not represent their own persons but the person of Christ, because of the church’s call, as Christ testifies (Luke 10:16), “He who hears you hears me.” When they offer the Word of Christ or the sacraments, they do so in Christ’s place and stead. Christ’s statement teaches us this in order that we may not be offended by the unworthiness of ministers.” Ignatius to the Trallians, 3:1, from: *Apostolic Fathers*, (Lightfoot and Harmer, 1891 translation) <http://www.earlychristianwritings.com/text/ignatius-trallians-lightfoot.html>], accessed 02 Feb 2007. See also, “Yea, and it becometh you also not to presume upon the youth of your bishop, but according to the power of God the Father to render unto him all reverence, even as I have learned that the holy presbyters also have not taken advantage of his outwardly youthful estate, but give place to him as to one prudent in God; yet not to him, but to the Father of Jesus Christ, even to the Bishop of all.” Ignatius to the Magnesians, 3:1 from: *Apostolic Fathers* (Lightfoot and Harmer, 1891 translation) <<http://www.earlychristianwritings.com/text/ignatius-magnesians-lightfoot.html>>, accessed 02 Feb 2007.

to the person of Christ. Just as Christ is in, with and under the word and sacraments, so too is he in, with and under the Public Office.<sup>92</sup> The angst toward the concept of similarity is understandable if the Public Office is considered as merely functional, required to perform certain tasks. However, if the ontological dimensions are considered, and its links are not just the works of Christ but to his person, then the functional view becomes shallow. The confessions see the Public Office as both, for without the functional dimensions the ontological dimension cannot take shape or meaning. Separating them does not appear consistent with the mindset of the Lutheran Reformers.

In light of the above, the trend to remove clerical vestments from public worship needs to be questioned. The wearing of vestments has a varied history, with strict observance of their use to abandonment of them is found across all elements of the Christian tradition. It is raised here as a pragmatic issue that reflects the theological basis from which it has arisen. Vestments are symbols of an office, designed, in their purer form, to enable theological distinctions to be made. In a Lutheran sense, they remind the worshipper that the person who holds the Public Office in that community acts in the stead and in similarity to Christ. The gowns convey an ontological sense of the Public Ministry, namely the individual is not to be seen but rather Christ who comes to the community through the individual in word and sacrament. The gowns do not place individuals in the place of Christ, but remind the community that Christ acts through this individual whom he has set apart through a call to the Public Office. Of course, if the Public Office is seen as nothing more than simply functional, then such symbolism becomes redundant. The pastor simply

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<sup>92</sup> Robert Hamann, 'The real role of the Office of the Public Ministry', a sermon delivered to LCANSW District pastor's Conference, Dubbo, NSW, Feb. 2003. <<http://www.clai.org.au/articles/stmatt~1.htm>>, accessed 28 October 2005.

performs a function of the church, which in real terms any individual could perform if the community was in agreement. Vestments, therefore, simply become a tradition of choice for they serve no distinct theological function of identity. They could simply collapse into symbols of status, a criticism made by many who choose to abandon them and see the use of gowns as a divisive rather than unifying dimension of worship. Those who choose not to wear gowns should carefully examine their theological rationale. It is insufficient, theologically, to abandon a tradition without first examining the theological world-view from which the symbol has been derived. An exploration of whether the symbol can be retained, possibly in a different way, reshaped, or abandoned as an irrelevancy needs to occur. If there is strong agreement that a pastor acts in similarity with Christ, then does the use or non-use of clerical vestments enhance or detract from this? This question is deeper than a simple matter of personal choice, and drives deep into the fundamental tension in Lutheran theology regarding whether the Public Office is functional or ontological.

A similar issue arose at a 'Mission and Ministry conference' held within the LCANSW. The guest speaker was Alan Hirsch, a Church of Christ theologian, speaking on the future of the church.<sup>93</sup> During his session he made two comments that provoked feelings of angst among many clergy present. The first was his description of the Lord's Supper being just as valid if one was to use beer and pizza. Despite the offence this caused, most clergy coped with this, recognising that Hirsch's tradition did not contain a strong sacramental tradition. What really offended many clergy was his accusation of clerical abuse performed by Lutheran pastors every time they administer the Lord's Supper. His premise argued it was an inappropriate practice for

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<sup>93</sup> The forum was based on his work with Michael Frost in a collaborative effort on the shape of the 21<sup>st</sup> century church. Cf. Michael frost and Allan Hirsch, *The shaping of things to come; innovation and mission for the 21<sup>st</sup> century church*, (Peabody, MA: Hendrickson Publishers, Inc., 2003).

laity to kneel at the altar to receive the elements, and by allowing this practice, Hirsch accused LCA clergy of abusing their position of authority and perpetrating a form of spiritual abuse over their people. The presupposition is fundamentally wrong, and theologically offensive, for pastors acting in similarity with Christ administer the sacraments to the church, and as they do Christ acts in with and under the office just as he is in with and under the sacraments. It is a fundamentally ontological position embraced through kneeling at the altar as a theological acknowledgement substantiating the sacraments as the real presence of Christ, and substantiating the identity of the Public Office in ‘similarity’ with Christ. If the Public Office is simply functional, and the sacraments are events that remind us of a past action, then there is no reason why it can’t be beer and pizza shared around the backyard barbeque by a couple of mates whenever they like with no individual being singled out as one who is designated to administer it. This, however, is not the position of the sacramental churches, and the tension between the ontological and functional dynamics of the Public Office remain in place precisely where they are most clearly worked out in practice, namely the administration of the sacraments.

A further elaboration of the statement “the pastor acts in similarity to Christ”, and one which draws together much of the discussion, also asked “the pastor acts, through the means of grace, in the place of Christ and on behalf of his church”.<sup>94</sup> The majority of respondents indicated a significant level of agreement, with laity indicating strong agreement<sup>95</sup> over clergy,<sup>96</sup> but clergy indicated agreement<sup>97</sup> over laity.<sup>98</sup> Laity

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<sup>94</sup> Q.38., Appendix 2 and Appendix 3.

<sup>95</sup> 36.2% strongly agree, Appendix 8, table A8-56.

<sup>96</sup> 24.1% strongly agree, Appendix 10, table A10-16.

<sup>97</sup> 55.2% agree, *ibid.*

<sup>98</sup> 43.5% agree, Appendix 8, table A8-16.

and clergy indicated similar levels of partial agreement.<sup>99</sup> Clergy indicated a small level of disagreement,<sup>100</sup> however laity, while also indicating a small level of partial disagreement,<sup>101</sup> had a slightly elevated disagreement with the statement.<sup>102</sup>

The levels of agreement with the statement reinforce the points already made. Laity see those holding the Public Office as individuals whose ministry specifically facilitates an encounter with Christ. Clergy see themselves in a similar light, albeit with less intensity than laity. The issue is not whether the individual conveys the presence of Christ, but that the office conveys it by means of its intimate association with the means of grace. The focus is on the means of grace and not the individual. That there is a necessity for an individual to enact these things does not indicate reliance on the individual. Both Melanchthon<sup>103</sup> and Luther<sup>104</sup> affirm this point. The pastor's faith does not bring into being the presence of Christ. This presence is only extant when and where the word of God is present, for it is the word that constitutes

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<sup>99</sup> laity - 14.5% partly agree, *ibid.* clergy - 15.5% partly agree, Appendix 10, table A10-16.

<sup>100</sup> 1.7% partly disagree / 1.7% disagree / 1.7% strongly disagree, *ibid.*

<sup>101</sup> 1.4% partly disagree, Appendix 8, table A8-16.

<sup>102</sup> 4.3% disagree, *ibid.*

<sup>103.c1</sup> Again, although the Christian church, properly speaking, is nothing else than the assembly of all believers and saints, yet because in this life many false Christians, hypocrites, and even open sinners remain among the godly, the sacraments are efficacious even if the priests who administer them are wicked men, for as Christ himself indicated, "The Pharisees sit on Moses' seat" (Matt. 23:2)." SA. 2, VIII, 1.

<sup>104.c15</sup> Hence it is easy to answer all kinds of questions which now trouble men — for example, whether even a wicked priest can administer the sacrament, and like questions. <sup>16</sup> Our conclusion is: Even though a knave should receive or administer it, it is the true sacrament (that is, Christ's body and blood) just as truly as when one uses it most worthily. For it is not founded on the holiness of men but on the Word of God. As no saint on earth, yes, no angel in heaven can transform bread and wine into Christ's body and blood, so likewise no one can change or alter the sacrament, even if it is misused. <sup>17</sup> For the Word by which it was constituted a sacrament is not rendered false because of an individual's unworthiness or unbelief. Christ does not say, "If you believe, or if you are worthy, you receive my body and blood," but, "Take, eat and drink, this is my body and blood." Likewise, he says, "Do this," namely, what I now do, what I institute, what I give you and bid you take. <sup>18</sup> This is as much as to say, "No matter whether you are unworthy or worthy, you here have Christ's body and blood by virtue of these words which are coupled with the bread and wine." <sup>19</sup> Mark this and remember it well. For upon these words rest our whole argument, protection, and defense against all errors and deceptions that have ever arisen or may yet arise." LC. 5, 15-19.



the sacraments, not the person of the pastor. If the word is removed, the presence of Christ slips away, no matter how 'holy' or 'righteous' the pastor may be.

This poses numerous questions about how individuals actually view their clergy. Paul and Libby Whetham, in their research on clergy, write that, "...people in the church and the wider community tend to expect leaders who deal with God or God-things to be God-like."<sup>105</sup> This perception is shared by respondents in their answers to the above questions. However, the concern for the Public Office, as the Whetham's found, is quickly shifted from this ontology to the functional dimension seen in what the pastor does. This is the general nuance of the comments provided by respondents. Somewhere and somehow, between the belief that the pastor has to be God-like or holy, the translation of that becomes functional and about a range of things divorced from the innuendos and implications such holiness or God likeness demands. It is not surprising that clergy feel stressed and on the edge of burn-out. In their minds, and embedded throughout their training, is the inner call of intimacy with God and the urge to live out this intimacy as a reflection of the calling God has given to them. In the minds of the laity, the shift is toward what the pastor does within this community. Amongst some there is a concern over the spirituality of the clergy, but on the whole, as the Whetham's have highlighted, there is the emphasis on a ministry that has clear, pragmatic, and defined outcomes that correlate to a success mindset embedded throughout the Western culture of the post-traditional world. With such disconnections between an ontological self understanding and the functional pragmatics demanded by laity, it is of little surprise that a legitimation crisis is being played out in the lives of clergy.

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<sup>105</sup> Paul and Libby Whetham, *Hard to be Holy: Unravelling roles and relationships of church leaders*, (Adelaide; Openbook Publishers, 2000), 16.

#### **D. LAITY, LEADERSHIP AND OVERSIGHT:**

Often one hears what might be called ‘ecclesiastical myths’.<sup>106</sup> One such myth told by an older member of the LCA, went as follows:

Every Sunday, the congregation gathered for weekly worship. The elders of the congregation would sit in the front row, near the pulpit. The pulpit was a typical older styled fixture, somewhat higher than many newer churches built today. When it came time for the pastor to preach, he would mount the perched platform and prepare himself to deliver the sermon for the week. The elders would take out a pencil or pen, some had small notebooks to jot notes in, while some simply used the news sheet for that week. As the pastor began, they would note the sermon text, and then, as they listened, would make notes as the pastor delivered his sermon. Once the sermon was finished, the pastor would continue with the remainder of the service and give the final blessing to end worship. What happened next was common. The parish notices would be given, and the elders would then publicly critique the pastor’s sermon. They would highlight points they concurred with, and inform the pastor of matters where disagreement arose. Occasionally, if the elders had a strong disagreement, they would interrupt the sermon itself and demand the pastor correct his errency before continuing his sermon. Once the public critique was finished, the congregation would leave, greeting the pastor on the way out as he stood at the entrance and thanked them for coming.

There is a need to understand the context in which this event happened. The belief in this congregational setting was that the elders of the congregation, not the pastor, had the responsibility for the purity of doctrine within this community. This is not a description of a Reformed/Congregationalist community, but a Lutheran congregation.

This brings up another dimension of the Public Office and its relationship with the laity of the church. Who actually holds the authority to check and maintain the doctrinal integrity of the church? Two statements were given in line with this question that sought to explore it from the perspective of lay ownership. The first was that “the lay leadership of a faith community have absolute authority to check and maintain the

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<sup>106</sup> Such myths are stories that may sound fairly extreme but often have a ring of possibility or truth to them.

pastor's doctrinal integrity",<sup>107</sup> and the second that "individual Christians or groups of individuals have power, authority, command and control over those holding the Pastoral office".<sup>108</sup> The responses to these two comments are interesting. The majority of lay responses indicated agreement with lay leaders having absolute authority to check and maintain the pastor's doctrinal integrity,<sup>109</sup> despite significant disagreement with the comment.<sup>110</sup> Interestingly, however, is the reversal of this when it came to the second statement in which the responses skewed toward disagreement.<sup>111</sup> While there was a spike in partial agreement,<sup>112</sup> the willingness of laity to agree with the statement was low. The indication is that laity do not feel, generally, that any individual or groups of individuals have power, authority, command and control of their pastors; however, as a collective there exists a sense of owned authority over the doctrinal integrity of their clergy by lay leaders.

A similar statement, coming from the other direction of the pastor's absolute authority over the congregation proposed that "a duly called pastor has absolute authority over all aspects of the faith community's life and doctrine".<sup>113</sup> There was considerable degree of uncertainty displayed amongst lay respondents to this statement. While the responses skewed toward disagreement,<sup>114</sup> the level of partial agreement/disagreement is significant that nearly 50% of laity could not indicate a

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<sup>107</sup> Q.26.Appendix 2 and Appendix 3.

<sup>108</sup> Ibid., Q.33.

<sup>109</sup> 10.1% strongly agreed / 23.2% agreed / 30.4% partially agreed, Appendix 8, table A8-32.

<sup>110</sup> 8.7% partly disagreed / 21.7% disagreed / 5.8% strongly disagreed, *ibid.*

<sup>111</sup> 14.5% strongly disagreed / 42% disagreed / 14.5% partially disagreed, Appendix 8, table A8-46.

<sup>112</sup> 29, % partially agreed, *ibid.*

<sup>113</sup> Q.54Appendix 2 and Appendix 3.

<sup>114</sup> 13% strongly disagree / 24.6% disagree, Appendix 8, table A8-88.

distinct opinion on this matter.<sup>115</sup> Only a small representation of laity indicated agreement with the statement.<sup>116</sup> Clergy, on the other hand, were far more definitive in their disagreement with the statement,<sup>117</sup> with only a quarter of clergy indicating some level of uncertainty or partial agreement/disagreement with the statement.<sup>118</sup>

The comparison between respondents is interesting. Pastors clearly do not feel they have absolute authority over the life and doctrine of the faith community. However, the laity is not so sure, and there appears a desire for greater clarity. For laity, a clear level of frustration exists in those to whom they look for answers in their faith journey, considering that they considered clergy as incapable of providing them. If clergy cannot fulfil this need of direction and guidance in the maintenance of faith and doctrinal integrity, then obviously laity will struggle with the issue, asking themselves who has this authority. A large number of laity do not feel equipped or knowledgeable enough in the faith and doctrine of the church to provide these answers, or where they should even look for them. There emerges a sense of need, clouded with confusion, over how this is to be fulfilled. If pastors do not provide authority over faith and doctrine, and if the community feels ill-equipped to provide it for themselves, where will such clarity emerge? The belief that the very sources of such apparent clarity do not see themselves in the same way is again an issue of legitimation. The lack of correlation is a contributing factor toward the issue of the legitimacy of the Public Office.

The concept of doctrinal integrity may have swayed the issue for some, feeling that if the laity is not permitted to maintain the doctrinal integrity of their pastors then

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<sup>115</sup> 24.6% partially agree / 24.6 partly disagree, *ibid.*

<sup>116</sup> 2.9% strongly agree / 10.1% agree, Appendix 10, table A10-88.

<sup>117</sup> 10.3% strongly disagree / 50% disagree, *ibid.*

<sup>118</sup> 13.8% partially agree / 17.2% partially disagree, *ibid.*

such maintenance would never occur.<sup>119</sup> There appears to be a persistent undercurrent permeating the LCA that gives an impression of laity frustration with clergy. This frustration manifests itself not in doctrine, but in the praxis of doctrine within the Church. A range of comments indicated frustration with pastors who strut out the traditional lines of LCA dogma without any room for discussion or critical exploration. Others indicated they shared a sense of powerlessness for they felt their pastor unapproachable in terms of doctrinal issues.<sup>120</sup> These struggles do not appear to be a demand for doctrinal oversight, but an emphasis on doctrinal exploration with individuals deemed to have the knowledge to guide such a journey. There appears a ‘them and us’ mindset that is creeping in to the relationships between laity and clergy. This mindset is not always the results of laity.<sup>121</sup> Pastors are no longer the most learned individual in the congregation. The modern lay person is a highly intellectual collective of individuals who have grown up in an education system that challenges people not to take things for granted but to explore issues and draw consensus from experience. In many cases, where the church is concerned, that experience is

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<sup>119</sup> “The way Ministers communicate, both in terms of the method of communication, format, language and physical conditions makes them less and less relevant to people capable of critical thought. This makes many particularly tedious to listen too and ineffective in their roles. Reliance on doctrine in debate is not acceptable to many if you cannot argue how that doctrine was developed. Too many are incapable of such discussions and, as such, weaken the spiritual standing of the Church.” Appendix 9, table A9-6, comment 6; “Many of the young pastors’ wouldn’t know the Gospel if they fell over it. Actually I think there are many older pastor’s in the same boat.” Ibid., table A10-1, comment 20; “From what I have seen, Pastoral preparation has not equipped many graduates with the ability to discuss mainstream issues from a Christian perspective. They are also not able to grasp the concept that many modern Christians will not be spoon fed and are able to think! Many modern people want to discuss issues and will not accept rhetoric as a legitimate argument.” Ibid., comment 10.

<sup>120</sup> “I think most clergy live in a world of their own and are afraid to come out and debate the real issues of life. I feel as a reasonably aware person that I am walking on eggs when it comes to discussing matters of faith with our guy. For example, I cannot accept the biblical narration of creation, or the real Presence, to name two examples but it is pointless discussing such things.” Ibid., table A9-3, comment 9.

<sup>121</sup> This point has been made by both laity and clergy. For example, one pastor responded with; “Two pronged dilemma – 1, Pastors seem to think they have or demand a great deal of authority; whilst on the other extreme: 2, the laity take them with a “grain of salt”.” Appendix 11, table A11-5, comment 6. Similarly, a lay response went; “I have noticed a change in Pastors who are coming from the seminary, they seem afraid to let the laity work (with guidance) in case they might do or say something wrong. Our churches are dwindling and we must be prepared to take some ‘chances’. We are locking the Spirit in a box.” Appendix 9, table A9-6, comment 2.

understood as the experience of faith and reality as it is constantly tested across a range of possibilities that continue to shape and mould it into something that is either accepted or rejected by the individual. The truth is not as relevant as the way that truth is able to personally touch individuals and resonate meaningfully with their experience of the world, and those who relate to them within the parameters of their environment, and within the context of their rapid interaction with a world of potentially infinite possibilities.

This multi-faceted reality of life for the twenty-first century is not comfortable with a church embedded and enshrined in the reason and logic of the Enlightenment. This way of seeing the world places as much pressure on laity, who desperately know something meaningful lies in their theological experience of Christ but who can't seem to unpack it sufficiently without attracting hostility from those not prepared to think beyond what they sense is absolute, as it is for clergy who are confronted by this seemingly aggressive hunt for answers to the experiential search for truth and meaning the laity have discovered by their engagement with the post-industrial world entrenched in high risk and increasing globalisation. If the clergy are not providing these answers, which laity anticipate as essential for their faith journey, then it makes sense that a level of angst appears over the doctrinal integrity of the clergy whom laity believe are responsible to ensure such integrity is sound. Doctrinal integrity is not the issue, but the ability of clergy to translate doctrine into a meaningful and relevant expression of a faith experience that is robust enough to sustain the laity in the various facets of the world in which they live.<sup>122</sup> It is this sense of relevance that appears to be emerging from the comments submitted by laity.

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<sup>122</sup> A great deal of modern research and reflection by researchers and consultants support this need of clergy to translate theory into practice, and enabling laity to explore and experience their faith journey in more invigorating and empowering ways. Cf. Peter Kaldor and Rod Bullpit, *Burnout in*

There appears to be a cry from lay people that the lay leadership of the faith community needs to hold their pastors to some level of doctrinal integrity, while at the same time rejecting the notion that any individual or group of individuals have any direct influence over the pastor. The pastor is forced to live in this pragmatic ambiguity between appeasing a leadership that believes they have the right to hold his doctrinal integrity to account, while at the same time stepping back from any form of control or power over who he is and how he functions. This ambiguity appears in the clergy responses to the two comments. Clergy disagreed with the idea that lay leadership have authority to check their doctrinal integrity.<sup>123</sup> What is surprising is the partial agreement from the clergy.<sup>124</sup> On the one hand most clergy do not agree with the laity that they are accountable to their lay leadership, yet within the clergy who responded there is a hesitancy to totally disregard the voice of the laity in terms of their doctrinal integrity. This remains consistent for clergy when it came to the autonomy of the pastor. The majority of clergy disagreed with the comment that individuals or groups have any influence over them as pastors of the LCA,<sup>125</sup> with less than a fifth showing any sort of agreement with the comment. The clarity of clergy responses clearly places them in a position of tension with laity, who, although they too responded in general disagreement, showed a shift toward a level of control they considered should exist.

That clergy and laity are polarised over the issue of whether the laity have any input into the doctrinal integrity of their pastors indicates a point of tension and

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*church leaders*, (Adelaide: Openbook publishers, 2001), 97ff. also Peter Kaldor, et. al. *Shaping a future: Characteristics of vital congregations*, (Adelaide: Openbook Publishers, 1997), 100ff.

<sup>123</sup> 5.2% strongly disagreed / 37.9% disagreed / 12.1% partially disagreed, Appendix 10, table A10-32.

<sup>124</sup> 34.2% partially agree, *ibid.*

<sup>125</sup> 19% strongly disagreed / 50% disagreed / 17.2% partially disagreed, Appendix 10, table A10-46.

disagreement. It is this level of disagreement, manifesting in terms of accountability, which raises issues of legitimacy. If there is a shift in perceptions where one group considers that the other group should be acting in a specific way, and that group opposes this perception, then the issues of whether that group considers the other as legitimate comes into question. It is this conflict that has the potential to cause a level of angst between the pastor and the faith community. If the form of contractarianism is adopted for how legitimacy is to be understood, then this tension suggests the contract is in jeopardy. If the possibility that the Public Office derives itself from the universal priesthood, and that certain rights belonging to the universal priesthood are given up for the establishment of the Public Office, then it is valid to expect a level of accountability to the universal priesthood by holders of the Public Office. If those who hold the Public Office fail to acknowledge this accountability, then one has to question whether (a) the social contract exists, thereby making clergy accountable to laity; or (b) the fundamental dynamics of a social contract are understood differently by clergy and laity, and there exists an impasse which needs to be resolved; or (c) the social contract is an inadequate way of understanding the Public Office, and the laity are living with false assumptions of accountability. There is a fourth alternative, namely mutuality needs to be embraced between laity and clergy which operate under different dynamics and is only resolvable through mutually empowering communicative action. Closer examination of the networks of power is required. These networks operate as different validity claims meet, creating tensions and possibilities only resolved through dialogue and mutually respected communicative praxis.



## E. THE QUESTION OF AUTHORITY

This chapter has raised a number of issues, all of which evolve around the issue of authority. The issue of congregational authority versus synodical authority has been touched on and it has been observed that, despite the LCA's synodical façade, there is a deeply entrenched form of congregationalism embedded in its social sub-consciousness. Incorporated into this discussion has been the issue of lay authority versus clerical authority, out of which a dilemma has emerged. Neither laity nor clergy lay claim to ecclesiastical authority, or appear willing to accept such authority.

The question of authority is about power and how power is understood. It is, possibly, for this reason that many clergy responded in such cautious terms when the issue was raised. The issue of authority over the doctrinal and communal life, as expressed in Q.54,<sup>126</sup> saw a level of disagreement amongst clergy respondents. However, the question of authority saw some interesting comment by clergy.<sup>127</sup> These varied from a rejection of the concept of authority through to the claim authority has disappeared from the church. Out of this disparity arises an important need to clarify what is meant by the term authority, which is inappropriately understood within the church.<sup>128</sup>

The word 'authority' comes from the word 'author'. The latter is a middle English term deriving from the Anglo-Norman term *autour*, the old French word *autor* (which is found in modern French *auteur*), from the Latin word *auctor*, which derives from *augere auct-* meaning to 'increase', 'promote' or 'originate'. The Oxford dictionary gives it four meanings. The first refers to an individual who is the

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<sup>126</sup> Q.54., Appendix 2 and Appendix 3.

<sup>127</sup> Appendix 13, table 13-5.

<sup>128</sup> "Too much emphasis is put on the word 'authority' It is a new word and regularly abused." Ibid.

instigator, creator, and originator of something. The second refers to the ancestor or father of an individual or group. The third refers to literature, being the writer of a book or article. The fourth refers to “a person on whose authority a statement is made”.<sup>129</sup> The word ‘authority’ carries across these meanings, having a similar origin<sup>130</sup> as the word ‘author’. The shift is significant, for the word ‘authority’ conveys a sense of given power. It is the power to enforce obedience, to exercise moral or legal supremacy, to command or give a final decision. This power may not be inherent in the individual, but something derived or delegated. It also has a descriptive role in describing those in positions of power or control. In the responses received from both laity and clergy, almost all of these understandings were expressed in some way.

Neither authority nor power are negative terms.<sup>131</sup> The way they are used determines the positive or negative manifestations of the term. The way individuals see power through the concept of authority determines their response. Authority is a process of understanding, translating, and comprehending power. This is the position of those who have explored the concepts. Weber saw authority as an expression of power, and linked it intimately to the concept of legitimation. As seen, Weber saw authority manifested in the beliefs of individuals which then determine the legitimacy of such power. Sennet points out, “the conditions of power largely determine what the subject will see and feel”.<sup>132</sup> If this perspective is adopted, the issues of authority within the Public Office are greatly shaped by how individuals practically comprehend the Public Office as a position of power. In this sense, a number of respondents saw

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<sup>129</sup> *The New Oxford Shorter Dictionary*. Vol 1, 151.

<sup>130</sup> Middle English, Old French and Latin.

<sup>131</sup> The negativity attached to these terms is due to their interpretation under the *judicial* frameworks of Western society. Cf. Foucault, *Power/Knowledge*, 201.

<sup>132</sup> Richard Sennet, *Authority*, (New York: W.W. Norton, 1980), 20.

power within the Public Office as a servant role and, as such, they expressed negative responses toward the issue of authority, choosing to translate it as a power expressed in some form of domination.<sup>133</sup>

But the term 'authority' may also have a different way in which power is interpreted. According to Freud, individuals understand authority through their childhood experiences of power. As they grow and develop, they begin to shape and interpret these early impressions, and as they enter adulthood, develop ways in which they interpret authority as power. Freud interprets the infant male, growing into manhood, attempting to take the place of the significant male in his life while maintaining degrees of affection toward this individual. Freud has a reality check, and concludes that, while this process of growth and ultimately separation is the ideal, the general outcome is one of regression into states that are reflective of a previous infantile behaviour state. Freud was influential with the *Frankfurt School*,<sup>134</sup> who suggested that society's understanding of authority was shaped by two elements: the Freudian elements deriving from infantile experiences, and the social dimension which either encouraged or retarded these influences into maturity.

Regardless of the Weberian view, the Freudian perspective, or the views of the Frankfurt School, nagging concerns remain about how authority is interpreted in an

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<sup>133</sup> "Question 54 dealt with the question of a pastor having 'absolute' authority over a congregation. The question needs to be nuanced more carefully to reflect the concept of servant authority. A pastor is given authority by God to shepherd the flock, but this cannot be undertaken as if the pastor were an autocrat. He must see himself as a servant, while at the same time taking seriously his vow made at his ordination to concern himself with the right preaching of the gospel and the administration of the sacraments. He can't avoid the hard call that will sometimes come to admonish and correct, knowing this is his God-given responsibility." Appendix 11, table A11-5; "Far too much emphasis is presently being ascribed to this word 'authority', and my experience is that we need to talk far more about "servant-hood and service" than about who is the "lords and masters" in the Church. This is a huge sin amongst us at this moment." Ibid.

<sup>134</sup> In particular reference is made to Theodor Adorno who oversaw the publication of *The Authoritarian Personality* in America after WWII as an English derivative of the original work *Autorität und Familie*, printed in Paris in 1936 and collectively produced by Thomas Adorno, Max Horkheimer, and their students, Herbert Marcuse, Erich Fromm, and Walter Benjamin, which was never published in English.

exchange type relationship. Sennet describes it as “the actual give and take between the strong and the weak”.<sup>135</sup> Habermas describes it as the need for rational discourse, in which social actions are determined within the context of social discourse which determines the rationality of the action within common suppositions generally held by both the actor and those outside the immediacy of the actor’s reality. To understand authority, therefore, one needs to explore how the actor engaging in an authoritarian relationship interprets that relationship along commonly held social norms. It is at this point where the greatest degree of conflicting opinions and interpretations amongst respondents manifest. Their interpretations of authority range from extreme almost Machiavellian interpretations to albeit the non-existence of authority replacing such with concepts of subservience or passive nullification of any relationship in which power may possibly exist. The one interprets power as extreme, almost abusive, while the other interpretation offers a denial of the existence of such a relationship. Both are negative and unhelpful. Consequently there arises the need for some serious soul-searching for an adequate and constructive interpretation of authority.<sup>136</sup>

For this reason Foucault’s understanding of power becomes important. Foucault sees power as a neutral concept. The way in which it is used, the interpretation of it within human experience, and the awkward means by which it has been comprehended all open the door to either a negative or positive appreciation of the concept. Foucault rejects the hierarchical understanding of power. He rejects the contractarians and the various modern proponents of hierarchical power, highlighting the point that such a framework reduces power into emotionally quantifiable poles

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<sup>135</sup> Sennet, 25-26

<sup>136</sup> “More credence needs to be given to the importance of the authority, in a good sense, within the public ministry of the church. Presidents need to have a greater role in giving direction to the church. The ‘publica doctrina’ needs to determine the public action of the pastoral ministry.” Appendix 11, table A11-5, comment 2.

which empower the few and alienate the many. Power is better understood in terms of exchange relationships existing in a myriad of networks in which each participant has the ability to wield power through extension or withdrawal as elements of the normal dynamics of such relational encounters. In translating that to the tensions expressed by respondents, there is a clear impression of alignment with the hierarchical dimensions of power, thereby polarising and creating unworkable relational exchanges that fragment and alienate clergy and laity from the other. In interpreting Foucault, the shift in seeing power as a means of surveillance, oppression and domination to a neutral exchange of networks of power becomes essential for the legitimizing of the confessional and pragmatic relationships between laity and clergy. In this latter framework, no longer are they in opposition, searching for means of domination, but are complementary, empowering the other to a realisation of their specific self-identification as the people of God in a larger context of mutual relational exchanges governed by a communicative and discursive framework.

#### **F. SUMMARY.**

This chapter has attempted to grapple with the relational dynamics that exist between clergy and laity in terms of their identification as the people of God brought together through the means of grace and called into being within the church. It has explored the issues of ownership, in term of power and control, and asked how these dynamics work out in the mutual co-existence of laity and clergy within the LCA.

Two things emerge from this chapter that require a closer consideration. The first is the actual relationship the church has with the means of grace and how well these correlate in the mind of the LCA in terms of its practice and its validity claims. Clearly, there is confusion over how these dynamics work out. While confessionally

the LCA appears clear on these dynamics, this does not appear to be shared amongst the grass roots of the Church. The practice, confusion over roles, changes in social make-up and pressures of survival all impact upon the lack of practical concurrence with the official lines of the Church. As such, issues of legitimation, especially in terms of the place of clergy within the LCA, emerge as the poles between theory and practice continue to drift further apart. This failure to correlate the sources of authority with the owned practice emerging out of an acceptance of them as valid continues to emerge as a point of crisis in legitimacy.

The second thing that began to emerge is the issue of power, leadership, authority and the roles of laity and clergy within these dimensions of social interaction. Clearly the LCA is coloured by a negative view of power and authority arising out of the dysfunctional and unsustainable theoretical views of the contractarians. The rejection of the hierarchical model, and the failure to provide an adequate reinterpretation of power within its praxis, has seen the emergence of a leadership void in which many are unwilling to venture. This void is causing confusion over belief and practice in a range of other areas, and is the prime cause for the lack of clarity that is emerging from respondents over a range of issues within this research. Foucault offers an alternative to this void, and perhaps, in him there is a means by which the leadership of both laity and clergy, within their separate and unique places within the Church, can find a suitable resolution.

## Chapter 8

### PREPARATION, ORDINATION AND THE LCA 'CALL' SYSTEM – THE PRETENCE OF LEGITIMACY

Therefore one must learn contrary to the view of the flesh that it is not a simple word and only an empty sound, but that it is the Word of the Creator of heaven and earth. Thus the imposition of hands is not a tradition of men, but God makes and ordains ministers. Nor is it the pastor who absolves you, but the mouth and hand of the minister is the mouth and hand of God.

Martin Luther, *Lectures on Genesis*<sup>1</sup>

#### A. INTRODUCTION

During this research, the LCA has been embroiled in the debate over women's ordination. With the issue unresolved,<sup>2</sup> it continues to hang heavily over the Church. It is of little surprise, therefore, that when the issue of ordination was raised in the research tool, it evoked some angst amongst respondents who used this as a forum to state their position. This research is not concerned with the women's ordination debate, but the practice of ordination within the LCA. Of additional concern are the systemic practicalities of preparation for the Public Office and the means by which clergy are placed within a ministry setting.

The issue of legitimacy and the pretence created to sustain it come to the fore in this discussion on the Public Office. In particular, the assumption that knowledge gives power or fulfils status, the semblance that a process which purports democratic agreement is akin to the movement of the Spirit, and the impression that ritual creates

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<sup>1</sup> LW. vol. 5: *Lectures on Genesis: Chapters 26-30*.

<sup>2</sup> The motion failed to meet an agreed consensus amongst National Pastor's conferences and couldn't achieve the two third's majority on the floor of the National synods where it has been proposed

separation or distinction within the Body of Christ. The term pretence is used deliberately, not to suggest that the process of preparation for the Public Office is incorrect, but that the labels and notions attached to it by individuals and groups are often illusory. Similarly, the issue of the LCA call system, with its pretence of being engaged in the work of the Spirit gives the illusion that this is God's will and therefore evokes certain suppositions over the Public Office. It is not that the call system is wrong, for any organisation requires some sort of systemic approach in providing for its leadership needs. The issues at stake are the suppositions such a system establishes and the legitimacy of that system, within the organisation, to sustain itself within the parameters of such suppositions. Similarly, ordination contains elements of pretence in the notion that ritual embeds an individual into a position of leadership. This stems from the premise that leadership is relational, and any amount of ritual cannot impose a status of legitimacy or determine the relational dynamics involved in such interactions. While it may enhance such relationships, it is pretentious to assert that it creates such a relationship.

## **B. PREPARATION FOR THE PUBLIC OFFICE**

In beginning this section, there is a need to assert a personal bias. I am a graduate of Luther Seminary, and am thankful for the sound theological formation provided by this institution. However, my early years of ministry were a struggle to apply this theology to the practical realities of congregational ministry. There was little Lutheran material around that had a solid and easily comprehensible practical application, so I explored the Church Growth approach. My congregations grew, and I saw the pragmatics of such approaches as beneficial. When things became difficult and the promises of success slipped away, I began to question my journey, and found



myself engaging more deeply with my theological roots. I could only do that because of the solid theological grounding I had been given at Luther Seminary. I went on to complete several post-graduate degrees before embarking on this project. Again, the skills of research and theological inquiry mentored to me by my lecturers held me in good stead. This personal account resonates with a fellow LCA pastor, possibly recently ordained, who responded to the research tool with the following words:

I felt equipped to be a theologian - to learn the language and develop the brain in key concepts. Parish is another world, and I haven't made the "jump" from lecture room to real world. I didn't feel personally prepared for the reality of life in a community, and as a "denominational" Christian in a bigger sea. I feel quite ill-equipped in actual pastoral skills required, and lacking experience.<sup>3</sup>

Comments such as this reinforce the conviction that a clear disconnect exists between theory and practice in the theological formation that occurs within Luther Seminary. This lack of correlation lies at the heart of the current angst for clergy and laity within the LCA. The notion that a right theology produces sound practice is a fallacy and contributes significantly to the illusion that six to seven years of theological formation establishes one as an expert worthy of being accepted into the Public Office, entrusted with pastoral oversight over the people of God. This illusion is being rapidly dismantled by changes in how the Church understands itself and the needs it demands its clergy to facilitate or meet.

This was clearly seen at the 15<sup>th</sup> LCA Synod where the same resolution was proposed by no less than six congregations and one LCA district:

BE IT RESOLVED that the Lutheran Church of Australia move to establish alternative routs to ordination which will supplement what Australian Lutheran College currently offers.

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<sup>3</sup> Comment 13. Appendix 10, table A10-1.

BE IT FURTHER RESOLVED that implementation of this proposal is carried out in consultation with the proposing congregation along with other interested pastors and congregations.<sup>4</sup>

No decision was adopted at Synod, with the matter being referred to the bureaucratic machinery of the LCA to explore and report to the next National Synod. Interestingly, the LCA had already adopted alternative routes to ordination. In the mid 1980s the course at Luther Seminary was reduced and tailored for older men seeking entry into the Public Ministry. In LCANSW, several pastors have received localised, on-the-job training prior to being ordained into a specific ministry context. One of those pastors, after the closure of the ministry in which he was engaged, was called to a Sydney congregation where he serves today. Aboriginal clergy are also worth noting in the context of alternative training routes for ordination. For many years the LCA has delivered local theological training to Aboriginal men entering the ministry by visiting lecturers and other clergy prior to ordination occurring within the local indigenous communities from which they came.

However, such alternative routes have caused levels of angst amongst respondents.<sup>5</sup> In many cases where pastors have entered the ministry with alternative training, the success rate has not been high. Reasons for this are varied, involving both personal and community issues, and other associated factors. The question of equality

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<sup>4</sup> LCA Inc, 15<sup>th</sup> General Synod, Regular Convention 2006, Berghofer recreation centre, University of Southern Queensland, Toowoomba, QLD, Sept 30-Oct 5 2006, 9-13.

<sup>5</sup> “Pastors with alternative training = big problem. They should be called parish workers, not pastors. Is there any formally established way in which their role in a congregation is reviewed? Their tenure in a congregation should be limited in time, so that they retire before they get too old, and don't continue in the position, exerting control and refusing to allow anyone else to serve the congregation. Ordaining men who are past the official retirement age is counter-productive: single-minded (and even egotistical) alternatively-trained pastors who refuse to accept retirement drive people away from the church by their refusal to accept that lay people can serve too -I know from experience! One in particular treats members as if they are naughty little children, with little intelligence. The LCA needs to be careful about the character of men they ordain in this way, if it intends to pursue this way of filling vacancies, to avoid such situations where men control, rather than lead.” comment 12, Appendix 9, table A9-6.

was aired as one issue causing problems with alternatively trained clergy.<sup>6</sup> The demands of the clerical office may also be an issue for those alternatively trained whose vocational formation may have been shortened to compensate for assumed knowledge and experience. This project has had difficulties, which have caused some levels of anguish amongst the LCA leadership and the local congregation even though, in some cases, alternatively trained pastors have been a success and serve the Church faithfully in the communities to which they have been called.<sup>7</sup>

The apparent success found amongst the Aboriginal communities and the process of theological training and ordination implemented within this context needs to be noted. The number of LCA Aboriginal clergy has grown impressively over the years. Aboriginal clergy exist on the LCA roll of pastors, alongside white Australian clergy, as ‘perceived’ equals. While it is unlikely that an Aboriginal pastor would receive a call to a white congregation, it is not unfeasible. The cultural divide probably prohibits such exchanges in the current context of Australian society, and the cultural complexities of the Aboriginal communities and their inter-tribal relationships also need to be factored into any equation regarding such considerations of equality within the Public Office. Aboriginal clergy are ordained as equals, as are alternatively trained clergy are, with all other candidates for ordination.

The credibility of training candidates receive prior to ordination lies at the heart of most responses regarding preparation for the Public office. The strong focus on a pragmatic model of ministry that can engage local communities in which ministry occurs is a dominant theme. The belief, which appears to be supported by duplicate

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<sup>6</sup> “Not all pastors are equal. Aboriginal and Alt trained pastors are not accorded the same standing as Sem trained pastors.” comment 13, *ibid.*, table A9-7.

<sup>7</sup> The decision of the LCA to discontinue this program is most likely a reflection on the difficulties of embedding this alternative approach into the general communal psyche of the Church.

motions placed before Synod in 2006, indicates a degree of dissatisfaction with the type of individual being ordained based on the preparation they received. Clearly the need for theological education and preparation for the Public Office requires revision and modification to meet the demands of the post-industrial world. Whether such revision incorporates alignment into a secular setting, such as a University, or it requires a collaborative approach in which denominational resources are combined into a single institution, or it remains a single denominational concern, is a larger debate beyond the scope of this research. What is apparent is that a feeling of disconnection exists between the lived-out experience of ministry and that which prepares individuals for such ministry.

This disconnection is reflected among laity responses. Issues of legitimacy arise when individual lay people, even congregations, consider individuals entering the Public Office as inadequate. If the expectations of what a pastor should know fail to meet the standard that exists amongst the people to whom he is called, then the issue whether this individual can legitimately hold this office is suddenly thrust to the fore. This lack of correlation may lay behind the issue of acceptance inferred to by laity responses previously mentioned. It should be no surprise that the issue of legitimacy arises at this point. In twenty-first century Australia, the majority of the population is well educated. Within the churches, clergy are intellectually equal with an assortment of academically, experientially, and technically astute lay people who come from a highly demanding world in which professional expertise is the norm, and productivity and success are the engines which drive the lives of these people. Clergy are measured against this backdrop, and, from a number of responses, they do not measure well. The source of the problem, for many, resides with the theological institution. When

confronted with the scene of the 'bumbling vicar', in which grace permits mediocrity or even simpleness, most lay people rebel and reject those epitomizing this dysfunctional model. The presentation, style, model, and relational interaction do not meet the expectations and demands of the recipients, and as such a crisis in the legitimacy of the position emerges.

Interestingly, clergy expressed similar frustrations with their training, while tempering it with an appreciation and level of respect. Many felt there were flaws in their training, questioning whether their training was the source of their frustration or whether ongoing development is the greater concern. Some indicated that the model for the Public Office, which is the benchmark by which training is ultimately delivered, is incongruent with the world's expectations. Some of these were expressed in topics already discussed, such as the role of 'equipper', 'trainer', 'leader'. Others expressed concerns in the lack of flexibility in the generalised model for ministry to which individuals were being prepared, and noted that the church is no longer a single generic being, but a multiplicity of communities, each expressing itself differently within the context of a Lutheran world-view. The overwhelming sense one derives from the comments made by clergy is that a level of concurrence resonates with laity concerning the need for a greater degree of practical, pragmatic, experiential modelling of ministry which needs to be embedded in the early years of theological formation.

The LCA leadership has assured the Church it will explore the issue of theological preparation for the Public Office. Hopefully, within that exploration, the bureaucratic and traditional resistance to change is removed, and the creativity of a pedagogical imagination is applied in determining a solution that balances the need for academically astute wisdom with a pragmatic creativity, permitting the freedom to

mutually interact in an ongoing evolutionary shaping of theological training that ultimately supports the legitimacy of the Public Office for which it is designed. The overwhelming majority of respondents is convinced that proper preparation and examination of candidates for the Public Office should occur. In the responses to the statement that “entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God”,<sup>8</sup> over two thirds of laity,<sup>9</sup> and nearly three quarters of clergy agreed.<sup>10</sup> Clergy indicated higher partial agreement<sup>11</sup> than laity,<sup>12</sup> but combined with the levels of agreement the results skew in favour of the need for proper preparation and examination. The higher levels of uncertainty over the statement by laity<sup>13</sup> is probably an indicator of the level of concern expressed in the comments made about the type of training being delivered rather than the actual need for such preparation and examination. If the issues expressed were constructively overcome then one could expect such disagreement dissipating. However, the issues require some careful thought and exploration if they are to be transformed into a level of affirmation for preparation for the Public Office.

One of the major presuppositions arising out of the Enlightenment and embedded within modernity is the relationship between knowledge and power. The charade associated with the legitimation of power and the institutionalisation and structuring of knowledge pervades modernity. The systematised form of rationalism that invaded the space of learning shaped the flow of knowledge into a logical dispersiveness under the guise of the academic institute. It was with this shift in

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<sup>8</sup> Q.45. Appendix 2 and Appendix 3.

<sup>9</sup> 21.7% strongly agree / 47.8% agree, Appendix 8, table A8-70.

<sup>10</sup> 24.1% strongly agree / 48.3% agree, Appendix 10, table A10-70.

<sup>11</sup> 22.5% partly agree, *ibid.*

<sup>12</sup> 8.7% partly agree, Appendix 8, table A8-70.

<sup>13</sup> 8.7% partly disagree / 8.7% disagree / 2.9% strongly disagree, *ibid.*

Western thought that the numerous faculties of learning began to emerge within what is seen as the modern university. Learning, as with many other aspects of society, became institutionalised. Modernity embraced this, taking it into the structural forms seen in the world today. Knowledge became associated with expertise, and expertise began to take on a form of institutionalised power. Within this institutionalism and rise of expertise came an associated level of trust. Giddens states that trust and expertise formed a mutual correlation within modernity,<sup>14</sup> in which knowledge was seen as the means of control over both social and natural phenomena in terms of determining its outcome in line with humanity's agenda.<sup>15</sup> Surveillance, as a dimension of modernity, became a means of control over information and subsequently, most only acquired the level of knowledge deemed relevant to what is required for them to function within their social context.<sup>16</sup> The academic institution only imparts knowledge that is indubitable, avoiding the more complex issues where flaws and doubts about the integrity and certainty of such knowledge would arise. In the basic institutionalised forms of academia, individuals are not given enough knowledge to enable them to come to terms with the fallibility of knowledge claims embedded within that knowledge.<sup>17</sup> Grappling with the fallibility of an academic discipline only occurs as an individual moves beyond the institutionalised limitations of knowledge over an extended period of time. Power is maintained in terms of knowledge, because individuals develop a relationship of dependency upon those considered experts in a specific field that impacts their lives. This trust relationship occurs out of an ambivalence which, Giddens argues, lies at the heart of all trust

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<sup>14</sup> Anthony Giddens, *The Consequences of Modernity*, 130.

<sup>15</sup> Anthony Giddens, "Living in a Post-Traditional society", in Beck, Giddens, Lash, *Reflexive Modernization*, 58.

<sup>16</sup> Giddens, *The Consequences of modernity*, 55-56.

<sup>17</sup> *Ibid.*, 88.

relationships.<sup>18</sup> Trust relationships are essentially those of ignorance either in terms of the technical knowledge associated with a specific discipline, or a belief that the intellectual capacity of an individual with whom there is an intimate link is valid. The ambivalence occurs because there remains within any trust relationship a level of scepticism or caution.<sup>19</sup> The shift occurring with the entry into high modernity is one where knowledge has been acquired,<sup>20</sup> scepticism and caution are prevalent, the fallibility of knowledge-claims is manifesting, and the surveillance of modernity is weakening.<sup>21</sup>

Foucault argues that the real source of power, in terms of its association with knowledge, is not found in the social institutions in which it has been embedded. Instead it finds its true form in the everyday experiential interaction of people. Power cannot function unless there is a ground level discourse in which it is “produced, accumulated, put into circulation, and set to work”.<sup>22</sup> Foucault offers an explanation

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<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Giddens, “Living in a Post-traditional Society”, 58.

<sup>21</sup> Medicine is a classic example of this argument. After enduring the years of adolescent schooling, individuals enter another institutional form and begins the study of medicine. As time progresses, the individual leaves and takes up a position of general practitioner (GP). The GP is the first level medical expert, and people seek his/her wisdom just as ancient tribes sought the medicinal powers of their witch-doctors or shamans. A level of trust has been embedded in society that affords the GP power and control, and as such legitimizes his place in the social strata. The difference in the modern context is that such power arrives as a result of institutionalised learning, and not from some form of tradition or custom. The GP chooses to specialise, again under an institutionalised system involving both the institutions of learning and the institutions of medicine, until he/she is deemed a ‘specialist’ in a particular field of medicine. The specialist now becomes the person of power to whom the GP refers patients. When using the term person of power it is best understood in a practical sense, namely, if a GP or medical specialist asks the patient to do something, for example, a specific form of pharmaceutical treatment, the patient normally accedes to the request based on the understanding that such advice has come from years of learning. In this sense, there is a practical dimension to the trust relationship developed between the patient (recipient) and the GP (expert). The belief in the years of learning, which comes from a publicly accredited institution, is what gives the GP or specialist the power over the patient. Alternative medicine is shunned by the general public based on the belief that the institutionalised structures which established GPs and specialists as experts is the only reliable source of medical power. The ambivalence in the trust relationship is socially skewed toward caution and scepticism thereby rejecting alternative medicine.

<sup>22</sup> Foucault, *Society must be defended*, 24. Cf. also, “It is quite possible that ideological production did coexist with the great machineries of power. There was no doubt an ideology of education ... But I do not think that it is ideologies that are shaped at the base, at the point where



to the angst expressed by respondents regarding the preparation of candidates for the Public Office in terms of disenchantment with the institutional form of knowledge which is imparted to individuals with the belief that such knowledge will give these individuals the power required to legitimately function within the role of the Public Office within the LCA. However, the power to sustain such legitimacy is not found within the realms of such institutionalised knowledge but in the practical workings of the Public Office within the life and experience of the church. The kitchen table conversations of God, the questions of faith around the backyard barbeque, the struggles of the pastoral encounter with the sick, the dying, the rejected, the offended and the wayward is where real power begins to take shape in legitimising the Public Office. Such power required to legitimise the Public Office is not found in a pulpit with years of academic prowess being displayed at the bewilderment of the congregation. It is not found at the altar where years of theologically sound justifications for sacramental action are enacted. While both word and sacrament are true relational encounters in which the power of God is at work, such encounters becomes meaningless unless they are shaped in the earthiness of human encounters between pastor and people. True power manifests and accumulates through the discourse that occurs in when the incarnational message of the gospel is engaged. This point of discourse transforms the human place of pastor into a legitimation of the Divine Office. When institutional academia fails to empower individuals to discover their sense of place and purpose at the culmination points of power, the institution removes itself from the world to which it is supposedly gearing individuals to encounter. It is this separation which finds expression in the angst expressed by

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networks of power culminate. It is much less and much more than that. It is the actual instruments that form and accumulate knowledge, the observational methods, the recording techniques, the investigative research procedures, the verification mechanisms. That is the delicate mechanisms of power cannot function unless knowledge, or rather knowledge apparatuses, are formed, organized and put into circulation, and those apparatuses are not ideological trimmings or edifices.” Ibid., 33-34.

respondents. Furthermore, such angst is ultimately an expression of the imbalance occurring in the trust ambivalence associated with any legitimation of power. The levels of scepticism, cynicism, and caution within the LCA have overtaken the levels of ignorance the current system of clerical academic institutionalisation has relied upon. Until this is grappled with in true discourse at the base experience of the church, the levels of angst expressed by respondents to this research will only increase.

### **C. THE QUESTION OF ORDINATION.**

The second issue of angst and pretence that exists in terms of the Public office and its legitimation within the LCA is the practice of ordination. In the research conducted, the theological suppositions around the rite of ordination itself, and its place in the church, found common ground between clergy and laity. What caused most disagreement was the LCA's practice of this rite within the life of the Church.

Understanding the Lutheran concept of ordination depends upon how the Public Office is perceived. For those with a functionalist perspective, ordination is nothing more than a rite of passage which initiates an individual into the Public Office and gives public witness to the authority given to perform the various functions associated with the Public Office. For those with an ontological perspective, something more intentional occurs in ordination. The sense of being that lies integral to the Public Office comes into being through the rite of ordination. In some cases, ordination is almost sacramental in character, with even the Lutheran confessions hinting at this possibility.

In the research tools, respondents were asked to comment on these perspectives in relation to response with two contrasting statements. The first stated "ordination is

a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry”.<sup>23</sup> The second proposed: “ordination is a divine action through which the pastor is blessed and gifts bestowed for the Public Office of the Ministry”.<sup>24</sup> Despite some level of ambiguity with partial agreement/disagreement among laity to the first statement, the overall trends indicated disagreement.<sup>25</sup> Irrespective of this skew toward disagreement, the high levels of ambiguity within the responses indicate a level of uncertainty over the issue of ordination as a purely human action. This ambiguity is possibly a reflection of the theological position that ordination is a human rite that finds its modern form within a ritualised tradition, yet simultaneously the NT references engage the divine. With this tension in mind, it is likely the partial agreement or disagreement is reflective of the emphasis one places on the rite itself. If it’s modern form is simply a tradition or rite of passage, than it may be possible to assign it to human action. If, however, the rite initiates a sense of the divine then it becomes difficult to simply ascribe it to human ritual.

Before exploring these tensions, it is appropriate to look at responses to the contrary position. The laity response to the second statement, ordination as a divine action, saw a solid skew toward agreement.<sup>26</sup> In contrast to this agreement, only some indicated levels of disagreement.<sup>27</sup> Again the level of partial agreement is relatively high, indicating that a tension remains between the divine origin of ordination and the human dimension. Interestingly, the apparent divide over ordination being a human

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<sup>23</sup> Q.23. Appendix 2 and Appendix 3.

<sup>24</sup> Q.52. Appendix 2 and Appendix 3.

<sup>25</sup> Laity: 15.9% strongly disagree / 30.4% disagree / 15.9% partly disagreed / 18.8 % partly agreed, Appendix 8, A8-26; Cf. 4.3% strongly agree / 11.6% agree, Appendix 8, table A8-26.

<sup>26</sup> Laity: 18.8% strongly agree / 42% agree / 20.3% partly agree, Appendix 8, table A8-84.

<sup>27</sup> Laity: 4.3% partly disagree / 11.6% disagree / 2.9% strongly disagree, Appendix 8, table A8-84.

action is not present in ordination as a divine action, suggesting that even those who previously indicated some partial agreement with the human origin of ordination, are now indicating the divine is more significant. When considering both statements, the overwhelming impression is that most LCA lay people consider ordination has a level of divine interaction, and it is more than merely a right of initiation into the Public Office.

Clergy showed similar, if not stronger, tendencies than laity regarding these statements. In response to ordination being a human action, the clergy responses indicated a strong skew toward disagreement.<sup>28</sup> Similarly, clergy indicated a level of ambiguity towards their agreement with the statement, even though the level of ambiguity was slightly lower than the laity<sup>29</sup> and skewed toward disagreement. Despite the lower response of clergy to partial agreement/disagreement, it is obvious that similar tensions exist. The same conceptual bias over human involvement or divine involvement in ordination continues to surface among a quarter of respondents, indicating that, despite leaning toward human or divine activity, some clergy are trying to balance the tension of mutual engagement. Significantly, clergy indicated a sharp differentiation between laity on their willingness to agree to this statement.<sup>30</sup> Similar trends with laity were found in clergy responses to ordination as a divine activity. However, clergy were more likely to indicate partial agreement than total agreement.<sup>31</sup> Clergy indicate no strong disagreement to the statement; however, a slight level of disagreement was expressed.<sup>32</sup> While clergy were not as willing to indicate total

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<sup>28</sup> Clergy: 20.7% strongly disagree / 48.3% disagree, Appendix 10, table A10Appendix 10, table A10-26.

<sup>29</sup> Clergy: 15.5% partly disagree / 12.1% partly agree, Appendix 10, table A10-26.

<sup>30</sup> Clergy: 1.7% strongly agree / 1.7% agree, Appendix 10, table A10-26.

<sup>31</sup> Clergy: 39.7% partly agree/29.3% agree/10.3% strongly agree, Appendix 10, table A10-84.

<sup>32</sup> Clergy: 13.8% disagree/6.9% party disagree, Appendix 10, table A10-84.

agreement, the skew towards agreement is consistent with the laity. The high level of partial agreement again reaffirms the tension present in ordination and its attached theological suppositions. The willingness to affirm ordination as a divine action is tempered by a theology that affirms it as merely human. Nevertheless, Clergy see that something unique happens in the act of ordination which is more than simply an initiation rite opening the door for them to function in the Public Office.

The trends indicated by respondents seem to be at odds with elements of Lutheran theology, in which the level of divine involvement within the rite of ordination appears a sticking point. Some argue that it is simply a human activity designed and formulated within the human realm, and has no links to any divine activity. Proponents of this view cite the Ante Nicene church and its earliest references to ordination as a rite established within local custom. The *Apostolic Tradition* of Hippolytus written around 235 AD<sup>33</sup> is considered the earliest reference to the rite of ordination. In this rite, local bishops gathered to set aside another as bishop within the local setting of the congregation. The use of the laying on of hands, prayer and the kiss of peace were present. The laity themselves, for a variety of reasons, were the ones who chose their new bishop, and the role of the other bishops was simply an affirmation of that choice. The term ‘bishop’ used by Hippolytus remains consistent with NT usage, in which the title refers to what would be today a local pastor or priest. It is not until the later patristic period that the shape of the Public Office, as seen at the time of the Reformation, took shape and ordination became a form of second baptism or second penance.<sup>34</sup> The reference to Hippolytus does indicate some links with NT practice and the need to sustain the apostolic

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<sup>33</sup> H. Richard Niebuhr and Daniel D. Williams, eds., *The Ministry in Historical Perspective*, (Eugene, OR: Wipf and Stock Publishers, 1956), 37.

<sup>34</sup> *Ibid.*, 61.

tradition established through the first disciples. The appointment of Matthias in Acts as replacement of Judas<sup>35</sup> seems to have underpinned the need for selection and setting aside of a bishop to continue in the apostolic tradition. The actions that occurred in this process were adopted from Jewish custom, carried into NT practice, and developed into the early church practice of ordination.<sup>36</sup> While it could be argued that strong elements of human development exist within the rite of ordination seen in Hippolytus' account, there also appears to be a clear realisation that something greater is taking place. Common election by the laity, and the rite itself, carried across from Jewish custom, do not negate the impression that all involved saw, and anticipated, that God was intimately engaged in this process. Even the account in Acts has clear indications that the choice being made is in total reliance on divine selection, seen through prayer and a human action in casting lots, which combined to enable the adding of Mathias to the twelve as a fulfilment of Scripture. Taking into account the NT influences present in Hippolytus' account, can the human and the divine be separated in the rite of ordination?

Elements within Australian Lutheranism try to differentiate between the human and the divine in regard to ordination. For some, ordination is a human activity, special to some degree, but nothing more than man-made. The AELC take this stance. While considering ordination as a valuable church rite, they argue its value lies only in the human action of a public call to ministry by a local congregation, or group of congregations.<sup>37</sup> While this appears partially consistent with the account in Acts, and follows a similar process described by Hippolytus, there are subtle discrepancies.

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<sup>35</sup> Acts 1:20-26.

<sup>36</sup> Marquart, 153.

<sup>37</sup> "Strictly, what makes a minister is not the rite of ordination as such, but the call of God through the human arrangement of issuing a call." Melvin J. Grieger, Vernon S. Grieger, and Clarence R. Priebbenow, *The Word shall stand: Our evangelical Lutheran confession*, ed. by Susan Robertson, (Doncaster, VIC: Luther Rose Publications), 152.

Ordination is of little importance compared to the divine call and public selection. The principle focus is the issuing of a call by ‘human arrangement’ that subsequently affirms the call of God. The rite of ordination is superfluous to this human activity of selecting a person to fulfil the Public Office, and in selecting a pastor they affirm that the individual has a call from God. For the AELC it is apparent that the installation rite into parish ministry is functionally the same as the rite of ordination. The only difference is that ordination is a singular event, whereas installations will occur each time a pastor moves into a new place of ministry. Theoretically, every time pastors take up a new congregational call they are ‘re-ordained’, so to speak, through the rite of installation. It is contentious whether restricting the ‘call’ to Ministry to a local congregation isn’t overly restrictive and subsequently an accurate reflection of the Lutheran confessions. Klug states that Luther’s position was that an individual “must have an office and a field committed to him” before he may become a pastor.<sup>38</sup> As discussed previously, when the Lutheran confessions discuss the church, they do not restrict the concept to a single location, or congregational entity. There is a dual meaning present that refers locally and simultaneously to the wider expressions of church. The issue of localising this to a specific congregational call is something that appears flavoured by the congregationalism running through elements of Lutheranism within Australia.<sup>39</sup> It is not surprising that Klug can refer to a wider setting, such as a congregation, parish or diocese in which this call could find its origin.<sup>40</sup> In such a

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<sup>38</sup> Eugene F.A. Klug, *Church and Ministry: The role of Church, Pastor, and People from Luther to Walther*, (Saint Louis, MO: Concordia Publishing House, 1993), 262. Klug is quoting Luther – “It is true that all Christians are priests, but not all are pastors. For to be a pastor one must be not only a Christian and a priest but must have an office and a field of work committed to him. This call and command make pastors and preachers. A burgher or layman may be a learned man; but this does not make him a lecturer and entitle him to teach publicly in the schools or to assume the teaching office, unless he is called to it.” LW. 13, *Selected Psalms II*.

<sup>39</sup> One responder commented, “there is ...something artificial about engineered calls to Districts to legitimately ordain a candidate”, comment 2, Appendix 11, table A11-1.

<sup>40</sup> Klug, 262.

case, why align the rite of ordination to an installation rite specific to a congregation? If the Public Office belongs to the church, and the church is understood in immediate terms and the wider context, then a call to the Public Office is rightly affirmed publicly to the entire church through the rite of ordination. The installation of an individual is restrictive to a specific context within this wider appreciation of the church in which the individual actually begins to function within the parameters of the Office itself. This is the position of the LCA who has separated the rite of installation from the rite of ordination, seeing the former as localised and the latter for the church at large.

The view that ordination is merely a human action is consistent with Walther's stance which comments that ordination is nothing more than a solemn church rite established by the apostles.<sup>41</sup> For both Walther and the AELC the indication that something divine occurs within the rite of ordination is rejected. The real source of authority that establishes the individual to function within that community as custodian of the Public Office lies in the call issued from a specific community. Having received that initial call, the rite of ordination indicates publicly to the church that the individual pastor is eligible for calls to other congregations. It does not, however, give the pastor a right to function in any other community other than the one to which he was called. Walther does say that in ordination there is an outpouring of heavenly gifts on the ordinand, and that the rite is not meaningless if accompanied by "the ardent prayer of the church, based on the glorious promises given in particular to the office of the ministry".<sup>42</sup> There is a patent intent to avoid any indication that the rite of ordination is sacramental in any way. It is logical that a call from God finds its expression in a call to a specific context in which it publicly manifests. The question is, as has been

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<sup>41</sup> C.F.W Walther, *Church and Ministry*, (St Louis, MI: Concordia Publishing House), 247.

<sup>42</sup> *Ibid.*



previously explored, does that mean the pastor is simply functioning in an office in that context. If it is simply an office to fulfil a functional need, then it is understandable that, while one can affirm the office as being divinely instituted, the manifestation of that office is purely functional and exists to meet a specific need. Therefore, ordination is just a rite of passage into that office which gives licence to function as a pastor.

The purity of logic, and its use in functional thought, raises concerns when balanced against the essence of the means of grace, and the influence that essence has in terms of the individual set aside by God to proclaim the word and administer the sacraments. For many, as seen in the respondents, there is incontrovertibly some element of divine activity taking place as one enters the Public Office. This may be due to the Public Office being the only divinely established office of the church. It may also be due to individuals associating the responsibility for the means of grace with the pastor as the only one who can rightly speak and act in similarity to Christ. Ordination is the rite that sets aside an individual for that special calling that comes from God to an individual to enter the Public Office. The close association of the Office with the means of grace indicates its proximity to divine action. The church cannot exist without such an office being in place.<sup>43</sup> Ordination acknowledges this reality of prior existence, sets the Ministry in place publicly, and permits it the authority to function as God calls his church into being. The rite of ordination calls into being the Public Office, and consequently indicates that there is more going on in this event than publicly telling the world this individual is suitable for the Public

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<sup>43</sup> Sasse writes, "But the church itself, the one church of Christ, is not hidden, it is recognizable in the world in all the denominations in the preaching of the pure Gospel, in Baptism and the Holy Supper. And in this church yet coming to be anticipates something of the glory of the consummate church and in faith becomes certain of the *communio sanctorum*, while longing for the second coming, the visible revelation of her Lord." Hermann Sasse, 'Church and Churches: Concerning the doctrine and unity of the church' in Hermann Sasse, *The Lonely Way: Selected Essays and Letters*, vol.1 (1927-1939), trans. by Matthew Harrison, et. al., (Saint Louis, MO: Concordia Publishing House, 2001), 85.

Ministry. Fundamentally, this is what ordination is about, the placement of an individual into a divinely appointed office of the church.<sup>44</sup> How this is done is another matter. While ordination may not convey the means of grace to the ordinand, the impression given is that something unique is taking place as one enters into a relationship reliant on the means of grace and its outpouring within the life of the church.

Lutherans maintain that ordination is not a sacrament in the fullest meaning of the term.<sup>45</sup> However, Lutherans are able to speak of ordination in sacramental terms if it is clear that it is the Ministry of the word and administration of the sacraments that is being highlighted and not the rite itself.<sup>46</sup> As Sasse points out, the early reformers were quite open to the ecclesiastical office and the rite of ordination remaining with contemporary church practice. Sasse even highlights the role of the bishop in the call to the Public Office as “normally happens through the bearers of the office authorized to extend it, self-evidently (according to ancient ecclesiastical law) with the agreement of the congregation.”<sup>47</sup> While the Lutheran reformers could easily embrace the contemporary practice of ordination, the difficulty they had was the papists’ emphasis placed on ordination; (a) as a canonical rite to be performed only by the Bishops; (b)

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<sup>44</sup> Kurt E. Marquart, *The Church; Her fellowship, ministry and governance*, (Fort Wayne, IN: The international Foundation for Lutheran Confessional Research), 151.

<sup>45</sup> As Chemintz points out, “. . . the ordination of ministers of the church lacks both the elements and the promise of grace, both of which are required for the essence of a Sacrament in the NT, it neither is nor can be called a true sacrament.” Martin Chemnitz, *Ministry, Word, and Sacraments: An Enchiridion*, ed., trans, and annotated by Luther Poellot, (Saint Louis, MO: Concordia Publishing House), 111.

<sup>46</sup> This is seen in Luther’s response to the papists in the Apol. “If ordination is interpreted in relation to the ministry of the Word, we have no obligation to calling ordination a sacrament. The ministry of the Word has God’s command and glorious promises: “The Gospel is the power of God for salvation to every one who has faith” (Rom. 1:16), again, “My word that goes forth from my mouth shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it” (Isa. 55:11). If ordination is interpreted this way, we shall not object either to calling the laying on of hands a sacrament. The church has the command to appoint ministers; to this we must subscribe wholeheartedly, for we know that God approves this ministry and is present in it.” Apol. 1, VII, 11-13.

<sup>47</sup> Sasse, *The Lonely Way* vol. 2, 136.

as that which imparts grace; (c) through which the individual receives an indelible character; and (d) the consequential elevation of ordination to the same level as the sacraments already accepted.<sup>48</sup> However, when they applied the principle of sacramental grace to ordination, it was removed from the Sacramental list.<sup>49</sup> Although it may not be Sacramental in nature, something divine occurs in the rite of ordination, and so it is possible to consider it sacramental in the same sense as confession and absolution. The rite of ordination affirms that this Office existed before, with, and after the church, for through this Office the church finds meaning in the proclaimed word and the administered sacraments, which truly are the voice and presence of Christ within the community. Ordination is both an invitation to participate with the person of Christ and a realisation of that participation within the faith community. It is in this realisation, as the pastor embodies the presence of Christ in the community to whom he proclaims Christ's words as if Christ was speaking them, and administers Christ's real presence in the sacraments as if Christ were giving of himself, that the real mystery encompassing ordination is discovered.

The functionalism evident in the understanding of ordination amongst elements of modern Lutheranism appears insufficient. While such functionalism may be accepted as valid, it appears superficial in essence. There is a mystery involved in this rite, in which the Spirit is at work. While there is an understanding that the laying on of hands is a ritual action of public declaration, Lutheran theology also appreciates the

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<sup>48</sup> SA, 3, X, 1-2.

<sup>49</sup> Chemnitz summarizes this well when he says: "...ordination does not have this promise, that he who wants to obtain the grace of God and eternal salvation must be invested with the holy priesthood...the ordination of ministers of the church lacks both the element and the promise of grace, both of which are required for the essence of a Sacrament in the NT, it neither is nor can be called a sacrament." Chemnitz, 111.

laying on of hands as a bestowal of gifts for the ministry.<sup>50</sup> That does mean any special grace or indelible character is bestowed on the ordinand. This was shown by the responses of laity and clergy to the proposition that “Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general”.<sup>51</sup> Laity and clergy unmistakably disagreed with this statement.<sup>52</sup> While there was some partial agreement/disagreement amongst laity and clergy,<sup>53</sup> only laity indicated any level of agreement with the statement.<sup>54</sup> Despite this minor level of laity agreement, respondents affirmed that Lutheran theology does not embrace the idea that a pastor is some special sort of person because he holds the Public Office. It is the Office that is special. The rite of ordination affirms the unique and special place of the Public Office in the church. The laying on of hands and the ritual formulas only serve to highlight two things; this individual has been duly called by God and subsequently affirmed by the church; and, God bestows on this individual the gift of the Ministry as the entire doctrine of the Public Office is once more declared before the people of God and the world.<sup>55</sup> It is this unique bestowal of Office and declaration of God at work in his church through the Public Office that is possibly beneath the thoughts of those who

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<sup>50</sup> Cf. “By prayer and the laying on of hands let them commend and certify these to the whole assembly, and recognize and honor them as lawful bishops and ministers of the Word, believing beyond a shadow of doubt that this has been done and accomplished by God. For in this way the common agreement of the faithful, those who believe and confess the gospel, is realized and expressed.” LW. 40, *Church and Ministry II*, Cf. also Chemnitz, “...the laying on of hands in the church, that it made be made with greater diligence and warmer desire. For it is, as it were, a public reminder of the difficulty of the ministry, which cannot be made able except by God. 2 Co 3:5-6. Therefore that minister is presented to the Lord of the harvest through the laying on of hands, and the church, reminded of the institution of the ministry and of the divine promises attached to it, reminds God of his promises and asks that by their power He would graciously be with the present minister with His Spirit, grace, blessing, efficacy, working, governance, and direction.” Chemnitz, 37.

<sup>51</sup> Q.55, Appendix 2 and Appendix 3.

<sup>52</sup> Laity: 27.5 strongly disagree/37.7% disagree, Appendix 8, table A8-90; Clergy: 55.2% strongly disagree/31% disagree, Appendix 10, table A10-90.

<sup>53</sup> Laity: 11.6% partly disagree/11.6% partially disagree, Appendix 8, table A8-90; Clergy: 10.3% partly disagree/3.4% partially agree, Appendix 10, table A10-90.

<sup>54</sup> Laity: 8.7% agree/2.9% strongly agree, Appendix 8, table A8-90.

<sup>55</sup> Chemnitz, 37.

so clearly rejected the narrowness of the functionalist view in the responses. The majority of respondents believe that through this individual, being ordained into the Public Office, God speaks and acts in his church, consequently there is an expectation that a 'Christ likeness' upon which the laity can model their faith journey is made real. Whether the rite bestows this, or it is something that has been formed through theological formation, is a moot point. The perception of ordination is that at this particular point this is made publicly visible for all to behold.

The rite of ordination is more than a simple public declaration of an individual's ability to function in the Public Office. Instead, respondents see it as an extension of the means of grace to the church. In responding to the notion that "as the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church",<sup>56</sup> most indicated a strong level of agreement.<sup>57</sup> Individuals see in the rite of ordination some intimacy with the means of grace.<sup>58</sup> While few would concur that ordination is a rite that imparts the means of grace to the individual, rejecting Catholic tradition,<sup>59</sup> there still appears a sense that in this rite the means of grace is present and empowered. In one sense, therefore,

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<sup>56</sup> Q. 36. Appendix 2 and Appendix 3.

<sup>57</sup> Laity: 14.5% strongly agree/47.8% agree, Appendix 8, table A8-52; Clergy: 8.6% strongly agree/56.9% agree, Appendix 10, table A10-52.

<sup>58</sup> Cf. Lohse, "Luther did not recognise a *character indelibilis*, supposedly transmitted to the priest through consecration, but was more convinced that the authority and power to exercise the office was transmitted to the ordinand. To this extent ordination was the effective transmission of the ministerial office." Bernhard Lohse, *Martin Luther's theology: Its Historical and Systematic Development*, (Edinburgh, UK: T&T Clark, 1999), 295.

<sup>59</sup> Cf. The General Council of Trent, Twenty-third Session (1563), ch.III "Since from the testimony of Scripture, apostolic tradition and the unanimous agreement of the Fathers, it is clear that *grace is conferred* [emphasis mine] by sacred ordination... 628/1766 in Josef Neuner, S.J. and Heinrich Roos, S.J. *The teaching of the Catholic Church*, ed. Karl Rahner, S.J. (Staten Island, NY: Alba House, 1967), 344. Also Cf. Vatican II, 63: Decree on the ministry and life of Priests – *Presbyterorum Ordinis* 7 December 1975, ch. III: The Life of Priests "... priests are bound by a special reason to acquire this perfection. They are consecrated to God in a new way in their ordination and are made living instruments of Christ the eternal priest, ... Since every priest in his own way assumes the person of Christ he is endowed with a special grace. By this grace the priest, ... is able the better to pursue the perfection of Christ, whose place he takes." In Austin P. Flannery, ed. *Documents of Vatican II*, (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1975), 885.

respondents concurred with the confessional stance that ordination does not bestow an indelible character upon the individual, yet at the same time they do not discard that God's grace is at work in a form of extension to the means of grace by drawing the ordinand into a unique relationship in which he speaks and acts in the 'person of Christ' as he proclaims the word and administers the sacraments.<sup>60</sup> This is a shift away from the functionalism that asserts the individual is simply performing an action on behalf of the community in which he serves. There is a clear alignment with the presence of Christ in the means of grace, and the unique relationship the ordinand has to that presence which is given to him during the rite of ordination.<sup>61</sup>

The question is whether the practice of the LCA is consistent with the perceptions expressed by respondents. It is apparent that the LCA is attempting to move away from the localised understanding which asserts the Public Office is only valid in that context. The public declaration and the general consideration in

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<sup>60</sup> This point has been put forward by John Kleinig who writes: "The preachers of the gospel do not function on behalf of an inactive Christ, like a person with the power of attorney for a disabled relative, nor do they represent their absent Lord, like the deputy with our Prime Minister when he is absent from office. Rather they represent the risen Lord Jesus who is actually present with his people in the liturgical assembly. So when pastors preach and administer the sacraments, we do not just hear Christ speaking; we 'see' him at work" John Kleinig, "The ordination of women and the doctrine of the Holy Trinity", <<http://www.clai.org.au/articles/theord~1.htm>>, accessed 09 May 2005. Kleinig also writes, concerning the LCA understanding of the presence of Christ in the Public Office that, "The second misunderstanding comes from the assumption that, when the Treatise maintains that ordination with the laying on of hands was nothing but a confirmation of a pastors election (Tr 70), and when our Theses maintains that ordination ratifies and publicly acknowledges the call of a pastor (TA VI, 8), ordination is understood legally as a public announcement and official notification without any special theological functions. Our Theses, in fact, contradict that interpretation. They argue that ordination is a solemn ecclesiastical rite which performs three important theological functions: the reception of the pastor as a gift from Christ to the church, the declaration of the pastor as a minister of the new covenant, the invocation and bestowal of the Lord's blessing on the pastor with the laying on of hands." John Kleinig, "The office of the ministry and ordination" a paper prepared for NSW Pastor's conference, 21 Sept 1999, <<http://www.clai.org.au/articles/theoff~1.htm>>, accessed 9 May 2005. Hamann argues similarly by saying, "... the Pastor does not stand in the place of an absent Christ, but rather in the stead of the eminently present Christ. We might say: as Christ is truly present 'in, with and under' the bread and wine of the sacrament, so we understand Christ to be present 'in, with and under' the Office of the Public Ministry. The Pastor functions as the means and instrument through which Christ personally does his work amongst his people the Church." Robert Hamann, "The office of the Public Ministry", Lent 2005, <<http://www.clai.org.au/articles/office~1.htm>>, accessed 9 May 2005.

<sup>61</sup> "Certainly we should receive the spoken word of a human being as the voice of God sounding from heaven. This word of the servant is also a spoken word, just as in the ministry. Nevertheless, these saintly men conclude and declare that it is from God. Therefore this answer is very excellent and striking; it teaches and encourages us, too, that whenever we hear a pastor or a minister or servant of the church, we are hearing the Word of God." LW. 4, *Lectures on Genesis: Chapters 21-25*.

Lutheranism, that the Public Office belongs to the whole church, are reflected in the LCA's current practice of centralising ordinations in one place, conducted by the LCA General President. This is a recent trend. Previously, candidates were ordained by any of the Presidents in a local setting, not necessarily the congregation to which they had been called. Frequently candidates were ordained in their home congregation, or in a congregation of their choice to which they had formed an affection or relationship during the years of preparation. This shift to centralisation has caused some levels of angst within the Church. In asking whether "ordinations should occur in the congregation from which the ordinand came prior to entering the seminary",<sup>62</sup> most laity and clergy agreed or partly agreed.<sup>63</sup> There were significant levels of partial disagreement and disagreement,<sup>64</sup> but the general indication was that the current practice of centralised ordinations is not widely accepted across the LCA. It is difficult to read into this a form of congregationalism regarding the Public Office. Instead, it is plausible that respondents believe this public declaration of ordination should be declared among the grass roots of the church and not denied by the insistence of a centralised event. It is more reflective of the perceived ever-widening chasm between the Church leadership and its constituents that drives this response. Whatever the motive, the response should not be ignored and urges a re-think on how the public declaration of ordination can be made across the Church. There is a need to establish a feeling of inclusivity rather than the current sense of exclusivity being perpetrated by the LCA's bureaucratic machinery. Apart from the varying theological positions, praxis issues such as this feed the growing division within the LCA. There

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<sup>62</sup> Q.14. Appendix 2 and Appendix 3.

<sup>63</sup> Laity: 11.6% strongly agree/26.1% agree/24.6% partly agree, Appendix 8, table A8-8; Clergy: 15.5% strongly agree/20.7% agree/32.8% partly agree, Appendix 10, table A10-8.

<sup>64</sup> Laity: 14.5% partly disagree/15.9% disagree, Appendix 8, table A8-8; Clergy: 12.1% partly disagree/17.2% disagree, Appendix 10, table A10-8.

is an urgency behind the incorporation of the LCA constituency into the rite of ordination which publicly declares the Public Office as central to its ecclesiology.<sup>65</sup> The danger is the perception that the LCA appears to be embracing a ‘papal’<sup>66</sup> view whereby ordination is pseudo-sacramental, divorced from the Church in general, and valid if conducted by the General President, or ‘bishop’, of the Church. The apparent close similarities with an ecclesiastical system of church governance have members of the LCA concerned. The larger concern, however, is how well this practice reinforces the already dysfunctional perceptions concerning the Public Office. Ordaining an individual separate to the congregational roots from which he came, does little to publicly declare the Ministry to a church which considers it integral to its ecclesiology. While some may argue this is a matter of adiaphora, the decision to distance ordination from the wider church is in the long-term detrimental to a healthy understanding of the Public Office, not to mention the overall sense of cohesion the LCA pretends to advocate.

An additional statement was proposed concerning the centralising of ordination and its separation from the grass roots of the Church. Both laity and clergy, when asked, “the president of the Church (LCA) should conduct all ordinations”,<sup>67</sup> indicated strong levels of ambiguity towards this position. Clergy indicated the same level of agreement as disagreement.<sup>68</sup> Despite a higher level of partial agreement to partial

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<sup>65</sup> “I agree that ordination should in the home congregation to enable the wider church to be part of it.” comment 12. Appendix 13, table 13-1; “Ordination, I believe is still important, and should be connected to the Congregation that supported the initial “inner-call”, and should be seen as the primary place for Ordination to take place.” comment 26. Appendix 11, table A11-1.

<sup>66</sup> ‘Papal’ is used in this context within the confessional sense as reflected in the Lutheran Confessional writings of the Reformation era.

<sup>67</sup> Q.47. Appendix 2 and Appendix 3.

<sup>68</sup> Clergy: 22.4% agree/22.4% disagree, Appendix 10, table A10-74.



disagreement<sup>69</sup> clergy were slightly skewed toward disagreement. Laity, on the other hand, showed similar levels of partial agreement to disagreement, and were skewed slightly towards agreement.<sup>70</sup> The LCA gives to the general President the sole responsibility of ordaining graduates into the Public Office, and permits delegation of that responsibility to others as deemed appropriate.<sup>71</sup> The latter has not occurred, unless by exception, in recent years since the centralising of ordinations in Adelaide. The level of ambiguity in responses is indicative of the confusion which exists when a practice is implemented at the expense of the wider church. Removing ordination from the grass roots, such as the home congregation, has served to isolate and alienate elements of the church. There is uncertainty concerning the pretence that is created when a single individual is seen as the sole source of implementing something the larger body has seen delivered in a diffused environment. There is an acceptance the General President of the LCA has this responsibility for ordinations. Responders, however, do not necessarily equate responsibility with singular action, as that currently practiced in the centralisation of ordinations. The issue of delegation and engaging the grass roots is far more important in the minds of respondents than making a theological statement through the practice of ordination that this is a church office and not a localised arrangement. There is an understanding of the universality of the

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<sup>69</sup> Clergy: 1.7% strongly agree/ 34.5% partly agree/13.8% partly disagree/ 5.2% strongly disagree, Appendix 10, table A10-74.

<sup>70</sup> Laity: 7.2% strongly agree/17.4% agree/ 29% partly agree/ 8.7% partly disagree/29% disagree/ 8.7% strongly disagree, Appendix 8, table A8-74.

<sup>71</sup> Cf. *LCA Constitution*, section V, The Ministry:

“Ordination of Candidates for the Ministry

5.(1) The President of the Church shall be responsible for the ordination of an approved candidate for the Ministry.

(2) The President of the Church may authorise the President of a District or other deputy to ordain a candidate, assis

Lutheran Church of Australia, A. Church and Districts, *Constitution of the Lutheran Church of Australia Incorporated*. <<http://www.lca.org.au/resources/lca/constitution.pdf>>, accessed 07 April 2007.

Public Office among respondents, which a practice as centralising ordination under one individual does little to affirm.

The practice of ordination implemented within the LCA is an administrative solution to an issue of structural identification embedded within a traditional world-view. Such administrative solutions serve to disenchant and disenfranchise the collective who find identity within the tradition that permeates their social existence rather than provide a catalyst for change. Regardless of the intent, bureaucratic organisations, operating within a rational-legal framework, miss the essence of being associated with the dynamics of a traditional environment. It is obvious there is a move within the LCA leadership to promote the Public Office as that which belongs to the whole church. The surveillance and control, already embedded within the institutional control over pastoral development and formation, reflect the impact of modernity upon how the LCA perceives itself. However, just as this centralisation is causing levels of angst to emerge within the church as a whole, so any form of administrative solution will cause concerns over the steering mechanisms which ensure coherency and cohesiveness within the social collective of the LCA. The means by which ordinations currently occur within the LCA require a re-consideration of how the steering mechanisms of the LCA function, and what relationship these have with the inputs required to sustain this collective inclusivity obviously desired by the bureaucratic structures embedded within the national leadership of the Church.

#### **D. THE USE OF THE 'CALL' SYSTEM IN THE LCA.**

Previously the concept of 'call' was examined as something Divine in essence and spoken directly to the individual. In Lutheran terminology, the call has a second meaning, referring to the specific act of a congregation issuing an invitation to an

individual to undertake the Public Ministry within their community. It is the mechanics and context of this understanding of call as invitation that is the focus of this section.

The functionalists, especially those with a strong congregationalist view, argue that one cannot be ordained into the Public Office unless a call has first been issued by a congregation. This issue saw a split between laity and clergy respondents. The clergy agreed that ordination should only occur if a call is first issued from a congregation,<sup>72</sup> while the laity disagreed.<sup>73</sup> While the figures are strong to support each position, there was a significant number who showed levels of partial agreement/disagreement,<sup>74</sup> or agreement for the laity<sup>75</sup> and disagreement for clergy.<sup>76</sup> There is obviously division or lack of clarity on this issue. If ordination and entry to the Public Office are only through a valid call to Ministry, which is publicly affirmed, then it makes sense that a place to do ministry needs to exist before one can enter the ranks of the Public Office. However, if the Public Office belongs to the church, and it is to the church that the pastor is accountable,<sup>73</sup> then it also makes sense that the church can ordain through recognition of a general call to Public Ministry and then place a candidate into a field it deems relevant. This latter view is akin to an ecclesiastical model found within the Catholic and Anglican tradition and, while present in some forms of Lutheranism, has generally been rejected by the LCA. Nevertheless, the laity perceive this model as valid, possibly suggesting that subconsciously there is an undercurrent of ecclesiastical structure. Laity separate ordination from the process of a

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<sup>72</sup> Clergy: 15.5% strongly agree/41.4% agree, Appendix 10, table A10-18.

<sup>73</sup> Laity: 13% strongly disagree/43.5% disagree, Appendix 8, table A8-18.

<sup>74</sup> Laity: 5.8% partially disagree/14.5% partially agree, Appendix 8, table A8-18; Clergy: 10.3% partially disagree/19% partially agree, Appendix 11, table A11-18.

<sup>75</sup> Laity: 8.7% strongly agree/14.5% agree, Appendix 10, table A10-18.

<sup>76</sup> Clergy: 13.8% disagree, Appendix 10, table A10-18.

call. For the laity, it appears, and the message is given, that they can only call those ordained into the Public Office of the LCA.<sup>77</sup> It is natural for them to see ordination, therefore, differently to that encompassed by the process of calling a pastor to minister within their community.

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<sup>77</sup> The model constitution for LCA congregations identifies the pastor in the following way in article VI. The Ministry: “2. The Pastor of the Congregation shall be a man whose soundness in faith, aptness to teach, and other qualifications for office have been examined and approved by the Church.”

The LCA constitution defines article IV ‘The Ministry’ (LCA model constitution for congregations) in article V. ‘The Ministry’, in the following way:

“1. The Church recognises and upholds the Office of the Ministry as the office divinely instituted for the public administration of the Means of Grace. For this purpose it shall receive into its Ministry, by ordination or by colloquy of ministers ordained elsewhere, men whose qualifications for the office have been established, and who

- (a) accept and hold the Confession of the Church;
- (b) accept the Constitution and By-laws of the Church; and
- (c) undertake to participate in the work of the Church and to promote its Objects.

Such members of the Ministry shall be recorded in the official Roll of Pastors. “And subsequently in the by-laws of the LCA Constitution”

Subsequently, the by-laws (section V. The Ministry – section V.A. Reception into the Ministry and Assignment) define the candidates for ministry as these who have either come through Luther Seminary, or have been deemed suitable by the Seminary faculty or a colloquy conducted by pastors of the Church.

“Candidates for the Ministry

1. A candidate for the office of the Ministry in the Church shall be a person

- (a) who has indicated willingness for and dedication to this office;
- (b) who has been found as being of sufficient standard in theological knowledge for this office and of sound confessional standing; and
- (c) who has indicated willingness to accept a call or appointment.

2.(1) A candidate shall be a graduate of the Seminary of the Church or shall have other certification from the Faculty of the Seminary, and shall be endorsed for ordination by the Faculty and the Council of the Seminary; or

(2) A candidate shall be a graduate of a seminary of a Lutheran Church with which the Church is in fellowship, and shall be endorsed for ordination by the Faculty of that seminary according to the requirements of the Church; or

(3) A candidate who is not a graduate of the Seminary of the Church but who has completed a course of instruction approved by the General Church Council may be accepted for special service, or

(4) A candidate who is a graduate of a seminary of a Lutheran Church with which the Church is not in fellowship; or

(b) who is or has been a member of the Ministry of another denomination shall be approved through a colloquium orthodoxiae conducted by a committee, consisting of not less than three (3) pastors, which is appointed from case to case by the President of the Church.

3. Every candidate shall before entering the Ministry of the Church be required to sign a declaration accepting the Constitution and By-laws of the Church.”

Lutheran Church of Australia, A. Church and Districts, Constitution of the Lutheran Church of Australia Incorporated. <<http://www.lca.org.au/resources/lca/constitution.pdf>>, accessed 07 April 2007.

Complicating the matter is the presence of assignments already made by the Church's leadership for new graduates into the Public Office. One has to question the concept that a call must be in place from a specific ministry environment before one can be ordained when it appears that the power to determine the validity of that call is a generic acceptance by a congregation to receive a graduate and the assigning of an individual by an arbitrary decision of the Church leadership.<sup>78</sup> The assignment of graduates, while appearing a mechanical necessity for placing newly ordained pastors, complicates the theological issue of the relationship between call, ordination and installation. With such practice in place it is understandable why lay people see the call separate to ordination. Clergy have no difficulty in agreeing with having a call before being ordained. Despite the assigning graduates, this is the theological opinion of the LCA.<sup>79</sup> For clergy it appears natural for a call to come first, thereby confirming the inner call to the Public Office, before being ordained, and then installed before taking up Ministry. There is a lack of consistency, however, with the clergy's

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<sup>78</sup> Cf. LCA Constitution by-laws (section V. The Ministry – section V.A. Reception into the Ministry and Assignment,

“Assignment of Candidates for the Ministry

4. (1) A candidate's first call or appointment as a Pastor of the Church shall be assigned by the College of Presidents, serving as the Committee on Assignments.

(2)The Committee on Assignments shall receive recommendations concerning the graduates of the Seminary of the Church from the Faculty, and it shall receive applications for assignment from parishes, boards of the Church, committees of a District, or other approved agency.”

Lutheran Church of Australia, A. Church and Districts, *Constitution of the Lutheran Church of Australia Incorporated*. <<http://www.lca.org.au/resources/lca/constitution.pdf>>, accessed 07 April 2007.

<sup>79</sup> Cf. “Ordination, though not a Sacrament, is the solemn ecclesiastical rite in which a duly qualified person (1 Tim.3:2-7: Titus 1:5-9), having accepted a call by a congregation or the Church, is received by the Church as a gift from the Lord Jesus Christ (Eph. 4: 11: Titus 1:5) and publicly declared to be a minister of the NT, his call thereby being ratified and publicly acknowledged, and the blessing of the Lord is invoked upon him with the laying on of hands. The laying on of hands is an old and biblical rite, but it has no divine command and is not essential for the validity and efficacy of the office. Acts 6:6; 8:17: 13:3; 1 Tim. 5:22; 4:14; 2 Tim. 1:6; Num. 27:18; Smalc. Art. Tractatus 70.” LCA DSTO *IV Thesis on the Office of the Ministry*, <<http://www.lca.org.au/resources/cticr/dsto1a11a13.pdf>>, accessed 07 April 2007.

response, as already highlighted by the assignment process of graduates into the Public Office,<sup>80</sup> and the ambiguity between installation and ordination.

The assignment of graduates is not the only concern. The current call system received scathing remarks by a large number of laity and clergy.<sup>81</sup> The current system of calling a pastor follows roughly the following procedure.

- A vacant congregation/parish indicates its desire to call a pastor to their local District president.
- The congregation, in collaboration with the District call committee, performs a self-analysis and develops a mission and ministry statement.
- This profiling is matched to a pastor's self-assessment in which he has outlined his gifts, ministry style, and personality.
- The congregation, with the District call committee, develops a short list based on the profiling. This list comes from:
  - expressions of interest by LCA pastors,
  - names nominated by congregational members,
  - names offered by the District president and/or District Church Council,  
or
  - from the committee itself.

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<sup>80</sup> It should also be noted that a congregation's request for a specific graduate is no guarantee they will receive that graduate. As occurred recently with one congregation, the graduate they requested was replaced by another chosen by their District president. With such practice in place it is of little wonder that laity see the call process as arbitrary and of little relevance to the doctrinal position taken by the Church leadership.

<sup>81</sup> Cf. Appendix 10, table A10-1 and Appendix 11, A11-1.

- During the process, the congregation is permitted to speak with potential candidates in a de-facto job interviewing before issuing a call resulting from a congregation/parish meeting.<sup>82</sup>
- The pastor is then given a time frame in which he can accept or decline the call.

This process of collaboration with the larger church is widely accepted by respondents when asked if “vacant congregations should work cooperatively with the President of the Church to find a suitable pastor from within the Church to minister amongst them”?<sup>83</sup> The responses indicated agreement with this from clergy and laity, with some minor level of partial agreement possibly indicating some angst or unresolved issue over recent experiences of the process.<sup>84</sup>

Several issues emerge out of this process. The first is the source of the information from which the call list is derived. All active and emeriti pastors are listed on the roll of pastors for the LCA. This leaves approximately 350 active LCA clergy being eligible for a call in the LCA. Essentially, any active pastor on the roll of pastors is available for call by any LCA congregation/parish/ministry. However, as many indicated, while this is the stated position, the practice works very differently. In responding to whether “the President of the Church (LCA) has the authority to establish a roll of pastors in which restrictions and eligibility for calls is maintained”,<sup>85</sup>

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<sup>82</sup> This process is an adaptation of what was happening in the LCA, and places the onus of responsibility away from the President and into a committee. The process listed here was adopted at the LCA Inc. Fifteenth General Synod – Regular Convention 2006, Berghofer Recreation centre, University of Southern Queensland, Toowoomba QLD, 30 Sept-5 Oct 2006. For more detail Cf. Book of reports, 191.

<sup>83</sup> Q. 50, Appendix 2 and Appendix 3.

<sup>84</sup> Laity: 29% strongly agree/53.6% agree/15.9% partly agree/1.4% disagree, Appendix 8, table A8-80; Clergy: 15.5% strongly agree/74.1% agree/8.6% partly agree/1.7% disagree, Appendix 10, table A10-80.

<sup>85</sup> Q. 28, Appendix 2 and Appendix 3.

the majority of laity and clergy agreed.<sup>86</sup> Interestingly it is not a position held widely by Lutheran theologians. Preus' arguments are worth noting. He observes that such a practice violates AC XIV and its concept of 'regularly called'.

If this is done prior to due process (Deut. 19:17; Tr.51,74,75), it is per se a violation of the minister's call according to AC XIV or of his right to receive a call, and constitutes a tyrannical imposition of a lesser ban.<sup>87</sup>

Preus goes even further and condemns any effort by church leaders to insist upon certain procedures, such as professional counselling or psychological evaluation, before allowing him to receive a call. He puts forward three reasons for this. The first is that it is a non-biblical criterion for entering or remaining in the ministry. Secondly, due process is denied to the pastor, or candidate for ordination, to which he is entitled before any type of restriction is imposed. Preus also argues that such is a denial of a congregation's right to call the individual. Thirdly, there is a professional violation of secular ethical practice within the mental health world which mental health practitioners will not violate or permit others to abuse.<sup>88</sup> His conclusion is a telling reality for those LCA clergy who have been victims of this violation of their call by church leaders.

The suggestion or intimation by a District President, congregation or seminary staff that a pastor or candidate has a history of mental illness or is in need of psychological or vocational counselling or evaluation so that the person's status as a pastor or candidate is jeopardized in effect constitutes a violation of AC XIV and is the kiss of death!<sup>89</sup>

Those who have experienced this treatment by the LCA leadership can testify to the sense of abandonment and alienation they feel imposed on them by individuals they

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<sup>86</sup> Laity: 15.9% strongly agree/56.4% agree/15.9% partly agree, Appendix 8, table A8-36:  
Clergy: 5.2% strongly agree/63.8% agree/22.4% partly agree, Appendix 10, table A10-36.

<sup>87</sup> Robert David Preus, *The doctrine of the call in the confessions and Lutheran orthodoxy*, Luther Academy, April 1991, 54.

<sup>88</sup> *Ibid.*, 54-55.

<sup>89</sup> *Ibid.*, 57.



believed were there to care for them in times of difficulty. This alienation does not just come from the LCA leadership, but as word spreads, they become isolated from their brother pastors, and their chances of receiving a call anywhere within the Church become impossible. The difficulty they so often grapple with is discerning what they have done that was so wrong that a pseudo form of excommunication is imposed upon them.<sup>90</sup> Considering the only valid reasons for being removed from the Public Office include persistent neglect of duty,<sup>91</sup> death, mental or physical impairment, or an impediment to ongoing ministry within the local ministry environment, and that the principle of preserving, as far as possible, the integrity of the pastor's reputation,<sup>92</sup> these disenfranchised clergy are left floundering to comprehend the message of rejection when they sought help. The concept that the LCA president can maintain a roll of pastors upon whom certain arbitrary limitations and restrictions are applied is not a theological issue, but a misuse and violation of power.

In this context, one should also consider the dysfunctional justice system of the LCA concerning its pastors as laid down in its constitutional documents.<sup>93</sup> This system favours the LCA leadership, giving them power to arbitrarily make decisions which they can then enforce without due process, including any form of recourse from the accused, and a denial of any sense of justice that would normally be the right of

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<sup>90</sup> “The conditions imposed upon the candidate seeking a call or reinstatement into the ministry of the Word are extremely offensive according to the principles of Scripture, the Lutheran Confessions, and the ethical principles of professional counsellors, psychologists, and psychiatrists. If it is necessary for rev. N. to be found fit for ministry and “completely clear his record” before he can enter the ministry, then he must have been found unfit (guilty of some sin or very serious pastoral deficiency) and needed his record cleared. But who found him unfit or guilty? When you receive a traffic citation, there is the word of a trained professional and sometimes objective evidence (radar guns) that you have been speeding or have broken the law. But what trained professional has determined that the pastor or candidate should undergo counselling? And what evidence is there that he should undergo this “record clearing” process? Would any lawyer agree to such conditions if he were asked to do this by his firm?”, *ibid.*, 56.

<sup>91</sup> That is, the teaching of wrong doctrine and/or the failure to live a god-pleasing life.

<sup>92</sup> Cf. LCA Constitution, By-laws. V.D *Calls and Transfers*, 15. (2)(e)(d)(f).

<sup>93</sup> Cf. LCA Constitution, By-laws. V.D *Calls and Transfers*, 14. Termination of a Pastorate & X. Discipline, Adjudication and Appeals.

such accused. Those who have been victims of this system know how unjust and painful the process is. It is of little wonder that disenfranchised LCA clergy seek civil legal action as the only recourse left to them. What does such a practice say about the congregational autonomy the LCA has strived to sustain in its theological world-view? The rejection of the President's adopting a 'Bishop' type role akin to an ecclesiastical system is overcome by the judicial process which gives him ultimate, even unquestioned, power to act as he deems appropriate.<sup>94</sup> Tragically, despite the usurpation of power as seen in the judicial process outlined in the constitutional documents of the LCA, the leadership of the LCA is incapable of following its own processes.<sup>95</sup> Such a system does little to clarify the Public Office, instead creating an illusion of justice.<sup>96</sup> This illusion attempts to create a sense of legitimacy of independence for the Public Office as a distinctive within the theological parameters of the LCA, yet subtly subjects it to an ecclesiastical system of authority where power becomes the ultimate parameter not too dissimilar to that which the Reformation fathers rejected.<sup>97</sup>

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<sup>94</sup> One individual wrote privately in response to the survey tools: "The New Judicial Process (2003) attempt to redress flaws in the past application and operation of authority to some degree. These Judicial Processes however, still locate authority in the ecclesiastical position *per se* of the District presidents who, by virtue of their elected position, function as if they are bishops and accord unto themselves the authority to make decisions. When it comes to the practical aspects or application of the Public Office, authority is legitimated by the concept of authority which the CoPs themselves and operate with. They are the ones who interpret the concept."

<sup>95</sup> This was demonstrated in the findings of the Queensland Industrial Relations Commission (QIRC) in regard to the relational obligations of pastor, congregation/parish/ministry, and Church. *Eisenmenger v Lutheran Church of Australia, Queensland District* [2005] QIR Comm 32 (22 March 2005); 178QGIG 203 <<http://www.austlii.edu.au/au/cases/qld/QIRComm/2005/32.html>>, accessed 13 September 2005.

<sup>96</sup> This illusion is clearly sustained when one considers the constitutional power of the LCA leadership to remove a Pastor from the roll of pastors after twelve months if he has not received a call. The power to find a calling body rests solely with the same powers who can remove a pastor from the Public Office of the LCA. This is a jurisdictional catch twenty-two in which the pastor is a powerless victim to a systemic flaw. Unless he can appease the demands, regardless of what they may be, both known and unknown, of the LCA leadership, he cannot receive a call, and subsequently the leadership can validly remove him from the Public Ministry. The system relies on the good will of the LCA leadership, and the hope of objectivity in their dealings with the general pastorate. Cf. LCA Constitution, By-laws. V.C. *Leave of Absence, Withdrawal, and Dismissal* 6. 1. (1) (2).

<sup>97</sup> Cf. AC XXVIII 'Ecclesiastical Power'.

In a similar way, the selectiveness of Church leaders concerning the pastors they put to vacant congregations has to be questioned. While there is an assumption that the entire LCA roll of pastors is open for a call to any vacant congregation/parish or ministry, experience knows that such is not true. Similarly, the concept of a pastor expressing interest in a call, as per the LCA call system, is also an illusion of power.<sup>98</sup> LCA leaders are selective about whom they place before congregations, and in doing so violate the right of the congregation to be involved in the process of calling across the whole Church. In the world of human resources, industry and business can manage hundreds of applicants for employment opportunities. In the modern age, therefore, it cannot be that difficult with less than 350 potential pastors available<sup>99</sup> for a call at any given time to have a system in place that provides open and equal opportunity for both the calling body and the individual pastor. The stumbling block for many lay people is that the current call system is perceived as cumbersome, controlling, overly restrictive, and fails to meet modern selection processes. There is a perception that the Presidents control the system to their advantage, often at the expense of the congregation.<sup>100</sup> The litany of negative reflections offered by lay people on this matter centres around these issues.<sup>101</sup>

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<sup>98</sup> “The current Call system seems to be a dog's breakfast. These current "expressions of interest" from Congregations, I find very confusing, and after about 12 of them, not one has developed into a Call. (I can't be doing them right - Hey!) The Pastoral Reviews are also a total farce, as in over 25 years service, I have never had one.” comment 26, Appendix 11, table A11-1.

<sup>99</sup> While there may be approximately 350 active clergy on the LCA roll of pastors, it needs to be acknowledged that at any given time a number of those will be in positions where a call is not practical for a variety of reasons, such as, recently taking up a new parish, nearing retirement, being culturally tied to a specific ministry, or a graduate in his first tenure.

<sup>100</sup> Habermas makes comment on such a form of leadership that hides behind the façade of democratic appointments, and justifies itself as servants of the people while it pushes forth its own agenda in a context in which there is a perceived unaccountability to the will of the people themselves. “Democracy, in this view, is no longer determined by the content of a form of life that takes into account the generalizable interests of all individuals. It counts now as on a method for selecting leaders and the accoutrements of leadership... It is now only a key for the distribution of rewards conforming to the system, that is, a regulator for the satisfaction of private interests... Democracy no longer has the goal of rationalizing authority through the participation of citizens in discursive processes of will-formation. It is intended, instead, to make possible *compromises* between ruling elites... In this way, a pluralism of

It is interesting to compare past practice. At the time of Luther the system was three-pronged and involved clergy, civil government, and the local community. Each had a specific role in the process. The clergy, and occasionally the magistrate or superintendent, tested and confirmed right doctrine. The civil authority nominated and confirmed. The people consented and approved. Inbuilt within the process was the transparency and collective participation. The local magistrates were responsible for nominating individuals for examination. The local clergy, when examining the potential pastor, did so publicly in front of the people of God. This was often a rigorous process, and would include the individual's ability to preach.<sup>102</sup> Laity expected their clergy to preach, and this ability was tested by their ecclesiastical peers and publicly observed by the laity. One responder lamented that they were not allowed to hear a possible future pastor preach.<sup>103</sup> In an age of technology, the provision of randomly picked sermons over a period of twelve months as part of data collected for the call process is not cumbersome. Such would satisfy the public dimension of the laity being part of the examination of potential pastors. Similarly, having neighbouring clergy engaged in the process of putting forth names meets the ecclesiastical responsibility of the process mentioned above, whereas input from the district call committee could meet the civil governance. Congregations want a more transparent process, with less external input, and the ability to undertake their own rigorous and unrestricted search for a pastor.

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elites, replacing self-determination of the people, makes privately exercised social power independent of the pressures of legitimation and immunizes it against the principle of rational formation of will.” Jürgen Habermas, *Legitimation Crisis*, (Boston, MA: Beacon Press, 1975), 123-124.

<sup>101</sup> Cf. Appendix 10, table A10-1.

<sup>102</sup> Cf. Niebhur, *The Ministry in Historical Perspective*, 140. Cf. also Preus, 37-45.

<sup>103</sup> Comment 19, Appendix 10, table A10-1.

The limitation on Church leaders in the call process is drawn out by responses to the proposition: “vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a pastor to fill a vacancy.”<sup>104</sup> Both clergy and laity showed a high level of ambiguity to this statement, with clergy leaning toward a level of disagreement,<sup>105</sup> while laity were evenly divided. There is a feeling of control and manipulation by Presidents in the call system expressed by laity respondents.<sup>106</sup> Lutheran heritage shies away from this, and insists on the process encompassing the whole church. This is true for those preparing for ordination, and those receiving a call. Again, modern technology allows for some degree of transparency which appears to be the key issue behind the reservations expressed toward the involvement of Presidents in the process of placing pastors in vacant congregations. The examination of candidates for ordination could easily be web-cast through the LCA website for all members of the Church to witness. Filmed interviews of pastors along a standardised format could be stored within a website for any congregation to download. There are any number of other processes that could be engaged to provide the level of transparency being sought, and so resolve the angst and ambiguity being expressed over the involvement of the Presidents within the call process.

Understandably the LCA wishes to preserve the integrity of the Public Office and avoid any subjection of it to secularised models. This stand is articulated by the response of clergy to: “congregations seeking to fill a pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following

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<sup>104</sup> Q.24, Appendix 2 and Appendix 3.

<sup>105</sup> Clergy: 17.2% agree/32.8% partly agree/13.8% partly disagree/27.6% disagree/8.6% strongly disagree, Appendix 10, table A10-28; Laity: 4.3% strongly agree/21.7% agree/24.6% partly agree/15.9% partly disagree/23.2% disagree/10.1% strongly disagree, Appendix 8, table A8-28.

<sup>106</sup> Cf., Appendix 10, table A10-1.

a process similar to any employing body.”<sup>107</sup> Despite some minor levels of agreement, Clergy leaned heavily toward disagreement with this concept.<sup>108</sup> It is likely that the disagreement extends itself to two concepts embedded in the statement. The first being the openness of where potential pastors could come from and the second being the notion that selection is made on the basis of employment criteria. There is obviously a clear intent for maintaining the theological distinctiveness of the LCA by ensuring that pastors come from a source where such theological integrity can be sustained. The question of how well this universal notion of theological integrity permeates the LCA is questionable, but the basic concept, as embedded in the constitutional documents, ensures such purity at the entry point of the Public Office.

Laity response to this issue indicated a high level of agreement with the concept of finding a suitable pastor from wherever they deem appropriate using selection criteria found in the secular world.<sup>109</sup> This level of divergent opinion to the LCA leadership and its theological stance cannot be ignored, and is consistent with the level of angst expressed over the call system by laity respondents who offered comment.<sup>110</sup> There should be no concern regarding the issue of theological integrity. Laity want Lutheran pastors in their pulpits. They are bound to such an arrangement by their constitutional documentation. The issue is more about transparency, greater congregational involvement, more robust selection systems, and the ability to feel in control of their own congregational destiny. These things lie at the heart of the Lutheran heritage. Having a system that engages the entire

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<sup>107</sup> Q.13, Appendix 2 and Appendix 3.

<sup>108</sup> Clergy: 13.8% strongly disagree/41.4% disagree/10.3% partly disagree/15.5% partly agree/15.5% agree/3.4% strongly agree, Appendix 10, table A10-6.

<sup>109</sup> Laity: 29% strongly agree/24.6% agree/20.3% partly agree/2.9% partly disagree/15.9% disagree/7.2% strongly disagree, Appendix 8, table A8-6.

<sup>110</sup> Q.56. ‘Comments on the process of Pastoral preparation, ordination and the call system.’ Appendix 10, table A10-1.

congregation/parish/ministry from the beginning, allowing them to feel they are in control of the system and not reliant upon the limited input provided by Presidents, who are seen as biased and manipulative, and allowing greater vision and insight into potential candidates would satisfy this desire. This is the world from which they come. Those engaged in human resources and employment know how transparent their systems need to be. This is a legal requirement imposed on them by industrial relations law and other legislation that is designed to protect both the potential employer and employee. The narrowness of the LCA's processes does not fit well within this mindset held by many at the grassroots. There is no slur against the Church's theological position. Having a system where local clergy can openly and publicly interview potential candidates for a call to a neighbouring congregation,<sup>111</sup> having video recordings of sermons for all in the calling body to view, being able to review for themselves specific issues relating to their particular circumstance with the potential pastor, and having access to all potential candidates without restriction would appear to satisfy this strong need expressed by respondents.<sup>112</sup> The source from which these potential pastors come has to be the entire roll of pastors for the LCA, not a select few 'deemed appropriate' or having 'no restrictions', either stated or un-stated, provided by LCA leadership.<sup>113</sup> The LCA already allows pastors to express an interest in a call; however, this is seen to be screened by the leadership of the Church. Congregations have advertised a vacancy. The responses are channelled through the

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<sup>111</sup> Cf. C.F.W Walther, *Church and Ministry*, (Saint Louis, MO: Concordia Publishing House, 1987), 232.

<sup>112</sup> According to Luther, this is the right of the Christian congregation or assembly, and it surpasses any rights imposed on it from higher authorities. Cf. Martin Luther, "That a Christian Assembly or Congregation has the right and power to judge all teaching and to call, appoint, and dismiss teachers, established and proven by Scripture." LW. 39, *Church and Ministry*, 301-303.

<sup>113</sup> This is also felt by some pastors of the LCA. "The "corruption and contamination" of information about individual pastors, by district Presidents and the Council of Presidents, I believe is currently a real problem, and prohibits many Pastors from receiving normal and legitimate calls. Anecdotal statements and stories, are ascribed infallibility status, and there is no way of correcting the public record. This is "spiritual libel"." comment 23, Appendix 11, table A11-6.

LCA leadership. Congregations are asking for direct access to the source from which they can call a pastor. They do not wish to be treated like children who get only what someone else with supposedly more 'wisdom' deems they should receive. Ultimately this is a matter of trust, which is not felt by the laity in regards to selecting pastors to fill congregational vacancies.

Before leaving this section, a short discussion on the concept of limited calls is required. The LCA has adopted a practice, in a limited way,<sup>114</sup> of offering fixed term calls after which the call can be terminated by either the pastor or congregation. Marquart calls this concept of temporary call unbiblical.<sup>115</sup> He distinguishes between those types of ministry that by their intrinsic nature are limited and those which do not have such a transitory character. So he distinguishes between chaplaincy to an expedition with that of a congregational call. Preus calls such a temporary call an 'oxymoron', and indicates that the call is actually a legal contract and "the pastor is not 'an employee at will.' The length of call is not an 'adiaphoron', but the call is for life,..."<sup>116</sup> If the call to ministry is from God, and the actual manifestation of that is a call into a specific field, be that congregational or specialised, as the LCA advocates, then how can it embrace the concept that any call is only for a limited time, and that at the end of such time the pastorate can be terminated by any number of means outside of a call to another ministry? It defies logic in the face of its confessional position to advocate such a 'call', yet continues to do so based on secular arguments or whims of the Church's leadership.

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<sup>114</sup> It doesn't appear that this is a general approach, but selective in its application. It appears an option for those whom the CoP decide, normally on subjective reasoning or as an outcome of a dysfunctional justice system in which the pastor stands guilty often for things he has no comprehension of and no opportunity to provide a legal defence. Cf. the earlier discussion on the LCA's judicial system.

<sup>115</sup> Marquart, *The Church and Her Fellowship, Ministry, and Governance*. (Fort Wayne, IN: The International Foundation for Lutheran Confessional research, 1990), 158.

<sup>116</sup> Preus, 58-59.



This issue leads to the second concern with the call system, and that is the relationship that is deemed to be developed by the issuing of a call. When asked if “the relationship of pastor to congregation is as employee to employer”<sup>117</sup> the overwhelming majority of clergy respondents, along with a significant number of laity, indicated disagreement.<sup>118</sup> While some level of ambiguity existed among clergy, there was a much higher indication of uncertainty with laity.<sup>119</sup> Despite the responses to the previous statement, both laity and clergy do not see the relationship of pastor to congregation as employee to employer. This line is held by the LCA,<sup>120</sup> which it has argued legally in hearings of the industrial relations court.<sup>121</sup> The argument the LCA advocates in terms of the relationship of pastor to congregation is that this is a ‘special relationship’, and by no means a legal contract. However, the Queensland Industrial Relations Court, on evidence given to the High Court of Australia,<sup>122</sup> place this relationship in question and indicated that some level of legal responsibility as employer and employee within the relationship of pastor and

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<sup>117</sup> Q.29. Appendix 2 and Appendix 3.

<sup>118</sup> Laity: 20.3% strongly disagree/21.7% disagree, Appendix 8, A-38: Clergy: 39.7% strongly disagree/32.8% disagree, Appendix 10, table A10-38.

<sup>119</sup> Laity: 20.3% partly disagree/24.6% partly agree, Appendix 8, table A8-38: Clergy: 5.2% partly disagree/17.2% partly agree, Appendix 10, table A10-38.

<sup>120</sup> “. . . 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 holy relationship between shepherd and flock in the Church of our Lord Jesus Christ;” [*Preamble*] and “3. The relationship between a pastor and the Church, District, parish, congregation, or any other body the call of which he has accepted is personal, spiritual and sacred and is not intended to be a legal relationship” LCA Constitution, By-laws. By-laws, Section V *The Ministry*, section V.D. *Calls and Transfers*.

<sup>121</sup> Cf. *Eisenmenger v Lutheran Church of Australia, Queensland District* [2005] QIR Comm 32 (22 March 2005); 178QGIG 203 <<http://www.austlii.edu.au/au/cases/qld/QIRComm/2005/32.html>>, accessed 13 September 2005.

<sup>122</sup> Cf. “Secondly, the “essentially spiritual” character of the relationship may take on a different character when one of the parties to the arrangement (the putative employer) is not itself a spiritual body but is, as Staughton LJ said in *Coker*[74], “a school, or a duke, or an airport authority” or, we would add, an incorporated body having the characteristics of the present respondent. To say that a minister of religion serves God and those to whom he or she ministers [75] may be right, but that is a description of the minister’s spiritual duties. It leaves open the possibility that the minister has been engaged to do this under a contract of employment.” *Ermogenous v Greek Orthodox Community of SA Inc* [2002] HCA 8 (7 March 2002) <[http://www.austlii.edu.au/cgi-bin/disp.pl/au/cases/cth/high\\_ct/2002/8.html?query=ermogenous](http://www.austlii.edu.au/cgi-bin/disp.pl/au/cases/cth/high_ct/2002/8.html?query=ermogenous)>, accessed 8 April 2007.

Congregation/Parish/Ministry is entirely possible.<sup>123</sup> It is of interest that this employer/employee relationship is seen applicable by some LCA pastors, with some qualifications placed on the relationship.<sup>124</sup> However, most LCA pastors condemn the notion that they are employees of their congregations, and reject the notion that they are CEO's of an organisation, or subject to the whims and controls of their congregational leadership.<sup>125</sup>

How well do the organisational structures and application of this responsibility of pastor to congregation substantiate the thinking that the pastor is in fact an employee of the congregation? The issue of financial remuneration was raised in the survey tool through two statements in an effort to explore a tangible theological impression of the relationship between pastor and people. The first asked if "pastors should be paid from a centralised system, as this best reflects the Church's understanding of the Public office of the Ministry."<sup>126</sup> The second considered whether the current situation is preferred by asking whether "congregations have the sole responsibility of ensuring their pastor's salary is met."<sup>127</sup> While there was some ambiguity in regards to the concept of a centralised salary system, the laity generally

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<sup>123</sup> Cf. Eisenmenger v Lutheran Church of Australia, Queensland District op. cit.

<sup>124</sup> "I believe I am an employee of my congregation and need to act as such, except in the area of word and sacraments. Pastors today need to act more as servants of the congregation." comment 17, Appendix 11, table A11-7.

<sup>125</sup> "This is fraught with landmines - from the point of view of gov't, pastors are employees. The pastor \*is\* answerable to the Church - as a whole. Yet that does not mean that a parish or other calling body may require a pastor to give an accounting of his time, etc. The fact that Church and Office mutually assume the presence of the other means that there is a complex relationship - the Church calls and ordains, but the Pastor is the one with the \*public\* authority in the church." comment 1, Appendix 11, table A11-); "We appear to be an institution their to serve my needs, rather than a movement of Christ leading me to serve the needs of my neighbour. The minister is to keep us focused on Christ, that we live Christ-like lives, not the CEO who keeps the business turning out a profit!" comment 8, Appendix 11, table A11-3; "It can / has been mis-used, to bully, or to abuse, even sexually. It has been undermined by "pastor is an employee" thinking. It is somewhat endangered where Reformed theology thrives - elders who believe that they - collegially hold sway over the pastor." comment 1, Appendix 11, table A11-5.

<sup>126</sup> Q.35. Appendix 2 and Appendix 3.

<sup>127</sup> Q.49. Appendix 2 and Appendix 3.

skewed in favour of this approach.<sup>128</sup> Although there are similar levels of ambiguity, clergy skewed in disagreement to the statement.<sup>129</sup> The UCA, very much influenced by Reformed theology and generally congregationalist in their structure, has a centralised salary system. One could debate the theological complexities of such an approach, but it is likely that having a centralised system was more a matter of structural convenience, removing the burden of such financial management from the local congregational settings. Nevertheless, a church that has a strong congregationalism embedded within its theological frameworks deliberately chose to overlook those and centralise this earthly reality of modern life. One can only speculate why the level of ambiguity is present in responses to this issue. If the LCA believes that its pastors belong to the church as a whole, and serve that church in various localised manifestations, then why encumber those communities with the financial burdens inherent in modern life? Surely, a theological understanding such as expressed by the LCA regarding the Public Office of the Ministry is better served by removing the financial obligations from the congregational settings. The issue of employer and employee is probably reinforced rather than resolved by allowing such financial obligations to remain at the local level. By paying clergy out of a centralised fund, the angst that is being expressed by some respondents regarding the relationship of pastor and people may be resolved.

The same level of ambiguity is found in responses to the second financial statement. Both laity and clergy indicated high levels of partial agreement, but were

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<sup>128</sup> Laity: 11.6% strongly agree/29 % agree/11.6% partly agree/20.3% partly disagree/18.8% disagree/7.2% disagree, Appendix 8, table A8-50.

<sup>129</sup> Clergy: 10.3% strongly disagree/36.2% disagree/17.2% partly disagree/20.7% partly agree/13.8% agree/1.7% strongly agree, Appendix 10, table A10-50.

countered with minor skews toward disagreement.<sup>130</sup> Obviously respondents consider the payment method of pastors as one which requires greater consideration. There is present amongst them an understanding that the pastor belongs to the entire church and that there is a form of mutual collaboration required in caring and providing for those within this office. With the level of uncertainty over the actual relationship a pastor has to his congregation, and the impression the congregation has little say in who they actually call, there appears a belief that there needs to be a level of cooperation between the LCA and the local congregations/parishes/ministry in which mutual obligations are expected to be met. This issue of who pays who, while appearing to be a secondary issue, is in fact a clear indicator of the pretence that exists in terms of the Public Office. Is there a legal obligation of employer to employee, and if so, with whom does this exist? This was one of the questions asked by the QIRC.<sup>131</sup> Does the Public office belong to the entire church or only to those places where it manifests itself among the local community? Again, the LCA discards this position, yet continues to structure itself in a way that fuels this understanding amongst lay people.

#### **E. SUMMARY.**

The pretentiousness of power, which systems establish to substantiate their world views, indicate a deeper level of legitimation angst than what many anticipate. It is at this point that practice clashes with theory, and each challenge the suppositions of the other in terms of their validity and the claims made to corroborate them. Failure to correlate practice and theory in justifiably viable ways leads to the dismantling of

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<sup>130</sup> Laity: 7.2% strongly agree/17.4% agree/31.9% partly agree/17.4% partly disagree/21.7% agree/4.3% strongly agree, Appendix 8, table A8-78; Clergy: 20.7% agree/41.4% partly agree/15.5% partly disagree/22.4% disagree, Appendix 10, table A10-78.

<sup>131</sup> Cf. *Eisenmenger v Lutheran Church of Australia*, Queensland District.

the frameworks of power established by systems and internally undermines these structures.

The issues over the pretence of legitimacy and the ways these are understood have increased the level of social angst within the LCA expressed by respondents. The perceptions of local power being usurped, and the feelings of alienation that are being expressed, are indications of this internal unravelling of the power relationships extant between the LCA leadership and the Church in general. Such is to be expected when practice is introduced without adequate consultation and subsequent ownership by the individuals and communities upon which such practice directly impacts. This is compounded by the lack of adequate functional correlation between practice and theology, in which the inherent validity claims of each are brought into competition in ways that are not mutually cohesive to an ongoing form of discursive relationship in which those within the power relationships are mutually affirmed and engaged.

This was seen in all the areas of concern within this chapter. The disillusionment with the type, form and method of preparation, and the struggles many expressed with individuals entering the Public Office highlighted the shift between the Church and the institution entrusted with this preparation. The inability to enter a highly demanding pragmatic environment, without the skills to correlate theory and practice, and the inability for a positive form of communicative action to be engaged, has led to an expressed dissatisfaction with the preparation of candidates for the Public Office. Similarly, the inability to align the theological and spiritual premise many aired concerning ordination with the theological practice currently employed within the LCA has served to deepen an already present level of mistrust in the leadership of the LCA. This was compounded by the laity and their dissatisfaction with a call system that was seen as manipulative and lacking transparency. In all these, the way

the leadership of the LCA, whom the LCA has rightly entrusted with this responsibility, has practised and functioned within the parameters of preparation, ordination and the call system has established barriers of trust and apprehension across the respondents to this research. The systems they have established to support their actions are pretensions of power which do not correlate with the expectations of the respondents, and fail to adequately enable the validity claims inherent in them to resonate with those it directly affects.

## *Chapter 9*

### PERCEPTIONS AND EXPECTATIONS – THE CRISIS OF LEGITIMACY

#### **A. INTRODUCTION**

Throughout this research opinions of individuals regarding elements of the Public Office have been examined. The concern has been with how individuals saw these elements, and how the opinions expressed substantiated or conflicted with the normative structures embedded within Lutheran doctrine. The structures of normative belief do not neatly correlate with the general beliefs of respondents, indicating that a legitimation crisis is emerging. The normative structures for the practice of the Public Office are being dismantled or the steering imperatives are no longer being maintained to the level required to sustain its legitimacy. Before concluding, there is a need to explore the relationship between expectations and perceptions regarding the Public Office. Expectations are considered as outputs required to sustain the systemic structure of the Public Office. Perceptions are inputs required by those relating to the Public Office to sustain its legitimacy. The issue is whether the output, as embraced within the doctrinal positions of the LCA concerning the Public Office, is sufficient to sustain the input, as understood in terms of loyalty to the Public Office by the membership of the LCA. The correlation, or lack of correlation, between output and input ultimately determines the degree of legitimation the Public Office holds as an essential element of the LCA's ecclesiological understanding.

Time has been spent, so far, on the doctrinal and practical matters relating to output and input in previous chapters. This chapter is concerned with stated expectations of the Public office as seen in the sources of authority, particularly their practical expression, with perceptions that shape commitment to these sources. This

will be considered through the stated expectations of the LCA, the expectations the laity have towards its pastors, and how well these are embraced in a mutually affirming way. This latter is seen in perceptions of the Public Office and the way in which the loyalty of the laity shapes the commitment towards those holding the Public Office within the Church.

## **B. EXPECTATIONS.**

In determining the expectations for the Public Office, laity were asked to “list the top five things [they] believe, or expect, a pastor must do, or be able to do, that is essential to his Office within the Church.”<sup>1</sup> There were numerous responses, summarized in the following fourteen points.<sup>2</sup>

Preaching and preparation.	Sacraments and Rituals.
Worship and preparation.	Leadership.
Teaching.	Relational Skills.
Pastoral care.	Word and Sacraments.
Knowledge and Theological training.	Mission / Community.
Discipleship.	Administration.
Mentoring.	Miscellaneous.

In responding to this laity indicated their most important expectation of their pastor was associated with his preaching skills, followed by his ability to provide pastoral

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<sup>1</sup> Q.8. Appendix 2.

<sup>2</sup> Appendix 7, table A7-1.



care and his personal sense of being a disciple.<sup>3</sup> The second important expectation was associated with his ability to perform ecclesiastical rituals and sacramental actions, followed by pastoral care and then preaching.<sup>4</sup> Thirdly, laity indicated pastoral care, followed by mentoring, teaching and relational skills.<sup>5</sup> Fourth, laity indicated pastoral care, relational skills, discipleship and leadership.<sup>6</sup> Finally, laity indicated pastoral care, mentoring, teaching, discipleship and leadership.<sup>7</sup>

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**Expectations of LCA Pastors**

	<i>First response</i>	<i>Second response</i>	<i>Third response</i>	<i>Fourth response</i>	<i>Fifth response</i>
1.	Preaching & Preparation	Pastoral care	Pastoral care	Pastoral care	Pastoral care
2.	Pastoral care	Sacraments & Rituals	Mentoring	Relational skills	Mentoring
3.	Discipleship	Preaching & Preparation	Teaching Relational skills	Discipleship Leadership	Teaching Discipleship Leadership
4.	Knowledge & Training Sacraments & Rituals Leadership Relational skills	Leadership	Worship & Preparation Leadership	Miscellaneous	Miscellaneous
5.	Worship & Preparation Teaching Mentoring	Teaching Discipleship Relational skills	Preaching & Preparation	Mission/ Community	Mission/ Community

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<sup>3</sup> 24.3% preaching & preparation/11.4% pastoral care/10% discipleship, Appendix 7, table A7-4.

<sup>4</sup> 18.6% sacraments & rituals/17.1% pastoral care/15.7% preaching, Appendix 7, table A7-5.

<sup>5</sup> 18.6% pastoral care/12.9% mentoring/10% teaching/10% relational skills, Appendix 7, table A7-6.

<sup>6</sup> 25.7% pastoral care/14.3% relational skills/11.4% discipleship/11.4% leadership, Appendix 7, table A7-7.

<sup>7</sup> 17.1% pastoral care/14.3% mentoring/11.4% teaching/11.4% discipleship/11.4% leadership, Appendix 7, table A7-8.

6.	Word & Sacraments Miscellaneous	Knowledge & Training	Mission/ Community	Preaching & Preparation	Administration
7.		Mission/ Community Miscellaneous	Discipleship Sacraments & Rituals	Teaching Mentoring	Preaching & Preparation Sacraments & Rituals Relational skills
8.		Mentoring	Knowledge & Training	Worship & Preparation Knowledge & Training Sacraments & Rituals	Worship & Preparation Knowledge & Training
9.			Administration		

Table 7: Expectations of LCA Pastors.<sup>8</sup>

The common expectation that permeates these responses is pastoral care. Laity expect their pastors to provide some level of welfare, counselling or similar pastoral care activity. This may include formal counselling, but it is more likely that the desire is to see more pastoral interaction with laity in less structured forms. Significantly, preaching rated high in the first two responses, suggesting laity consider it essential to the task they expect of their pastor, but failure to rate high in the latter three expectation tables suggests laity believe there is more to being a pastor than preparing and delivering a sermon each week. While the expectation of a pastor's personal spiritual development and self-awareness rated high in the first table, its re-appearance in the last two indicate that laity consider a pastor's personal discipleship as important but not necessarily one they expect to see. While personal spirituality is expected, it appears to be assumed as a pre-requisite for holding the Office. Interestingly relational skills are rated high in the fourth expectation, indicating some level of concern over

<sup>8</sup> Appendix 7, table A7-2, table A7-4 to A7-8.

the inability of pastors to appropriately relate to people. Mentoring, teaching and leadership all rate a mention amongst the top expectations of laity to their pastors. Mentoring and teaching indicate an expectation that pastors will empower lay people in greater comprehension of living the Christian life. While formal instruction may be included, the need for imparted practical knowledge through lifestyle and actions seem equally significant. Leadership, although it is mentioned in the top five expectations, is only mentioned in the last two columns. The drive for leadership that appears to be prevalent in some circles is not as important as the other dimensions of the Public Office.

In comparing expectations with the list of duties for pastors<sup>9</sup> in the model constitution for LCA congregations, some interesting dimensions appear. The most striking is the prevalence of preaching in both lists but the absence of the sacraments in the respondents expectations. The LCA model congregational constitution list the first duty of the pastor to preach and administer the sacraments. Word and sacramental

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<sup>9</sup> Model Constitution for Congregations, VI The Ministry

The duties of the Pastor shall be to

- preach the Word of God and administer the Holy Sacraments according to the Confession of the Congregation (Article II);
- exercise pastoral oversight over all organisations and activities of the Congregation;
- live an exemplary life;
- visit the sick, the infirm, the destitute, and the afflicted, and to exercise pastoral care among the members of the Congregation;
- diligently instruct and train the young;
- comfort, instruct, reprove, admonish, and warn, both publicly and privately, the members of the Congregation as the Word of God directs (2 Timothy 4:1-5);
- equip and help the members to fulfil their Christian ministry for the edifying of the body of Christ and for outreach into the community;
- be mindful of the calling as a winner of souls, both within and without the Congregation;
- be responsible for the keeping and preservation of accurate congregational records;
- exercise as much as possible the right to attend the meetings of all committees and organisations of the Congregation; and
- submit a written pastoral report to the annual meeting of the Congregation.

Constitution of the LCA, Section E, Page E339.

activity rated high on the list of expectations respondents provided, but not first. The constitution, reflecting the theological position of the LCA, places the proclamation of the word and the administration of the sacraments integral to the pastor's functional expectation within the faith community. This centrality of function is flawed as seen in the debate over clergy not within a congregational setting, such as a school, where both the preaching and more specifically the sacramental ministry are not overtly evident. If the Public Ministry is measured by only what it does, and, in some cases this measurement is not obviously evident or scant in practice, then the issue over the legitimacy of the Public Office in that context becomes questionable. The need for pastoral oversight is also raised at the constitutional level, but is not a high priority for respondents, who see the pastoral care dimensions, outlined in the constitution, of more importance. The issue of church discipline is not raised, nor the need for the administrative functions listed in the duties of pastors. The issue of teaching and mentoring is raised, and while the constitution only refers to 'the young', the respondents believed the pastor should be more concerned with the adults of the faith community. Living an exemplary life was considered important by respondents who saw personal discipleship as an important expectation they had of their pastors.

The letter of call, which a pastor receives when he accepts the call to minister within a specific context, also lists expectations.<sup>10</sup> The theological parameters of the

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<sup>10</sup> The LCA, *Letter of Call*, lists the following as the expectation of a Pastor when entering into a mutual covenant with the congregation/parish/ministry to which he has been called:

“WE HEREBY CALL YOU AS PASTOR ON THE FOLLOWING CONDITIONS AND MUTUAL COVENANTS - THAT You...

- Preach and teach the Word of God as revealed in the Old and New Testaments in its truth and purity according to the Confessions of the Evangelical Lutheran Church as contained in the Book of Concord, and administer the sacraments in accordance with their divine institution~;
- Conduct regular services as agreed upon with the congregation(s);
- Guard and promote faithfully our spiritual welfare, to this end exercising spiritual oversight over us and ministering to us according to our particular needs;
- Guide us in the exercise of church discipline in accordance with the Word of God;

Public Office are listed, and various manifestations of how that works in practice are stated. The expectations found in the letter of call are more extensive than those within the model congregational constitution, which excludes sections of the letter of call. For example, support for the work of the LCA is not in the constitution, neither is participation in ongoing professional development, and evaluation of ministry and mission. Some constitutional items are combined, for example the need for instruction, and others are separated or elaborated, for example the equipping for ministry and mission. While correlations can be drawn between both documents, they are not precise duplications thereby raising the potential for conflicting and varied interpretations.

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- Provide and oversee the Christian instruction and nurture of the children and adults in the congregation(s) and prepare the catechumens for communicant membership in the Church;
  - Participate in and develop a ministry of pastoral care in the homes of all under the spiritual care of the congregation(s);
  - Help us to discover and use for the common good the gifts the Holy Spirit has given, equip us for service, encourage and support us in our Christian vocation;
  - Lead us in fulfilling our responsibility to witness for Christ, and promote and guide the mission activity of the congregation in the local community;
  - Provide pastoral leadership at meetings of the parish and the congregation(s) and have pastoral oversight of all committees and organisations within the parish and the congregation(s), of the schools and all other activities within the parish;
  - Keep your practice in harmony with the Word of God, the Confessions of the Lutheran Church, the Constitution and By-laws of the Lutheran Church of Australia, and the constitutions of the parish and congregation(s);
  - Serve as an example in Christian conduct by earnestly endeavouring to live in brotherly unity with us and with fellow workers and sister congregations;
  - Stimulate and encourage us to support the work of the Lutheran Church of Australia;
  - Participate in the church's program of continuing education for pastors in order to equip yourself better for ministry and adopt a cooperative attitude with us in determining the courses which will best help you develop your ministry;
  - Assist us in regular evaluation of the ministry and mission of the parish, including your own role in that ministry and mission;
  - Ensure that personal records of the members of the parish are accurately kept; that all baptisms, confirmations, marriages, burials and attendance at the Lord's Supper are promptly and properly recorded; and that the statistics of the congregation(s) are promptly and accurately reported, as required by the Lutheran Church of Australia.”

Another means by which the LCA has attempted to outline its expectations of pastors appeared in 1993 with the document 'Expectations of Ordained Ministers'.<sup>11</sup> This document, based on a similar document produced by the ELCAM, takes a different approach to the model constitution and the letter of call. This document takes the rite of ordination and defines its expectations on the basis of the vows articulated through that rite, and an additional question based on the 1990 mission statement of the LCA. It articulates the theological issues already explored in previous chapters and highlights an expectation that pastors understand the nature of their call, their relationship to the church's confessions, the Christian example required for the Public Office in relation to the local and wider church, and the need for witness of the gospel to the wider world. The document tends to be legalistic in its expectations and sets a standard without much regard for the fallible nature of individuals called to the Public Office. This is an intrinsic problem with much of the expectations discussed so far. Pastors are *simul justus et peccator* just as any other Christian, and are prone to failure. The demands of such expectations, such as the above documents, appear to miss this intrinsic nature of fallen humanity.

This criticism appears to be realised in the recent 'code of conduct' adopted as a working document at the LCA's 2006 National Synod.<sup>12</sup> Not only is the fallibility of clergy acknowledged, but the environment, circumstances, and people the Public Office engages in ministry are also acknowledged as flawed and potentially damaging in a mutual way. Grace and gospel appear to be the underpinning fundamentals to this document, which makes it unique in terms of expectation documentation and closer to

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<sup>11</sup> LCA, "Expectations of Ordained Ministers - November 1993," D (photocopy) College Of Presidents, LCA, Adelaide, S.A.

<sup>12</sup> 'Code of Ethics and Pastoral Practice – A working document', *Book of Reports & Proceedings for the Lutheran Church of Australia Inc., Fifteenth General Synod, Regular Convention 2006*, (Berghofer Recreation Centre, University of Southern Queensland, Toowoomba, QLD, 30 Sep-05 Oct 2006), 178ff.

the dichotomy of law and gospel inherent in Lutheran theology. Consequently, the tone of the document removes the legality and outlines what is acceptable as common practice and ethical conduct for an individual within the Public Office. This document is only a working document, so how it will translate into practice within the LCA is unclear. Codes of conduct and ethical practice are not uncommon to professional bodies where they exist as regulatory guidelines to maintain the integrity of the profession. The introduction of a code of conduct for the Public Office questions whether the LCA considers its clergy as a professional body with expertise in a specific field or as guardians/custodians of the Christian tradition.<sup>13</sup> The introduction of a code of conduct appears to indicate there is a shift from the tradition and all that it encompasses, to knowledge and its acquisition by any individual competent enough to do so. The former finds their conduct and ethical practice embedded within the community who is defined by the tradition. The latter seeks clarification for their conduct and ethical practice from an external set of guidelines established to set parameters within the scope of knowledge.

Comment also needs to be made about the NCLS material on the expectations of laity for their clergy.<sup>14</sup> Overall, the NCLS observed that Australian church attenders listed eight roles they expected their clergy to fulfil. They were:

- Educator – teaching the Christian faith,
- Equipper – training for mission and ministry,
- Evangelist – converting others to the faith,

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<sup>13</sup> Anthony Giddens, 'Living in a Post-Traditional Society', in U. Beck, A. Giddens and S. Lash, *Reflexive Modernization: Politics, tradition and Aesthetics in the modern social order*. (Cambridge, UK: Polity Press, 1994), 82ff.

<sup>14</sup> Peter Kaldor, et. al. *Views from the Pews; Australian Church attenders speak out*. (Adelaide, SA: Openbook Publishers, 1995).

- Organiser – supervising the work of the church,
- Pastor – providing pastoral care,
- Priest – conducting worship and administering the sacraments,
- Social reformer – dealing with social justice issues, and
- Visionary – providing future direction.

Lutherans considered pastoral care as the most important expectation they had for their pastor, followed by educator, then priest.<sup>15</sup> This correlates to the expectations respondents provided with the exception of educator. Responders placed the issue of personal discipleship above the need for education, and included mentoring within their responses. It is possible that living the Christian life, which can be imitated and mentored, is a model of faith education that has superseded the more formal models of education prevalent at the time this data was collected by the NCLS. Organiser, evangelist, equipper, visionary and reformer all rate significantly low on the NCLS responses,<sup>16</sup> which also correlate to the responses in this research.

A variety of expectations of clergy are present within the LCA. The expectations of the laity generally concur that pastoral care, preaching, personal discipleship, and teaching or mentoring are high on the expectations they have for their pastors. The LCA has set more general expectations, trying to affirm a theological position, and at the same time meet the expectations of the practical dimension of pastoral practice. At times they have produced imbalanced expectations in terms of law and gospel, or structured expectations that need better correlation if they are to be beneficial. The movement toward a code of conduct, and the expectations embedded

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<sup>15</sup> 67% Pastor/47% Educator/31% Priest – *ibid.*, 45.

<sup>16</sup> 10% Organiser/8% Evangelist/4% Equipper/4% Visionary/1% Reformer – *ibid.*, 45.



in this are yet to be realised in terms of the theoretical shifts such a document suggests are occurring. LCA clergy are subject to a range of expectations, publicly stated or held in the mind of those they serve, but how well these correlate with what lay people perceive pastors do in their ministry within the church is yet to be determined.

### **C. PERCEPTIONS.**

Expectations establish norms by which a structured institutional entity can be deemed legitimate. These norms establish the behavioural guidelines for any individual operating within the parameters of the institutional boundaries. Deviation from these behavioural norms requires correction, otherwise legitimacy is compromised and the basic validity of the institution is questioned. Norms are valid only if there is in place a means of enforcement by which any deviation is rectified.<sup>17</sup> The central issue is that expectations, which establish the norms, need to be seen as valid in action otherwise the structural integrity of an institutional entity becomes questionable, even illegitimate, to those served by it. In this context, perceptions of what individuals holding the Public Office do are important. These perceptions qualify the validity of the norm established by the expectations. The greater the distance between perception and expectation, the greater the problem of legitimation.

Responders were asked what they thought their pastor actually did in terms of his ministry. This question differed from the previous, for respondents were asked for a personal perception on what they actually believed their pastor was doing. The first responses indicated most believed their pastor was engaged in preaching and preparation, followed by worship and preparation and then pastoral care and

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<sup>17</sup> Jürgen Habermas, "Law and Morality" in William Outhwaite, ed. *The Habermas Reader*, (Cambridge, UK: Polity Press, 1996), 211.

miscellaneous<sup>18</sup>.<sup>19</sup> The second indicated people believed their pastor spent time doing pastoral care, preaching and preparation, miscellaneous, and worship and preparation.<sup>20</sup> The third response indicated pastoral care, miscellaneous and administration,<sup>21</sup> while the fourth response indicated administration, miscellaneous, teaching and pastoral care.<sup>22</sup> The fifth response listed miscellaneous, pastoral care, and administration as the top responses.<sup>23</sup>

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**Perceptions of LCA Pastors**

<i>First response</i>	<i>Second response</i>	<i>Third response</i>	<i>Fourth response</i>	<i>Fifth response</i>
1. Preaching & Preparation	Pastoral care	Pastoral care	Administration Miscellaneous	Miscellaneous
2. Worship & Preparation	Preaching & Preparation Miscellaneous	Miscellaneous	Teaching	Pastoral care
3. Pastoral care Miscellaneous	Worship & Preparation	Administration	Pastoral care	Administration
4. Knowledge & Training	Teaching Administration	Preaching & Preparation Mentoring	Leadership	Mentoring
5. Mission/ Community Administration	Sacraments & Rituals Mission/ Community	Teaching	Knowledge Training Sacraments & Rituals Mission/ Community	Teaching

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<sup>18</sup> This code covers nil responses and other comments that do not fit the previous codification. Cf., Appendix 7, table A7-1, also actual comments listed in Appendix 7, table A7-2 and table A7-3.

<sup>19</sup> 22% preaching & preparation/20% worship & preparation/12.9% pastoral care/12.9% miscellaneous, Appendix 7, table A7-9.

<sup>20</sup> 25.7% pastoral care/12.9% preaching & preparation/12.9% miscellaneous/11.4% worship & preparation, Appendix 7, table A7-10.

<sup>21</sup> 18.6% pastoral care/15.7% miscellaneous/14.3% administration, Appendix 7, table A7-11.

<sup>22</sup> 21.4% administration/21.4% miscellaneous/11.4% teaching/8.6% pastoral care, Appendix 7, table A7-12.

<sup>23</sup> 31.4% miscellaneous/18.6% pastoral care/14.3% administration, Appendix 7, table A7-13.

6.	Teaching Mentoring Leadership	Knowledge & Training Mentoring Relational skills	Worship & Preparation Knowledge & Training Mission/ Community	Preaching & Preparation Mentoring	Mission/ Community
7.	Discipleship		Discipleship Sacraments & Rituals	Worship & Preparation	Relational skills
8.			Relational skills	Discipleship	Knowledge & Training Discipleship
9.					Preaching & Preparation Leadership

Table 8: Perceptions of LCA Pastors.<sup>24</sup>

Pastoral care rated high in most responses provided by laity, which sits somewhat consistent, although not as high, as the expectations listed earlier. Preaching and preparation also appear consistent with the expectations laity have of their clergy. Three items appear high in perceptions which were low in expectations. The first is worship and preparation. Laity see their clergy spending more time than what they would expect in preparing for regular worship services. This rise may be due to laity insistence of variety in worship, relegating the traditional liturgical formulas as irrelevant to what clergy think their congregations are after. With the introduction of worship teams, technology, performing arts and other worship innovations, pastors are perceived as committing more time to worship preparation. The time being consumed in administrative tasks also appears to be something laity do not expect of their pastor, however, the numerous administrative tasks, often hidden from the laity, and the amount of meetings that the pastor attends all require some

<sup>24</sup> Appendix 7, table A7-3, table A6-9 to A6-13.

form of administrative preparation. LCA expectations, as seen in constitutional and call documents, place administration as something the clergy are expected to provide. Administration only appears twice in the list of expectations, and low on the priority of tasks. While the LCA may consider administration important, lay people do not. With the perception that clergy are spending time doing administration at the expense of other pastoral expectations, a level of angst is plausible amongst lay people. Thirdly, the miscellaneous code rates high on the perceptions but is not present in expectations. This miscellaneous code was used due to the number of blank responses, but also included other unclassifiable responses. It is likely that the high level of blank responses appears because lay people do not know what their pastor actually does. This is demonstrated through contact made with several congregational leaders, who asked whether they were right in expecting their pastor to be accountable for his time. As part of the conversation, it became obvious that these leaders had little idea what their pastor did. They could articulate expectations, but could not correlate those with what he actually did. This experience was common among respondents, who could articulate expectations but left blanks when it came to perceptions. Despite the frequency of blank responses, some responses appeared quite negative. Some openly stated they did not know what he did, while others made comments like “provides philosophical challenges for us to meet”, “misguide(s) the congregation”, and “drives people insane”.<sup>25</sup> Several made comment about the time the pastor spends with his family, but it is difficult to determine whether this was a positive or negative comment.

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<sup>25</sup> Appendix 7, table A7-3.

**Expectations and *Perceptions* of LCA Pastors**

	<i>First response</i>	<i>Second response</i>	<i>Third response</i>	<i>Fourth response</i>	<i>Fifth response</i>
1.	Preaching & Preparation <i>Preaching &amp; Preparation</i>	Pastoral care <i>Pastoral care</i>	Pastoral care <i>Pastoral care</i>	Pastoral care <i>Administration</i> <i>Miscellaneous</i>	Pastoral care <i>Miscellaneous</i>
2.	Pastoral care <i>Worship &amp; Preparation</i>	Sacraments & Rituals <i>Preaching &amp; Preparation</i> <i>Miscellaneous</i>	Mentoring <i>Miscellaneous</i>	Relational skills <i>Teaching</i>	Mentoring <i>Pastoral care</i>
3.	Discipleship <i>Pastoral care</i> <i>Miscellaneous</i>	Preaching & Preparation <i>Worship &amp; Preparation</i>	Teaching Relational skills <i>Administration</i>	Discipleship Leadership <i>Pastoral care</i>	Teaching Discipleship Leadership <i>Administration</i>
4.	Knowledge & Training Sacraments & Rituals Leadership Relational Skills <i>Knowledge &amp; Training</i>	Leadership <i>Teaching</i> <i>Administration</i>	Worship & Preparation Leadership <i>Preaching &amp; Preparation</i> <i>Mentoring</i>	Miscellaneous <i>Leadership</i>	Miscellaneous <i>Mentoring</i>
5.	Worship & Preparation Teaching Mentoring <i>Mission/Community</i> <i>Administration</i>	Teaching Discipleship Relational skills <i>Sacraments &amp; Rituals</i> <i>Mission/Community</i>	Preaching & Preparation <i>Teaching</i>	Mission/Community <i>Knowledge &amp; Training</i> <i>Sacraments &amp; Rituals</i> <i>Mission/Community</i>	Mission/Community <i>Teaching</i>

6.	Word & Sacraments Miscellaneous <i>Teaching</i> <i>Mentoring</i> <i>Leadership</i>	Knowledge & Training <i>Knowledge &amp; Training</i> <i>Mentoring</i> <i>Relational skills</i>	Mission/Community <i>Worship &amp; Preparation</i> <i>Knowledge &amp; Training</i> Mission/Community	Preaching & Preparation <i>Preaching &amp; Preparation</i> <i>Mentoring</i>	Administration <i>Mission/Community</i>
7.	<i>Discipleship</i>	Mission/Community Miscellaneous	Discipleship Sacraments & Rituals <i>Discipleship</i> <i>Sacraments &amp; Rituals</i>	Teaching Mentoring <i>Worship &amp; Preparation</i>	Preaching & Preparation Sacraments & Rituals Relational skills <i>Relational skills</i>
8.		Mentoring	Knowledge & Training <i>Relational skills</i>	Worship & Preparation Knowledge & Training Sacraments & Rituals <i>Discipleship</i>	Worship & Preparation <i>Knowledge &amp; Training</i> <i>Knowledge &amp; Training</i> <i>Discipleship</i>
9.			Administration		<i>Preaching &amp; Preparation</i> <i>Leadership</i>

Table 9: Expectations and Perceptions (*shown in italics*) of LCA Pastors.<sup>26</sup>

It is interesting to see what is missing from the perceptions. Personal spirituality and discipleship<sup>27</sup> rated high amongst laity expectations, yet rated extremely low in their perceptions. There is an expectation that pastors live and demonstrate the qualities of the Christian life in the public forum. How these qualities are defined requires more research. Inevitably they will vary according to personal

<sup>26</sup> Appendix 7, table A7-3, table A7-9 to A7-13.

<sup>27</sup> In this research 'discipleship' included pastor focussed items such as a sense of calling and being led by God, a personal prayer life, a personal relationship with Jesus, a personal affection for the Public Office, a sense of commitment, a striving for Christian integrity and a willingness to live the Christian life publicly.

world-views, individual appreciations of Christian spirituality, and theological bias. How personal spirituality is measured is an interesting question, considering the subjectivity involved. Regardless of how it is measured, the expectation is that pastors publicly display some sort of personal discipleship, which is apparently not seen by the laity respondents. Relational skills<sup>28</sup> also get a high mention in expectations, but fall short in the perceptions. These require further qualification. This lack of correlation indicates that lay people do not feel their pastors fulfil the relational skills expected of the Office. These barriers require further exploration, especially concerning how these are perceived in the dynamic of the Public Office.

Mentoring<sup>29</sup> and teaching rated high with the laity expectations, yet failed to do similar in their perceptions. Mentoring accompanies discipleship, whereby the public spirituality of the pastor is a process of mentoring laity in their faith. Just as discipleship is absent from the top laity perceptions, so is mentoring. One cannot mentor that which one does not demonstrate in their own being.<sup>30</sup> The intimacy of this

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<sup>28</sup> In this study, such things as listening and communication skills, approachability, open mindedness, and an ability to relate to others were included in the code 'relational skills'.

<sup>29</sup> Mentoring is defined by laity as provision of theological and spiritual guidance, modelling a prayer life, encouraging and nurturing personal faith relationships, giving pastoral counsel, challenging individual faith, and sharing a passion for the Christian faith.

<sup>30</sup> Cf. "Mentoring is a very significant role every Christian disciple can fulfil... The basic requirement is a living relationship with God and an ability to listen and respond sensitively, and to encourage", also, "The ability to do this [witness and disciple] stems from an intimate personal relationship with him – a personal experience of all the grace that is made available through his death and resurrection." Also "Christian education emphasises not only the knowledge and understanding and teaching skills of the teacher, but the modelling of what is taught – a living demonstration of the gospel, albeit it an imperfect one. We significantly enrich the learning process **by who we** are (our attitudes, our values, our behaviour), by **what we** say (and the conviction, the commitment and the illustrations from person experience of the truth we seek to communicate) and what we do (our modelling, our example)." John Mallison, *Mentoring: To develop disciples & leaders*, (Adelaide, SA: Openbook Publishers, 1998), 15, 18, 21. Edward Sellner makes a number of points in his summary concerning the importance of personal discipleship. He reminds us that there is a mutual relationship between who we are and our capacity to be mentor. "...presupposing that all ministry flows out of who we are, we need to recognize that mentoring begins with ourselves. Thomas Merton would advise beginning with our own times of contemplation, solitude and self-reflection. If we want to be effective in spiritual mentoring, and really, in any form of ministry, our first duty, Merton says, is to see to our interior life 'and take time for prayer and meditation, since we will never be able to give to others what we do not possess ourselves.'" Edward C. Sellner, *Mentoring: The ministry of spiritual kinship*, (Notre Dame, IN: Ave Maria Press, 1990), 152.

link cannot be underestimated, therefore, it is appropriate that mentoring rates low for laity who do not see their pastors publicly displaying their personal discipleship. Some may argue that the personal spirituality of the pastor is a private affair, but the Public Office is not a private or personal domain. Pastors are called into this Office for the purpose of being the public face of the church. If a purely functional approach is adopted then it may be possible to detach the pastor's private life from his public duties. But if the Public Office is ontological, then the ministry of being is not something that ceases once the public acts are complete.<sup>31</sup> Laity look to this ministry of being as witness to the presence of Christ in their pastors and desire to have this mentored to them. Similarly, teaching rates low on laity perceptions. Teaching is separate from preaching, and although some overlap may exist, the didactic aspect of the Public Office is not the same as the public proclamation of the word. Laity want their pastors to teach them about the Christian faith, and in particular the things that make Lutheranism distinct. The reality that few lay respondents indicated a working knowledge of the confessional dimensions of their faith indicates that this teaching has diminished. Teaching the practical application of the faith, empowering the laity to pursue their vocation and calling, are high expectations which laity perceive their pastors are not doing.

The perceptions mentioned find some common ground with a recent report produced for the LCA by Cathy Cook and Philip Hughes.<sup>32</sup> The content and form of preaching was brought into question, as was the forum in which word and sacrament

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<sup>31</sup> Paul's letter to Timothy indicates that Paul considers the private domestic life of the **episkopoj** and **diakonoj** as public affairs, which are not only observable, but testable in a public manner. Even the place and their wives come into scrutiny according to Paul. Cf. 1 Tim. 3.1ff.

<sup>32</sup> Cathy Cook and Philip Hughes, "Study into the Priorities of the Lutheran Church of Australia - Final Report, November 2006," Nunawading, VIC.



was enacted.<sup>33</sup> Considering the amount of time laity perceive pastors spend on these two items, the end result still leaves a sense of dissatisfaction in the laity. The need for pastoral care also gets a high mention by Cook and Hughes.<sup>34</sup> It is apparent that a perception is present in the LCA that pastors are not as capable or competent in providing the level of pastoral care expected by the laity. The feeling that LCA pastors were caught up in the world of theory and academia also got a mention, which again reinforced the results found in this research.<sup>35</sup> This is reinforced by the feeling that LCA pastors are ill-equipped to fulfil the perceived needs of the laity.<sup>36</sup>

The perception pastors have of themselves appears different from that expressed by laity. The 1991 NCLS indicated pastors generally believed their role is to be a pastor, followed by one who equips laity for ministry and mission. The role of priest and educator also rated highly in the roles pastors saw they fulfilled. However, the time consuming activities of pastors were that of pastoral ministry, educator, priest and organiser.<sup>37</sup> The lack of correlation between what pastors expect their role to be and

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<sup>33</sup> However, Hughes also noted in the Executive summary that there are important content matters to be addressed in the report: “more than half of the respondents noted that the content/form of preaching, the provision of more simple services for ‘unchurched’, encouraging worship outside the context of Sunday congregations (such as cell groups)...should be given more attention”. David Stolz (chairman), *Lutheran Church of Australia - Report of Summit Steering Committee to GCC*, December 2006, <<http://www.lca.org.au/resources/webmanager/ReportSummit%20SteeringCommitteetoGCCv5.doc>>, 5, accessed 01 May 2007.

<sup>34</sup> “The role of pastors within their congregations was mentioned by some participants. One person believed that they should do their best to welcome newcomers to their congregations. Three thought that it was important that pastors visit the congregational members, and another thought that pastors should spend more time with the congregation generally rather than spend so much time on committees. Others also called for pastors to do less administrative work and spend more time in the ministry. As one senior lay leader of a congregation commented, ‘...put pastors back into churches and out from behind desks.’” Cook and Hughes, 52.

<sup>35</sup> “These comments reflect two themes. One was that people were looking for clergy who related well to the contemporary social context. The other was that they were looking for people with focus on practical pastoral work than on academic thinking about theology.” Ibid., 53.

<sup>36</sup> “There is a level of dissatisfaction with the skills and work of pastors, which is attributed to inadequacies in training for pastoral ministry. This will need to be addressed by the Church and the Australian Lutheran College, whether or not these perceptions are factually based.” Stolz, 20.

<sup>37</sup> Kaldor, et. al., *Shaping a Future; Characteristics of vital congregations*, (Adelaide, SA: Openbook Publishers, 1997), 153.

that which time demands causes a level of angst among clergy. While this general picture gives a glimpse into clergy beliefs about their role and actions it is not as accurate as one may expect. In a series of three studies LCA clergy were asked about their attitudes and concerns to life as a pastor of the LCA.<sup>38</sup> These studies give an insight into the changing perspectives of LCA clergy over several decades. One aspect of these studies concern the time pastors dedicated to ministry activity.<sup>39</sup> These studies show the increasing complexity of ministry and the progressive shift in the focus of ministry, which reflects changing demographics.<sup>40</sup>

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**A comparison of time dedicated per week to ministry activities by LCA pastors  
1974/1984/2005**

<i>Priority</i>	<i>1974</i>	<i>1984</i>	<i>2005</i>
1.	Visiting	Sermon work	Preaching and sermon work
2.	Sermon work	Home visitations	Preparing for and participating in worship

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<sup>38</sup> The first and second studies were conducted in 1973/74 and 1984 by Elvin Janetzki – E. Janetzki, “A survey of current attitudes and concerns of pastors of the Lutheran Church of Australia”, *Lutheran Theological Journal*, vol. 8, no. 1, May 1974, 1-15. and E.W. Janetzki, “Second survey of current attitudes and concerns of pastors serving in congregations of the Lutheran Church of Australia – 1984”, *Lutheran theological Journal*, vol.18, no.3, December 1984, 99-116. The third study, yet to be published, was conducted by the current author in 2005, - D. Grulke, “A survey on current attitudes and concerns of pastors of the Lutheran Church of Australia – 2005” (Fitzroy, VIC: Australian Catholic University, 2005).

<sup>39</sup> Cf. q.28 “To which aspects of congregational work do you devote most of your time?”, Janetzki, 1974, q.35, “List in order of actual time spent from 1 (most) to 14 (least) the amount of time given to these activities in your ministry: a) sermon work, b)counselling, c) preparing for and teaching adults, d) preparing for and teaching confirmands, e) administration, f) preparing for and participating in worship activities, g) home visitation, h) sick visitations, i) mission outreach and preparing the congregation for mission, j) personal study, k)family and home duties, l) recreation, m) community affairs, n) other.” Janetzki, 1984 and “How much time is given per week to these activities? (1=most / 10=least), a) preaching and sermon work, b) counselling, c) preparing for and teaching adults, d) preparing for and teaching confirmands, e) administration, f) community responsibility, g) preparing for and working with youth, h) ministry to aged, i) preparing for and participating in congregational worship, j) specialised group work, k) mission outreach and preparing the congregation for mission, l) home visitations, m) sick visitations, n) personal study, o) family and home duties, p0recreation, q) community affairs, r) other.” Grulke 2005.

<sup>40</sup> For example, in 1974 ‘teaching’ was a generalised topic but most likely focussed on youth and confirmation instruction, yet within a decade the focus appears to have shifted to a division between youth and adults, and in 2005 youth slip well down the list in preference to adults. Similarly ‘visitation’ and ‘counselling’ shift from 1974 to ‘home visitation’ and ‘sick’ ‘visitation’ in 1984, and then to a further segregation to ‘aged visitation’ in 2005.

3.	Teaching – including preparation	Preparing for and working with confirmands and youth	Family and home duties
4.	Organizational work – meetings, etc.	Preparing for and working with adults	Administration
5.	General preparation and planning	Counselling, administration, sick visitations	Pastoral care (Sick visitation, ministry to aged, home visitation)
6.	Counselling	Preparing for and participating in worship activities	Preparing for and teaching adults
7.	Private study, reading	Family and home duties	Counselling
8.		Personal study	Personal study
9.		Mission outreach and preparing the congregation for mission	Preparing for and teaching adults
10.		Recreation	Mission outreach and preparing congregation for mission
11.		Community affairs	Preparing for and working with youth
12.			Community responsibility & affairs

Table 10: Comparison of ministry focus for LCA clergy – 1974/1984/2005.<sup>41</sup>

The trends displayed within these studies indicate a shift in focus that does correlate well with the expectations of the laity. The perceptions of lay people correlate well with the 1974 perceptions expressed by clergy. Preaching and pastoral care rate high, as does teaching youth, while the organisational demands are lower on the list, along with self development. While some change occurs in 1984, preaching and pastoral care continue to rate high. Working with youth also rates high, but the more intensive dimensions of pastoral care slip down the list. The most dramatic

<sup>41</sup> Ibid.

change appears in 2005. While preaching remains a prime focus, worship preparation, administration, and family time take precedence over the pastoral care dimensions. Teaching is well down the list, along with community involvement and mission activity. The shift gives the impression from clergy that their time is inward focussed, centring on the main public events of the week, worship and preaching. The lessening of other public events, such as teaching, youth involvement, and community involvement, highlight this intensity of focus on congregational worship. The demands of administration and the focus on family also push out things such as visitation and pastoral care from the priority of effort of the pastor. These results affirm many of the perceptions provided by laity.

The perceptions of laity are shared, to a degree, by clergy themselves. While the focus of clergy has shifted, it is unknown whether a similar shift has occurred amongst the laity. While clergy see the public events of preaching and worship as most important, laity consider pastoral care as a priority for their pastors. The laity would rather be taught and mentored, than administered and organised, which appears to be the focus of their pastors. They want a pastor to have the skills and abilities to relate to them in their faith journey, and see this as far more important than the time clergy spend doing other things. While Janetzki can write in 1974 that “the general opinion that the pastor of today is primarily an ‘organisational man’, or that he spends most of his time in his office ‘counselling’ is not supported by the evidence above”,<sup>42</sup> it would be hard to sustain that based on the evidence of this research. It appears that clergy are spending more time in their offices in preparation for public events and in administrative organisational tasks. This is a position not expected by laity of the LCA.

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<sup>42</sup> Janetzki, 1974, 10.

#### **D. INPUTS, OUTPUTS AND VALID NORMATIVE ACTION.**

The point of discussing expectations and perceptions is to determine the normative validity claims inherent in the relationship between pastor and laity within the LCA. These claims have been expressed in terms of inputs and outputs, where inputs are the generalised expectations of laity in terms of loyalty to the Public Office and outputs are the means by which pastors have chosen to function in relation to these expectations.<sup>43</sup> The outputs, therefore, are seen in the perceptions of laity toward the focus on their pastor's ministry, along with validation from pastors in terms of their own perception of their own function as individuals entrusted with the Public Office.

Normative validity claims provide a basis upon which legitimation can be determined. These claims involve normative action which is derived from an agreement within the context of the group. Habermas talks about normative regulatory action, which is action not in terms of individual behaviour, but in terms of a social grouping that, commits its action to commonly held values.<sup>44</sup> Those within the group rightly expect that others within that group will comply with the regulated norms held by the group. This normative context, which is part of the established social world in which interactions between actors occur, constitutes legitimate interpersonal relationships.<sup>45</sup> These relationships are based on norms within the social world, and fall outside the objective world whose relationships arise from the existence of already set parameters. A norm holds value within a group when all within the group, particularly those addressed or affected by the norm, acknowledge its validity.<sup>46</sup> This

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<sup>43</sup> cf, Jürgen Habermas, *Legitimation Crisis*, (Boston, MA: Beacon Press, 1973), 46.

<sup>44</sup> Jürgen Habermas, *Theory of Communicative Action (1): reason and the rationalization of society*, (Boston, MA: Beacon Press, 1984), 85.

<sup>45</sup> *Ibid.*, 88.

<sup>46</sup> *Ibid.*, 88-89.

interaction and interpretation of needs become legitimated when those affected by these needs translate them into values which become normatively binding in reference to specific problems or expected actions determined by the group. In other words, given a specific circumstance or problem the group expects that the individual will “orient [his/her] actions to values normatively prescribed for all concerned.”<sup>47</sup> In terms of the objective world, the expectations articulated in documented form by the LCA, such as the model congregational constitution, the expectations based on the rite of ordination, the letter of call, and the code of conduct, become the existing state of affairs. The social world is expressed by those verbal expectations articulated by both laity and clergy. The expectations therefore become the existing norms which reflect the standards the group interprets and develops, and so gain motivational force as these needs are interpreted and developed through learning into the formal and informal articulated expectations referred to. Consequently, actions are judged based on whether they align with these norms, or deviate from them, and so meet the normative context in which such actions are then legitimated.<sup>48</sup> When there is a failure to act according to the norms agreed on by the group, or if the action does not satisfy the demands of the norms that have been established, a legitimation deficit occurs.<sup>49</sup> In terms of the Public Office within the LCA it is therefore appropriate to acknowledge that, based on the variation between expectations and perceptions a legitimation deficit exists.

The issue of conflict between expectations and perceptions occurs because there are conflicting claims of validity within the social world.<sup>50</sup> These conflicts arise when

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<sup>47</sup> Ibid., 89.

<sup>48</sup> Ibid., 89.

<sup>49</sup> Habermas, *Legitimation Crisis*, 47.

<sup>50</sup> Ibid., 26.

the established operatively effective rules are confronted with incompatible claims and/or intentions. These do not have to be logical, because a different system of rules exists within the context of the deep structures of society, to which religious belief and practice belong. Instead they are propositional, manifested in speech and action,<sup>51</sup> and only comprehensible within the communicative relations embedded within the group. The issue of conflict, therefore, within the social world has the potential to remain inert as long as the participants fail to recognise its existence. However, when such conflicts become known, and there is an inability of the fundamental steering capacity within the group to resolve them, the crisis becomes one of legitimacy for the normative structures upon which the system's integrity relies.<sup>52</sup> When the expectations of the Public Office are not being met, and failure to meet these expectations are observable by participants within the group, both those reliant on the Public Office as recipients and the clergy who are engaged as actors within the Public Office, a crisis emerges and the system's steering capacity is called on to provide guidance through the conflict. When the divergence between the inputs and outputs is too great for the system's steering capacity to control, crisis becomes evident and delegitimization of the normative structure emerges. The normative structure inherent within the LCA's ecclesiology and its inseparable theological alliance with the Public Office is, therefore, brought into a state of crisis and delegitimization when its steering mechanism is unable to align its input and output to a level of manageability, in terms of social acceptance, by both recipient and actor.

The nature of cultural traditions also requires consideration. Cultural traditions or systems tend to be resilient to any form of administrative control exerted over

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<sup>51</sup> Ibid., 27.

<sup>52</sup> Ibid., 27.

them.<sup>53</sup> They have their own internal motivational structures that are determined by a spontaneous self-defined sense of being, or by a hermeneutic consciousness.<sup>54</sup> In other words, traditions are self-generating, relating to the social order at its most basic of levels and reflective of the natural world in varying degrees. They are grasped by a hermeneutic that is primarily reflective in nature, but which engages both knowledge and practice through which it is perpetuated. To critically correct tradition removes the core elements of the tradition and renders it lifeless.<sup>55</sup> Tradition needs to retain its sense of continuity through which the social group can determine a means of self-identification and through which self and relational reflection can sustain the social integration. Tradition loses this power when it is no longer spontaneous nor in direct relationship with the natural order from which it has emerged. To define and determine it objectively and to deploy it in a strategic manner removes tradition from its essential interpretative systems that are required to ensure continuity and identity, and therefore removes the power of tradition and undermines its framework of legitimacy.<sup>56</sup> The LCA, in its efforts to embrace the theoretical position in preference to a balance between theory and practice, and in its efforts to objectively define the pragmatics of the Public Office without the local, cultural and social discourse that ensures continuity, identity and belonging, is structurally removing the legitimizing force traditions require. The strong sense of alienation within the LCA, expressed by respondents, the lack of correlation between core documentation and expectations, and the inability for the strategic identifiers determined by the academic elite to be

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<sup>53</sup> Ibid., 70.

<sup>54</sup> “Whereby hermeneutics, as scholarly interpretation and application of tradition, has the peculiarity of breaking down the nature-like character of tradition as it is handed on and, nevertheless, of retaining it at a effective level.” Ibid.

<sup>55</sup> “Whereby the peculiarity of critique consists in its double function: to dissolve analytically, or in a critique of ideology, validity claims that cannot be discursively redeemed; but, at the same time, to release the semantic potentials of the tradition.” Ibid.

<sup>56</sup> Ibid., 71.



perceived as present within the local dynamics between pastor and people, bring into question the structural self-undermining of the fabric of cultural tradition upon which the LCA as a religious social entity defines itself.

#### **E. SUMMARY.**

The LCA has a legitimation crisis present in regards to the Public Office. This crisis manifests at the local level, and is perpetrated by the systemic and structural activities of the LCA itself. At the local level there is a lack of correlation between what people expect and what they perceive to be happening. At the structural level, the objective definitions seem to attract minor attention, and in many cases appear to fade into irrelevancy. While the LCA may not wish to embrace the concept, the Public Office works itself out in the local cultural setting as pastor and people relate to each other as the people of God. It may belong to the LCA as a whole, but in pragmatic terms, it is at the base where the lack of correlation is found, and where the laity have been awakened from their latent state to demand from the Public Office a sense of meaning and purpose in the immediate relationships they share. To overcome the increasing legitimation crisis requires acknowledgement of its existence, an understanding of the systemic dynamics that fuel it, and a willingness of local ongoing communicative discourse to allow the realignment of the input and output to occur. Imposition from outside by decree or power will only serve to fragment the precarious relationships already present at local level.

## *Chapter 10*

### LEGITIMACY, AUTHORITY AND COMMUNICATIVE DISCOURSE – A WAY FORWARD

#### **A. INTRODUCTION**

Legitimacy and authority are key concepts explored within this research. The central issue arising from this exploration focuses on the frameworks in which these concepts are realized in a practical sense as they provide structure for the Public Office of the Ministry. Theoretical assumptions do not necessarily correlate with practical articulation. To claim the Public Office as a legitimate office within a Lutheran ecclesiological framework based entirely on theological presuppositions does not mean that this framework is automatically assumed to be valid within the practical relational dynamics in which this Office must exist. This has been authenticated throughout the discussions on the various aspects of the Public Office in the LCA.

The emerging picture validates the general assumptions many speculate are real. The Public Office, as understood in the ordained clergy of the church, is under pressure to validate itself within the paradigms of modern life. The structures created to establish and sustain it are being challenged by the tensions present as various authority structures and social paradigms compete for pre-eminence within the social collective constituting the church in Australia. The paradigms of modernity, rapidly being dismantled within a post-industrial world, are bringing into question the traditional paradigms of the church that found some form of valid expression within

the logic and reason of the Enlightenment. The resurgence of experience and practice as valid norms within these emerging modern paradigms, are at odds with the purity of reason adopted by modern theology. The LCA is no exception to these tensions, and their effect is confronting the Church despite its efforts to continue functioning in a theological model that subordinates their relevance.

## **B. THE FRAMEWORK OF LEGITIMACY**

The general impression gained from this discussion is that the LCA has embedded itself within a framework akin to the contractarian notions of power and rights. This concept has embedded within it structures of surveillance and control that fight to maintain a form of domination in which polarisation and isolation of power are manipulated for the benefit of the few. This point many would contest, but the evidence suggests that the contractarian model is prevalent in how the power structures have been established and the way in which they are interpreted in practice.

This is seen in the way many responded, especially clergy, to notions of power and authority. The consistent thread weaving through these responses indicated a negative appreciation of power and authority, and consequently a rejection of them as valid within the model adopted to define the Public Office. The replacement of power and authority into concepts of subordination, service, and servant-hood, as more theologically justifiable, emerge directly out of this negative appreciation of power and authority. Foucault's concurrence with the negative appreciation of power, and his alignment of this negativity with a theory of sovereignty, affirms the contention that

many within the LCA are embedded within a contractarian understanding of power. What is evident, however, is that such an appreciation has created a vacuum in the leadership expected by the clergy of the LCA, and a questioning of the legitimacy of the Office. While recognition of the need for the Office exists, and an appreciation of its unique place in the church is affirmed, the sense of alienation and disenchantment with the pragmatic dimensions of the Office is clearly present. The correlation between the expectations and perceptions of the laity indicate, not simply a shift in perspective of those within the Public Office, but a clear movement outside the relational parameters many see as valid norms by which the Office must function if it is to be deemed legitimate by them.

Theological relevance within the LCA is a good example of this process of alienation and disenchantment. It is difficult to comprehend how the validity claims of the LCA, as seen through the sources of authority claimed to substantiate all the Church does, can be true validity claims if the level of ignorance and apathy towards them is as accurate as seen in this research. The high levels of ambiguity to statements arising directly from the sources of authority indicates that most within the LCA, both lay people and clergy inclusively, are operating from different validity claims than those upheld by the sources of authority. The debate on women's ordination affirms this perception. This debate has remained prevalent for over a decade within the LCA, yet it remains unresolved. The varying hermeneutics used within the debate indicate that many of the stated validity claims of the LCA are not consistently held across the Church. While there may be referencing to the sources of authority, the ways these are

embraced and used indicates a shift and possible insertion of other norms through which they are being re-redefined or comprehended. Obviously other forms of validity claims are present within the LCA, and further exploration is required to uncover these and assess their impact upon the Church.

Surveillance and control, as means of domination affirming the contractarian model, are also found in the public actions of the Church. This was seen in reference to the administrative system of calling clergy. Laity indicated a high degree of disassociation with the process imposed by the LCA administrative processes in selecting pastors to minister amongst them. The feelings of manipulation, the demands for transparency, the limited release of knowledge and information, and the means of control regulating the system, all lead to angst being expressed over the practice of the Church in this pivotal display of its theological identification. The tension between control residing in the congregation, yet being usurped by a system which was considered dysfunctional, lead to a continued lack of clarity among respondents in terms of their own self-identification within the structures of power embedded within the LCA. Similar was true for clergy, in terms of the call system, who struggled with organisational loyalty while simultaneously expressing angst over how the administrative systems were deployed as means of control. This angst was also expressed by clergy concerning the judicial systems, the industrial relationship of employer to employee, the allegiance to the larger church while affirming the LCA's congregationalism, and the sense of powerlessness that appeared to be emerging amongst clergy. This powerlessness affirmed the feeling of control and surveillance

embedded within the theological mindset of the LCA, and once more indicates a predisposition to a form of contractarianism governing the legitimacy of the Public Office.

Similarly, confusion arose in terms of legitimacy with the mixed messages and confusion over rights and role. This was also evident in the polarisation between the functional and ontological appreciations of the Public Office. It is clearly evident that the LCA has a deeply embedded congregational mindset. This historical influence, birthed in its early days of flight from an ecclesiological understanding it rejected, continues to create tension between the wider church ecclesiological understandings and the local faith community. The structures of the LCA, its constitutional documents, and its theological formulations, repeatedly affirm the local congregation as the power base of the Church. Everything evolves around this single entity. The difficulty the LCA has in coming to terms with structural organisations foreign to this theological identification, and the subsequent confusion it creates when it tries to overlay a theological world-view over what is essentially a secular organisation, were seen in the chaos created when administrative systems impose structural solutions over traditional systems. The debate on ‘spiritual headship’ and the Lutheran school identifies this, as has the ambiguous mortification of the Public Office in the identity of the ‘school pastor’. The ‘real’ Public Office exists within the congregational frameworks of the LCA. The sense that a level of apathy or incomprehension of the theological impact such seemingly benign administrative decisions have upon the Church and its praxis is affirmed by the separation most respondents have with the

LCA and its organisational identity. This separation appears affirmed by the reduced financial support the LCA receives from its congregational heart. The inability to correlate practice with theology makes the filtering of these issues, in terms of any presence of the Public Office outside the narrowness of the congregational model, a difficult process. While the LCA insists on right theology creating right practice, the pragmatic issues of the Public Office outside the congregational model, and the use of the administrative systems of control and surveillance to impact the way the Church defines itself, will continue to create unresolvable tensions evident among the grass roots of the LCA.

This struggle to think beyond the limitedness of the congregational model was also demonstrated by lay people and their vocational comprehension. It is obvious that a strong Reformed emphasis has crept into the LCA. This should not be surprising considering the strong congregationalism of the LCA which opens itself to an easy acceptance of a theological framework that centres itself within this worldview. The debate over the Public Office and its functional identity highlights this influence. The ownership of the Ministry as belonging to all, the need for a leadership that empowers lay people to become fully engaged in ministry, and the demands on how ministry is shaped within a community, all reflect this Reformed trend prevalent in both laity and clergy. When clergy refuse to engage their communities in these terms, issues of legitimation automatically arise because the very foundations that govern the philosophical background of the contractarian model are challenged. Power is given to the clergy by those whom they are seen answerable to, because it is this collective that

forfeited their original power enabling the clergy to take the role of leadership they command within that context.

Greater discussion needs to occur in terms of power and authority, and the means by which the LCA legitimates its theological praxis. The negative appreciation of power is a self-created reality, and affirms the absence of a functional understanding of leadership within the Church. The appreciation of Weber's authority types, the means by which these merge in and out of each other, the way by which they correlate to action structures, and the adoption of them within the social collective shifts the focus from power as negative and destructive to something that empowers the church into being. As the discussion on Ephesians 4:11 demonstrated, a more holistic appreciation of the Public Office, beyond the limitations of the pastoral model, provides greater scope for the Public Office to be an empowering presence within the church. Incorporating Weber's typologies enables diversity to be seen as constructive, and enables a positive appreciation of power and authority to emerge. Considering Foucault's arguments of power being present in all human exchanges, and that all individuals exist in a network of power relations, the leadership of the Public Office takes a more constructive shape, and potentially dissipates the leadership void, or the confusion over leadership, within the dynamics of relational exchange present between pastor and people.

The framework of legitimacy within the LCA, therefore, appears to be coloured by a range of positions. These vary from the ecclesiological tensions between the local congregation and the wider Church, through the negative appreciations of power and



authority embedded within a contractarian mindset, to an emergence of other forms of validity claims beyond those traditionally held as relevant by the official lines of the LCA. It is difficult to actually pinpoint a framework of legitimacy in the midst of these apparent tensions. These tensions, created by shifting world-views, lack of correlation between administrative structures and traditional communities, demands by laity and failure by clergy to satisfy them, and adherence to a theological methodology that fails to embrace the pragmatic realities which shape it, all indicate that greater discussion needs to be encouraged to resolve them in mutually affirming ways. Only as this process is undertaken, will a framework for legitimacy be developed and the leadership void be filled. The essential issue is who will take the lead, for whoever does will emerge by default as the leader. If the LCA wishes to affirm the legitimate place of the Public Office, it is important that it empowers this Office to facilitate and engage in the communicate discourse required to work through such issues.

### **C. THE DISMANTLING OF STEERING MECHANISMS INTEGRAL TO THE PUBLIC OFFICE.**

The sources of authority articulated in this research form the basis of the steering mechanisms within the LCA for the legitimation of the Public Office. These are tempered by the inputs and outputs arising from the relational dynamics present between laity, clergy and the LCA's administrative bureaucracy. The tensions arising through the presence of a contractarian world-view have already been highlighted. However, the impact of these upon the steering mechanism that govern the legitimacy of the Public Officer needs further consideration. A general belief exists which

substantiates a level of acceptance in the Public Office as valid within the ecclesiastical framework that formulates the LCA. This belief shapes the steering mechanisms and confronts their validity in terms of the official doctrinal positions of the LCA regarding the Public Office.

Responders see the Public Office as integral to its overarching ecclesiological self-understanding. Laity hold their clergy more highly as leaders within the Church than many clergy appear to. Part of this comes from the distortion in communicative praxis regarding leadership and theological self-identification. Laity come from a world where leadership is perceived positively. They appreciate the importance of a positive leadership that is practical, empowering, and organisationally constructive, impacting on those within and those external to the systemic structure that socially identifies their world. While much of this appreciation may be influenced by the confused paradigms evident in modernity concerning a legal-rational system and the functionally driven forms of leadership, there remains present a longing for relationally meaningful ecclesiastical leadership. Clergy do not appear to share a similar appreciation of leadership. They are tainted with notions of corrupt power, distortions of theology which dismantle power, personal struggles with systems of power embedded within the ecclesiastical sub-conscious, and their own reluctance to acknowledge belonging to an Office in which power manifests in the Church. Greater discourse needs to occur across the Church in which power as a theologically practical and positive dimension of being church is explored in an open and free environment that affirms the relations of power every Christian embodies. Without such discourse

the steering mechanisms employing the relational dynamics of power will continue to fail and greater disenfranchisement than what is already present will occur.

The disconnection between how laity and clergy practically consider the Public Office also threatens the ability of the structural steering mechanisms to sustain it. The expectations laity have of clergy are in a state of change. Undoubtedly, if the research tool was re-deployed, the expectations aired throughout the responses would vary. Similarly, closer examination across various communities of the LCA will inevitably demonstrate changes in expectations and perceptions, affecting the correlation between inputs and outputs shaped by a unique collective experience, influenced by personalities, social need, community issues, and a range of other factors. The need to sustain the loyalty of the laity within the social collective can only occur within the relational and communicative praxis developed within each specific community. This relational praxis is generally dysfunctional, as indicated by this research, with the expectations and perceptions of laity creating disenchantment with their local clergy, and subsequently, with the Public Office as a theological entity within the Church itself. There is no administrative solution the LCA bureaucracy can impose to rectify this dysfunctional praxis. This is a journey embedded within the traditional social framework of the local communities, and so only those within these unique communities can undertake the dialogue required. This is not an affirmation of congregationalism, but a rejection of an administrative solution. The LCA needs to encourage and affirm such discursive processes by empowering the leadership of the Church, embedded within the Public Office, to positively embrace this challenge

through a methodology that affirms experience, practice, custom and theology as equal contributors to the conversation.

#### **D. THE PUBLIC OFFICE AS THEOLOGICAL PRAXIS**

This research was intentional in engaging a theological praxis that enabled a discussion of the Public Office beyond the limitations of the theoretical frameworks which have traditionally governed it within the LCA. These frameworks continue to lead to an impasse in theological matters within the LCA. This impasse, as seen in this discussion regarding the Public Office, causes levels of disillusionment and angst, and creates an environment where theological integrity is abandoned for other alternatives. The administrative structures of the LCA are not able to provide a way forward. They have become systems embedded within a legal-rational framework, entrapped by the theological snares of reason and logic, unable to account for the fallibility claims inherent within Lutheran theology, and boxed in by self-created bureaucratic structures it formulated in efforts to become a national church body.

The Public Office, as a dimension of leadership embedded within a myriad of forms of domination shared across a network of power internally present within the local community, and externally across the church and the larger Australian social landscape, is not the end result of a theological methodology that affirms the precedence of theory over praxis. The Public Office is actually a living example of a theological praxis weaving its way through the LCA, and impacting at various points within the social milieu that makes up the Church. It is theology lived out, not just as

it functions within the parameters of word and sacrament, but as it incarnates the presence of Christ through the means of grace in the relational encounters with the people to whom God has called this office into being. The Public Office is both functional and ontological, for through this office the praxis of theology is worked out in real time, through real encounters, in a hostile and foreign environment to the pure idealism identified within theoretical theology. LCA clergy know this to be true, as indicated through their responses throughout this research. Laity suspect it is true, but remain uncertain due to the ambiguity evident in the understanding and appreciation of the Public Office created by clergy unable to engage in communicative praxis concerning their theological self-identification. This communicative impotency and ambiguity was also evident within the responses to this research.

This research has attempted to demonstrate that this discourse is possible. What has resulted is a quick excursion through the issues of legitimacy for the Public Office in terms of the structures, presuppositions, sources of authority, validity claims, and practice that impact upon the theological self-identification required for this key position of leadership within the Church. The process has tried to affirm that the way people exchange within their networks of power, the web that is weaved in the relational exchanges of domination, the communicative discourse that occurs, the things people do and the way these actions are processed, all impact and shape the theological world-view of the Church. Laity want this engagement, yet too often lament the apparent disengagement by their pastors. This is troubling and questions the methodology by which clergy are prepared for the Ministry and the

institutionalisation by the systems of control and surveillance prevalent within the LCA. Clergy must be empowered to think and act within a theological praxis that enables reflexivity and dialogue with the faith tradition. This tradition is stated and sub-conscious, local and universal, practical and theoretical, present and yet eschatological. Without such a methodology being explored and articulated in the public life of the Public Office the tensions evident in this research will continue to dismantle the structures of power that are embedded within the core essence of Lutheran ecclesiology.

As stated in the beginning this dissertation is only a stage along the way of a theological praxis that takes practice and theory seriously as mutually correlating elements of a single process. It highlights the concepts of faith as a journey, and accepts that experience and life impact on the formulation of theology. The Public Office of the Ministry is a living example of this praxis approach being lived out in the relationships that surround it. The disenchantment and delegitimation seen in this research are signs that this living out of the Public Office fails to interact in meaningful, appropriate and comprehensible ways. This is not a personal dilemma for those in the relationship, but a collective dilemma caused by a failure to embrace the full spectrum of influences that impact on theological formation, and a failure to seek ways to articulate this formation in mutually affirming forms of communicative action and discourse.

The lament of Jesus over the mob in the paddock that wander aimless and without care because they have no shepherds is pertinent today as it was when Jesus

first spoke these words. The reality of de Reina's insight on the fortunes of the church, and its preservation from harm or downfall being dependent on the pastors of the church, rings true. Both statements indicate the need for leadership within the church, not just any form of leadership, but a leadership that finds its origins in the Lord of the harvest, who calls and sends individuals into the harvest. Leadership, however, needs to articulate itself clearly in the social context in which it exists. The struggle of clergy to do this, and the corresponding inability of laity to find the appropriate questions that demand this articulation, raise serious issues of legitimation, and brings into perspective the legitimation crisis found across the Australian churches. Unless the church is willing to engage the correlation between its practice and its theology, and accepts that practice defines, shapes and affects its theology in a mutually constructive and holistic way, the issues of crisis will consume the church and render it lifeless in a world yearning for its wisdom and presence.

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AUSTRALIAN CATHOLIC UNIVERSITY

LEGITIMACY, AUTHORITY AND  
TRANSITION IN THE PUBLIC OFFICE OF  
THE MINISTRY IN THE LUTHERAN  
CHURCH OF AUSTRALIA

Volume II - APPENDICES

Appendices in support of a thesis submitted in  
fulfilment of the requirements for the degree of

Doctor of Philosophy

School of Theology

by

David Grulke

(BTh, Grad Dip Min, Grad Dip FET, MA)

MELBOURNE, VICTORIA

2007

## *Appendix 1*

### ACU HREC - INFORMATION LETTER



## **INFORMATION LETTER TO PARTICIPANTS**

### **TITLE OF PROJECT:**

SURVEYS IN SUPPORT OF RESEARCH FOR DOCTORAL THESIS:  
**LEGITIMACY, AUTHORITY AND TRANSITION OF THE PUBLIC OFFICE OF THE  
MINISTRY IN THE LUTHERAN CHURCH OF AUSTRALIA**

### **SUPERVISOR:**

DR BRIAN J. KELTY - DipRE(NatPastoralInstMelb) MA PhD(Fordham) - School of  
Theology, St Patrick's Campus, ACU

### **STUDENT:**

PASTOR DAVID GRULKE - BTh, Grad Dip Min, Grad Dip FET, MA - School of  
Theology, McAuley Campus, ACU

### **STUDY PROGRAMME:**

DOCTOR OF PHILOSOPHY

Dear Brothers in Christ,

I am inviting you to assist me in a Doctoral Research project I am undertaking with the Australian Catholic University.

The research focuses on the Public Office of the Ministry within the Lutheran Church of Australia. In particular, its aim is to explore the basis of the Public Ministry's authority and legitimacy within a changing social context. The intent of the surveys you are being asked to complete explores the current theological positions held within the LCA concerning the Public Office of the Ministry, and the practical application and operation of the Public Office within the general Church. The intent is to determine what legitimates the authority of the public office in the LCA within the current social and cultural context in which the Church exists.

The research you are being asked to participate in involves two surveys taking approximately 30 minutes each.

The first survey is being offered to both Pastors and Laity. It is an opportunity to consider a variety of statements regarding the Public Office and indicate the level of agreement you have with each item. This survey is attached to this letter.

- I am also asking your help to distribute this survey and the laity information letter to people in your faith community. To do this, I am asking for the following:

A minimum distribution of 3-6 people, including;  
at least one male/one female and,  
at least one 18-30yrs/one 30-50yrs/one 50 yrs + would be helpful.  
You are free, however, to distribute it more widely across your local community.  
Your assistance in distributing this survey will ensure participant anonymity with myself.

The second survey is only being offered to Pastors of the LCA. It is a duplication of previous work undertaken by Dr Elvin Janetzki, and focuses on current attitudes and concerns of LCA Pastors. It contains a variety of responses and comments on how Pastors view their position of Ministry within the LCA. This survey will be sent to you in the coming weeks.

The survey formats are electronic, and all submissions will automatically return to my e-mail address without any reference to you. Completing these surveys should not cause you any distress or concerns. As such, you are invited to freely express your opinion with a full understanding that your identity will remain anonymous. Additionally, you do not have to complete the surveys in one sitting, and are free to take your time to revisit the survey items prior to final submission. If you choose not to do the entire survey in one sitting, you will need to save it as a HTML file in order to retain your answers.

Paper copies of the surveys can be obtained by contacting myself on the address below.

The surveys provide you with an opportunity to reflect on how you understand the Public Office, not just in terms of what the Church teaches, but also in terms of how the Church applies that teaching. Additionally, you may wish to use the surveys as a basis for further discussion on the Public Office of the Ministry within the LCA in your local communities. The tensions surrounding the Public Office are significant in terms of how the Church sustains and supports its Pastors. The thoughts you share will aid to the larger discussion of the Church on the Public Ministry in particular regards to how it is to exist in the contemporary cultural context.

While your participation is greatly encouraged and anticipated, you do not have to participate in this research. You are also free to withdraw your participation at any time. No explanation will be sought if you choose not to participate, or to withdraw after beginning participation.

The completed analysis of the survey results will be made available to you upon request. It is anticipated that after the final thesis is completed extracts may be published in the Lutheran Theological Journal, or another appropriate journal.

Any questions regarding this project should be directed to the Project Supervisor or the Student Researcher:

Supervisor: Dr Brian J Kelty  
on telephone number: 03 9953 3134  
or email: [B.Kelty@patrick.acu.edu.au](mailto:B.Kelty@patrick.acu.edu.au)  
in the School of Theology,  
St Patrick's Campus  
Locked Bag 4115  
FITZROY MDC  
FITZROY VIC 3065

Student Researcher: Pastor David  
Gulke  
on email:  
[dagrul001@student.acu.edu.au](mailto:dagrul001@student.acu.edu.au)  
in the School of Theology,  
McAuley Campus  
PO Box 456  
Virginia Queensland 4014



This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that you have any complaint or concern about the way you have been treated during this study, or if you have any query that the Supervisor or Student researcher has not been able to satisfy, you may write to the Chair of the Human research Ethics Committee care of the nearest branch of the Research Services Unit.

VIC:  
Chair, HREC  
C/o Research Services  
Australian Catholic  
University  
Melbourne Campus  
Locked Bag 4115  
FITZROY VIC 3065  
Tel: 03 9953 3158  
Fax: 03 9953 3315

QLD:  
Chair, HREC  
C/o Research Services  
Australian Catholic  
University  
Brisbane Campus  
PO Box 456  
VIRGINIA QLD 4014  
Tel: 07 3623 7294  
Fax: 07 3623 7328

NSW/ACT:  
Chair, HREC  
C/o Research Services  
Australian Catholic  
University  
Strathfield Campus  
Locked Bag 2002  
STRATHFIELD NSW  
2153  
Tel: 02 9701 4059  
Fax: 02 9701 4350

Any complaint or concern will be treated in confidence and fully investigated. The participant will be informed of the outcome.

If you agree to participate in this project, you simply need to complete the surveys as they are sent to you. Completion of the survey/s will be taken as your consent to be involved in this research.

Appendix 2

LAITY VERSION

**A Survey Instrument for the completion of a Doctoral Thesis with the Australian Catholic University – *Legitimacy, authority and transition of the Public Office of the Ministry in the Lutheran Church of Australia.***

**Section 1.**

**Introduction:**

*Please answer the following items according to the set responses laid out after each item.*

**1. How old are you?**

18-30	30-45	45-60	60 +
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**2. What gender are you?**

Male	Female	don't wish to indicate either
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**3. What Lutheran Church of Australia district and zone do you come from?**

	District	Region/Zone
NSW District	<input type="checkbox"/>	_____
QLD District	<input type="checkbox"/>	_____
VIC/TAS District	<input type="checkbox"/>	_____
SA/NT District	<input type="checkbox"/>	_____
WA District	<input type="checkbox"/>	_____
LCANZ	<input type="checkbox"/>	_____

**4. How long have you been a member of the Lutheran Church of Australia?**

- 0-10 years
- 10-20 years
- 20-30 years
- 30-40 years
- 40 + years

**5. Which synod did you belonged to prior to union.**

ELCA	UELCA	Other Lutheran Synod	None of the above
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**6. Have you ever been a member of another Christian denomination?**

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

**7. If yes, please indicate which denomination you previously belonged to.**

- Anglican (formerly Church of England)
- Roman Catholic
- Uniting Church (formerly Methodist/Presbyterian/Congregationalist)
- Presbyterian
- Baptist
- Salvation Army
- Assembly of God
- Other Pentecostal
- Other \_\_\_\_\_

**8. Please list the top five (5) things you believe, or expect, a Pastor must do, or be able to do, that is essential to his Office within the Church (ie. what makes a Pastor a Pastor?). Please rate them according to how important you believe them to be.**

**(1 = extremely important / 5 = of minor importance)**

Item:	1	2	3	4	5
1. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization.**

- Elder/Pastoral Assistant/Deacon
- Church Administration/Church Council - Congregation/Parish
- Ministry team - music/worship/youth/children/men/women/etc.
- Paid lay ministry (congregation/parish) - layworker/nurse/ministry leader/etc.
- Teacher - parish education
- Teacher - school/university/college
- Church administration - district/general church
- Paid administration - district/general church
- I have no official position
- Other \_\_\_\_\_

**10. Please indicate the five (5) things you believe your Pastor dedicates most of his time to in his capacity as Pastor within your congregation or ministry situation (ie. what does your Pastor actually do?). Please rate them according to how important you think they are within the context of Pastoral Ministry in your congregation or ministry situation. (1 = extremely important / 5 = of minor importance)**

Item:	1	2	3	4	5
1. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## **Section 2.**

### **Statements on the Public Office of the Ministry:**

*Please read each of the following statements carefully and then indicate the level of agreement or disagreement you have to each item.*

*Feel free to clarify your opinion to specific items you believe need further comment in **Section 3.***

*Please note: "ministry placement" means any other ministry outside that normally associated with a congregation/parish - ie. school, chaplaincy, etc.*















**52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.**

Strongly agree	Agree	Partly agree	Partly disagree	Disagree	Strongly disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.**

Strongly agree	Agree	Partly agree	Partly disagree	Disagree	Strongly disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.**

Strongly agree	Agree	Partly agree	Partly disagree	Disagree	Strongly disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.**

Strongly agree	Agree	Partly agree	Partly disagree	Disagree	Strongly disagree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Section 3.**

**Comments on the Public Office of the Ministry:**

**This section is optional**

*Please feel free to clarify or make comment on any of the following aspects concerning the Public Office of the Ministry.*

*Please limit your comments to a paragraph or two, (no more than 300 words). If there is insufficient space for your response, feel free to add additional pages.*

**56. Comments on the process of Pastoral preparation, ordination, and the call system.**

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**57. Comments on the Thesis of Agreement, the confessional writings and other statements of the Lutheran Church of Australia concerning the Public Office of the Ministry.**

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**58. Comments on the relationship of the Public Office of the Ministry with the Church, its leadership, and its laity.**

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**59. Comments on the legitimacy of the Public Office of the Ministry as a valid ministry of the Church.**

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**60. Comments on the authority of the Public Office of the Ministry within the Lutheran Church of Australia.**

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**61. Comments on changes you believe have taken place, or are taking place, in regards to the place and purpose of the Public Office of the Ministry within the Lutheran Church of Australia.**

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**62. Any other comments you wish to make regarding the Public Office of the Ministry.**

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*Thank you for your participation.*

*Once you have finished the survey, and are happy with your responses, please press return the survey to your Pastor, or to myself at the address below:*

***Ps. David Grulke  
17 Barrington Crt  
Holsworthy NSW 2173.***

*Appendix 3*

CLERGY VERSION

**A Survey Instrument for the completion of a Doctoral Thesis with the Australian Catholic University – *Legitimacy, authority and transition of the Public Office of the Ministry in the Lutheran Church of Australia.***

**Section 1.**

**Introduction:**

*Please answer the following items according to the set responses laid out after each item.*

**1. Please indicate whether you are an active or retired Pastor.**

Pastor - Active	Pastor - retired
<input type="checkbox"/>	<input type="checkbox"/>

**2. How old are you?**

18-30	30-45	45-60	60 +
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**3. What Lutheran Church of Australia district and zone do you come from?**

	District	Region/Zone
NSW District	<input type="checkbox"/>	_____
QLD District	<input type="checkbox"/>	_____
VIC/TAS District	<input type="checkbox"/>	_____
SA/NT District	<input type="checkbox"/>	_____
WA District	<input type="checkbox"/>	_____
LCANZ	<input type="checkbox"/>	_____

**4. How long have you been a member of the Lutheran Church of Australia?**

- 0-10 years
- 10-20 years
- 20-30 years
- 30-40 years
- 40 + years

**5. Which synod did you belonged to prior to union.**

ELCA	UELCA	Other Lutheran Synod	None of the above
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**6. Have you ever been a member of another Christian denomination?**

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

**7. If yes, please indicate which denomination you previously belonged to.**

- Anglican (formerly Church of England)
- Roman Catholic
- Uniting Church (formerly Methodist/Presbyterian/Congregationalist)
- Presbyterian
- Baptist
- Salvation Army
- Assembly of God
- Other Pentecostal
- Other \_\_\_\_\_

**8. Please indicate how long you have served the Lutheran Church of Australia in the Pastoral Office.**

- 0-5 years
- 5-10 years
- 10-15 years
- 15-20 years
- 20+ years

**9. As a Pastor, what type of full-time ministry do you currently serve in?**

- Congregation/Parish - single point
- Congregation/Parish - multi point
- Chaplaincy - Hospital/Aged Care
- Chaplaincy - Defence/Police/Industry
- Chaplaincy - School/Tertiary
- Administration - Leadership/General Administration
- Other \_\_\_\_\_

**10. As a Pastor, what type of ministry/ies have you served in?**

- Congregation/Parish - single point
- Congregation/Parish - multi point
- Chaplaincy - Hospital/Aged-Care
- Chaplaincy - Defence/Police/Industry
- Chaplaincy - School/Tertiary
- Administration - Leadership/General
- Other \_\_\_\_\_

















**Section 3.**

**Comments on the Public Office of the Ministry:**

**This section is optional**

*Please feel free to clarify or make comment on any of the following aspects concerning the Public Office of the Ministry.*

*Please limit your comments to a paragraph or two, (no more than 300 words). If there is insufficient space for your response, feel free to add additional pages.*

**56. Comments on the process of Pastoral preparation, ordination, and the call system.**

---

---

---

**57. Comments on the Thesis of Agreement, the confessional writings and other statements of the Lutheran Church of Australia concerning the Public Office of the Ministry.**

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---

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**58. Comments on the relationship of the Public Office of the Ministry with the Church, its leadership, and its laity.**

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**59. Comments on the legitimacy of the Public Office of the Ministry as a valid ministry of the Church.**

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---

**60. Comments on the authority of the Public Office of the Ministry within the Lutheran Church of Australia.**

---

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**61. Comments on changes you believe have taken place, or are taking place, in regards to the place and purpose of the Public Office of the Ministry within the Lutheran Church of Australia.**

---

---

---

**62. Any other comments you wish to make regarding the Public Office of the Ministry.**

---

---

---

*Thank you for your participation.*

*Once you have finished the survey, and are happy with your responses, please press return the survey to the address below:*

**Ps. David Grulke  
17 Barrington Crt  
Holsworthy NSW 2173.**

©: David Grulke, 2005

*Appendix 4*

LAITY VARIABLES - FREQUENCIES<sup>1</sup>

1. How old are you?

**Table A4-1**

1. How old are you?		
N	Valid	69
	Missing	1
Mean		3.07
Std. Error of Mean		.104
Median		3.00
Mode		3
Std. Deviation		.863
Skewness		-.708
Std. Error of Skewness		.289
Kurtosis		-.063
Std. Error of Kurtosis		.570
Percentiles	25	3.00
	50	3.00
	75	4.00

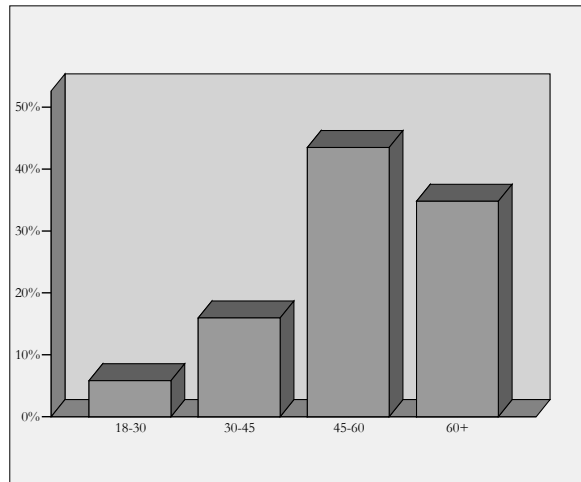
**Table A4-2**

1. How old are you?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-30	4	5.7	5.8	5.8
	30-45	11	15.7	15.9	21.7
	45-60	30	42.9	43.5	65.2
	60+	24	34.3	34.8	100.0
	Total	69	98.6	100.0	
Missing	System	1	1.4		
Total		70	100.0		

<sup>1</sup> Output Created - 04-AUG-2006 19:12:12



1. How old are you?



Graph A4-1

2. What gender are you?

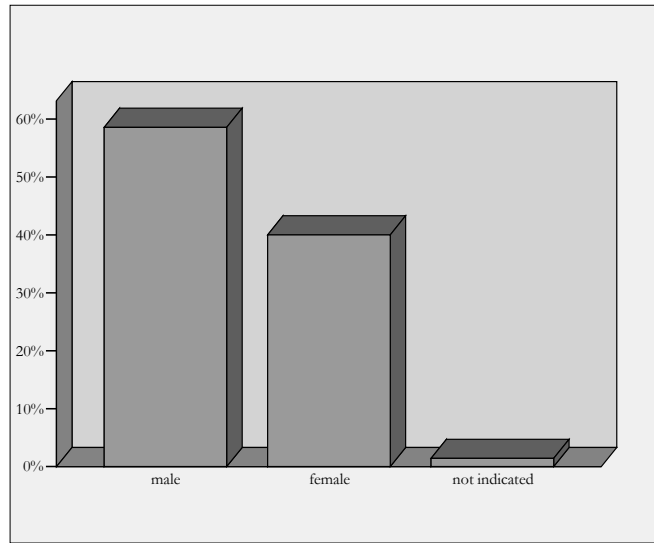
Table A4-3

2. What gender are you?		
N	Valid	70
	Missing	0
Mean		1.43
Std. Error of Mean		.063
Median		1.00
Mode		1
Std. Deviation		.527
Skewness		.600
Std. Error of Skewness		.287
Kurtosis		-.985
Std. Error of Kurtosis		.566
Percentiles	25	1.00
	50	1.00
	75	2.00

Table A4-4

2. What gender are you?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	41	58.6	58.6	58.6
	Female	28	40.0	40.0	98.6
	not indicated	1	1.4	1.4	100.0
	Total	70	100.0	100.0	

2. What gender are you?



Graph A4-2

3. What Lutheran Church of Australia district and zone do you come from?

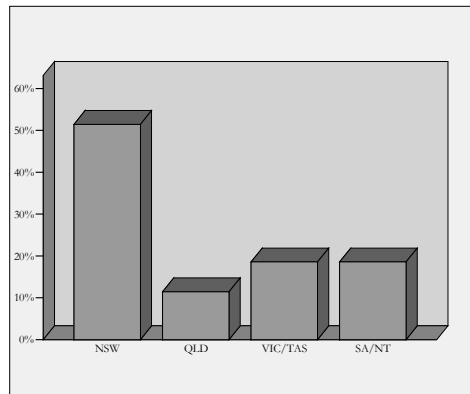
Table A4-5

3. What Lutheran Church of Australia district and zone do you come from?		
N	Valid	70
	Missing	0
Mean		2.04
Std. Error of Mean		.145
Median		1.00
Mode		1
Std. Deviation		1.209
Skewness		.574
Std. Error of Skewness		.287
Kurtosis		-1.328
Std. Error of Kurtosis		.566
Percentiles	25	1.00
	50	1.00
	75	3.00

**Table A4-6**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	NSW	36	51.4	51.4	51.4
	QLD	8	11.4	11.4	62.9
	VIC/TAS	13	18.6	18.6	81.4
	SA/NT	13	18.6	18.6	100.0
	Total	70	100.0	100.0	

3. What Lutheran Church of Australia district and zone do you come from?



**Graph A4-3**

**4. How long have you been a member of the Lutheran Church of Australia?**

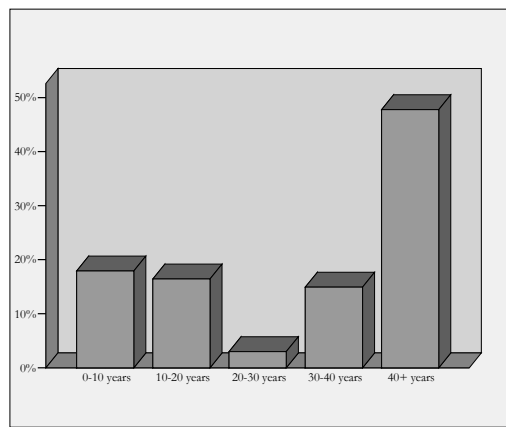
**Table A4-7**

4. How long have you been a member of the Lutheran Church of Australia?		
N	Valid	67
	Missing	3
Mean		3.58
Std. Error of Mean		.199
Median		4.00
Mode		5
Std. Deviation		1.625
Skewness		-.577
Std. Error of Skewness		.293
Kurtosis		-1.399
Std. Error of Kurtosis		.578
Percentiles	25	2.00
	50	4.00
	75	5.00

**Table A4-8**

4. How long have you been a member of the Lutheran Church of Australia?		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0-10 years	12	17.1	17.9	17.9
	10-20 years	11	15.7	16.4	34.3
	20-30 years	2	2.9	3.0	37.3
	30-40 years	10	14.3	14.9	52.2
	40+ years	32	45.7	47.8	100.0
	Total	67	95.7	100.0	
Missing	System	3	4.3		
Total		70	100.0		

4. How long have you been a member of the Lutheran Church of Australia?



**Graph A4-4**

**5. Which synod did you belong to prior to union?**

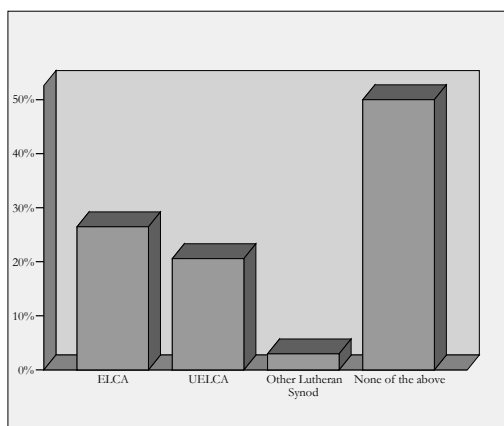
**Table A4-9**

5. Which synod did you belong to prior to union?		
N	Valid	68
	Missing	2
Mean		2.76
Std. Error of Mean		.160
Median		3.50
Mode		4
Std. Deviation		1.317
Skewness		-.276
Std. Error of Skewness		.291
Kurtosis		-1.737
Std. Error of Kurtosis		.574
Percentiles	25	1.00
	50	3.50
	75	4.00

**Table A4-10**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ELCA	18	25.7	26.5	26.5
	UELCA	14	20.0	20.6	47.1
	Other Lutheran Synod	2	2.9	2.9	50.0
	None of the above	34	48.6	50.0	100.0
	Total	68	97.1	100.0	
Missing	System	2	2.9		
Total		70	100.0		

5. Which synod did you belonged to prior to union.



**Graph A4-5**

**6. Have you ever been a member of another Christian denomination?**

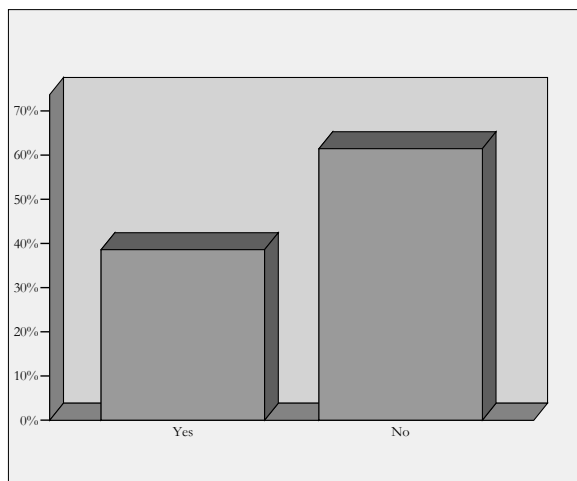
**Table A4-11**

<b>6. Have you ever been a member of another Christian denomination?</b>		
N	Valid	70
	Missing	0
Mean		1.61
Std. Error of Mean		.059
Median		2.00
Mode		2
Std. Deviation		.490
Skewness		-.480
Std. Error of Skewness		.287
Kurtosis		-1.823
Std. Error of Kurtosis		.566
Percentiles	25	1.00
	50	2.00
	75	2.00

Table A4-12

6. Have you ever been a member of another Christian denomination?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	27	38.6	38.6	38.6
	No	43	61.4	61.4	100.0
Total		70	100.0	100.0	

6. Have you ever been a member of another Christian denomination?



Graph A4-6

7. If yes, please indicate which denomination you previously belonged to. (number of previous denominations)

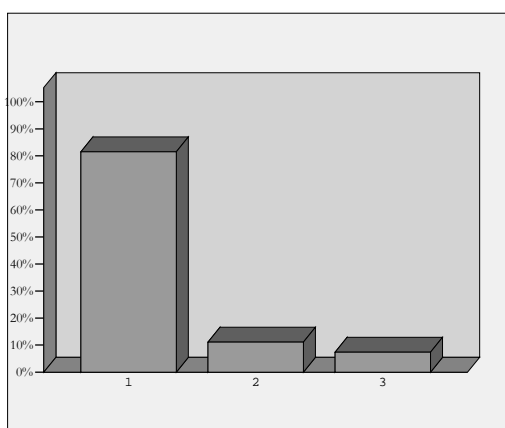
Table A4-13

7. If yes, please indicate which denomination you previously belonged to. (number of previous denominations)		
N	Valid	27
	Missing	72
Mean		1.26
Std. Error of Mean		.114
Median		1.00
Mode		1
Std. Deviation		.594
Variance		.353
Skewness		2.252
Std. Error of Skewness		.448
Kurtosis		4.140
Std. Error of Kurtosis		.872
Percentiles	25	1.00
	50	1.00
	75	1.00

Table A4-14

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	22	22.2	81.5	81.5
	2	3	3.0	11.1	92.6
	3	2	2.0	7.4	100.0
	Total	27	27.3	100.0	
Missing	System	72	72.7		
Total		99	100.0		

7. If yes, please indicate which denomination you previously belonged to. (number of previous denominations)



Graph A4-7

7. If yes, please indicate which denomination you previously belonged to. (denominational type)

Table A4-15

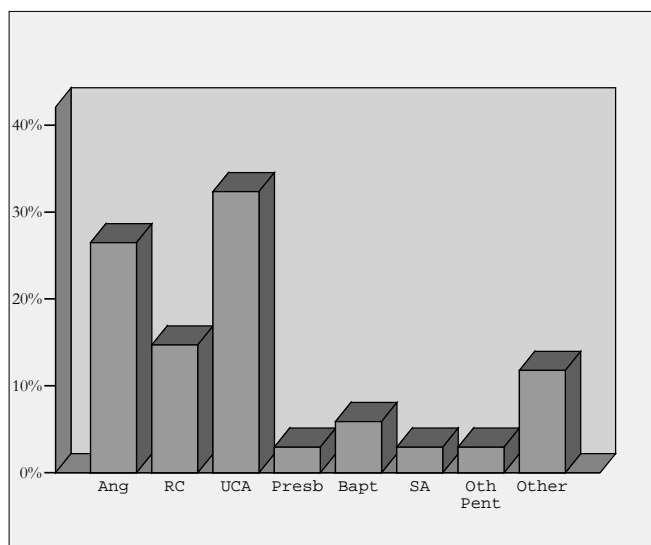
7. If yes, please indicate which denomination you previously belonged to. (denominational type)		
N	Valid	34
	Missing	65
Mean		3.41
Std. Error of Mean		.445
Median		3.00
Mode		3
Std. Deviation		2.595
Variance		6.734
Skewness		1.251
Std. Error of Skewness		.403
Kurtosis		.495
Std. Error of Kurtosis		.788
Percentiles	25	1.00
	50	3.00
	75	4.25

Table A4-16

7. If yes, please indicate which denomination you previously belonged to. (denominational type)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ang	9	9.1	26.5	26.5
	RC	5	5.1	14.7	41.2
	UCA	11	11.1	32.4	73.5
	Presb	1	1.0	2.9	76.5
	Bapt	2	2.0	5.9	82.4
	SA	1	1.0	2.9	85.3
	Oth Pent	1	1.0	2.9	88.2
	Other	4	4.0	11.8	100.0
	Total	34	34.3	100.0	
Missing	System	65	65.7		
Total		99	100.0		

7. If yes, please indicate which denomination you previously belonged to. (denominational type)



Graph A4-8



9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization. (number of roles)

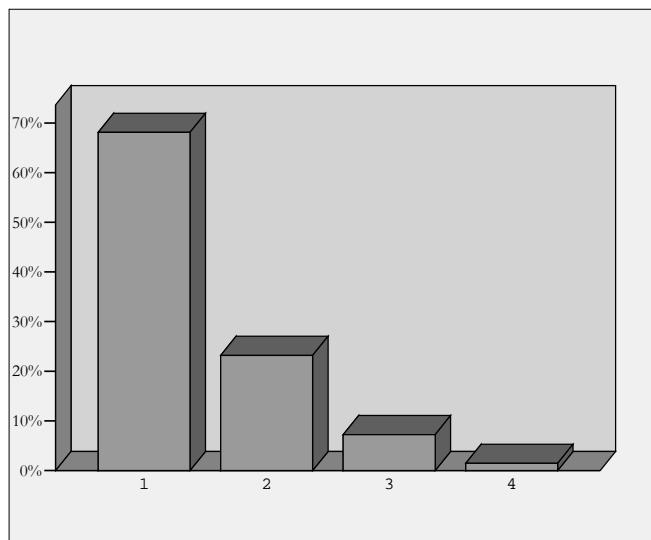
Table A4-17

9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization. (number of roles)		
N	Valid	69
	Missing	30
Mean		1.42
Std. Error of Mean		.084
Median		1.00
Mode		1
Std. Deviation		.695
Variance		.483
Skewness		1.650
Std. Error of Skewness		.289
Kurtosis		2.292
Std. Error of Kurtosis		.570
Percentiles	25	1.00
	50	1.00
	75	2.00

Table A4-18

9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization. (number of roles)					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	47	47.5	68.1	68.1
	2	16	16.2	23.2	91.3
	3	5	5.1	7.2	98.6
	4	1	1.0	1.4	100.0
	Total	69	69.7	100.0	
Missing	System	30	30.3		
Total		99	100.0		

**9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization. (number of roles)**



**Graph A4-9**

**9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization. (type of role)**

**Table A4-19**

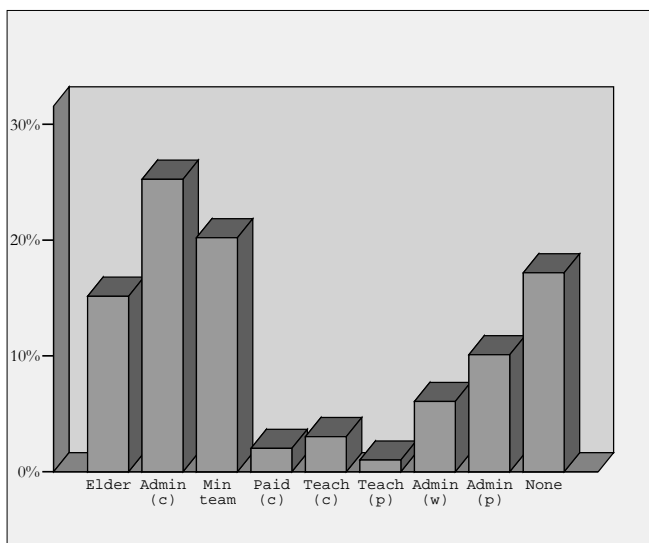
<b>9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization. (type of role)</b>		
N	Valid	99
	Missing	0
Mean		4.33
Std. Error of Mean		.303
Median		3.00
Mode		2
Std. Deviation		3.014
Variance		9.082
Skewness		.540
Std. Error of Skewness		.243
Kurtosis		-1.405
Std. Error of Kurtosis		.481
Percentiles	25	2.00
	50	3.00
	75	8.00

Table A4-20

**9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization. (type of role)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Elder	15	15.2	15.2	15.2
	Admin (c)	25	25.3	25.3	40.4
	Min team	20	20.2	20.2	60.6
	Paid (c)	2	2.0	2.0	62.6
	Teach (c)	3	3.0	3.0	65.7
	Teach (p)	1	1.0	1.0	66.7
	Admin (w)	6	6.1	6.1	72.7
	Admin (p)	10	10.1	10.1	82.8
	None	17	17.2	17.2	100.0
	Total	99	100.0	100.0	

**9. If you are a lay member of the Lutheran Church of Australia, please indicate if you have any official roles within your congregation/parish/ministry situation or within the larger Church organization. (type of role)**



Graph A4-10

**Table A4-21**  
**Laity Variables – Compared Frequencies<sup>1</sup>**

		1. How old are you?	2. What gender are you?	3. What Lutheran Church of Australia district and zone do you come from?	4. How long have you been a member of the Lutheran Church of Australia?	5. Which synod did you belong to prior to union?	6. Have been a member of other Christian denomination?	7. If yes, which did you belong to? (no. of previous denom)	7. If yes, which did you belong to? (denom type)	9. LCA Laity roles within local or larger Church. (no. of roles)	9. LCA Laity roles within local or larger Church. (type of role)
N	Valid	68	69	69	67	67	69	27	34	69	99
	Missing	31	30	30	32	32	30	72	65	30	0
Mean		3.06	1.43	2.01	3.58	2.79	1.61	1.26	3.41	1.42	4.33
Std. Error of Mean		.105	.064	.144	.199	.160	.059	.114	.445	.084	.303
Median		3.00	1.00	1.00	4.00	4.00	2.00	1.00	3.00	1.00	3.00
Mode		3	1	1	5	4	2	1	3	1	2
Std. Deviation		.862	.528	1.194	1.625	1.309	.492	.594	2.595	.695	3.014
Variance		.743	.279	1.426	2.641	1.713	.242	.353	6.734	.483	9.082
Skewness		-.692	.577	.612	-.577	-.310	-.455	2.252	1.251	1.650	.540
Std. Error of Skewness		.291	.289	.289	.293	.293	.289	.448	.403	.289	.243
Kurtosis		-.070	-1.010	-1.266	-1.399	-1.711	-1.847	4.140	.495	2.292	-1.405
Std. Error of Kurtosis		.574	.570	.570	.578	.578	.570	.872	.788	.570	.481
Percentiles	25	3.00	1.00	1.00	2.00	1.00	1.00	1.00	1.00	1.00	2.00
	50	3.00	1.00	1.00	4.00	4.00	2.00	1.00	3.00	1.00	3.00
	75	4.00	2.00	3.00	5.00	4.00	2.00	1.00	4.25	2.00	8.00

<sup>1</sup> Output Created - 28-JUL-2006 19:32:06

*Appendix 5*

**CLERGY VARIABLES - FREQUENCIES<sup>1</sup>**

**1. Please indicate whether you are an active or retired Pastor.**

**Table A5-1**

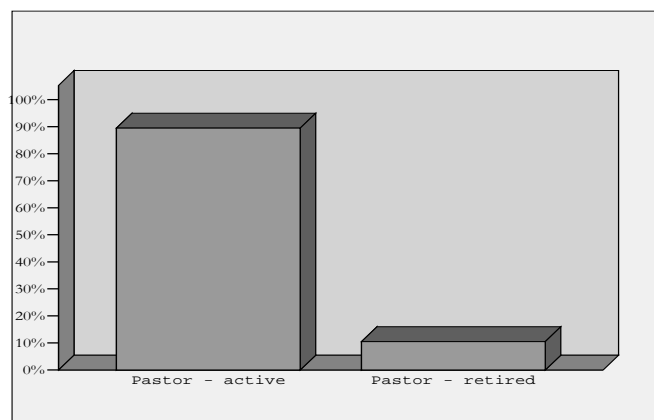
<b>1. Please indicate whether you are an active or retired Pastor.</b>		
N	Valid	57
	Missing	49
Mean		1.11
Std. Error of Mean		.041
Median		1.00
Mode		1
Std. Deviation		.310
Variance		.096
Skewness		2.643
Std. Error of Skewness		.316
Kurtosis		5.163
Std. Error of Kurtosis		.623
Percentiles	25	1.00
	50	1.00
	75	1.00

**Table A5-2**

<b>1. Please indicate whether you are an active or retired Pastor.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Pastor - active	51	48.1	89.5	89.5
	Pastor - retired	6	5.7	10.5	100.0
	Total	57	53.8	100.0	
Missing	System	49	46.2		
	Total	106	100.0		

<sup>1</sup> Output Created - 04-AUG-2006 19:12:12

1. Please indicate whether you are an active or retired Pastor.



Graph A5-1

2. How old are you?

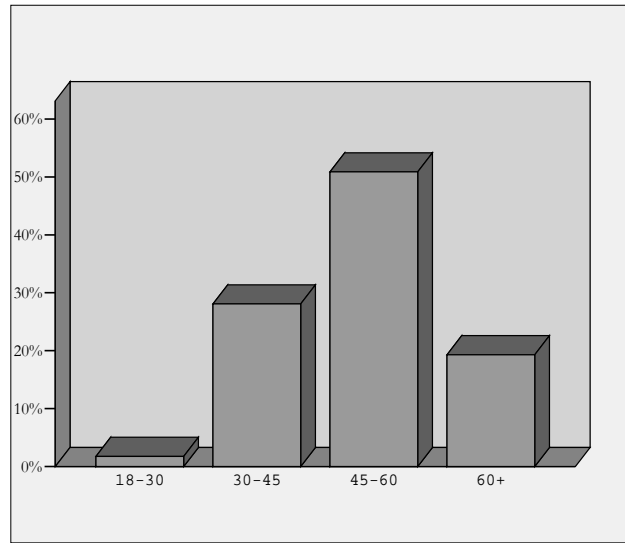
Table A5-3

2. How old are you?		
N	Valid	57
	Missing	49
Mean		2.88
Std. Error of Mean		.097
Median		3.00
Mode		3
Std. Deviation		.734
Variance		.538
Skewness		-.084
Std. Error of Skewness		.316
Kurtosis		-.465
Std. Error of Kurtosis		.623
Percentiles	25	2.00
	50	3.00
	75	3.00

Table A5-4

2. How old are you?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-30	1	.9	1.8	1.8
	30-45	16	15.1	28.1	29.8
	45-60	29	27.4	50.9	80.7
	60+	11	10.4	19.3	100.0
	Total	57	53.8	100.0	
Missing	System	49	46.2		
Total		106	100.0		

**2. How old are you?**



**Graph A5-2**

**3. What Lutheran Church of Australia district do you come from?**

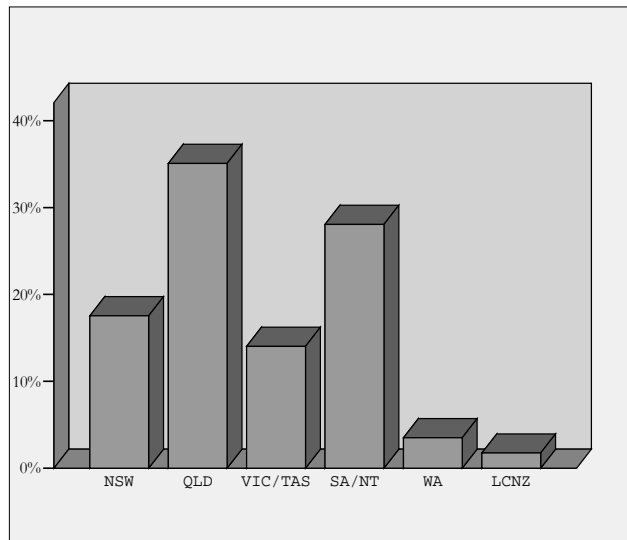
**Table A5-5**

<b>3. What Lutheran Church of Australia district do you come from?</b>		
N	Valid	57
	Missing	49
Mean		2.70
Std. Error of Mean		.166
Median		2.00
Mode		2
Std. Deviation		1.253
Variance		1.570
Skewness		.369
Std. Error of Skewness		.316
Kurtosis		-.681
Std. Error of Kurtosis		.623
Percentiles	25	2.00
	50	2.00
	75	4.00

**Table A5-6**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	NSW	10	9.4	17.5	17.5
	QLD	20	18.9	35.1	52.6
	VIC/TAS	8	7.5	14.0	66.7
	SA/NT	16	15.1	28.1	94.7
	WA	2	1.9	3.5	98.2
	LCNZ	1	.9	1.8	100.0
	Total	57	53.8	100.0	
Missing	System	49	46.2		
Total		106	100.0		

**3. What Lutheran Church of Australia district do you come from?**



**Graph A5-3**



4. How long have you been a member of the Lutheran Church of Australia?

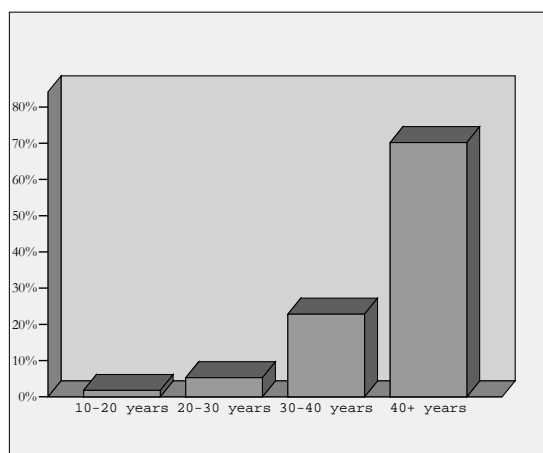
Table A5-7

4. How long have you been a member of the Lutheran Church of Australia?		
N	Valid	57
	Missing	49
Mean		4.61
Std. Error of Mean		.089
Median		5.00
Mode		5
Std. Deviation		.675
Variance		.456
Skewness		-1.877
Std. Error of Skewness		.316
Kurtosis		3.518
Std. Error of Kurtosis		.623
Percentiles	25	4.00
	50	5.00
	75	5.00

Table A5-8

4. How long have you been a member of the Lutheran Church of Australia?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10-20 years	1	.9	1.8	1.8
	20-30 years	3	2.8	5.3	7.0
	30-40 years	13	12.3	22.8	29.8
	40+ years	40	37.7	70.2	100.0
	Total	57	53.8	100.0	
Missing	System	49	46.2		
Total		106	100.0		

4. How long have you been a member of the Lutheran Church of Australia?



Graph A5-4

5. Which synod did you belong to prior to union?

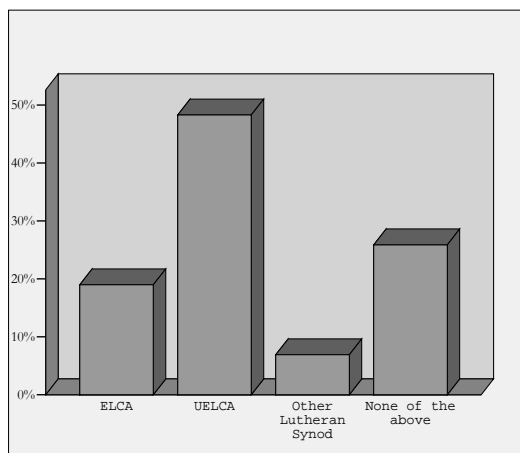
Table A5-5

5. Which synod did you belong to prior to union?		
N	Valid	58
	Missing	48
Mean		2.40
Std. Error of Mean		.141
Median		2.00
Mode		2
Std. Deviation		1.075
Variance		1.156
Skewness		.453
Std. Error of Skewness		.314
Kurtosis		-1.089
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	4.00

Table A5-6

5. Which synod did you belong to prior to union?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ELCA	11	10.4	19.0	19.0
	UELCA	28	26.4	48.3	67.2
	Other Lutheran Synod	4	3.8	6.9	74.1
	None of the above	15	14.2	25.9	100.0
	Total	58	54.7	100.0	
Missing	System	48	45.3		
Total		106	100.0		

5. Which synod did you belonged to prior to union.



Graph A5-5

6. Have you ever been a member of another Christian denomination?

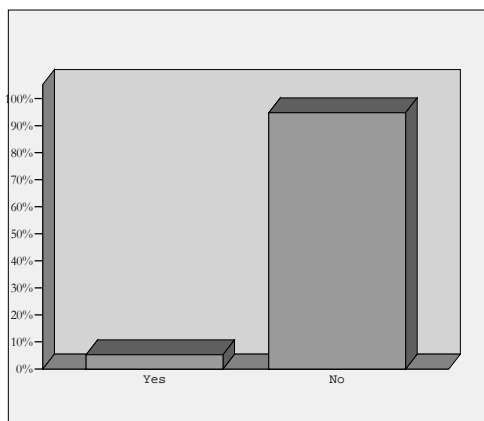
Table A5-7

6. Have you ever been a member of another Christian denomination?		
N	Valid	57
	Missing	49
Mean		1.95
Std. Error of Mean		.030
Median		2.00
Mode		2
Std. Deviation		.225
Variance		.051
Skewness		-4.116
Std. Error of Skewness		.316
Kurtosis		15.484
Std. Error of Kurtosis		.623
Percentiles	25	2.00
	50	2.00
	75	2.00

Table A5-8

6. Have you ever been a member of another Christian denomination?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	3	2.8	5.3	5.3
	No	54	50.9	94.7	100.0
	Total	57	53.8	100.0	
Missing	System	49	46.2		
Total		106	100.0		

6. Have you ever been a member of another Christian denomination?



Graph A5-6

7. If yes, please indicate which denomination you previously belonged to.

Table A5-9

7. If yes, please indicate which denomination you previously belonged to.		
N	Valid	3
	Missing	103
Mean		2.33
Std. Error of Mean		.882
Median		2.00
Mode		1(a)
Std. Deviation		1.528
Variance		2.333
Skewness		.935
Std. Error of Skewness		1.225
Percentiles	25	1.00
	50	2.00
	75	4.00

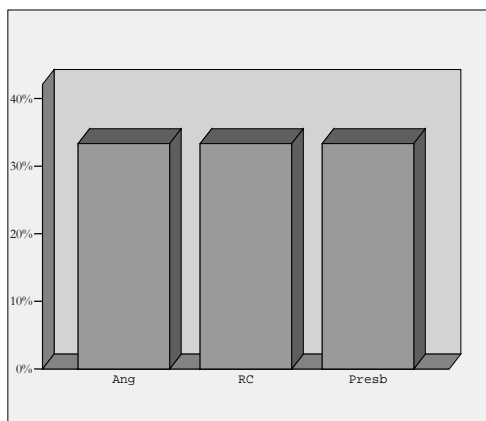
a Multiple modes exist. The smallest value is shown

Table A5-10

7. If yes, please indicate which denomination you previously belonged to.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ang	1	.9	33.3	33.3
	RC	1	.9	33.3	66.7
	Presb	1	.9	33.3	100.0
	Total	3	2.8	100.0	
Missing	System	103	97.2		
Total		106	100.0		

7. If yes, please indicate which denomination you previously belonged to.



Graph A5-7

**8. Please indicate how long you have served the Lutheran Church of Australia in the Pastoral Office.**

**Table A5-11**

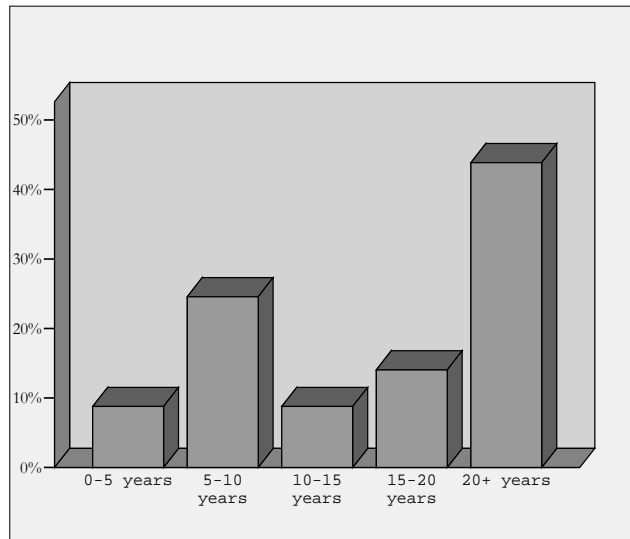
<b>8. Please indicate how long you have served the Lutheran Church of Australia in the Pastoral Office.</b>		
N	Valid	57
	Missing	49
Mean		3.60
Std. Error of Mean		.195
Median		4.00
Mode		5
Std. Deviation		1.474
Variance		2.174
Skewness		-.438
Std. Error of Skewness		.316
Kurtosis		-1.417
Std. Error of Kurtosis		.623
Percentiles	25	2.00
	50	4.00
	75	5.00

Table A5-12

**8. Please indicate how long you have served the Lutheran Church of Australia in the Pastoral Office.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0-5 years	5	4.7	8.8	8.8
	5-10 years	14	13.2	24.6	33.3
	10-15 years	5	4.7	8.8	42.1
	15-20 years	8	7.5	14.0	56.1
	20+ years	25	23.6	43.9	100.0
	Total		57	53.8	100.0
Missing	System	49	46.2		
Total		106	100.0		

**8. Please indicate how long you have served the Lutheran Church of Australia in the Pastoral Office.**



Graph A5-8

9. As a Pastor, what type of full-time ministry do you currently serve in?

Table A5-13

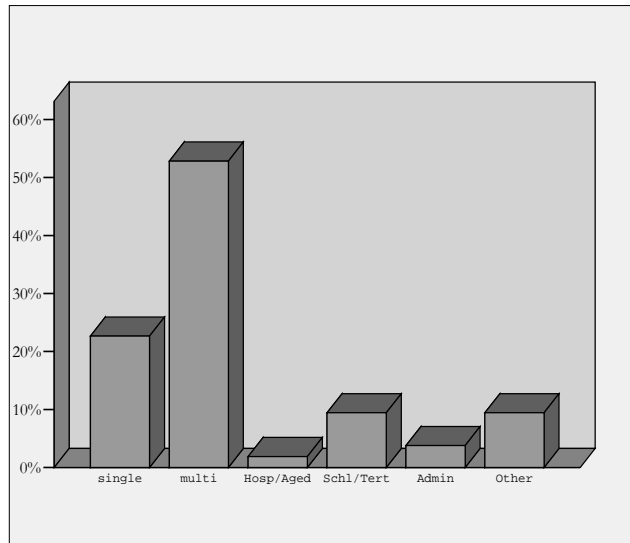
9. As a Pastor, what type of full-time ministry do you currently serve in?		
N	Valid	53
	Missing	53
Mean		2.70
Std. Error of Mean		.262
Median		2.00
Mode		2
Std. Deviation		1.907
Variance		3.638
Skewness		1.333
Std. Error of Skewness		.327
Kurtosis		.402
Std. Error of Kurtosis		.644
Percentiles	25	2.00
	50	2.00
	75	2.50

Table A5-14

9. As a Pastor, what type of full-time ministry do you currently serve in?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	single	12	11.3	22.6	22.6
	multi	28	26.4	52.8	75.5
	Hosp/Aged	1	.9	1.9	77.4
	Schl/Tert	5	4.7	9.4	86.8
	Admin	2	1.9	3.8	90.6
	Other	5	4.7	9.4	100.0
	Total	53	50.0	100.0	
Missing	System	53	50.0		
Total		106	100.0		

**9. As a Pastor, what type of full-time ministry do you currently serve in?**



**Graph A5-9**

**10. As a Pastor, what type of ministry/ies have you served in? (types of ministries)**

**Table A5-15**

<b>10. As a Pastor, what type of ministry/ies have you served in? (types of ministries)</b>		
N	Valid	106
	Missing	0
Mean		2.43
Std. Error of Mean		.152
Median		2.00
Mode		2
Std. Deviation		1.562
Variance		2.438
Skewness		1.341
Std. Error of Skewness		.235
Kurtosis		.728
Std. Error of Kurtosis		.465
Percentiles	25	1.00
	50	2.00
	75	2.00

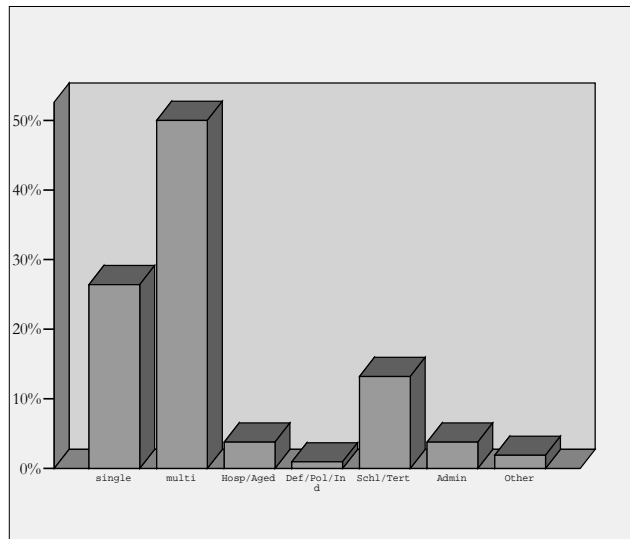


Table A5-16

**10. As a Pastor, what type of ministry/ies have you served in? (types of ministries)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	single	28	26.4	26.4	26.4
	multi	53	50.0	50.0	76.4
	Hosp/Aged	4	3.8	3.8	80.2
	Def/Pol/Ind	1	.9	.9	81.1
	Schl/Tert	14	13.2	13.2	94.3
	Admin	4	3.8	3.8	98.1
	Other	2	1.9	1.9	100.0
	Total	106	100.0	100.0	

**10. As a Pastor, what type of ministry/ies have you served in? (types of ministries)**



Graph A5-10

10. As a Pastor, what type of ministry/ies have you served in? (number of ministry placements)

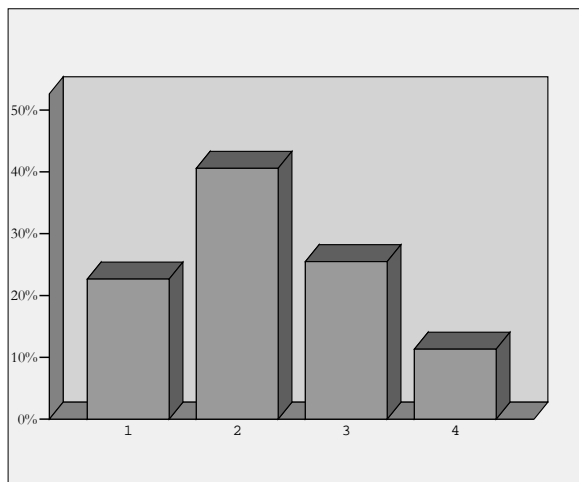
Table A5-17

10. As a Pastor, what type of ministry/ies have you served in? (number of ministry placements)		
N	Valid	106
	Missing	0
Mean		2.25
Std. Error of Mean		.091
Median		2.00
Mode		2
Std. Deviation		.937
Variance		.877
Skewness		.317
Std. Error of Skewness		.235
Kurtosis		-.738
Std. Error of Kurtosis		.465
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A5-18

10. As a Pastor, what type of ministry/ies have you served in? (number of ministry placements)					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	24	22.6	22.6	22.6
	2	43	40.6	40.6	63.2
	3	27	25.5	25.5	88.7
	4	12	11.3	11.3	100.0
	Total	106	100.0	100.0	

10. As a Pastor, what type of ministry/ies have you served in? (number of ministry placements)



Graph A5-11

**Table A5- 219**

Clergy Variables – Compared Frequencies<sup>1</sup>

		1. Please indicate whether you are an active or retired Pastor.	2. How old are you?	3. What Lutheran Church of Australia district and zone do you come from?	4. How long have you been a member of the Lutheran Church of Australia?	5. Which synod did you belong to prior to union?	6. Have been a member of other Christian denomination?	7. If yes, which did you belong to? (no. of previous denom)	8. Length of service in the Pastoral Office.	9. Current full time ministry service.	10. Past area of service? (types of ministries)	10. Past area of service? (no. of ministry placements)
N	Valid	57	57	57	57	58	57	3	57	53	57	33
	Missing	1	1	1	1	0	1	55	1	5	1	25
Mean		1.11	1.11	2.88	2.70	4.61	2.40	1.95	2.33	3.60	2.70	1.51
Std. Error of Mean		.041	.041	.097	.166	.089	.141	.030	.882	.195	.262	.067
Median		1.00	1.00	3.00	2.00	5.00	2.00	2.00	2.00	4.00	2.00	2.00
Mode		1	1	3	2	5	2	2	1(a)	5	2	2
Std. Deviation		.310	.310	.734	1.253	.675	1.075	.225	1.528	1.474	1.907	.504
Variance		.096	.096	.538	1.570	.456	1.156	.051	2.333	2.174	3.638	.254
Skewness		2.643	2.643	-.084	.369	-1.877	.453	-4.116	.935	-.438	1.333	-.036
Std. Error of Skewness		.316	.316	.316	.316	.316	.314	.316	1.225	.316	.327	.316
Kurtosis		5.163	5.163	-.465	-.681	3.518	-1.089	15.484		-1.417	.402	-2.073
Std. Error of Kurtosis		.623	.623	.623	.623	.623	.618	.623		.623	.644	.623
Percentiles	25	1.00	2.00	2.00	4.00	2.00	2.00	1.00	2.00	2.00	1.00	2.00
	50	1.00	3.00	2.00	5.00	2.00	2.00	2.00	4.00	2.00	2.00	2.00
	75	1.00	3.00	4.00	5.00	4.00	2.00	4.00	5.00	2.50	2.00	4.00

a Multiple modes exist. The smallest value is shown

<sup>1</sup> Output Created - 28-JUL-2006 19:32:06

*Appendix 6*

COMBINED (LAITY AND CLERGY) VARIABLES - FREQUENCIES<sup>1</sup>

Q1(lay) / Q2 (clergy). How old are you?

**Table A6-1**

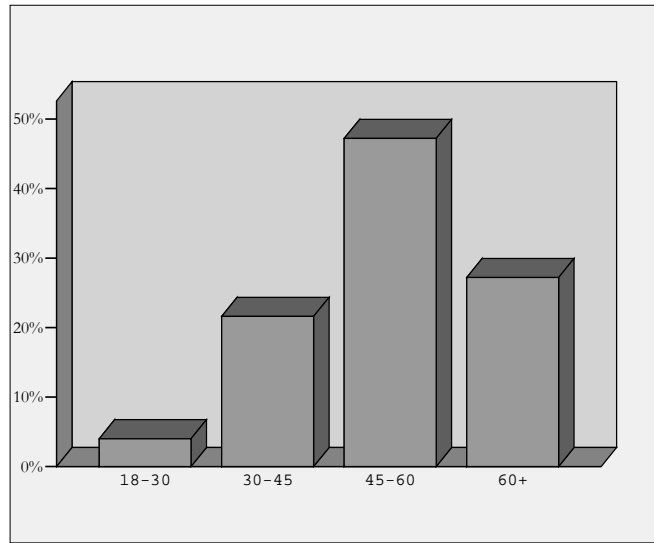
Q1(lay) / Q2 (clergy). How old are you?		
N	Valid	125
	Missing	2
Mean		2.98
Std. Error of Mean		.072
Median		3.00
Mode		3
Std. Deviation		.808
Variance		.653
Skewness		-.422
Std. Error of Skewness		.217
Kurtosis		-.329
Std. Error of Kurtosis		.430
Percentiles	25	2.00
	50	3.00
	75	4.00

**Table A6-2**

Q1(lay) / Q2 (clergy). How old are you?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-30	5	3.9	4.0	4.0
	30-45	27	21.3	21.6	25.6
	45-60	59	46.5	47.2	72.8
	60+	34	26.8	27.2	100.0
	Total	125	98.4	100.0	
Missing	System	2	1.6		
Total		127	100.0		

<sup>1</sup> Output Created - 04-AUG-2006 19:12:12

**Q1(lay) / Q2 (clergy). How old are you?**



**Graph A6-1**

**3. What Lutheran Church of Australia district do you come from?**

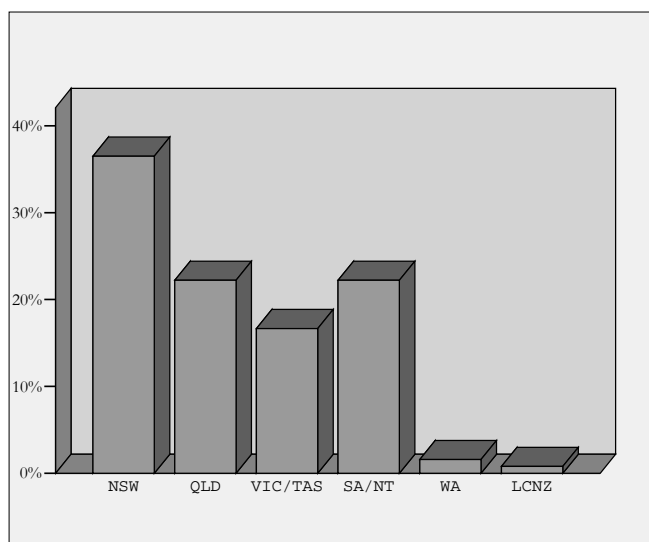
**Table A6-3**

<b>3. What Lutheran Church of Australia district do you come from?</b>		
N	Valid	126
	Missing	1
Mean		2.33
Std. Error of Mean		.113
Median		2.00
Mode		1
Std. Deviation		1.264
Variance		1.597
Skewness		.474
Std. Error of Skewness		.216
Kurtosis		-.930
Std. Error of Kurtosis		.428
Percentiles	25	1.00
	50	2.00
	75	3.25

**Table A6-4**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	NSW	46	36.2	36.5	36.5
	QLD	28	22.0	22.2	58.7
	VIC/TAS	21	16.5	16.7	75.4
	SA/NT	28	22.0	22.2	97.6
	WA	2	1.6	1.6	99.2
	LCNZ	1	.8	.8	100.0
	Total	126	99.2	100.0	
Missing	System	1	.8		
Total		127	100.0		

**3. What Lutheran Church of Australia district do you come from?**



**Graph A6-2**

4. How long have you been a member of the Lutheran Church of Australia?

Table A6-5

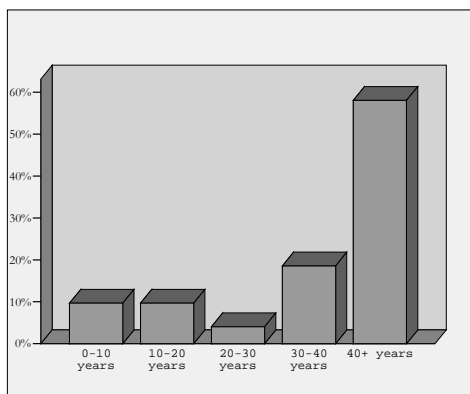
4. How long have you been a member of the Lutheran Church of Australia?		
N	Valid	124
	Missing	3
Mean		4.06
Std. Error of Mean		.123
Median		5.00
Mode		5
Std. Deviation		1.375
Variance		1.891
Skewness		-1.247
Std. Error of Skewness		.217
Kurtosis		.089
Std. Error of Kurtosis		.431
Percentiles	25	4.00
	50	5.00
	75	5.00

Table A6-6

4. How long have you been a member of the Lutheran Church of Australia?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0-10 years	12	9.4	9.7	9.7
	10-20 years	12	9.4	9.7	19.4
	20-30 years	5	3.9	4.0	23.4
	30-40 years	23	18.1	18.5	41.9
	40+ years	72	56.7	58.1	100.0
	Total		124	97.6	100.0
Missing	System	3	2.4		
Total		127	100.0		

4. How long have you been a member of the Lutheran Church of Australia?



Graph A6-3

5. Which synod did you belong to prior to union?

Table A6-7

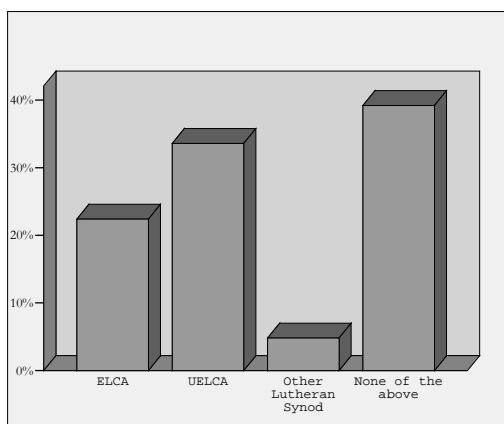
5. Which synod did you belong to prior to union?		
N	Valid	125
	Missing	2
Mean		2.61
Std. Error of Mean		.109
Median		2.00
Mode		4
Std. Deviation		1.217
Variance		1.482
Skewness		.030
Std. Error of Skewness		.217
Kurtosis		-1.621
Std. Error of Kurtosis		.430
Percentiles	25	2.00
	50	2.00
	75	4.00

Table A6-8

5. Which synod did you belong to prior to union?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ELCA	28	22.0	22.4	22.4
	UELCA	42	33.1	33.6	56.0
	Other Lutheran Synod	6	4.7	4.8	60.8
	None of the above	49	38.6	39.2	100.0
	Total	125	98.4	100.0	
Missing	System	2	1.6		
Total		127	100.0		

5. Which synod did you belonged to prior to union.



Graph A6-4



**6. Have you ever been a member of another Christian denomination?**

**Table A6-9**

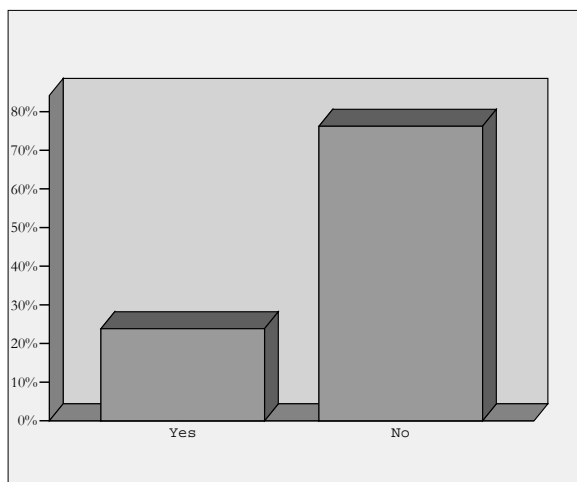
<b>6. Have you ever been a member of another Christian denomination?</b>		
N	Valid	126
	Missing	1
Mean		1.76
Std. Error of Mean		.038
Median		2.00
Mode		2
Std. Deviation		.428
Variance		.183
Skewness		-1.245
Std. Error of Skewness		.216
Kurtosis		-.458
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	2.00
	75	2.00

**Table A6-10**

**6. Have you ever been a member of another Christian denomination?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	30	23.6	23.8	23.8
	No	96	75.6	76.2	100.0
	Total	126	99.2	100.0	
Missing	System	1	.8		
Total		127	100.0		

**6. Have you ever been a member of another Christian denomination?**



**Graph A6-5**

## *Appendix 7*

### Q8 (EXPECTATIONS) AND Q10 (PERCEPTIONS)

#### Raw Data and Data Coding (Q8 and Q10)

Table A7-1

<b>Classification Codes for Q8 and Q10</b>		
<b>(Laity version of survey - A Survey Instrument for the completion of a Doctoral Thesis with the Australian Catholic University – Legitimacy, authority and transition of the Public Office of the Ministry in the Lutheran Church of Australia.)</b>		
<b>Code</b>	<b>Item</b>	<b>Comment</b>
1	Preaching and preparation	Includes all comments referring to preaching or the public proclamation of the Word.
2	Worship and preparation	Is not specific to types of worship styles.
3	Teaching	Includes all comments referring to teaching, and includes references to both teaching and preaching.
4	Pastoral care	Focus is on any form of welfare care, counselling, or similar acts of care.
5	Knowledge and Theological training	
6	Discipleship	Focus is on personal spiritual development, spiritual self-awareness, and appreciation of individual relationship with God.
7	Mentoring	Is concerned with pastoral, spiritual, theological guidance, empowerment, encouragement and nurture of other individuals.
8	Sacraments and Rituals	Includes Sacramental activity, along with other Church rites such as weddings, baptisms, funerals, etc.
9	Leadership	Primarily focused on leadership.
10	Relational Skills	Particularly concern is on ability of individual's capacity to relate positively to others within a faith community.
11	Word and Sacraments	Takes note of the Lutheran confessional combining of both as marks of the Church.
12	Mission / Community	Focus is on any form of external activity beyond local Church community.
13	Admin	Concern is with any form of organisational, administrative, management type activity.
14	Misc	This code covers nil responses and other comments that do not fit the previous codification.

Table A7-2

8. Please list the top five (5) things you believe, or expect, a Pastor must do, or be able to do, that are essential to his Office within the Church (i.e. what makes a Pastor a Pastor?).										
Ser.	Code1	Expectations 1	Code2	Expectations 2	Code3	Expectations 3	Code4	Expectations 4	Code5	Expectations 5
1	4	Be understanding	4	Know his congregation	10	Be down to earth	10	Be easily approachable	12	Reach out constantly
2	6	be called by God	6	personal relationship with Jesus	10	communicate well with others	4	be understanding/accepting of others	6	focuses on God, not himself
3	1	Preach	10	Good listener	4	Understand problems	4	Care	6	Pray
4	14		14		14		14		14	
5	14		14		14		14		14	
6	2	Lead Worship Services	8	Baptise, perform marriage and funeral services	7	Give Spiritual Guidance	6	Pray	4	Administer to the sick, poor, etc
7	1	preach the gospel	8	administer the sacraments	8	conduct weddings and funerals	4	minister to the sick/dying/distressed/"irregular" members	4	involvement in the day-to-day life of the congregation/parish
8	1	Preach	8	Administer the Sacrements	3	Teach	4	Visit sick/ lapsed	10	Interact with Members&other Demonations
9	11	Preach the Gospel and proclaim the sacraments	4	Talk to members of the congregation young and old	3	Teach the young.	12	Be active in the community	4	Visit or organise visits to those in need
10	4	pastoral care	1	preach about things that are relevant to me	9	empower others to do things for the church	12	accept that doing things for the church means doing things outside of the particular congregation I belong to	2	conduct meaningful liturgies

11	5	Have a good knowledge of The bible	3	Be able to communicate that Knowledge in todays Society	4	Show love and humilty to all be humble like Jesus	6	Love administrind the Sacrements and teaching Gods Word	5	Be prepared to be flexible to peoples needs but still uphold our Lutheran traditions.
12	6	Disciple of Christ	4	Love of people	12	Heart for mission	1	Preach	4	Visit
13	1	Preach the gospel	8	Administer the sacraments	3	Educate the laity	4	Comfort the suffering	12	Enable mission
14	5	Theologically trained	6	Sincere Christian	5	Sound teachings	10	Good communicater	4	Willing to visit
15	4	be compassionate	5	have a solid knowledge of Lutheran doctrine	9	strong leadership in development &/or pursuit of congregation mission	9	show innovation in congregation growth & development	6	exhibit high personal ethics
16	2	organise and lead worship	4	visit the sick and shut-ins	3	teach and preach LAW and gospel	4	visit the parish members	4	nurture the young
17	14		14		14		14		14	
18	1	preach the word	8	administer the sacraments	4	pastoral visitation	3	teach people the Word	13	attend church committees
19	7	Theological Guidance	9	Motivate Disciples for Mission work	7	Lead prayer life	1	Preaching	7	MOtivate disciples for ministry activities
20	8	Holy Communion	8	Pastoral rights - marriage, baptism, death, etc..	1	Preach	12	Evangelise / share God's word freely	3	Teach/lead other in a greater knowledge of God in their lives
21	4	Provide spiritual and personal support for members	12	Act as a representative of the Church in the Community, on behalf of the members	2	Facilitate Church Services	3	Facilitate and encourage Christian study and debate	13	Assist in Parish administration and Church council
22	6	love and rely on God	4	serve people in love	1	preach the gospel	4	visit the needy	8	give sacrements
23	1	Preach	4	Visit	12	Awareness Local Culture	10	Be Open Minded	9	Be Accountable For Time

24	7	Help his members grow in their relationship with Jesus	4	Needs based visiting	2	Worship that is alive	12	Reaching out to the community	1	preaching the Good news
25	6	Be called by God	5	Know God's Word	9	Be a spiritual leader and educator	10	Communicate well with people	7	Encourage people in their faith journey
26	6	Be led by the Holy Spirit	9	Be authentic	10	Work in a team	6	Active prayer life	10	Communicate effectively
27	5	theologian	10	communicator	3	teacher	1	preacher	6	comitment
28	9	Provide Pastoral leadership	9	Be a Facilitator	9	Be a Leader or allow lay leadership	10	Relate to all ages/groups in congregation	7	Encourage lay people in their ministries
29	6	Spiritually aware	10	Communicate & relate well	10	Relational skills	7	Nurture and encourage gifts of lay people	9	change management
30	11	Preach the Gospel;administer sacraments	4	Minister to members	12	Engage in outreach/mission	12	Be part of the local community	9	Be a leader/facilitator in the congregation
31	9	Lead the Congregation	1	Believe & Preach the Word of Jesus	4	Meet the needs of the congregation	4	Visitation	12	Raise Profile of Church & help bring people to join it
32	3	Preach and teach the gospel	12	forma relationship withthe community	7	give christian counsel	12	give christian witness	3	explain the Bible
33	1	PUBLICLY proclaim the Word - both within the church and to unbelievers	7	Guide church leadership	6	Display christian living	9	Is actively concerned about and involved with spiritual matters on both corporate and individual levels	8	Perform public duties of office ie baptism, funerals etc
34	1	preach the word of god	4	shepherd his flock	4	visitation to members	10	be motivated	12	be involved in local community

35	5	have knowledge of church doctrine, Christianity and spirituality	6	Live by a Christian code of conduct	10	be approachable, accountable and responsible for and to congregation and wider community	9	provide quality leadership for congregation and wider community	7	have a passion for the Christian message and the ability to make other people feel it too
36	1	Faithfully preach the truths of the gospel	3	To shepherd and equip his people	9	Lead by example	4	Serve sick & dying	7	Respond to those who call for guidance
37	9	Lead not manage	10	communicate	2	direct worship	7	Challenge	3	Train
38	10	Interpersonal Skills	6	Focus on Gods call for his life	4	Supportive of people	9	Make equal time to spend on paper work and with people	3	Educate about bible and key issues
39	1	preach the word in todays context	9	very good leadership skills	13	must be organised and organise others	10	excellent communication with others	3	Train and teach lay people
40	11	Teach the word and administer the sacraments	5	Understand Scripture	4	Counsel	9	Lead and organise	6	Lead a life fitting for the office
41	4	LOVE THE FLOCK	9	LEAD	1	PREACH	4	PASTORAL CARE	3	TEACH
42	10	Communicate	6	Demonstrate faith	4	Demonstrate love	6	Know his Lord	6	Care for himself
43	3	Teach gospel	8	Administer sacraments	1	Pastoral care	9	Conflict resolution	1	Write good sermons
44	4	Pastoral Care	1	Preaching	2	Innovative worship	4	Visitation	9	Leadership
45	3	Preach & Teach	8	Administer the Sacraments	5	Study Theology	5	Discern doctrine	4	Pastoral Care
46	1	preach / minister	3	teach	4	visit	1	present good sermons	13	"manage a cong"
47	2	Conduct Divine Service	8	Administer sacrements	2	Sermon, hymn selection, liturgy preparation	3	Catechism class	3	Adult Bible Study
48	7	Provide sound and balanced spiritual guidance	4	Reach out to his members	7	Encourage the youth ministry	6	Participate in professional development activities	7	Be a facilitator of the faith

49	4	minister the Word	7	accompany parishoners on faith journey	4	be compassionate	4	be a good psychologist	12	be relevant in today's world
50	1	preach God's Word faithfully	8	administer HC	8	baptise	10	work with church community	9	be genuine
51	5	A good knowledge of Scripture and lutheran confessions	1	Good preacher	10	Have empathy	4	Visit - esp. sick and elderly	7	An encourager
52	8	The Sacraments	1	Preaching	4	Visiting	4	Counselling	7	Parish groups
53	10	relate to people	9	be somewhat flexible in routine	10	neat appearance	14		14	
54	8	absolution of sins	8	administer the sacraments	9	spiritual leader	6	pray	4	counsel
55	6	Possess the Hly Spirit	5	Know the truth to teach	6	have self-control and highest principles	10	Serve the congregation in Christ	6	Show the character of Christ in him
56	8	Administer the Sacraments	1	Preach the Word	3	Teach the Word	4	Pastoral care	9	Maintenance of the integrity of the teaching positions in the congregation
57	1	Preach word of God	10	Communicate wth members	4	Visit elderly	9	Be a strong leader	12	Be upstanding in the community
58	1	relevant sermons	4	visit people	12	follow up new contacts	8	administer sacraments	7	encourage & support congregational ministries
59	1	Proclaim Christ	8	Administer sacraments	7	Equip others for ministry	14		14	
60	10	relate to congregation	9	open to different views	14		14		14	

61	3	preach & teach	4	shepherd the flock	7	encourage & admonish	4	contend for the youth	4	weep with those who weep & rejoice with those who rejoice
62	8	administer sacraments	1	communicate gospel	4	know members	9	show leadership to congregation	9	delegate responsibilities to members
63	1	preaching God's word	3	leading Bible study	7	encouraging all congregation to help the missionaries	2	be flexible to new forms of worship	4	comforting the sick, elderly and dying
64	7	empower people for ministry	1	proclaim the Gospel	6	uphold Jesus as Lord	14		14	
65	2	conduct liturgies	1	preach	3	teach	4	counsel	3	train leaders
66	9	spiritual leadership	1	preach the word	7	encourage spiritual growth	4	know members	7	encourage member involvement in congregation
67	9	spiritual leadership	1	preaching the word	7	encourage spiritual growth	6	facilitate healing & deliverance	4	pastor as shepherd
68	1	Preach God's word	8	Administer the sacraments	8	Perform baptisms	7	Spiritual support	6	role model
69	10	communicate	3	teach/explain	1	good sermons	10	compassionate	4	support
70	4	Minister to parish	12	Evangelise	2	Lead worship	6	Christian example	9	Personal development



Table A7-3

10. Please indicate the five (5) things you believe your Pastor dedicates most of his time to in his capacity as Pastor within your congregation or ministry situation.  
(i.e. what does you Pastor actually do?)

Ser.	Code1	Perceptions 1	Code2	Perceptions 2	Code3	Perceptions 3	Code4	Perceptions 4	Code5	Perceptions 5
1	4	Visit the sick and infirm	7	Show us the way	7	Guide us	9	Lead us	7	Advise us
2	2	Runs & organises church services	4	visits with congregation members & encourages/counsels if possible.	5	studies bible, prepares lessons for children and adults	12	teaches religious education at schools	12	communicates with other pastors/ churches
3	12	Meeting people	4	Listen problems	7	Pray with people	3	Bible teaching	13	Office works
4	14		14		14		14		14	
5	14		14		14		14		14	
6	4	Visting	2	Writing Sermons & Preparing for Worship Services	13	Attending meetings	8	Holding Services - Worship, Marriage, Funerals, etc	3	Ministry matters - youth groups, confirmations, etc
7	2	sermon/ worship service preparation	13	involvement on church committees	13	administration	3	preparation of bible studies/ confirmation lessons	4	ministering to sick, dying, etc
8	1	prepare Sermons	13	Attrend sub group meetings	4	Visit sick	13	Oversee commitees	7	Encourage Youth
9	1	Preach and proclaim the sacraments	3	Activities for both young and old	12	Community activities	3	Teacher	4	counciling
10	2	prepares services and sermons	4	visits and meets with people	1	delivers services and sermons	3	prepares people for the sacraments	14	drives people insane
11	1	Preaching	2	Organizing Services	4	Visiting	5	Studying	7	Guiding the Laicity
12	5	Reading the Word	5	Other reading / writing	4	Ministry to members	12	Ministry to outsiders	7	Training /team support

13	1	Preaching	3	Teaching	8	Sacraments	2	Prepare divine service	4	Visit those in need
14	5	Reading	5	Attending courses	2	Preparing worship	13	Available in office	4	Visiting sick
15	4	visitation	3	preaching & teaching	13	administration	12	innovation in pursuit of congregation mission	5	inter-faith liaison/discussion
16	13	administration	2	worship	4	visitng the sick	3	teaching	13	general church matters
17	14		14		14		14		14	
18	12	ecumencial activities	3	confirmation classes	1	sermon writing	13	meetings	10	social gatherings
19	9	Lead Ministry activities	1	Prepare for preaching	6	Prayer /Devotions	4	Visit on needs basis	13	Administration activities
20	1	sermon preparation	2	workship preparation	6	prayer	4	visiting	3	leading bible studies/devotions, etc..
21	1	Prepare sermon	1	Prepare for service	13	Administration	13	Meetings	4	Member Support and community work
22	4	cares for members	2	prepares sermons	4	visits sick, shut-ins	13	office work	7	leads ministry team & prayer group
23	1	Sermon Preparation	4	Visiting	14	Don't Know What Else Is Don	14	Don't Know What Else Is Done	14	Don't Know What Else Is Done
24	2	worship preparation	4	needs based visiting	5	Bible Study	6	Prayer	7	Communicating God's love to all
25	5	Research	13	Wider church commitments	3	Bible study groups	5	Bio-ethical research	4	Hospital visiting
26	14		14		14		14		14	
27	1	preaching	13	administration	13	computer usage	13	computer usage	13	computer usage
28	14	He has accepted a call and I would rather not comment on his performance	14		14		14		14	

29	7	Spiritual incl visiting	13	communicating and organising	1	writing sermons, courses	3	teaching\preaching	5	reading, courses etc to access new info
30	12	Mission/Outreach	1	Preaching the gospel	1	Preparing sermons	13	Church administration/computing	14	his family
31	2	Prepare Sermons & Serivces	4	Visit Members, Sick & Elderly	13	Office Work & Answer Phones	8	Conduct Marriage/Baptisms	13	Represent at Most Congregation & District Meetins
32	13	meetings	1	writing sermons	4	visitng the sick	7	foster prayer	3	foster Bible study
33	9	Meets with leadership	1	Prepares fro Sunday message	14		14		14	
34	14	unknown	14	unknown	14	unknown	14	unknown	14	unknown
35	7	provides focus and guidance in the ways of a christian	4	provides support and spiritual guidance to families	7	provides philosophical challenges for us to meet as we meld Christian philosiphy with current structures of soociety	9	unite congregation with purposeful studies and fellowship	1	shares the word with people who can not attend the sermon
36	2	Leads in worship & teaching	4	Responds to the needs of sick & those in need	7	Develops programmes ffor the needs of the Parish	7	Equips laity for service	7	Great encouragement to those who are serving
37	3	Training	3	Youth	4	Members	2	Worship	4	Ministry (mens & other)
38	5	Reading/Studying literature	4	Visiting	13	Paper work	13	Preparation	14	Family Time
39	2	prepares for Sunday worship	4	visits people in hospital and home	12	meets with other Churches in our area	9	meets with Decons to plan visits etc	13	Congrgational administration
40	2	Worhsip preparation	4	Counselling - members and contacts	13	Organising congregational affairs	5	Personal study	13	Admininstration
41	13	ADMIN	3	TEACHING	2	WORSHIP	1	PREACHING	4	PASTORAL CARE

42	2	Worship services	12	Community ministry-outreach	13	Administration	4	Home Visiting	12	School / kindy ministry
43	2	Plan new worship services	1	Writing sermons	4	Visiting shut ins	13	Surfing the net	13	Attending meetings/choir/ladies guild
44	5	Study	1	Preaching	4	Individ. pastoral care	13	Administration	12	School involvement
45	2	Lead Worship	4	Visit	3	Teach (Confirmation & Bible Study)	13	Administration	14	
46	1	preach / minister	4	visit hospitals	12	attend pastors fraternals	3	teach	3	run bible studies
47	5	Ensure doctrine orthodox	8	administer sacrements	8	administer the keys of the church	9	Leadership	6	good works
48	3	Conducts Confirmation Classes	2	Conducts the services at several parishes	2	Assists church activities	1	Delivers realy good sermons	10	Being an approachable individual
49	4	ministers the Word	10	good people skills	3	youth ministry	12	chairman of ministers' assoc.	4	visiting
50	14	supposed to be a vacancy	14		14		14		14	
51	2	Preparation for Divine worship - Sunday	3	Conducting of bible studies (crossways, confirmation)	12	follow up on new worshippers	13	oversight of hall/church hire and parking	4	visiting, particularly sick & shut-ins
52	2	services	4	visits	3	groups	1	preaching	14	
53	12	community involvement	4	hospital/aged care visits	5	study - keep up to date	14		14	
54	2	worship services	4	visiting and pastoral care	7	spiritual guidance	9	spiritual head of school	9	leader
55	6	Prays	8	Conducts communion	8	Forgives sins	14	Misguide the congregation	10	socialising
56	4	Pastoral care	1	Preach	3	Teach	8	Administer the sacraments	14	
57	1	His sermons	13	Attend meetings	4	Visit elderly	14	Be a family man	12	Town & school activities

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58	13	administration	2	service preparation	5	personal studies	4	visiting members	14	ersonal/family recreation
59	1	proclaim Christ	8	administer sacraments	7	equip for ministry	14		14	
60	14		14		14		14		14	
61	1	preaching & teaching	12	participation in school life	13	runs the office	13	church at district/national level	4	stands beside people in critical need
62	1	prepare sermon or study	4	counselling	4	visiting	7	involving members	4	pastoral acts
63	14		14		14		14		14	
64	4	pastoral counselling	1	sermon preparation	6	prayer	13	administration	3	teaching
65	4	visiting parishoners	2	preparing liturgies	1	preparing sermons	13	administration	6	attending group meetings
66	1	preaching	4	counselling	4	visiting	5	researching/reading	13	admin
67	1	prepares preaching	13	prepares church services/bulletins	4	hosptial visits, etc.	8	spiritual healing, etc.	14	
68	1	preachin God's word	7	spiritual support	10	communication	4	visitation	14	
69	5	study/read	10	general communications	1	sermon preparation	4	visits	4	service
70	4	Minister to members	12	Minister to Lutheran school	2	lead worship	3	lead small groups	13	General administration

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**Q8. Please list the top five (5) things you believe, or expect, a Pastor must do, or be able to do, that is essential to his Office within the Church (i.e. what makes a Pastor a Pastor?).<sup>1</sup>**

**Table A7-4**

<b>8. Please list the top five (5) things you believe, or expect, a Pastor must do, or be able to do, that is essential to his Office within the Church (i.e. what makes a Pastor a Pastor?). (first response)</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	17	24.3	24.3	24.3
	Worship & preparation	4	5.7	5.7	30.0
	Teaching	4	5.7	5.7	35.7
	Pastoral Care	8	11.4	11.4	47.1
	Knowledge & Training	5	7.1	7.1	54.3
	Discipleship	7	10.0	10.0	64.3
	Mentoring	4	5.7	5.7	70.0
	Sacraments & Rituals	5	7.1	7.1	77.1
	Leadership	5	7.1	7.1	84.3
	Relational skills	5	7.1	7.1	91.4
	Word & Sacraments	3	4.3	4.3	95.7
	Misc	3	4.3	4.3	100.0
	Total	70	100.0	100.0	

**Table A7-5**

<b>8. Please list the top five (5) things you believe, or expect, a Pastor must do, or be able to do, that is essential to his Office within the Church (i.e. what makes a Pastor a Pastor?). (second response)</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	11	15.7	15.7	15.7
	Teaching	5	7.1	7.1	22.9
	Pastoral Care	12	17.1	17.1	40.0
	Knowledge & Training	4	5.7	5.7	45.7
	Discipleship	5	7.1	7.1	52.9
	Mentoring	2	2.9	2.9	55.7
	Sacraments & Rituals	13	18.6	18.6	74.3
	Leadership	7	10.0	10.0	84.3
	Relational skills	5	7.1	7.1	91.4
	Mission/ Community	3	4.3	4.3	95.7
	Misc	3	4.3	4.3	100.0
	Total	70	100.0	100.0	

<sup>1</sup> Output created - 04-AUG-2006 19:43:04

Table A7-6

**8. Please list the top five (5) things you believe, or expect, a Pastor must do, or be able to do, that is essential to his Office within the Church (i.e. what makes a Pastor a Pastor?). (third response)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	5	7.1	7.1	7.1
	Worship & preparation	6	8.6	8.6	15.7
	Teaching	7	10.0	10.0	25.7
	Pastoral Care	13	18.6	18.6	44.3
	Knowledge & Training	2	2.9	2.9	47.1
	Discipleship	3	4.3	4.3	51.4
	Mentoring	9	12.9	12.9	64.3
	Sacraments & Rituals	3	4.3	4.3	68.6
	Leadership	6	8.6	8.6	77.1
	Relational skills	7	10.0	10.0	87.1
	Mission/ Community	4	5.7	5.7	92.9
	Admin	1	1.4	1.4	94.3
	Misc	4	5.7	5.7	100.0
	Total	70	100.0	100.0	

Table A7-7

**8. Please list the top five (5) things you believe, or expect, a Pastor must do, or be able to do, that is essential to his Office within the Church (i.e. what makes a Pastor a Pastor?). (fourth response)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	4	5.7	5.7	5.7
	Worship & preparation	1	1.4	1.4	7.1
	Teaching	3	4.3	4.3	11.4
	Pastoral Care	18	25.7	25.7	37.1
	Knowledge & Training	1	1.4	1.4	38.6
	Discipleship	8	11.4	11.4	50.0
	Mentoring	3	4.3	4.3	54.3
	Sacraments & Rituals	1	1.4	1.4	55.7
	Leadership	8	11.4	11.4	67.1
	Relational skills	10	14.3	14.3	81.4
	Mission/ Community	6	8.6	8.6	90.0
	Misc	7	10.0	10.0	100.0
	Total	70	100.0	100.0	

Table A7-8

**8. Please list the top five (5) things you believe, or expect, a Pastor must do, or be able to do, that is essential to his Office within the Church (i.e. what makes a Pastor a Pastor?). (fifth response)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	2	2.9	2.9	2.9
	Worship & preparation	1	1.4	1.4	4.3
	Teaching	8	11.4	11.4	15.7
	Pastoral Care	12	17.1	17.1	32.9
	Knowledge & Training	1	1.4	1.4	34.3
	Discipleship	8	11.4	11.4	45.7
	Mentoring	10	14.3	14.3	60.0
	Sacraments & Rituals	2	2.9	2.9	62.9
	Leadership	8	11.4	11.4	74.3
	Relational skills	2	2.9	2.9	77.1
	Mission/ Community	6	8.6	8.6	85.7
	Admin	3	4.3	4.3	90.0
	Misc	7	10.0	10.0	100.0
	Total	70	100.0	100.0	

**10. Please indicate the five (5) things you believe your Pastor dedicates most of his time to in his capacity as Pastor within your congregation or ministry situation (i.e. what does you Pastor actually do?). (first response)**

Table A7-9

**10. Please indicate the five (5) things you believe your Pastor dedicates most of his time to in his capacity as Pastor within your congregation or ministry situation (i.e. what does you Pastor actually do?). (first response)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	16	22.9	22.9	22.9
	Worship & preparation	14	20.0	20.0	42.9
	Teaching	2	2.9	2.9	45.7
	Pastoral Care	9	12.9	12.9	58.6
	Knowledge & Training	7	10.0	10.0	68.6
	Discipleship	1	1.4	1.4	70.0
	Mentoring	2	2.9	2.9	72.9
	Leadership	2	2.9	2.9	75.7
	Mission/ Community	4	5.7	5.7	81.4
	Admin	4	5.7	5.7	87.1
	Misc	9	12.9	12.9	100.0
	Total	70	100.0	100.0	



**Table A7-10**

**10. Please indicate the five (5) things you believe your Pastor dedicates most of his time to in his capacity as Pastor within your congregation or ministry situation (i.e. what does you Pastor actually do?). (second response)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	9	12.9	12.9	12.9
	Worship & preparation	8	11.4	11.4	24.3
	Teaching	7	10.0	10.0	34.3
	Pastoral Care	18	25.7	25.7	60.0
	Knowledge & Training	2	2.9	2.9	62.9
	Mentoring	2	2.9	2.9	65.7
	Sacraments & Rituals	3	4.3	4.3	70.0
	Relational skills	2	2.9	2.9	72.9
	Mission/ Community	3	4.3	4.3	77.1
	Admin	7	10.0	10.0	87.1
	Misc	9	12.9	12.9	100.0
	Total	70	100.0	100.0	

**Table A7-11**

**10. Please indicate the five (5) things you believe your Pastor dedicates most of his time to in his capacity as Pastor within your congregation or ministry situation (i.e. what does you Pastor actually do?). (third response)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	6	8.6	8.6	8.6
	Worship & preparation	4	5.7	5.7	14.3
	Teaching	5	7.1	7.1	21.4
	Pastoral Care	13	18.6	18.6	40.0
	Knowledge & Training	4	5.7	5.7	45.7
	Discipleship	3	4.3	4.3	50.0
	Mentoring	6	8.6	8.6	58.6
	Sacraments & Rituals	3	4.3	4.3	62.9
	Relational skills	1	1.4	1.4	64.3
	Mission/ Community	4	5.7	5.7	70.0
	Admin	10	14.3	14.3	84.3
	Misc	11	15.7	15.7	100.0
	Total	70	100.0	100.0	

Table A7-12

**10. Please indicate the five (5) things you believe your Pastor dedicates most of his time to in his capacity as Pastor within your congregation or ministry situation (i.e. what does you Pastor actually do?). (fourth response)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	3	4.3	4.3	4.3
	Worship & preparation	2	2.9	2.9	7.1
	Teaching	8	11.4	11.4	18.6
	Pastoral Care	6	8.6	8.6	27.1
	Knowledge & Training	4	5.7	5.7	32.9
	Discipleship	1	1.4	1.4	34.3
	Mentoring	3	4.3	4.3	38.6
	Sacraments & Rituals	4	5.7	5.7	44.3
	Leadership	5	7.1	7.1	51.4
	Mission/ Community	4	5.7	5.7	57.1
	Admin	15	21.4	21.4	78.6
	Misc	15	21.4	21.4	100.0
	Total	70	100.0	100.0	

Table A7-13

**10. Please indicate the five (5) things you believe your Pastor dedicates most of his time to in his capacity as Pastor within your congregation or ministry situation (i.e. what does you Pastor actually do?). (fifth response)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Preaching & preparation	1	1.4	1.4	1.4
	Teaching	5	7.1	7.1	8.6
	Pastoral Care	13	18.6	18.6	27.1
	Knowledge & Training	2	2.9	2.9	30.0
	Discipleship	2	2.9	2.9	32.9
	Mentoring	7	10.0	10.0	42.9
	Leadership	1	1.4	1.4	44.3
	Relational skills	3	4.3	4.3	48.6
	Mission/ Community	4	5.7	5.7	54.3
	Admin	10	14.3	14.3	68.6
	Misc	22	31.4	31.4	100.0
	Total	70	100.0	100.0	

*Appendix 8*

LAITY RESPONSES Q11-55 - FREQUENCIES<sup>1</sup>

11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.

Table A8-1

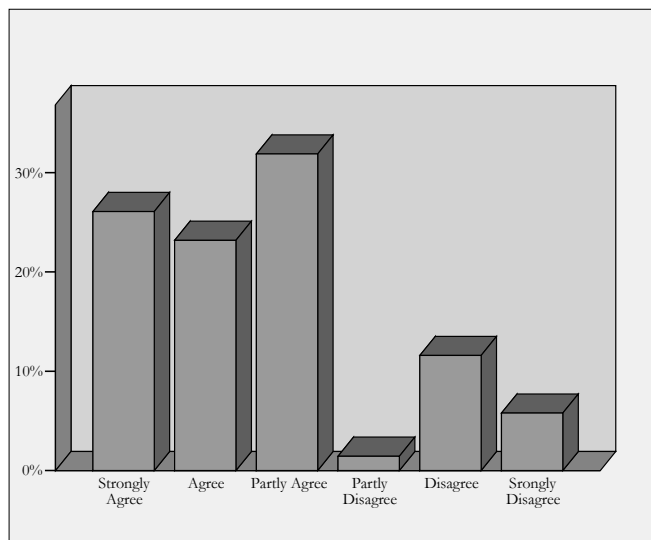
11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.		
N	Valid	69
	Missing	0
Mean		2.67
Std. Error of Mean		.178
Median		3.00
Mode		3
Std. Deviation		1.482
Variance		2.196
Skewness		.767
Std. Error of Skewness		.289
Kurtosis		-.218
Std. Error of Kurtosis		.570
Percentiles	25	1.00
	50	3.00
	75	3.00

Table A8-2

11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	18	26.1	26.1	26.1
	Agree	16	23.2	23.2	49.3
	Partly Agree	22	31.9	31.9	81.2
	Partly Disagree	1	1.4	1.4	82.6
	Disagree	8	11.6	11.6	94.2
	Strongly Disagree	4	5.8	5.8	100.0
	Total		69	100.0	100.0

<sup>1</sup> Output Created - 28-JUL-2006 19:42:33

11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.



**Graph A8-1**

12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.

**Table A8-3**

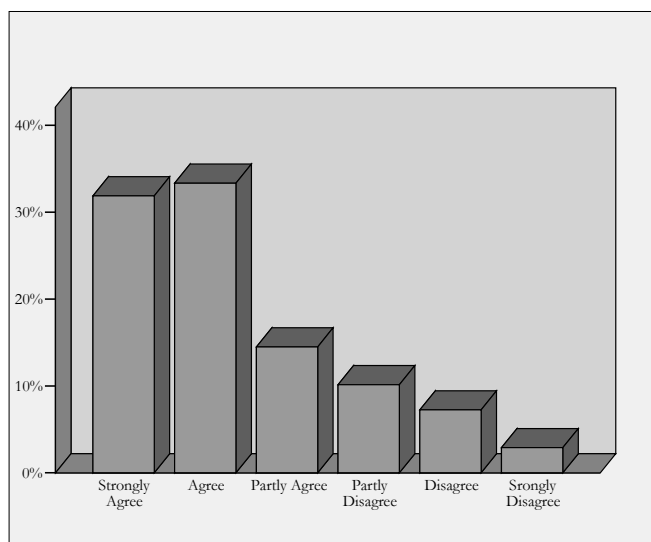
<b>12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.</b>		
N	Valid	69
	Missing	0
Mean		2.36
Std. Error of Mean		.165
Median		2.00
Mode		2
Std. Deviation		1.372
Variance		1.882
Skewness		.966
Std. Error of Skewness		.289
Kurtosis		.132
Std. Error of Kurtosis		.570
Percentiles	25	1.00
	50	2.00
	75	3.00

Table A8-4

**12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	22	31.9	31.9	31.9
	Agree	23	33.3	33.3	65.2
	Partly Agree	10	14.5	14.5	79.7
	Partly Disagree	7	10.1	10.1	89.9
	Disagree	5	7.2	7.2	97.1
	Strongly Disagree	2	2.9	2.9	100.0
	Total	69	100.0	100.0	

**12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.**



Graph A8-2

13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.

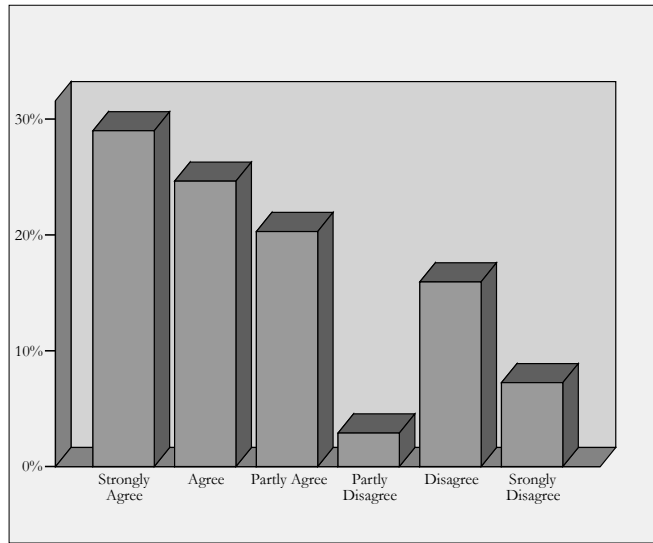
Table A8-5

13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.		
N	Valid	69
	Missing	0
Mean		2.74
Std. Error of Mean		.198
Median		2.00
Mode		1
Std. Deviation		1.642
Variance		2.696
Skewness		.659
Std. Error of Skewness		.289
Kurtosis		-.825
Std. Error of Kurtosis		.570
Percentiles	25	1.00
	50	2.00
	75	4.00

Table A8-6

13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	20	29.0	29.0	29.0
	Agree	17	24.6	24.6	53.6
	Partly Agree	14	20.3	20.3	73.9
	Partly Disagree	2	2.9	2.9	76.8
	Disagree	11	15.9	15.9	92.8
	Strongly Disagree	5	7.2	7.2	100.0
	Total		69	100.0	100.0

13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.



**Graph A8-3**

14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.

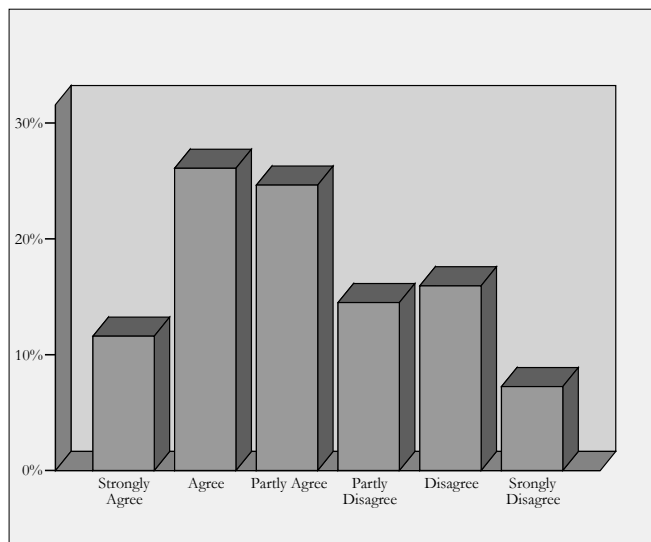
**Table A8-7**

14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.		
N	Valid	69
	Missing	0
Mean		3.19
Std. Error of Mean		.177
Median		3.00
Mode		2
Std. Deviation		1.468
Variance		2.155
Skewness		.324
Std. Error of Skewness		.289
Kurtosis		-.873
Std. Error of Kurtosis		.570
Percentiles	25	2.00
	50	3.00
	75	4.00

Table A8-8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	8	11.6	11.6	11.6
	Agree	18	26.1	26.1	37.7
	Partly Agree	17	24.6	24.6	62.3
	Partly Disagree	10	14.5	14.5	76.8
	Disagree	11	15.9	15.9	92.8
	Strongly Disagree	5	7.2	7.2	100.0
	Total	69	100.0	100.0	

14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.



Graph A8-4



15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.

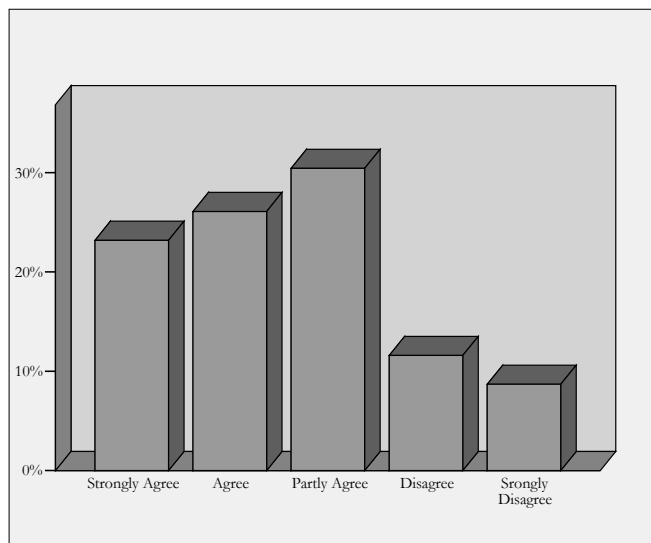
Table A8-9

15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.		
N	Valid	69
	Missing	0
Mean		2.77
Std. Error of Mean		.187
Median		3.00
Mode		3
Std. Deviation		1.554
Variance		2.416
Skewness		.787
Std. Error of Skewness		.289
Kurtosis		-.342
Std. Error of Kurtosis		.570
Percentiles	25	2.00
	50	3.00
	75	3.00

Table A8-10

15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	16	23.2	23.2	23.2
	Agree	18	26.1	26.1	49.3
	Partly Agree	21	30.4	30.4	79.7
	Disagree	8	11.6	11.6	91.3
	Strongly Disagree	6	8.7	8.7	100.0
	Total		69	100.0	100.0

15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.



**Graph A8-5**

16. The Pastoral office is merely a human arrangement for church leadership.

**Table A8-11**

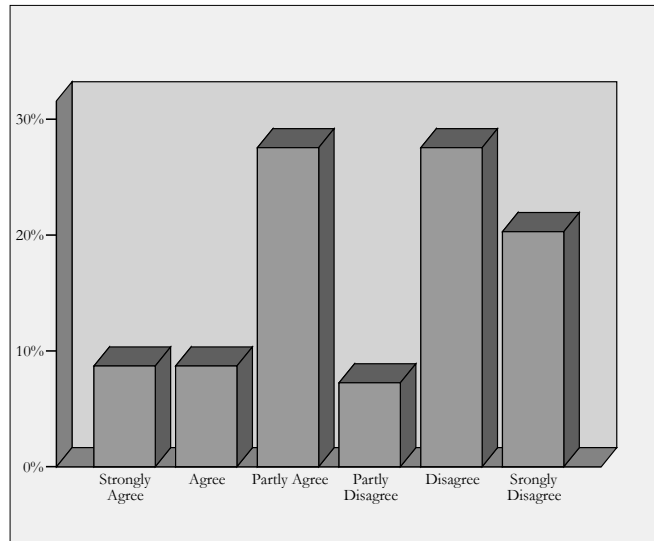
<b>16. The Pastoral office is merely a human arrangement for church leadership.</b>		
N	Valid	69
	Missing	0
Mean		3.97
Std. Error of Mean		.191
Median		4.00
Mode		3(a)
Std. Deviation		1.590
Variance		2.529
Skewness		-.313
Std. Error of Skewness		.289
Kurtosis		-1.043
Std. Error of Kurtosis		.570
Percentiles	25	3.00
	50	4.00
	75	5.00

a Multiple modes exist. The smallest value is shown

Table A8-12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	8.7	8.7	8.7
	Agree	6	8.7	8.7	17.4
	Partly Agree	19	27.5	27.5	44.9
	Partly Disagree	5	7.2	7.2	52.2
	Disagree	19	27.5	27.5	79.7
	Strongly Disagree	14	20.3	20.3	100.0
Total		69	100.0	100.0	

16. The Pastoral office is merely a human arrangement for church leadership.



Graph A8-6

17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.

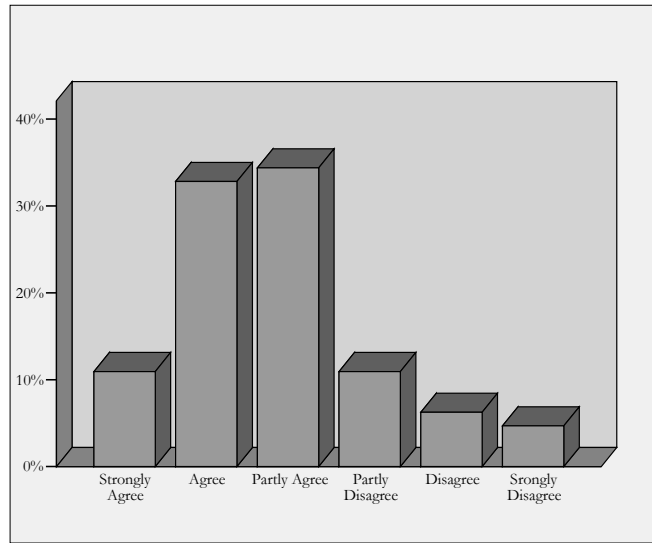
Table A8-13

17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.		
N	Valid	64
	Missing	5
Mean		2.83
Std. Error of Mean		.155
Median		3.00
Mode		3
Std. Deviation		1.242
Variance		1.541
Skewness		.800
Std. Error of Skewness		.299
Kurtosis		.481
Std. Error of Kurtosis		.590
Percentiles	25	2.00
	50	3.00
	75	3.00

Table A8-14

17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	7	10.1	10.9	10.9
	Agree	21	30.4	32.8	43.8
	Partly Agree	22	31.9	34.4	78.1
	Partly Disagree	7	10.1	10.9	89.1
	Disagree	4	5.8	6.3	95.3
	Strongly Disagree	3	4.3	4.7	100.0
	Total		64	92.8	100.0
Missing	System	5	7.2		
Total		69	100.0		

17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.



**Graph A8-7**

18. The Pastor acts in similarity with Christ.

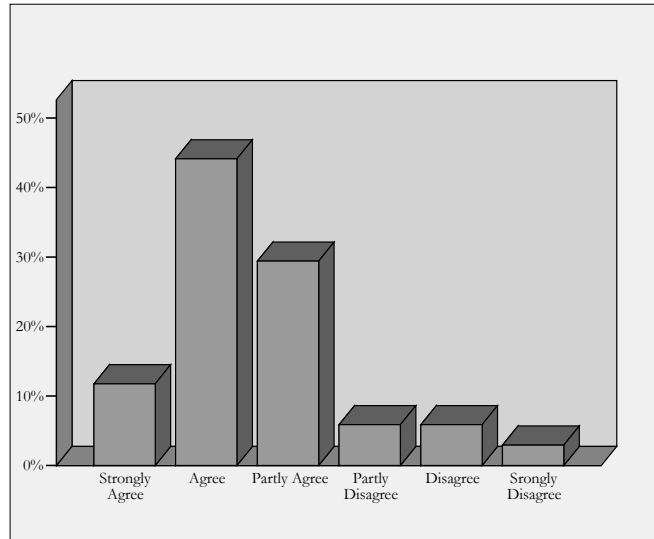
**Table A8-15**

<b>18. The Pastor acts in similarity with Christ.</b>		
N	Valid	68
	Missing	1
Mean		2.59
Std. Error of Mean		.139
Median		2.00
Mode		2
Std. Deviation		1.149
Variance		1.320
Skewness		1.115
Std. Error of Skewness		.291
Kurtosis		1.329
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A8-16

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	8	11.6	11.8	11.8
	Agree	30	43.5	44.1	55.9
	Partly Agree	20	29.0	29.4	85.3
	Partly Disagree	4	5.8	5.9	91.2
	Disagree	4	5.8	5.9	97.1
	Strongly Disagree	2	2.9	2.9	100.0
	Total	68	98.6	100.0	
Missing	System	1	1.4		
Total		69	100.0		

18. The Pastor acts in similarity with Christ.



Graph A8-8

19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.

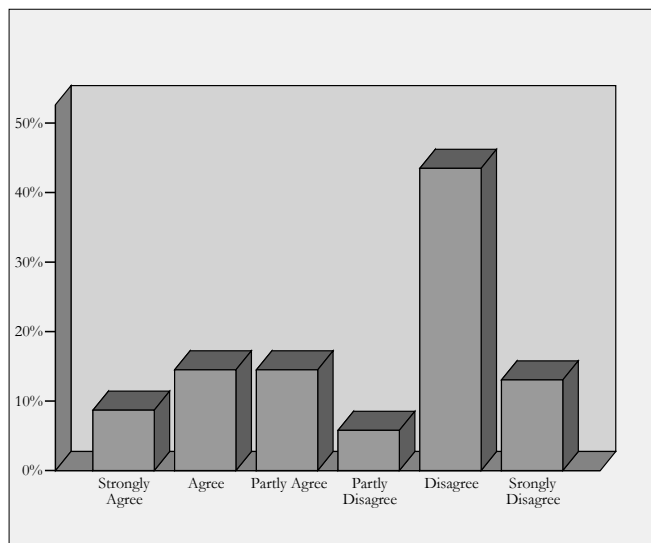
Table A8-17

19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.		
N	Valid	69
	Missing	0
Mean		4.00
Std. Error of Mean		.190
Median		5.00
Mode		5
Std. Deviation		1.581
Variance		2.500
Skewness		-.575
Std. Error of Skewness		.289
Kurtosis		-1.004
Std. Error of Kurtosis		.570
Percentiles	25	3.00
	50	5.00
	75	5.00

Table A8-18

19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	8.7	8.7	8.7
	Agree	10	14.5	14.5	23.2
	Partly Agree	10	14.5	14.5	37.7
	Partly Disagree	4	5.8	5.8	43.5
	Disagree	30	43.5	43.5	87.0
	Strongly Disagree	9	13.0	13.0	100.0
Total		69	100.0	100.0	

19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.



**Graph A8-9**

20. Both the Pastoral office and the priesthood of all believers mutually presuppose the other receiving their charter from Christ.

**Table A8-19**

<b>20. Both the Pastoral office and the priesthood of all believers mutually presuppose the other receiving their charter from Christ.</b>		
N	Valid	68
	Missing	1
Mean		2.16
Std. Error of Mean		.118
Median		2.00
Mode		2
Std. Deviation		.971
Variance		.944
Skewness		1.074
Std. Error of Skewness		.291
Kurtosis		1.070
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	2.00
	75	2.00

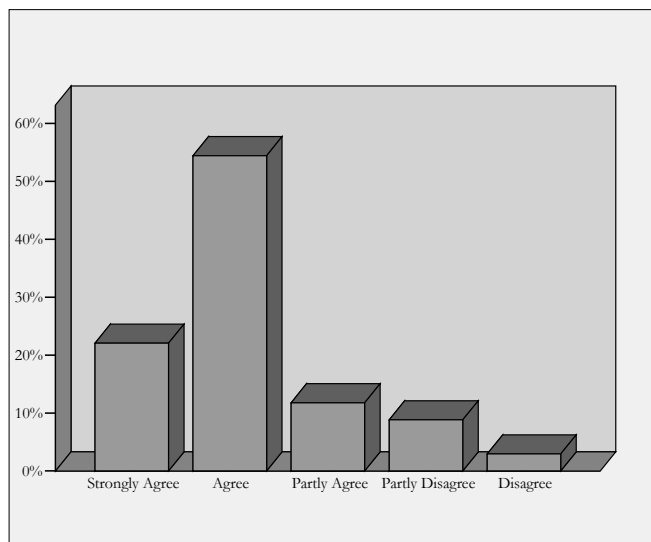


Table A8-20

**20. Both the Pastoral office and the priesthood of all believers mutually presuppose the other receiving their charter from Christ.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	15	21.7	22.1	22.1
	Agree	37	53.6	54.4	76.5
	Partly Agree	8	11.6	11.8	88.2
	Partly Disagree	6	8.7	8.8	97.1
	Disagree	2	2.9	2.9	100.0
	Total	68	98.6	100.0	
Missing	System	1	1.4		
Total		69	100.0		

**20. Both the Pastoral office and the priesthood of all believers mutually presupposes the other receiving their charter from Christ.**



Graph A8-10

**21. The Pastor holds the "keys" to the kingdom on behalf of the Church.**

**Table A8-21**

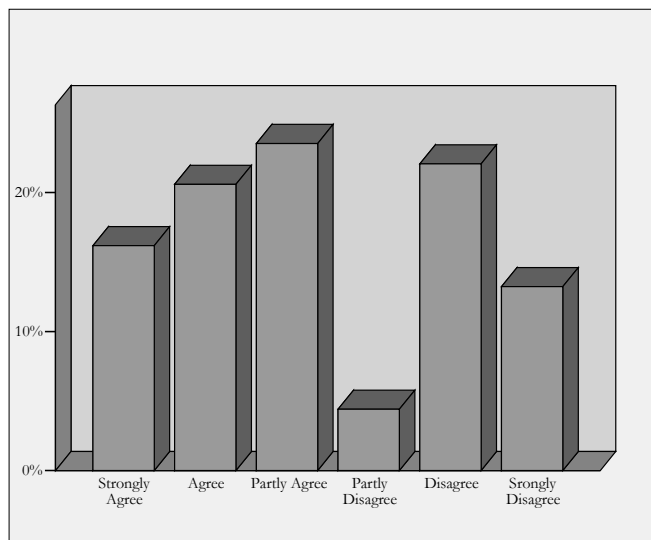
<b>21. The Pastor holds the "keys" to the kingdom on behalf of the Church.</b>		
N	Valid	68
	Missing	1
Mean		3.35
Std. Error of Mean		.206
Median		3.00
Mode		3
Std. Deviation		1.700
Variance		2.888
Skewness		.176
Std. Error of Skewness		.291
Kurtosis		-1.306
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	3.00
	75	5.00

**Table A8-22**

**21. The Pastor holds the "keys" to the kingdom on behalf of the Church.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	11	15.9	16.2	16.2
	Agree	14	20.3	20.6	36.8
	Partly Agree	16	23.2	23.5	60.3
	Partly Disagree	3	4.3	4.4	64.7
	Disagree	15	21.7	22.1	86.8
	Strongly Disagree	9	13.0	13.2	100.0
	Total	68	98.6	100.0	
Missing	System	1	1.4		
Total		69	100.0		

21. The Pastor holds the "keys" to the kingdom on behalf of the Church.



**Graph A8-11**

22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.

**Table A8-23**

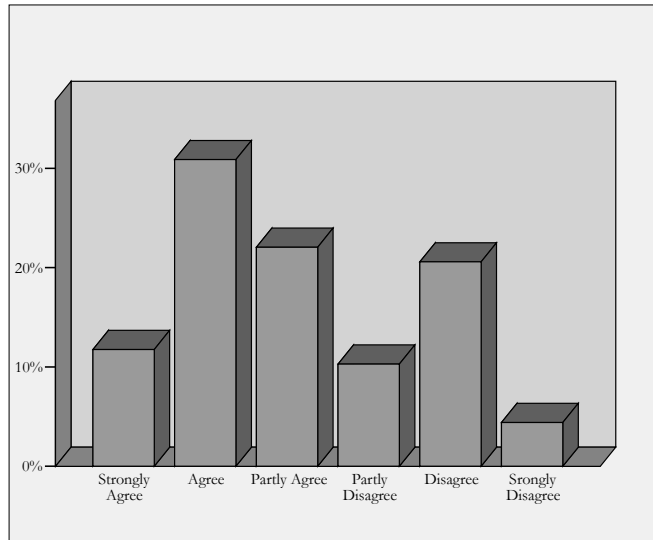
<b>22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.</b>		
N	Valid	68
	Missing	1
Mean		3.10
Std. Error of Mean		.177
Median		3.00
Mode		2
Std. Deviation		1.457
Variance		2.124
Skewness		.353
Std. Error of Skewness		.291
Kurtosis		-1.023
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	3.00
	75	4.75

Table A8-24

**22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	8	11.6	11.8	11.8
	Agree	21	30.4	30.9	42.6
	Partly Agree	15	21.7	22.1	64.7
	Partly Disagree	7	10.1	10.3	75.0
	Disagree	14	20.3	20.6	95.6
	Strongly Disagree	3	4.3	4.4	100.0
	Total	68	98.6	100.0	
Missing	System	1	1.4		
Total		69	100.0		

**22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.**



**Graph A8-12**

23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.

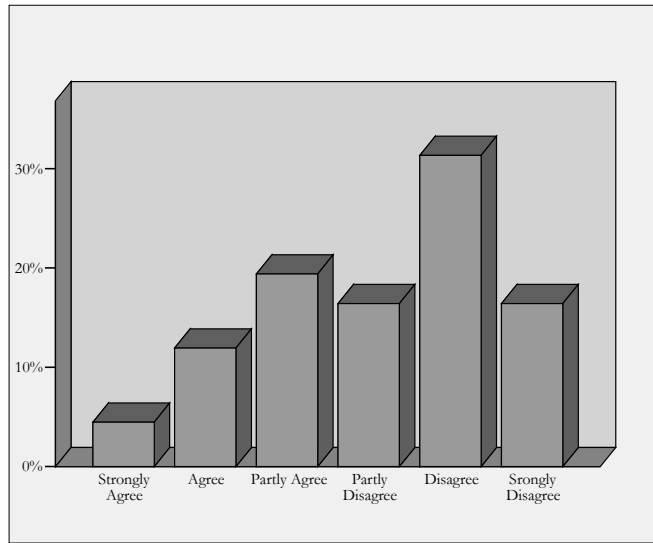
Table A8-25

23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.		
N	Valid	67
	Missing	2
Mean		4.07
Std. Error of Mean		.176
Median		4.00
Mode		5
Std. Deviation		1.439
Variance		2.070
Skewness		-.417
Std. Error of Skewness		.293
Kurtosis		-.817
Std. Error of Kurtosis		.578
Percentiles	25	3.00
	50	4.00
	75	5.00

Table A8-26

23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	4.3	4.5	4.5
	Agree	8	11.6	11.9	16.4
	Partly Agree	13	18.8	19.4	35.8
	Partly Disagree	11	15.9	16.4	52.2
	Disagree	21	30.4	31.3	83.6
	Strongly Disagree	11	15.9	16.4	100.0
	Total		67	97.1	100.0
Missing	System	2	2.9		
Total		69	100.0		

23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.



**Graph A8-13**

24. Vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a Pastor to fill the vacancy.

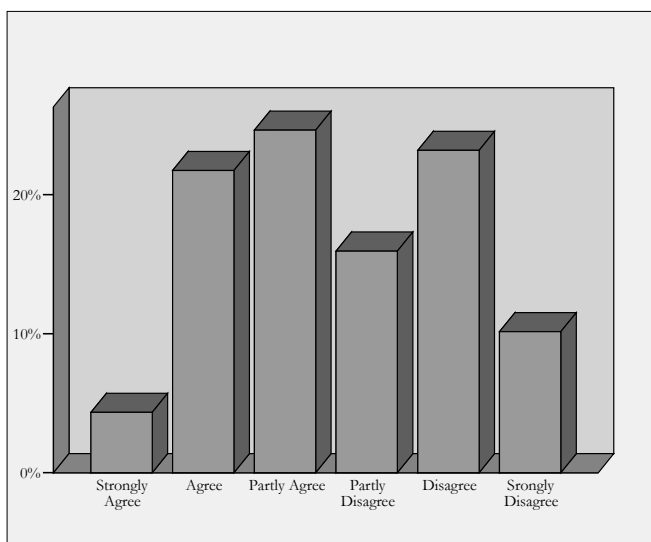
**Table A8-27**

24. Vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a Pastor to fill the vacancy.		
N	Valid	69
	Missing	0
Mean		3.62
Std. Error of Mean		.172
Median		3.00
Mode		3
Std. Deviation		1.426
Variance		2.032
Skewness		.073
Std. Error of Skewness		.289
Kurtosis		-1.077
Std. Error of Kurtosis		.570
Percentiles	25	2.00
	50	3.00
	75	5.00

Table A8-28

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	4.3	4.3	4.3
	Agree	15	21.7	21.7	26.1
	Partly Agree	17	24.6	24.6	50.7
	Partly Disagree	11	15.9	15.9	66.7
	Disagree	16	23.2	23.2	89.9
	Strongly Disagree	7	10.1	10.1	100.0
	Total	69	100.0	100.0	

24. Vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a Pastor to fill the vacancy.



Graph A8-14

**25. The authority of the Pastor rests solely in the Word.**

**Table A8-29**

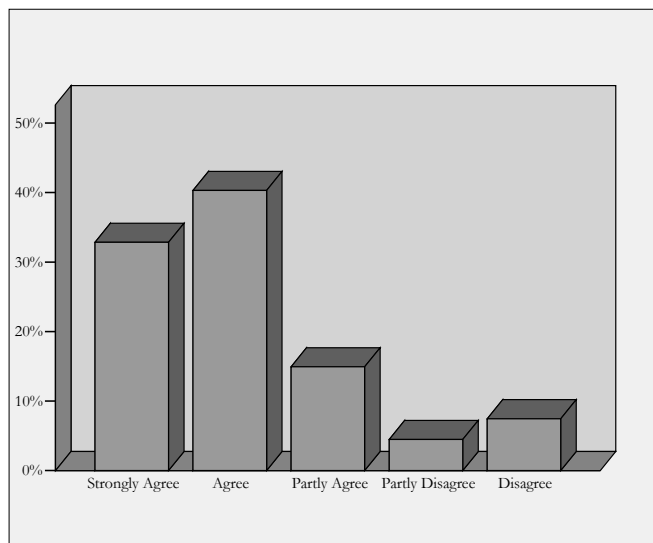
<b>25. The authority of the Pastor rests solely in the Word.</b>		
N	Valid	67
	Missing	2
Mean		2.13
Std. Error of Mean		.141
Median		2.00
Mode		2
Std. Deviation		1.153
Variance		1.330
Skewness		1.135
Std. Error of Skewness		.293
Kurtosis		.756
Std. Error of Kurtosis		.578
Percentiles	25	1.00
	50	2.00
	75	3.00

**Table A8-30**

<b>25. The authority of the Pastor rests solely in the Word.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	22	31.9	32.8	32.8
	Agree	27	39.1	40.3	73.1
	Partly Agree	10	14.5	14.9	88.1
	Partly Disagree	3	4.3	4.5	92.5
	Disagree	5	7.2	7.5	100.0
	Total		67	97.1	100.0
Missing	System	2	2.9		
Total		69	100.0		



25. The authority of the Pastor rests solely in the Word.



Graph A8-15

26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.

Table A8-31

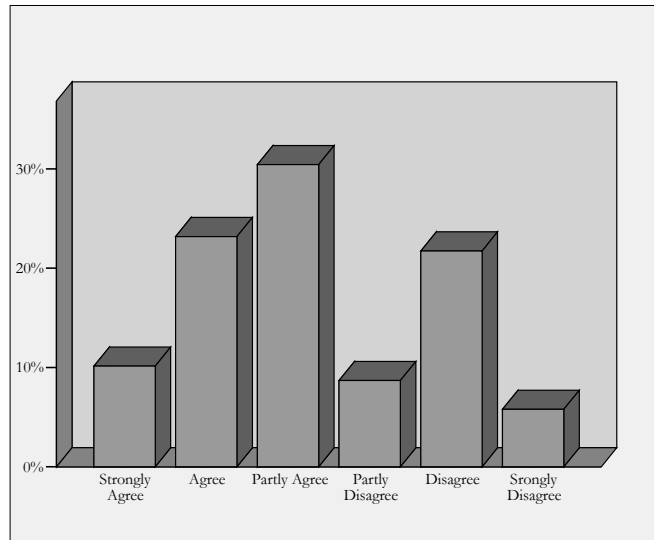
26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.		
N	Valid	69
	Missing	0
Mean		3.26
Std. Error of Mean		.174
Median		3.00
Mode		3
Std. Deviation		1.442
Variance		2.078
Skewness		.254
Std. Error of Skewness		.289
Kurtosis		-.951
Std. Error of Kurtosis		.570
Percentiles	25	2.00
	50	3.00
	75	5.00

Table A8-32

**26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	7	10.1	10.1	10.1
	Agree	16	23.2	23.2	33.3
	Partly Agree	21	30.4	30.4	63.8
	Partly Disagree	6	8.7	8.7	72.5
	Disagree	15	21.7	21.7	94.2
	Strongly Disagree	4	5.8	5.8	100.0
	Total	69	100.0	100.0	

26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.



Graph A8-16

27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.

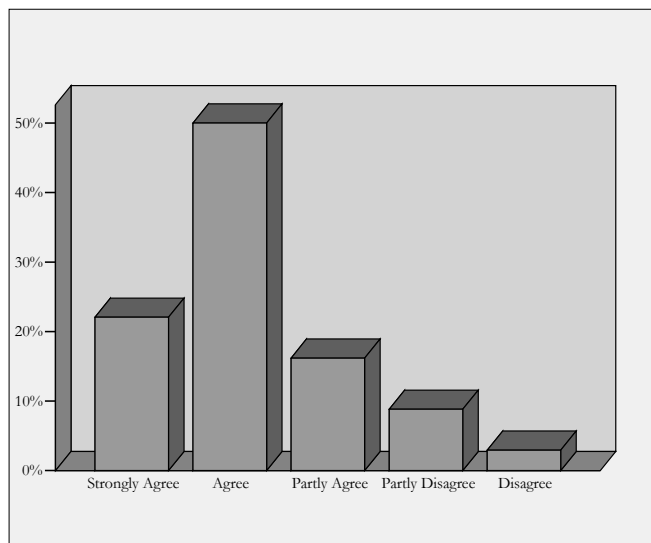
Table A8-33

27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.		
N	Valid	68
	Missing	1
Mean		2.21
Std. Error of Mean		.120
Median		2.00
Mode		2
Std. Deviation		.986
Variance		.972
Skewness		.918
Std. Error of Skewness		.291
Kurtosis		.667
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A8-34

27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	15	21.7	22.1	22.1
	Agree	34	49.3	50.0	72.1
	Partly Agree	11	15.9	16.2	88.2
	Partly Disagree	6	8.7	8.8	97.1
	Disagree	2	2.9	2.9	100.0
	Total	68	98.6	100.0	
Missing	System	1	1.4		
Total		69	100.0		

27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.



**Graph A8-17**

28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.

**Table A8-35**

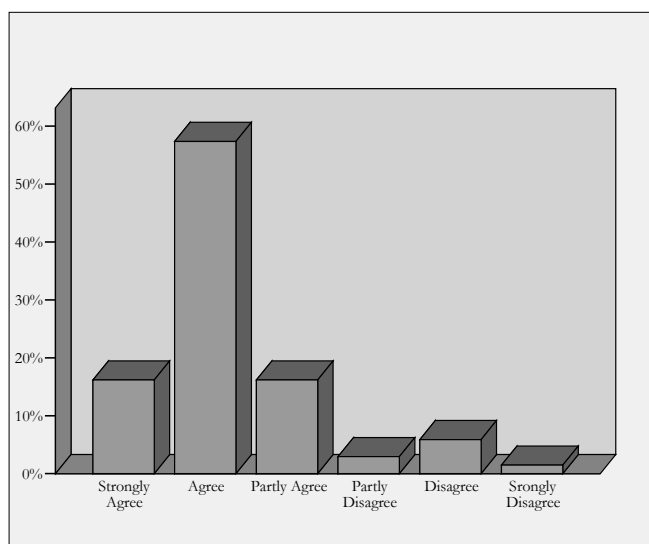
<b>28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.</b>		
N	Valid	68
	Missing	1
Mean		2.29
Std. Error of Mean		.129
Median		2.00
Mode		2
Std. Deviation		1.066
Variance		1.136
Skewness		1.513
Std. Error of Skewness		.291
Kurtosis		2.601
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A8-36

**28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	11	15.9	16.2	16.2
	Agree	39	56.5	57.4	73.5
	Partly Agree	11	15.9	16.2	89.7
	Partly Disagree	2	2.9	2.9	92.6
	Disagree	4	5.8	5.9	98.5
	Strongly Disagree	1	1.4	1.5	100.0
	Total		68	98.6	100.0
Missing	System	1	1.4		
Total		69	100.0		

**28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.**



Graph A8-18

**29. The relationship of Pastor to congregation is as employee to employer.**

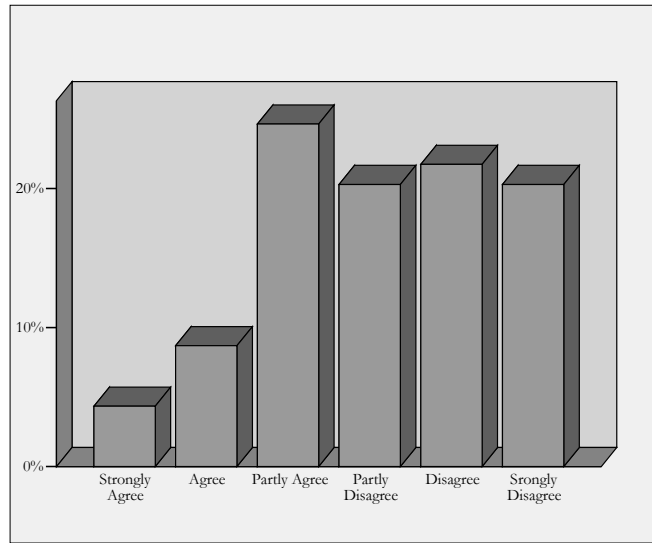
**Table A8-37**

<b>29. The relationship of Pastor to congregation is as employee to employer.</b>		
N	Valid	69
	Missing	0
Mean		4.07
Std. Error of Mean		.172
Median		4.00
Mode		3
Std. Deviation		1.428
Variance		2.039
Skewness		-.256
Std. Error of Skewness		.289
Kurtosis		-.800
Std. Error of Kurtosis		.570
Percentiles	25	3.00
	50	4.00
	75	5.00

**Table A8-38**

<b>29. The relationship of Pastor to congregation is as employee to employer.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	4.3	4.3	4.3
	Agree	6	8.7	8.7	13.0
	Partly Agree	17	24.6	24.6	37.7
	Partly Disagree	14	20.3	20.3	58.0
	Disagree	15	21.7	21.7	79.7
	Strongly Disagree	14	20.3	20.3	100.0
Total		69	100.0	100.0	

29. The relationship of Pastor to congregation is as employee to employer.



**Graph A8-19**

30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.

**Table A8-39**

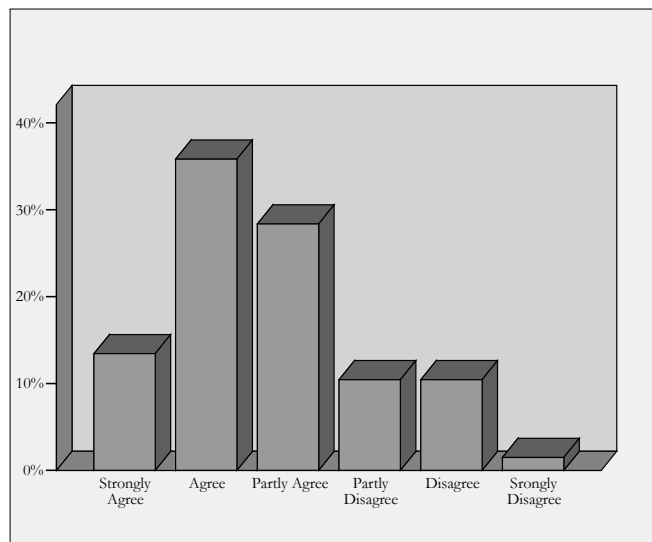
<b>30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.</b>		
N	Valid	67
	Missing	2
Mean		2.73
Std. Error of Mean		.150
Median		3.00
Mode		2
Std. Deviation		1.226
Variance		1.502
Skewness		.638
Std. Error of Skewness		.293
Kurtosis		-.160
Std. Error of Kurtosis		.578
Percentiles	25	2.00
	50	3.00
	75	3.00

Table A8-40

**30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	9	13.0	13.4	13.4
	Agree	24	34.8	35.8	49.3
	Partly Agree	19	27.5	28.4	77.6
	Partly Disagree	7	10.1	10.4	88.1
	Disagree	7	10.1	10.4	98.5
	Strongly Disagree	1	1.4	1.5	100.0
	Total		67	97.1	100.0
Missing	System	2	2.9		
Total		69	100.0		

**30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.**



Graph A8-20



**31. The Pastor functions in similarity to the Old Testament Levitical priesthood.**

**Table A8-41**

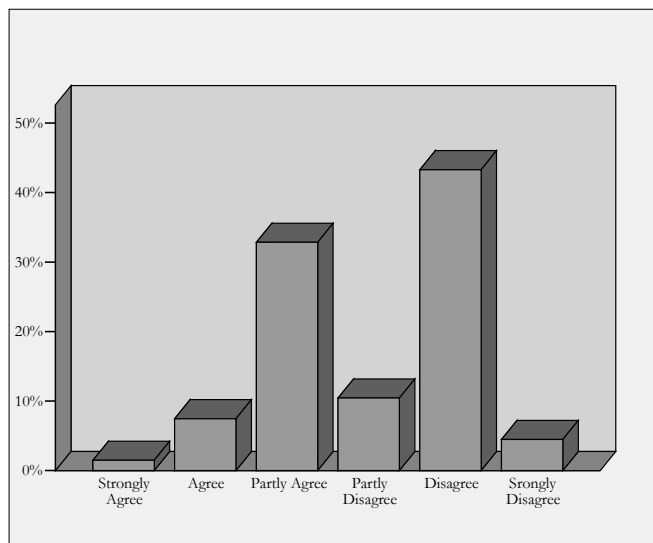
<b>31. The Pastor functions in similarity to the Old Testament Levitical priesthood.</b>		
N	Valid	67
	Missing	2
Mean		4.00
Std. Error of Mean		.144
Median		4.00
Mode		5
Std. Deviation		1.181
Variance		1.394
Skewness		-.342
Std. Error of Skewness		.293
Kurtosis		-.921
Std. Error of Kurtosis		.578
Percentiles	25	3.00
	50	4.00
	75	5.00

**Table A8-42**

**31. The Pastor functions in similarity to the Old Testament Levitical priesthood.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.4	1.5	1.5
	Agree	5	7.2	7.5	9.0
	Partly Agree	22	31.9	32.8	41.8
	Partly Disagree	7	10.1	10.4	52.2
	Disagree	29	42.0	43.3	95.5
	Strongly Disagree	3	4.3	4.5	100.0
	Total	67	97.1	100.0	
Missing	System	2	2.9		
Total		69	100.0		

31. The Pastor functions in similarity to the Old Testament Levitical priesthood.



Graph A8-21

32. The Pastor is a gift of Christ to the Church.

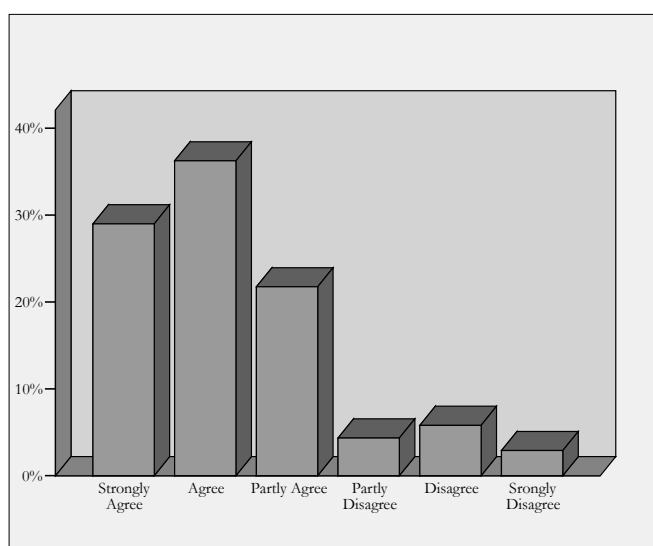
Table A8-43

32. The Pastor is a gift of Christ to the Church.		
N	Valid	69
	Missing	0
Mean		2.30
Std. Error of Mean		.152
Median		2.00
Mode		2
Std. Deviation		1.264
Variance		1.597
Skewness		1.155
Std. Error of Skewness		.289
Kurtosis		1.086
Std. Error of Kurtosis		.570
Percentiles	25	1.00
	50	2.00
	75	3.00

Table A8-44

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	20	29.0	29.0	29.0
	Agree	25	36.2	36.2	65.2
	Partly Agree	15	21.7	21.7	87.0
	Partly Disagree	3	4.3	4.3	91.3
	Disagree	4	5.8	5.8	97.1
	Strongly Disagree	2	2.9	2.9	100.0
Total		69	100.0	100.0	

32. The Pastor is a gift of Christ to the Church.



Graph A8-22

**33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.**

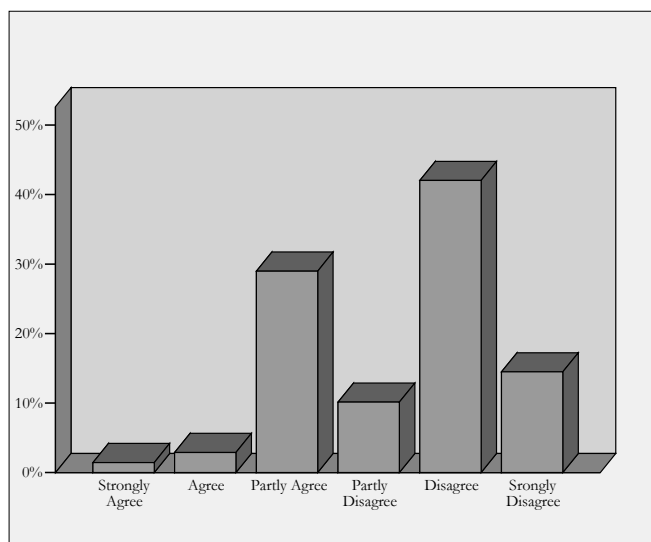
**Table A8-45**

<b>33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.</b>		
N	Valid	69
	Missing	0
Mean		4.32
Std. Error of Mean		.145
Median		5.00
Mode		5
Std. Deviation		1.207
Variance		1.456
Skewness		-.439
Std. Error of Skewness		.289
Kurtosis		-.667
Std. Error of Kurtosis		.570
Percentiles	25	3.00
	50	5.00
	75	5.00

**Table A8-46**

<b>33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.4	1.4	1.4
	Agree	2	2.9	2.9	4.3
	Partly Agree	20	29.0	29.0	33.3
	Partly Disagree	7	10.1	10.1	43.5
	Disagree	29	42.0	42.0	85.5
	Strongly Disagree	10	14.5	14.5	100.0
Total		69	100.0	100.0	

33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.



Graph A8-23

34. The Public Office of the Ministry is the only office with a divine mandate.

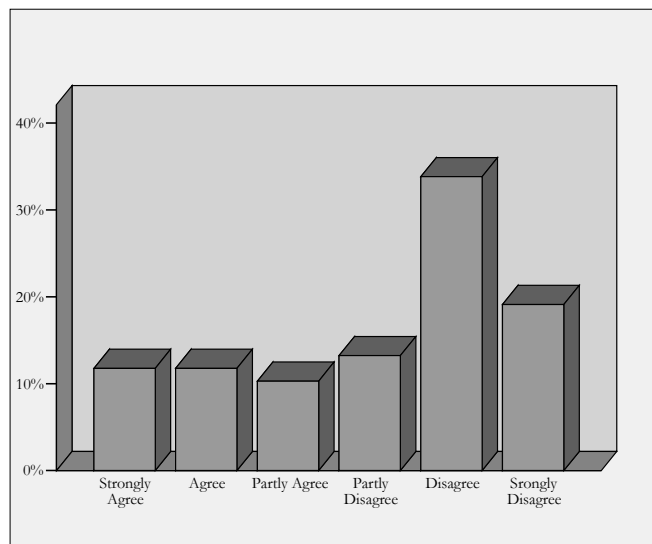
Table A8-47

34. The Public Office of the Ministry is the only office with a divine mandate.		
N	Valid	68
	Missing	1
Mean		4.03
Std. Error of Mean		.202
Median		5.00
Mode		5
Std. Deviation		1.666
Variance		2.775
Skewness		-.587
Std. Error of Skewness		.291
Kurtosis		-.948
Std. Error of Kurtosis		.574
Percentiles	25	3.00
	50	5.00
	75	5.00

Table A8-48

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	8	11.6	11.8	11.8
	Agree	8	11.6	11.8	23.5
	Partly Agree	7	10.1	10.3	33.8
	Partly Disagree	9	13.0	13.2	47.1
	Disagree	23	33.3	33.8	80.9
	Strongly Disagree	13	18.8	19.1	100.0
	Total	68	98.6	100.0	
Missing	System	1	1.4		
Total		69	100.0		

34. The Public Office of the Ministry is the only office with a divine mandate.



Graph A8-24

35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.

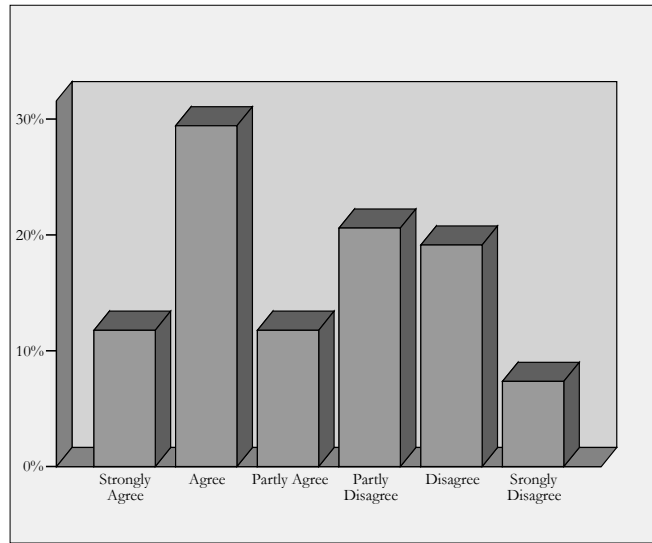
Table A8-49

35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.		
N	Valid	68
	Missing	1
Mean		3.28
Std. Error of Mean		.186
Median		3.00
Mode		2
Std. Deviation		1.534
Variance		2.354
Skewness		.150
Std. Error of Skewness		.291
Kurtosis		-1.191
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	3.00
	75	5.00

Table A8-50

35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	8	11.6	11.8	11.8
	Agree	20	29.0	29.4	41.2
	Partly Agree	8	11.6	11.8	52.9
	Partly Disagree	14	20.3	20.6	73.5
	Disagree	13	18.8	19.1	92.6
	Strongly Disagree	5	7.2	7.4	100.0
	Total		68	98.6	100.0
Missing	System	1	1.4		
Total		69	100.0		

35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.



**Graph A8-25**

36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.

**Table A8-51**

<b>36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.</b>		
N	Valid	68
	Missing	1
Mean		2.50
Std. Error of Mean		.141
Median		2.00
Mode		2
Std. Deviation		1.165
Variance		1.358
Skewness		1.020
Std. Error of Skewness		.291
Kurtosis		.659
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	2.00
	75	3.00

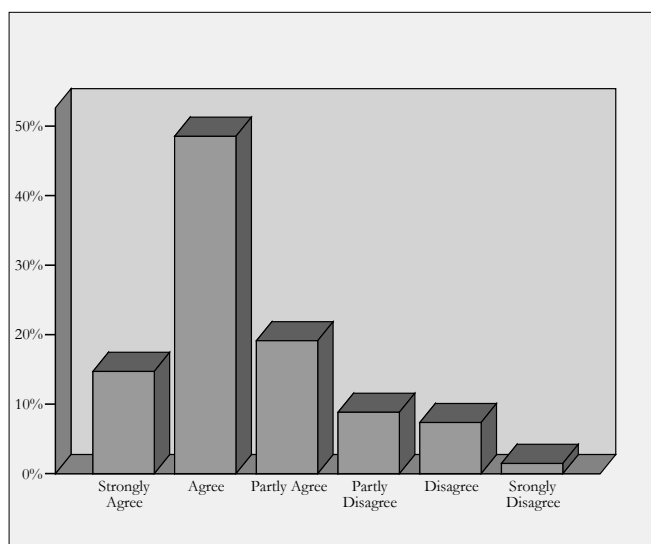


Table A8-52

**36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	10	14.5	14.7	14.7
	Agree	33	47.8	48.5	63.2
	Partly Agree	13	18.8	19.1	82.4
	Partly Disagree	6	8.7	8.8	91.2
	Disagree	5	7.2	7.4	98.5
	Strongly Disagree	1	1.4	1.5	100.0
	Total		68	98.6	100.0
Missing	System	1	1.4		
Total		69	100.0		

**36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.**



Graph A8-26

37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.

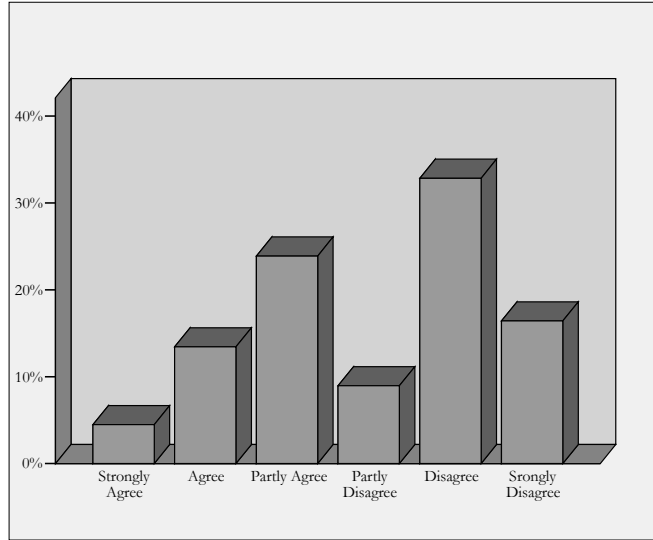
Table A8-53

37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.		
N	Valid	67
	Missing	2
Mean		4.01
Std. Error of Mean		.181
Median		4.00
Mode		5
Std. Deviation		1.482
Variance		2.197
Skewness		-.314
Std. Error of Skewness		.293
Kurtosis		-1.062
Std. Error of Kurtosis		.578
Percentiles	25	3.00
	50	4.00
	75	5.00

Table A8-54

37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	4.3	4.5	4.5
	Agree	9	13.0	13.4	17.9
	Partly Agree	16	23.2	23.9	41.8
	Partly Disagree	6	8.7	9.0	50.7
	Disagree	22	31.9	32.8	83.6
	Strongly Disagree	11	15.9	16.4	100.0
	Total		67	97.1	100.0
Missing	System	2	2.9		
Total		69	100.0		

37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.



**Graph A8-27**

38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.

**Table A8-55**

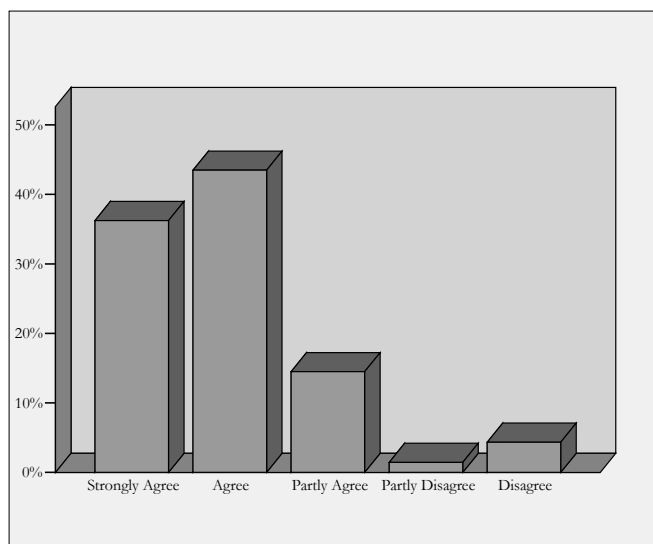
<b>38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.</b>		
N	Valid	69
	Missing	0
Mean		1.94
Std. Error of Mean		.118
Median		2.00
Mode		2
Std. Deviation		.983
Variance		.967
Skewness		1.361
Std. Error of Skewness		.289
Kurtosis		2.229
Std. Error of Kurtosis		.570
Percentiles	25	1.00
	50	2.00
	75	2.00

Table A8-56

**38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	25	36.2	36.2	36.2
	Agree	30	43.5	43.5	79.7
	Partly Agree	10	14.5	14.5	94.2
	Partly Disagree	1	1.4	1.4	95.7
	Disagree	3	4.3	4.3	100.0
	Total	69	100.0	100.0	

**38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.**



**Graph A8-28**

**39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.**

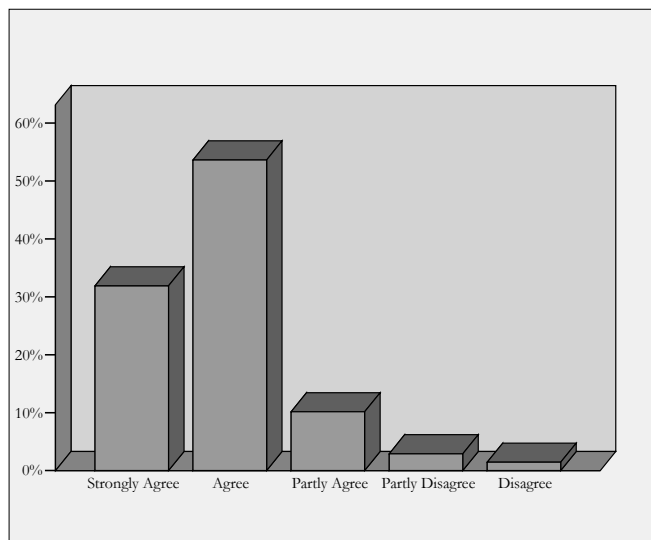
**Table A8-57**

<b>39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.</b>		
N	Valid	69
	Missing	0
Mean		1.88
Std. Error of Mean		.098
Median		2.00
Mode		2
Std. Deviation		.814
Variance		.663
Skewness		1.229
Std. Error of Skewness		.289
Kurtosis		2.664
Std. Error of Kurtosis		.570
Percentiles	25	1.00
	50	2.00
	75	2.00

**Table A8-58**

<b>39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	22	31.9	31.9	31.9
	Agree	37	53.6	53.6	85.5
	Partly Agree	7	10.1	10.1	95.7
	Partly Disagree	2	2.9	2.9	98.6
	Disagree	1	1.4	1.4	100.0
	Total	69	100.0	100.0	

39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.



**Graph A8-29**

40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.

**Table A8-59**

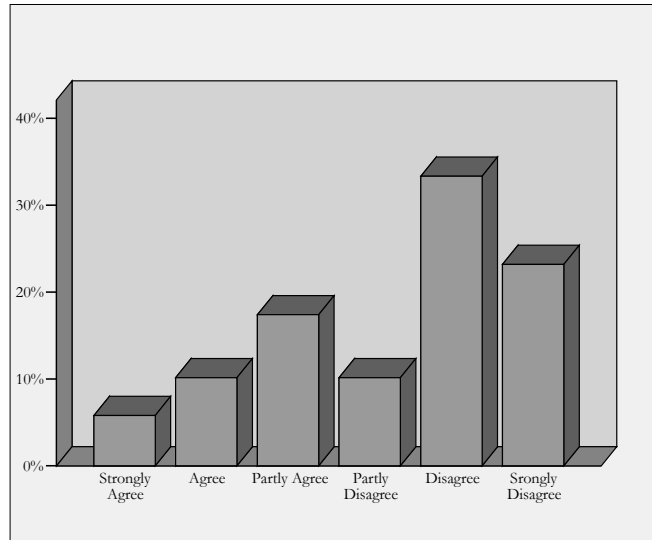
<b>40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.</b>		
N	Valid	69
	Missing	0
Mean		4.25
Std. Error of Mean		.184
Median		5.00
Mode		5
Std. Deviation		1.528
Variance		2.335
Skewness		-.609
Std. Error of Skewness		.289
Kurtosis		-.751
Std. Error of Kurtosis		.570
Percentiles	25	3.00
	50	5.00
	75	5.00

Table A8-60

**40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	4	5.8	5.8	5.8
	Agree	7	10.1	10.1	15.9
	Partly Agree	12	17.4	17.4	33.3
	Partly Disagree	7	10.1	10.1	43.5
	Disagree	23	33.3	33.3	76.8
	Strongly Disagree	16	23.2	23.2	100.0
Total		69	100.0	100.0	

**40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.**



Graph A8-30

**41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.**

**Table A8-61**

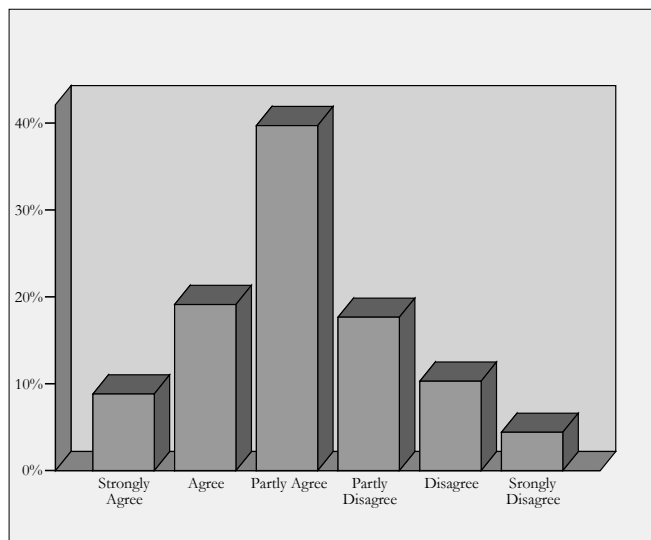
<b>41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.</b>		
N	Valid	68
	Missing	1
Mean		3.15
Std. Error of Mean		.150
Median		3.00
Mode		3
Std. Deviation		1.237
Variance		1.530
Skewness		.346
Std. Error of Skewness		.291
Kurtosis		-.089
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	3.00
	75	4.00

**Table A8-62**

<b>41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	8.7	8.8	8.8
	Agree	13	18.8	19.1	27.9
	Partly Agree	27	39.1	39.7	67.6
	Partly Disagree	12	17.4	17.6	85.3
	Disagree	7	10.1	10.3	95.6
	Strongly Disagree	3	4.3	4.4	100.0
	Total		68	98.6	100.0
Missing	System	1	1.4		
Total		69	100.0		



41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.



**Graph A8-31**

42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.

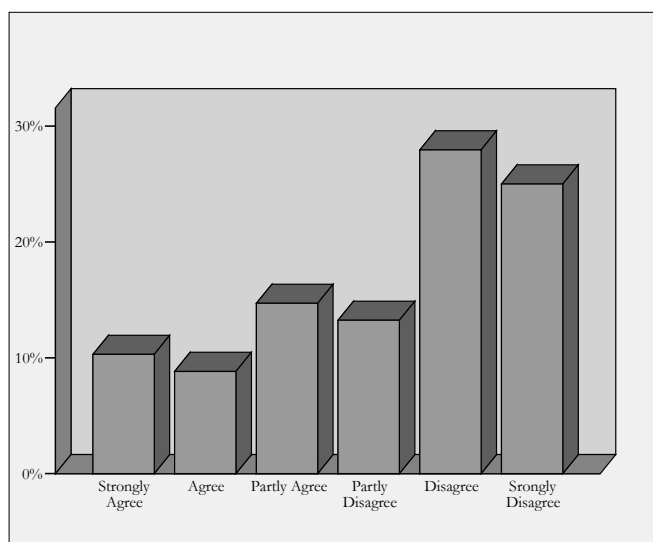
**Table A8-63**

<b>42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.</b>		
N	Valid	68
	Missing	1
Mean		4.15
Std. Error of Mean		.200
Median		5.00
Mode		5
Std. Deviation		1.651
Variance		2.724
Skewness		-.591
Std. Error of Skewness		.291
Kurtosis		-.848
Std. Error of Kurtosis		.574
Percentiles	25	3.00
	50	5.00
	75	5.75

Table A8-64

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	7	10.1	10.3	10.3
	Agree	6	8.7	8.8	19.1
	Partly Agree	10	14.5	14.7	33.8
	Partly Disagree	9	13.0	13.2	47.1
	Disagree	19	27.5	27.9	75.0
	Strongly Disagree	17	24.6	25.0	100.0
	Total	68	98.6	100.0	
Missing	System	1	1.4		
Total		69	100.0		

42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.



Graph A8-32

43. No hierarchical rankings exist within the Public Office of the Ministry.

Table A8-65

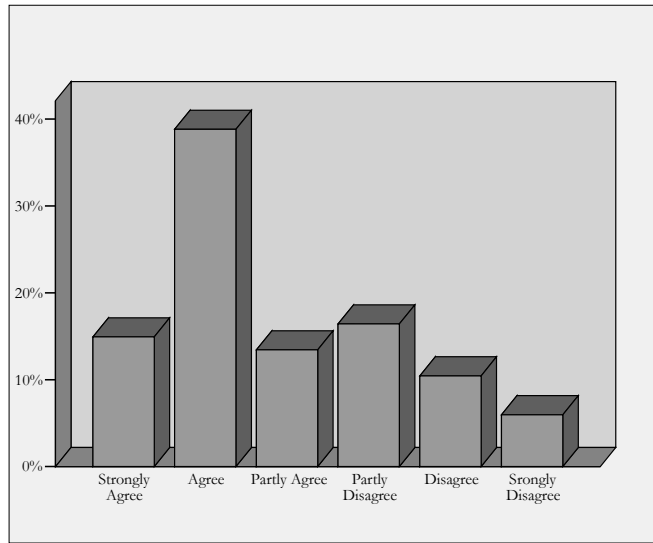
43. No hierarchical rankings exist within the Public Office of the ministry.		
N	Valid	67
	Missing	2
Mean		2.87
Std. Error of Mean		.178
Median		2.00
Mode		2
Std. Deviation		1.455
Variance		2.118
Skewness		.636
Std. Error of Skewness		.293
Kurtosis		-.607
Std. Error of Kurtosis		.578
Percentiles	25	2.00
	50	2.00
	75	4.00

Table A8-66

43. No hierarchical rankings exist within the Public Office of the Ministry.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	10	14.5	14.9	14.9
	Agree	26	37.7	38.8	53.7
	Partly Agree	9	13.0	13.4	67.2
	Partly Disagree	11	15.9	16.4	83.6
	Disagree	7	10.1	10.4	94.0
	Strongly Disagree	4	5.8	6.0	100.0
	Total	67	97.1	100.0	
Missing	System	2	2.9		
Total		69	100.0		

43. No hierarchical rankings exist within the Public Office of the Ministry.



**Graph A8-33**

44. Both the Public Office of the Ministry and the Church are intrinsically and simultaneously linked, and as such neither can exist without the other.

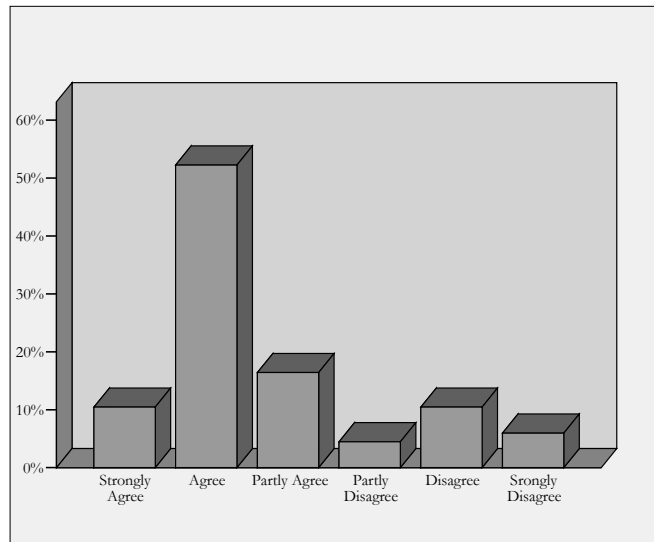
**Table A8-67**

<b>44. Both the Public Office of the Ministry and the Church are intrinsically and simultaneously linked, and as such neither can exist without the other.</b>		
N	Valid	67
	Missing	2
Mean		2.70
Std. Error of Mean		.167
Median		2.00
Mode		2
Std. Deviation		1.371
Variance		1.879
Skewness		1.145
Std. Error of Skewness		.293
Kurtosis		.358
Std. Error of Kurtosis		.578
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A8-68

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	7	10.1	10.4	10.4
	Agree	35	50.7	52.2	62.7
	Partly Agree	11	15.9	16.4	79.1
	Partly Disagree	3	4.3	4.5	83.6
	Disagree	7	10.1	10.4	94.0
	Strongly Disagree	4	5.8	6.0	100.0
	Total	67	97.1	100.0	
Missing	System	2	2.9		
Total		69	100.0		

44. Both the Public Office of the Ministry and the Church are intrinsically and simultaneously linked, and as such neither can exist without the other.



Graph A8-34

45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.

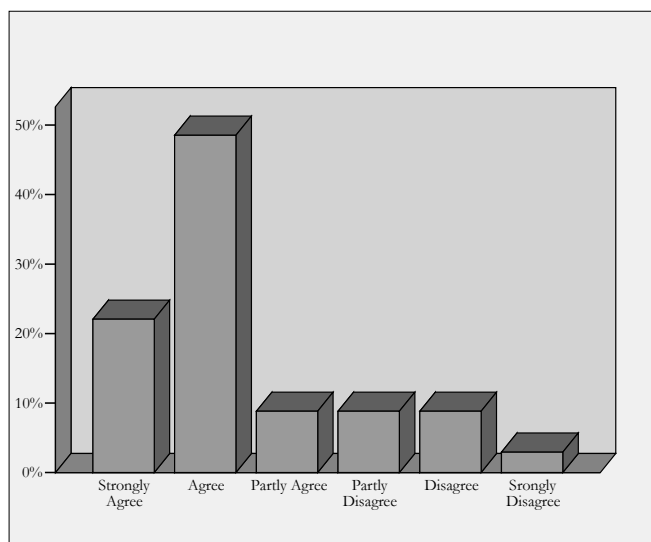
Table A8-69

45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.		
N	Valid	68
	Missing	1
Mean		2.43
Std. Error of Mean		.161
Median		2.00
Mode		2
Std. Deviation		1.331
Variance		1.771
Skewness		1.122
Std. Error of Skewness		.291
Kurtosis		.453
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A8-70

45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	15	21.7	22.1	22.1
	Agree	33	47.8	48.5	70.6
	Partly Agree	6	8.7	8.8	79.4
	Partly Disagree	6	8.7	8.8	88.2
	Disagree	6	8.7	8.8	97.1
	Strongly Disagree	2	2.9	2.9	100.0
	Total		68	98.6	100.0
Missing	System	1	1.4		
Total		69	100.0		

45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.



**Graph A8-35**

46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.

**Table A8-71**

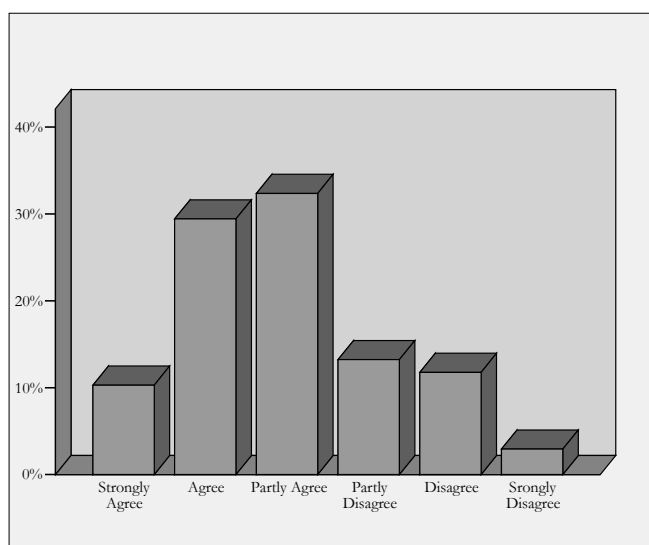
<b>46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.</b>		
N	Valid	68
	Missing	1
Mean		2.96
Std. Error of Mean		.153
Median		3.00
Mode		3
Std. Deviation		1.263
Variance		1.595
Skewness		.497
Std. Error of Skewness		.291
Kurtosis		-.308
Std. Error of Kurtosis		.574
Percentiles	25	2.00
	50	3.00
	75	4.00

Table A8-72

**46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	7	10.1	10.3	10.3
	Agree	20	29.0	29.4	39.7
	Partly Agree	22	31.9	32.4	72.1
	Partly Disagree	9	13.0	13.2	85.3
	Disagree	8	11.6	11.8	97.1
	Strongly Disagree	2	2.9	2.9	100.0
	Total	68	98.6	100.0	
Missing	System	1	1.4		
Total		69	100.0		

**46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.**



Graph A8-36



**47. The President of the Church (LCA) should conduct all ordinations.**

**Table A8-73**

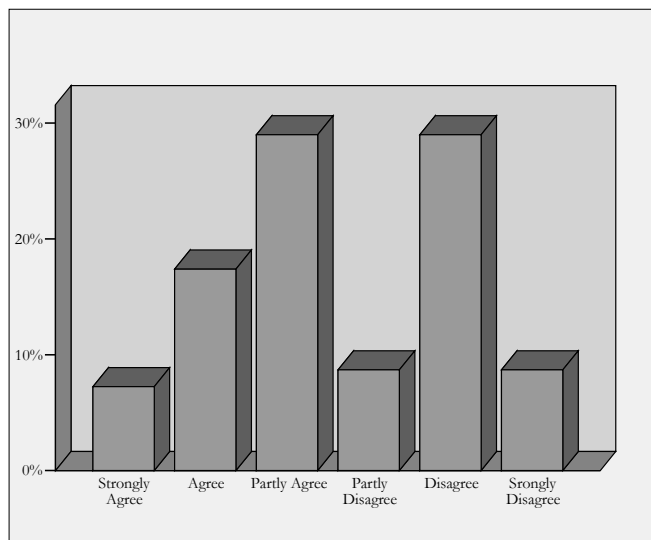
<b>47. The President of the Church (LCA) should conduct all ordinations.</b>		
N	Valid	69
	Missing	0
Mean		3.61
Std. Error of Mean		.177
Median		3.00
Mode		3(a)
Std. Deviation		1.467
Variance		2.153
Skewness		-.033
Std. Error of Skewness		.289
Kurtosis		-1.107
Std. Error of Kurtosis		.570
Percentiles	25	2.50
	50	3.00
	75	5.00

a Multiple modes exist. The smallest value is shown

**Table A8-74**

<b>47. The President of the Church (LCA) should conduct all ordinations.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	5	7.2	7.2	7.2
	Agree	12	17.4	17.4	24.6
	Partly Agree	20	29.0	29.0	53.6
	Partly Disagree	6	8.7	8.7	62.3
	Disagree	20	29.0	29.0	91.3
	Strongly Disagree	6	8.7	8.7	100.0
Total		69	100.0	100.0	

47. The President of the Church (LCA) should conduct all ordinations.



Graph A8-37

48. The means of grace belongs to the entire church and as such can be administered by any Christian.

Table A8-75

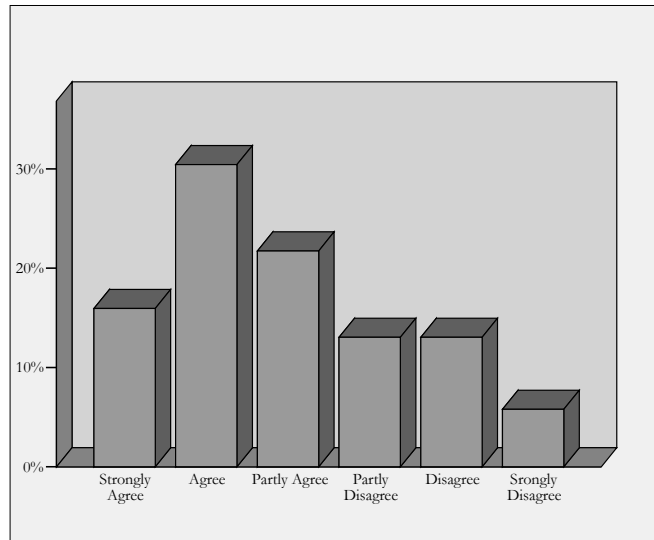
48. The means of grace belongs to the entire church and as such can be administered by any Christian.		
N	Valid	69
	Missing	0
Mean		2.94
Std. Error of Mean		.176
Median		3.00
Mode		2
Std. Deviation		1.464
Variance		2.144
Skewness		.508
Std. Error of Skewness		.289
Kurtosis		-.706
Std. Error of Kurtosis		.570
Percentiles	25	2.00
	50	3.00
	75	4.00

Table A8-76

48. The means of grace belongs to the entire church and as such can be administered by any Christian.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	11	15.9	15.9	15.9
	Agree	21	30.4	30.4	46.4
	Partly Agree	15	21.7	21.7	68.1
	Partly Disagree	9	13.0	13.0	81.2
	Disagree	9	13.0	13.0	94.2
	Strongly Disagree	4	5.8	5.8	100.0
Total		69	100.0	100.0	

48. The means of grace belongs to the entire church and as such can be administered by any Christian.



Graph A8-38

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.

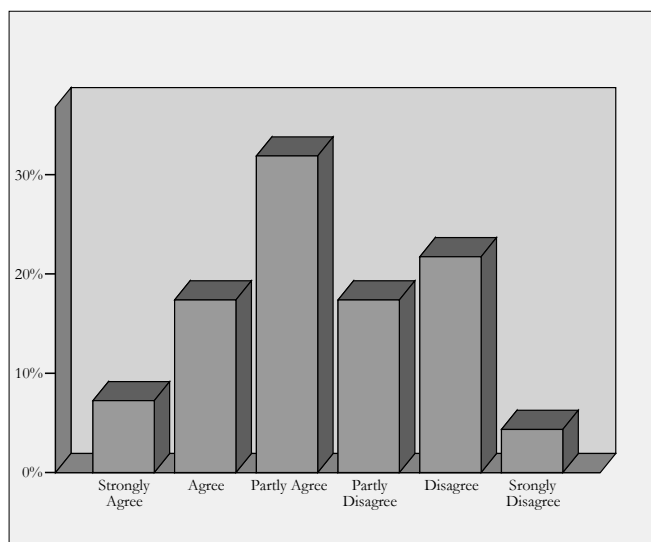
Table A8-77

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.		
N	Valid	69
	Missing	0
Mean		3.42
Std. Error of Mean		.159
Median		3.00
Mode		3
Std. Deviation		1.322
Variance		1.747
Skewness		.040
Std. Error of Skewness		.289
Kurtosis		-.776
Std. Error of Kurtosis		.570
Percentiles	25	2.50
	50	3.00
	75	5.00

Table A8-78

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	5	7.2	7.2	7.2
	Agree	12	17.4	17.4	24.6
	Partly Agree	22	31.9	31.9	56.5
	Partly Disagree	12	17.4	17.4	73.9
	Disagree	15	21.7	21.7	95.7
	Strongly Disagree	3	4.3	4.3	100.0
Total		69	100.0	100.0	

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.



Graph A8-39

50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.

Table A8-79

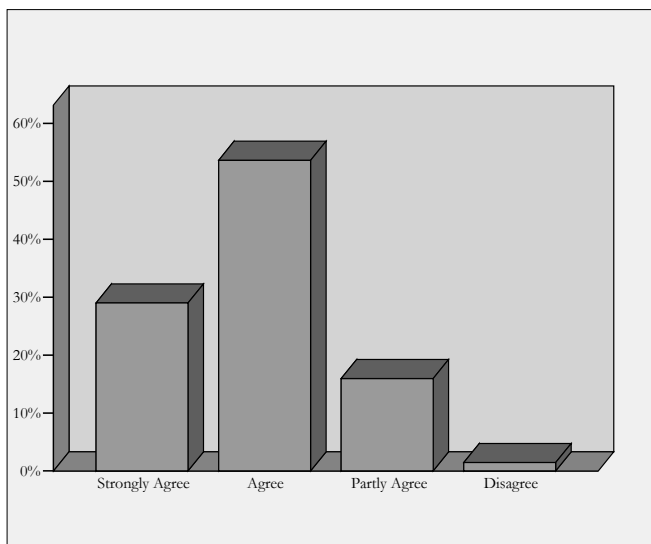
50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.		
N	Valid	69
	Missing	0
Mean		1.91
Std. Error of Mean		.092
Median		2.00
Mode		2
Std. Deviation		.762
Variance		.581
Skewness		.970
Std. Error of Skewness		.289
Kurtosis		2.585
Std. Error of Kurtosis		.570
Percentiles	25	1.00
	50	2.00
	75	2.00

Table A8-80

**50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	20	29.0	29.0	29.0
	Agree	37	53.6	53.6	82.6
	Partly Agree	11	15.9	15.9	98.6
	Disagree	1	1.4	1.4	100.0
Total		69	100.0	100.0	

50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.



Graph A8-40

51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.

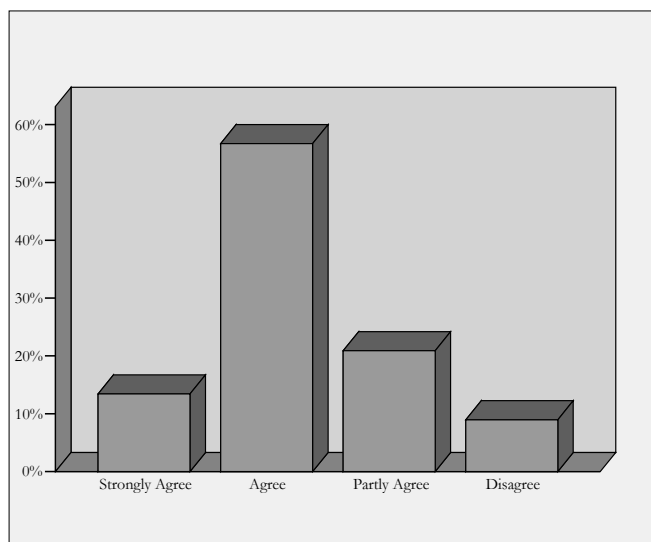
Table A8-81

51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.		
N	Valid	67
	Missing	2
Mean		2.34
Std. Error of Mean		.125
Median		2.00
Mode		2
Std. Deviation		1.023
Variance		1.047
Skewness		1.357
Std. Error of Skewness		.293
Kurtosis		1.874
Std. Error of Kurtosis		.578
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A8-82

51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	9	13.0	13.4	13.4
	Agree	38	55.1	56.7	70.1
	Partly Agree	14	20.3	20.9	91.0
	Disagree	6	8.7	9.0	100.0
	Total	67	97.1	100.0	
Missing	System	2	2.9		
Total		69	100.0		

51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.



**Graph A8-41**

52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.

**Table A8-83**

52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.		
N	Valid	69
	Missing	0
Mean		2.57
Std. Error of Mean		.161
Median		2.00
Mode		2
Std. Deviation		1.334
Variance		1.779
Skewness		.967
Std. Error of Skewness		.289
Kurtosis		.182
Std. Error of Kurtosis		.570
Percentiles	25	2.00
	50	2.00
	75	3.00

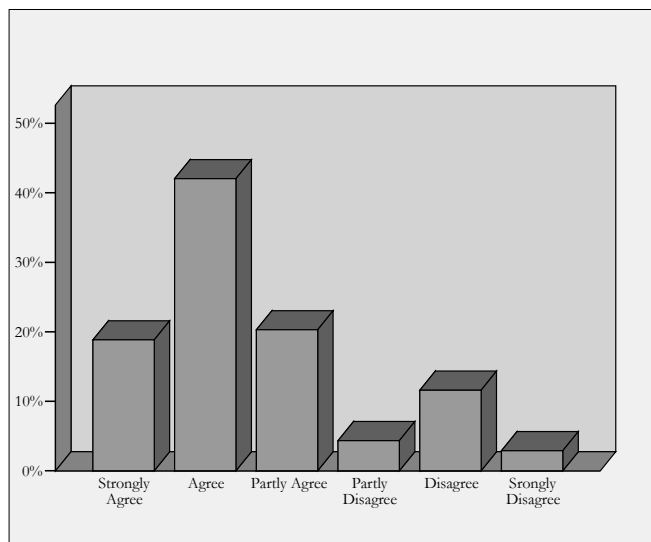


Table A8-84

**52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	13	18.8	18.8	18.8
	Agree	29	42.0	42.0	60.9
	Partly Agree	14	20.3	20.3	81.2
	Partly Disagree	3	4.3	4.3	85.5
	Disagree	8	11.6	11.6	97.1
	Strongly Disagree	2	2.9	2.9	100.0
	Total		69	100.0	100.0

52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.



Graph A8-42

**53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.**

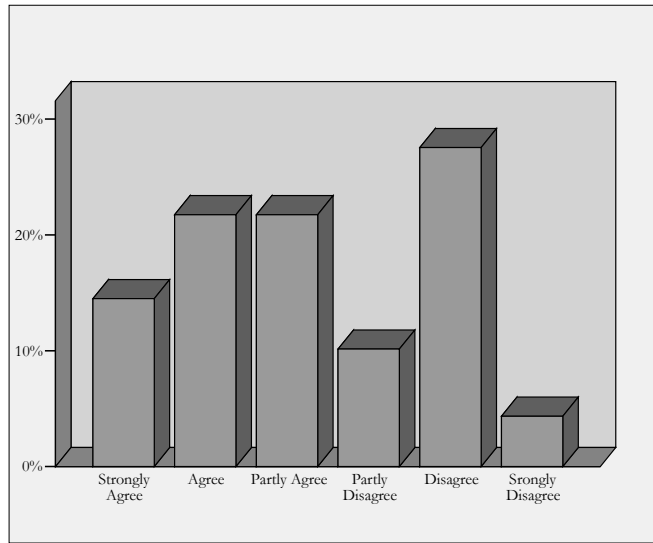
**Table A8-85**

<b>53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.</b>		
N	Valid	69
	Missing	0
Mean		3.28
Std. Error of Mean		.185
Median		3.00
Mode		5
Std. Deviation		1.533
Variance		2.350
Skewness		.049
Std. Error of Skewness		.289
Kurtosis		-1.266
Std. Error of Kurtosis		.570
Percentiles	25	2.00
	50	3.00
	75	5.00

**Table A8-86**

<b>53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	10	14.5	14.5	14.5
	Agree	15	21.7	21.7	36.2
	Partly Agree	15	21.7	21.7	58.0
	Partly Disagree	7	10.1	10.1	68.1
	Disagree	19	27.5	27.5	95.7
	Strongly Disagree	3	4.3	4.3	100.0
Total		69	100.0	100.0	

53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.



Graph A8-43

54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.

Table A8-87

54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.		
N	Valid	69
	Missing	0
Mean		3.97
Std. Error of Mean		.157
Median		4.00
Mode		3(a)
Std. Deviation		1.306
Variance		1.705
Skewness		-.190
Std. Error of Skewness		.289
Kurtosis		-.661
Std. Error of Kurtosis		.570
Percentiles	25	3.00
	50	4.00
	75	5.00

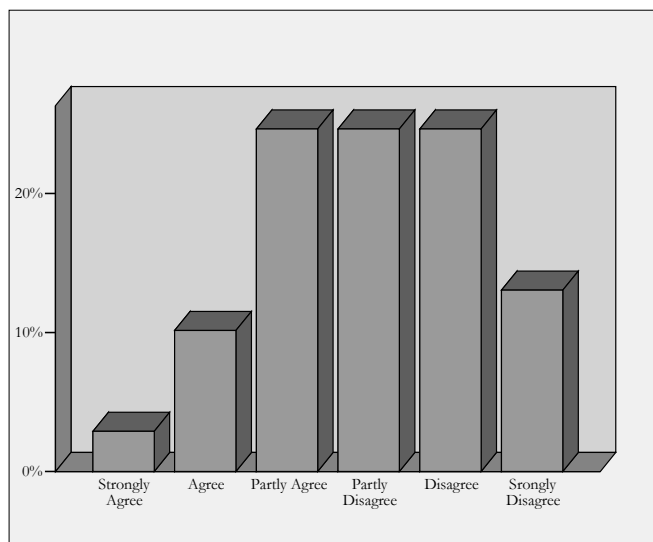
a Multiple modes exist. The smallest value is shown

Table A8-88

**54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	2.9	2.9	2.9
	Agree	7	10.1	10.1	13.0
	Partly Agree	17	24.6	24.6	37.7
	Partly Disagree	17	24.6	24.6	62.3
	Disagree	17	24.6	24.6	87.0
	Strongly Disagree	9	13.0	13.0	100.0
	Total		69	100.0	100.0

**54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.**



Graph A8-44

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.

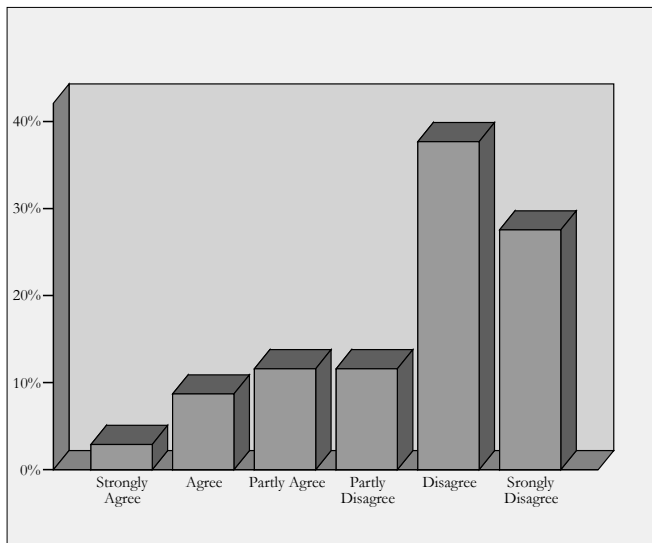
Table A8-89

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.		
N	Valid	69
	Missing	0
Mean		4.55
Std. Error of Mean		.167
Median		5.00
Mode		5
Std. Deviation		1.388
Variance		1.928
Skewness		-.906
Std. Error of Skewness		.289
Kurtosis		-.094
Std. Error of Kurtosis		.570
Percentiles	25	4.00
	50	5.00
	75	6.00

Table A8-90

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	2.9	2.9	2.9
	Agree	6	8.7	8.7	11.6
	Partly Agree	8	11.6	11.6	23.2
	Partly Disagree	8	11.6	11.6	34.8
	Disagree	26	37.7	37.7	72.5
	Strongly Disagree	19	27.5	27.5	100.0
	Total		69	100.0	100.0

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.



**Graph A8-45**

## Appendix 9

### RAW DATA – LAITY RESPONSES Q56-62

Table A9-1

Ser.	56. Comments on the process of Pastoral preparation, ordination, and the call system.
1	I think that the role of Pastor is a difficult and often painful one that only a person called by God would go through to the end.
2	No pastor should receive a call from a parish until he has served that parish for at least 5 years and preferably 10
3	Call system is inefficient. It is dependant on what the President suggests. Can waste a lot of time.
4	I believe that the Call system needs overhaul. I have a problem with Pastors driving across the Country to check the Manse shopping facilities etc. We may as well advertise in the Lutheran in other words they are not taking the "Call" by God seriously. Sometimes I feel there must be a better way to fill the office.
5	Limited engagement with the process
6	I see the process thus: a. God spiritually awakens and calls the Christian, i.e the personal/internal call, b. The Christian prepares for Ministry, c. God enables a congregation to call the Christian, d. The Church recognises the call, and e. The Church ordains, consecrates and installs the Pastor.
7	The LCA has isolated its preparation and ordination of pastoral candidates from the church family in recent years thereby removing from congregations the interest in candidates for the office of public ministry. The current call system opens itself for political input and creating a false idea of the true meaning of a call.
8	Pastoral preparation does not equip the pastor to handle real life events/issues within the spiritual life of a congregation. The preparation of Pastors only produces the standard traditional pastor which does not suit most congregations. The call system is too restrictive. Congregations should be allowed to advertise vacancies.
9	The Call System should be more open i.e. the vacancy should be published (possibly, in The Lutheran) seeking expressions of interest. Congregations in conjunction with the District President could then shortlist, interview and then submit suitable/interested candidates to the congregation for a call. This process would be better than the current "hit and miss" approach where many pastors are not interested in a call (at this time).
10	From what I have seen, Pastoral preparation has not equipped many graduates with the ability to discuss mainstream issues from a Christian perspective. They are also not able to grasp the concept that many modern Christians will not be spoon fed and are able to think! Many modern people want to discuss issues and will not accept rhetoric as a legitimate argument.
11	I believe that in today's world potential pastors should work in the community before studying at the sem. as some, from times gone by, came straight from school and have little regard for those in paid employment or business owners. Some do not understand the demands and pressures of the secular world.

**Table A9-1 (cont'd)**

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12	My name is Peter Schumacher from Shepparton and I am quite prepared to discuss publicly any of my responses. I believe that currently the ALC is too narrow in its focus with the result that the newly ordained are far too conservative in their views. They appear to be firm in the belief that the LCA holds the only truth and cannot concede that the God of other faiths might be the same one as "ours". I think that vacancies should be advertised and applicants interviewed. Part of the research involved would mean a need to have access to some church hierarchy for reference purposes, for example.
13	I believe that Pastors are called to their office – of course all Christians are called to spread God's Word, but not all called to be Pastors.
14	I see no real reason to change.
15	Not enough emphasis on working in a congregational setting and providing leadership without being dictatorial and working with the existing lay leaders/people. Being a facilitator is important to encourage lay people to be active with their faith.
16	Seminary training excellent; Call system needs overhaul – the document is too general and frequently not specific to the individual congregation. I believe the Call comes from God and the congregation should regard the pastor as a gift from God, but does the pastor feel this?
17	I have previously answered the rest of the survey
18	I believe that pastors should be selected by the office, negotiated with the congregation and then appointed. They should be rotated more often including through base refresher courses that allows them to regroup and refresh between appointments. The calling system is flawed and allows weak congregations to choose like type pastors that they are comfortable with but may not be Christ's choice etc.
19	DISTRICT PRESIDENTS CONTROL THE CALL PROCESS TOO MUCH. CONGREGATIONS ARE NOT ALLOWED TO HEAR A POSSIBLE FUTURE PASTOR PREACH – WHY NOT? WHY SHUNT PASTORS AROUND? LUTHER SERVED ONE CONGREGATION FOR 33 YEARS.
20	Many of the young pastors wouldn't know the Gospel if they fell over it. Actually I think there are many older pastors in the same boat. I feel very deprived listening to sermons, singing songs and participating in modern services which would be better placed in a reformed church.
21	The way the church prepares its Pastors needs to be re-examined. While I agree that the training the seminary students receive is comprehensive and I, it lacks in experience. I would prefer to see students given the option of being trained in a style more like that of an apprenticeship... 2 or three days in the classroom, the rest under the guidance and supervision of an experienced pastor in the parish setting, exercising many of the functions of the pastor.
22	In general it is going well. The only thing that I feel that I really need to say is that the vicarage program should not be exclusive to South Australia. Either the LCA can afford to have a vicarage program and the vicars are spread out over all Australia, or DON'T have a vicarage program.
23	I fully acknowledge the present position taken by the Church regarding the ordination of women; however (and not being an advocate, but simply using this forum as a means to express a view), the day will come in this modern world when women will have to be accepted. The falling number of the faithful in the coming years will have an effect, unfortunately, it appears that there are many aged members who are rigidly sticking to their beliefs, and good on them, but things will have to change as they have in other countries and societies, and I am sure God will accept a woman as equally as a man. An extremely complex issue, but one the Church cannot think it will go away.
24	If Pastors are to set themselves up within their parishes as the ultimate authority on interpretation of the Word, a solid grounding in original texts helps – training in ancient languages and theological interpretation takes time.

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**Table A9-1 (cont'd)**

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25	Pastor's to be educated, not trained. Pastor's wives to be schooled in those skills needed by a good wife; so that a pastor's wife they feel comfortable with their role and are skilled competent and capable
26	People should be aware of the time, dedication and responsibilities required BEFORE embarking on the course of study. The wife and family all also very important in supporting the man and his work. Maybe congregations should be given an opportunity to comment on how they perceive the pastoral candidate. Ehat financial support will be required? Can the candidate meet the cost? What happens if the person can NOT meet the financial burden?
27	Preparation is good as far as I know it, i.e. many years, not just 2 Call system OK as far as I understand it.
28	Call system- congregations should be free to approach pastors eligible for a call via email asking for expressions of interest of vacancy. District president should provide list at outset and then advise on possible short list for call meeting. present system is time consuming and ineffective.
29	Too long & too heavily based on head knowledge --- encourages 'precious' mentaliy. Ministry is hands on & I suspect too easily becomes administration of church rather than training locals to teach, preach & proclaim God's word.
30	process appears to rovide a satisfactory basis for the work of ministry given that you cannot teach exposure Call system has been improved by information flows in both directions but most of us rely on advice from others as few of us know many pastors.
31	call system can still lead to unsuitable candidates for a particular call. Especially if long vacancy is involved.
32	Seminary study is necessary; testing of knowledge and ordination is also necessary. Our call system is OK - but long vacant parishes could accept a President's appointed Pastor. God can bypass all the above.
33	The current system is one which limits and controls. While it is valid it only limits God to calling people to ministry through one official way and nullifies any other way God might choose to call and wquip people for ministry.
34	Preparation has become more rigid and conservative resulting in less flexible type of graduate. Individual expression of joy in the Lord is now restricted to what the current faculty members deem appropriate. The call system needs to be overhauled. Congregations need more direction from the presidents who should have the power to appoint to vacancies where congregations cannot agree on a candidate and the situation is divisive.
35	The arangement of the above has depended far too much on earthly, human organisation which owes nothing to the inspiration, invitation & leaven of the Holy Spirit - the Counsellor. Hence, these human organisations - worked like a secular business miss the point of bringing people to God.
36	Being a lay person, do not have enough knowledge of processes to comment, although call system could be more transparent.
37	The call system is an inefficient method of transferring pastors around Australia. It seems there is now a "culture of protocol" when a pastor quite often needs to go through a "charade of consideration" rather than accepting or rejecting the call. The losers are the congregation calling which losses probably an extra month, and the congregation on which the pastor comes from where all forward planning stops.

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**Table A9-2**

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Ser.	57. Comments on the Thesis of Agreement, the confessional writings and other statements of the Lutheran Church of Australia concerning the Public Office of the Ministry.
1	I'd have to know what they are to be able to comment on them. Despite coming from a Lutheran educated background I don't think I've EVER discussed it - I've probably read about it once upon a time.
2	In general Confessions and structure inherited from them are still appropriate. LCA's insistence on a high level of training is of ongoing importance. A more effective way of discouraging candidates from training without meeting qualifications should be considered to avoid complications "at the other end". Members keen to test their interest should be offered proper accredited teaching and training opportunities (eg in teaching evangelism in years BEFORE admission to formal training)
3	See the Augsburg Confession (AC) Article XIV
4	Sadly nobody in the church now refers to these and they are mostly unknown to current members
5	No Comment
6	I haven't read it - sorry.
7	I really can't comment on this as I don't know enough about it. Accordingly I had some problems with, for example, question 17.
8	Most Lutherans are not well educated in this area
9	I see no problems.
10	CLEARLY NOT WORTH THE PAPER IT'S WRITTEN ON GIVEN THE PROTRACTED ORDINATION OF WOMEN DEBATE.
11	Very difficult to read and understand, but also very comprehensive.
12	Haven't read enough
13	Theses of Agreement are clear enough. Confessional writings don't deal with the issue explicitly. Other statements - not aware of any except women's ordination debate which deal more with scriptural interpretation in relation to cultural history.
14	I do not know these writings well enough - however Lutherans have been well served by Martin Luther's works.
15	Haven't read them

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**Table A9-3**

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Ser.	58. Comments on the relationship of the Public Office of the Ministry with the Church, its leadership, and its laity.
1	I think that the only one with true authority is Jesus, and that absolute power corrupts humans. It is the responsibility of all congregation members to check the validity/accuracy of teachings, but not to force a party line upon a pastor.
2	In some of your questions you need to allow the alternatives of 'I have no idea' and 'who cares'

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Table A9-3 (cont'd)

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- 3 LCA strength has been built on strong congregational autonomy. Even though its not perfect, LCA must resist the temptaion to increase regaional power and authority esp when congratgational automony limits are most obvious.( a rather better view may be to have more regional focus) While ordination is the norm the presbyterian idea of "elder amongst elders" ( pastor being the teaching elder" has much merit in keeping congegations alive and not so reliant on "the paid worker". Not to despise scholarship but in Luthers time the realiance on training was essential-Not convinced Adelaide centred major still is Believe LCA would benefit from a more shared view of teaching / training . Clearly POM has a role in ensuring all pastors who serve years within the system are as best supported as possible by the wider church for their retirement by good advice,levies , investment etc .LLL
  - 4 See the Augsburg Confession (AC) Article XIV
  - 5 To many pastors are trying to be laymen while to many laymen are being enticed to be 'pastors'
  - 6 The Pastor is not the sole leader/doer within the church community. He has "offical" roles and responsibilities but the church community in partnership is responsible for the overall minity and mission.
  - 7 The role of Pastor is one of being a paid representative in the community, acting on behalf of the members. There is, therefore, a degree of employee/employer relationship and Pastors should account for how their time is being allocated to the degree necessary for the congregation to be satisfied that the available time is being utilised according to appropriate priorities. Such accountability is completely lacking in some instances and gives the impression that the ministry, for some, is a 'soft option' proffession.
  - 8 I'm happy with the structure and am very happy that people can be trained to be Lay Preachers today. Lay people are being used more and more in the LCA and are serving well as far as I can see.
  - 9 I think that most clergy live in a world of their own and are afraid to come out and debate the real issues of life. I feel as a reasonably aware person that I am walking on eggs when it comes to discussing matters of faith with our guy. For example, I cannot accept the biblical narration of creation, or the Real Presence, to name two examples but it is pointless discussing such things.
  - 10 The massive decline in church attendance means the pastor is fast becoming irrelevant because congations can no longer afford him. Congregations will simply have to make do with their own resources.
  - 11 An understanding of the inter personal relationships is importamt here
  - 12 A pastor is chosen by christ through calling, tested and developed through training and then appointed to where the need is best served. They are to lead not manage, challenge not accept, communicate to and not be fed and build strong christian faith communities. They must cross denominational boundaries and not become numbers focussed.
  - 13 LUTHERANS HAVE HIGH REGARD FOR THEIR PASTORS TO A FAULT. BOTH A CONGREGATION AND THE DISTRICT OFFICE WILL PUT UP WITH AN UNGIFTED MAN WHEN HE SHOULD BE OFFERED ALTERNATIVE CAREER GUIDANCE.
  - 14 I have no hassles with the pastor having leadership in his congregation providing their theology and therefore focus, is of a true Lutheran basis, especially "I believe I cannot by my own understanding or effort believe in Jesus Christ my Lord, or come to him....."
  - 15 If the Public Office of the Ministry is a calling from God ( which I strongly believe that it is ) then it should be God ( and God alone ) who decides if the holder of such an office ( pastor ) should remain in or be removed from such an office.
  - 16 Historically the Church was the repository of all theological knowledge. When lay people learned to read and became educated, they too could study theology. Many lay people are much better trained and more intelligent than their pastors - this threatens some pastors. Lay people don't like to be treated as idiots by a pastor.
-

**Table A9-3 (cont'd)**

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17	A further response to Q54 - a pastor in my opinion must have absolute authority over doctrine - (if proved to be incorrect - a process of reporting to General President & consequently striking off the roll of pastors - is usual procedure - laity cannot and must not set doctrine - however the community's life etc. - should be pastor and laity working together.
18	Caution with political correctness and social restructuring movements.
19	Make haste slowly (or not at all) with new ideas and stay away from extreme/radical pushes. Keep up with political agendas without being unduly influenced - be prepared to disagree with anything contrary to our beliefs.
20	Haven't read enough
21	pastors should train, support and encourage all members of the congregation to be involved in all aspects of worship and ministries. If congregations were less Pastor reliant, less problems would arise when pastor is away or during a vacancy. More interaction is required between neighbouring congregations, sharing lay resources and in group ministries.
22	By not training lay people to teach & preach we effectively try to limit God's Spirit or box his 'job description' in. Lay people need to be encouraged to preach & proclaim if they have the gift. God's word & love are too life changing and awesome to restrict their public proclamation to a handful of 'ordained' men. The ministry is a blessing and a gift to build up the church, not restrain it.
23	Relationships with laity. Too little attention given to the important aspects of call documents e.g. the respect due to pastors and the realization they are not super heroes. The mutuality of the call and the obligations by lay people to uphold and assist the pastor.
24	less authoritarian more ecumenical.
25	Minister's have to work with Church in harmony. Ministers and lay people have to work together through the Church board as to which way this relationship works. Neither party "OWNS" the other. We are each answerable to God.
26	Currently everything lies with the Pastor. We need to think outside the box - especially for congregations who can't afford a full time pastor and work to equip the laity with the preaching of the word and to work under God's guidance
27	This question implies a distinct hierarchy. The relationship should only be for administrative purposes. I don't like the way "church" has been used. The Church is the body of Christ and should not be segregated in any way into buildings, ministries and laity.
28	The pastoral ministry as practised by the LCA has generally disempowered the laity, created an unhealthy dependence on the pastor by the laity who rely on the pastor instead of Jesus ("come unto ME all who are heavy laden"), our heavenly Father & the Holy Spirit. It has taken away (all too often) our charge to minister and care for each other within our Christian community. Paul's description of the body of Christ is which the least is as important as the greatest is ignored too often (in fact, mostly).

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**Table A9-4**

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Ser.	59. Comments on the legitimacy of the Public Office of the Ministry as a valid ministry of the Church.
1	Must favour Congregational autonomy and resist regional authority.
2	See the Augsburg Confession (AC) Article XIV
3	A vital part of the church ministry
4	The legitimacy depends entirely on how the role is being performed and how relevant the individual can be to the community they are in.

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**Table A9-4 (cont'd)**

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5	I believe God calls men AND women to serve as pastors.pastors need to be equipped for their work and Public Office of the Ministry is valid. Most administrative work can be done by laity, unless that is one of the pastor's gifts and burning interests. However I believe the pastor's work is to continue to grow spiritually and encourage and serve his/her people building them up for love to others and service
6	If it is seen as irrelevant to the outside world then it is not particularly valid. I fear that our church will die unless we gain new young members.
7	It is fast becoming irrelevant as stated above.
8	OK
9	Christ planned a church and appointed apostles and lay people to office. I feel that this is more than enough justification or legitimacy for me and the requirement for pastors as leaders if not biblically based is certainly based in commonsense. It allows for standards, consistency and control but most of all it allows Christ/Holy spirit to work to gather the harvest of pastors for this role.
10	After sufficient training in theology, ordination follows. Ordaining men who have done alternative training, then leaving them more or less unsupervised is worrying.
11	Public Office of Ministry is not only valid but absolutely vital to the church. Pastor's role is to minister and equip laity for their ministry & service to each other & the world.
12	Haven't read enough
13	see above
14	This is an academic question in my view. Sure God has given his church the gift of a called ministry.
15	Of course we need ordained ministers otherwise we would have any Tom, Dick or Harry giving us their interpretation of the Bible. The present system gives us a time tested view of God's word. Each mature Christian will study and be blessed by reading God's word. We must have a personal relationship with God, not just as a member of congregation.
16	Valid but limited and restricting. If the Church is to continue we need new wineskins and ways of doing things.
17	This role is far too much a "one man band". It promotes lazy laity who rely on the pastor to do all the spiritual "work" on their behalf. The ministry needs to be accepted by all members of the Church as their gifts allow.

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**Table A9-5**

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Ser.	60. Comments on the authority of the Public Office of the Ministry within the Lutheran Church of Australia.
1	My real answers to questions 17 and 22 are 'I have no idea' but your survey won't let me put that and it won't let me submit unless I put something - so you don't have my real opinion at all.
2	Too much very negative influence on congregational life and pastoral security in Victorian district and unwise attempts to increase the power of Vic district through the 80's and 90's . - very unsound unbiblical and ineffective. The POM role in protection of the interests of pastors is difficult one but one of great importance for that group and those training institutions to advise on. The emphasis of POM should be on their legitimate role "to advise" but not necessarily "to instruct"
3	See the Augsburg Confession (AC) Article XIV
4	There was a time when the pastor was the authority and his word counted. Not now
5	The Minister, in many aspects, has no more authority or status than any other person. A carpenter is an authority on building tables, a Chef and authority on cooking and a Minister and authority on religion. It is a job, with no special status, and needs to be approached as such.

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**Table A9-5 (cont'd)**

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6	As mentioned before I believe both men and women can be called. Apart from that I feel happy with the authority of the Public Office of the Ministry within the LCA
7	As for 59 above
8	OK
9	Authority is deteriorating: so many pastors 'do their own thing', seemongly without direction - or do they ignore directions? - from GCC. (e.g. Giving a testimonial 'Wy I go to church' isn't worship - the focus should be God not lay people.) There should be oversight of all pastors and congregations, to ensure that worship of God is the purpose for worship services.
10	w.o - no if it isn't scriptural, it isn't lutheran.
11	I think many people try to use the Church as a vehicle to promote specific political ideas - sometimes the Churches seem to dither over what to do rather than taking a stand for what is right at the sake of being less popular. Words can be twisted.
12	Haven't read enough
13	An awesome gift from God, but I suspect we have over regulated this office and lost sight of the servant nature of the position. At times it appears more as a boys club.
14	By virtue of the call and the acceptance the authority to exercise spiritual oversight is conferred on pastors, hence to preach, teach, encourage & admonish in terms of the whole counsel of God.
15	as q.59.

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**Table A9-6**

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Ser.	61. Comments on changes you believe have taken place, or are taking place, in regards to the place and purpose of the Public Office of the Ministry within the Lutheran Church of Australia.
1	Who would know and in any case it's not as if my opinion would matter to the church. Most times I think that the people who care about these things have no idea of what goes on in the life of 'regular' people or how to go about supporting us.
2	I have noticed a change in Pastors who are coming from the Seminary, they seem afraid to let the Laeity work (with guidance)in case they might do or say something wrong. Our churches are dwindling and we must be prepared to take some "chances" We are locking the "Spirit in a box.
3	If its anything like what happened in Vic District in 80'sand 90's in terms of too much outside interference , expect people to leave.
4	I am very concerned about the misuse and misinterpretation of Scripture with regard to the service of women in the Ministry of the Word and Sacraments. Particularly the fallacies used in the case FOR the ordination of women in the LTJ, contrary to the implied claim, there were NO female priests/ministers in the OT congregations, nor were there any female bishops, presbyters, deacons, preachers or ministers in the NT church.
5	They are to our detriment
6	The way many Ministers communicate, both in terms of the method of communication, format, language and physical conditions makes them less and less relevant to people capable of critical thought. This makes many particularly tedious to listen too and extremely neffective in their roles. Reliance on doctrine in debate is not acceptable to many if you cannot argue how that doctrine was developed. Too many are incapable of such discussions and, as such, weaken the spiritual standing of the Church.
7	Once pastors were regarded as infallible but these days they are seen more as human and sinners like the members of their congregations. A pastor who has God's genuine love for his people will be loved and respected by the congregation and able to lead it. Some members however hark back to the law and make life difficult for those acting in love.

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**Table A9-6 (cont'd)**

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8	I would like to see women ordained although the question as to exactly "why"? has me a little stumped at the moment. Still, today we have just had a woman appointed to the High Court, so that we in the Lutheran Church are going to look pretty stupid if we say that that historical and doctrinal precedents (relevant 2000 years ago but not now) prevent female appointments.
9	Most laypeople are not educated in this area either
10	Change is now rapidly taking place. The church is seen as weak and wishy-washy by members. The church does not take a stand against anything because it is politically incorrect to do. So it will continue to die out. Many fewer pastors will be available or needed.
11	Pastors are trying to force changes on congregations without listening to the desires and needs of the people, especially in relation to orders of service.
12	Pastors with alternative training = big problem. They should be called parish workers, not pastors. Is there any formally established way in which their role in a congregation is reviewed? Their tenure in a congregation should be limited in time, so that they retire before they get too old, and don't continue in the position, exerting control and refusing to allow anyone else to serve the congregation. Ordaining men who are past the official retirement age is counter-productive: single-minded (and even egotistical) alternatively-trained pastors who refuse to accept retirement drive people away from the church by their refusal to accept that lay people can serve too -I know from experience! One in particular treats members as if they are naughty little children, with little intelligence. The LCA needs to be careful about the character of men they ordain in this way, if it intends to pursue this way of filling vacancies, to avoid such situations where men control, rather than lead.
13	There seems to be in many cases a "watering down" of the office of the public ministry with the Pastor taking a role more like a CEO.
14	Don't know
15	I note with increasing concern the use of what might be termed as "worship directors". These people conduct the service. These people conduct the service except for the pastor & preaching and generally administering the sacraments. While this certainly reduces the pastor's workload and increases audience participation, it also diminishes the pastoral office of the ministry in the person of the called and ordained pastor.
16	As congregations get small, older or closing and pastors salaries get bigger and housing needs increase due to modern technology the church may need to look at more team or joint ministries. A basic structure should be worked out at a national level, flexible enough to adapt locally.
17	I would love to see our congregations encouraged to target young people/ old people and sponsor them through pastoral training (2years NOT 7!). Let's identify our gifted ministers. Ministry is not a club where you can function outside everyday society. Ministry is a commitment to be Christ IN society.
18	Societal changes impinge increasingly on the ministry e.g. -pastors are thought of as the star of the show, or the star performer on the worship stage. -church counsels tending to see themselves as corporate boards employing a pastor as CEO. -limited accessibility of people restricts pastoral visiting.
19	More people involved in ministry. Varied types of ministry. Different paths to ordination. Ordination for special local ministry. Closer ties to other denominations.
20	There appears to be a breakdown of guide lines as to minister's "duty". This has to be coming from their training. I doubt if lay peoples needs (or sins) have changed. In 2005 people still need Pastor's confronting words from God all through their lives. We need guiding, shepherding and correcting as we live at our temporal address while we prepare for eternity.
21	It needs to change or die.

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Table A9-7

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Ser.	62. Any other comments you wish to make regarding the Public Office of the Ministry.
1	While Pastors play a special & specific role for believers, I believe that we are all to be witnesses of Jesus. "Where two or more are gathered" in his name etc... To state that ONLY pastors can administer grace is not the type of statement I agree with. It depends on the situation.
2	It's dumb to ask me what synod I belonged to or what region I belong to because I would have to know.
3	The Office of the Ministry of the Word and Sacraments was, is and remains subject to Scriptural authority, e.g. 1 Cor. 14:33b-38, 1 Tim 2:11-15, 3:2-7 and Titus 1:6vv. Cf. AC Article XIV; "Our Church teach that nobody should preach publicly in the church or administer the sacraments unless he is regularly called." Tappert from the latin, emphasis mine. This refers to the Church's historic practice of placing personally and theologically qualified MEN into the Office of preaching and teaching the Gospel and administering the Sacraments. This is done by means of a formal, public and official call from the Church to do so. (Cf. Concordia AC article XIV pg 64) emphasis mine.
4	A pastor must be male
5	It is ok to know what you believe, but if you are going to teach and lead people you need to understand why. Simply refering to a text book is not going to lead to any developmental thinking in either existing members, nor attract new people to the Church. Too many Ministers seem to have landed in Ministry due to them not being able to cope in the workforce. This results in them having low self esteems and makes it very difficult for them to relate to professional people in their congregations. By the way, women should be ordained as there is no spiritual reason for them not to be!
6	congregations need to encourage and support their pastor as well as using all available gifts to grow spiritually. Then conrgations will grow in numbers.
7	We have to have people who can mix it in the real world. For example our guy used to teach R.I. but because it was too difficult, gave it up. As I understand the local scene here, this has left the field to fundamentalists. Also, the clergy must be accountable for their time, without of course betraying matters of confidence. And they must be prepared to submit annually to a meaningful appraisal.
8	Most laypeople lack a clear understanding of the Public Office of the Ministry - many people today are trained to be assertive leaders in society, therefore believe that they can lead anything, including the spiritual welfare of the congregation.
9	Our church needs to ask the question why are mainline churches such as oure all in major decline, and the fundementalists are expanding?
10	Question 17/ I'm not sure what it says, but assume there would be a statement on it. Same for Q30. Q41 not sure. Q53 don't know. Q18 Pastor is a leader/guide for us on earth.
11	Q21 is ambiguous "keys" is not a good way to present the concept.
12	I don't feel adequate to complete the request for comments.
13	NOT ALL PASTORS ARE EQUAL. ABORIGINAL AND ALT TRAINED RURAL PASTORS NOT ACCORDED SAME STANDING AS SEM TRAINED PASTORS. ALSO, AND A VITAL FACTOR, HOW WILL THE LCA DEAL WITH DECLINING NEW PASTORS NUMBERS. WILL THE LCA RATION THEM? CONTINUE TO MERGE CONGREGATIONS?
14	I don't know much about it.
15	My observation is that the LCA has been strongly influenced, for the worse, by Church Growth Movement/Pentacostalist doctrine. The Public Office of the Ministry is being undermined by this influence. The change in practice of Lutheran churches is resulting in the loss of Lutheran doctrine.

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**Table A9-7 (cont'd)**

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16	Church members need to be educated about worship - why we worship as we do. Education about the way training is provided - funding from where etc - is needed, too. We all expect a pastor to be there when we want one, but many younger-newer members have no idea about the financial responsibility which lay people have to ensure this. Many years ago on ABC Radio, a theologian (non-LCA) said: 'The Church as we know it is past its use-by date, but we don't know what to replace it with.'
17	There is a tendency in some instances that as a result of Q61 - some latest "fads" start creeping in - with services starting to be a "rabble" and lacking dignity and respect in our Lord & Saviour's house.
18	We need more information, simple and concise so easier to understand.
19	Everybody who is truly called by God for any kind of Godly services must possess the character of Christ and in his body, the Holy Spirit: because it is clearly stated in Scripture that only a man/woman who possesses the Holy Spirit (the Spirit of Truth) is capable of understanding the will of God and pass it on to others. It is also clearly stated in the scriptures who is the Head of the Church and there is no other living thing, including man, that stands between man and God. Christ is presently our only High Priest who is our mediator. To back up what I have said here, you can look up the following scriptures: Romans 7:6-7; 1 Timothy 3:15-16; Hebrew 5:4-6; 11-14 and James 1:5-9. If you really want to know more, read the scripture and pray to God to give you the Spirit of Truth; and if you receive it you will surely know it.
20	Although pastors have to be strong leaders there needs to be a certain amount of accountability to the congregation.
21	The following could be considered: - Pastors having a part time work in other professions (similar to Paul). This would help congregations ALL work together & not rely on the minister for wisdom. - Pastors encouraged to identify & train a handful of their congregation to serve in Public ministry within church/congregation. - More trust in H/S less in church structures. - Reduce training by 5 years! or at least have a stronger emphasis on passion/heart training as opposed to head/language training. We need to, as a church, walk our faith not just talk our faith.
22	I am thankful that the spirit continues to use the process of the church to bring people into the ministry considering the changes in church and society which make the work very testing, and that the spirit continues to sustain our pastors.
23	Without a mighty faith and God's grace & blessing we would have no ministers. It is extremely distressing to hear and see our ministers criticised. We must support our ministers as God has said in Isaiah 54:17 - I will defend my servants and give them victory.
24	I apologise for my lack of knowledge or understanding of this area & hence some of my responses are possibly naive & wrong !! God bless you in your studies

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*Appendix 10*

**CLERGY RESPONSES Q11-55 - FREQUENCIES<sup>1</sup>**

**11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.**

**Table A10-1**

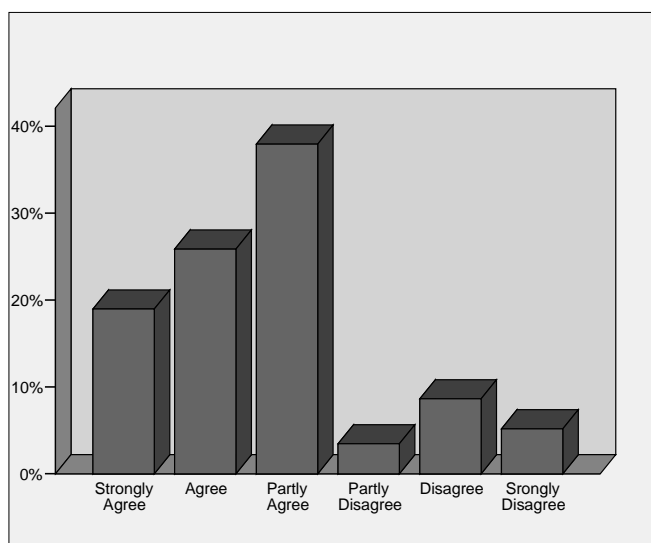
<b>11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.</b>		
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Std. Error of Mean		.177
Median		3.00
Mode		3
Std. Deviation		1.348
Variance		1.817
Skewness		.793
Std. Error of Skewness		.314
Kurtosis		.296
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	3.00
	75	3.00

**Table A10-2**

<b>11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	11	19.0	19.0	19.0
	Agree	15	25.9	25.9	44.8
	Partly Agree	22	37.9	37.9	82.8
	Partly Disagree	2	3.4	3.4	86.2
	Disagree	5	8.6	8.6	94.8
	Strongly Disagree	3	5.2	5.2	100.0
	Total		58	100.0	100.0

<sup>1</sup> Output Created - 25-JUL-2006 10:16:50

**11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.**



**Graph A10-1**

**12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.**

**Table A10-3**

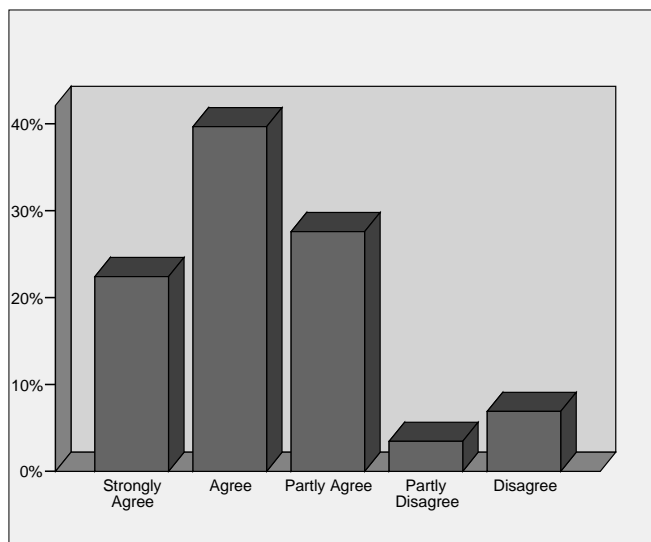
<b>12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.</b>		
N	Valid	58
	Missing	0
Mean		2.33
Std. Error of Mean		.142
Median		2.00
Mode		2
Std. Deviation		1.082
Variance		1.172
Skewness		.850
Std. Error of Skewness		.314
Kurtosis		.579
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A10-4

**12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	13	22.4	22.4	22.4
	Agree	23	39.7	39.7	62.1
	Partly Agree	16	27.6	27.6	89.7
	Partly Disagree	2	3.4	3.4	93.1
	Disagree	4	6.9	6.9	100.0
	Total	58	100.0	100.0	

**12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.**



Graph A10-2

13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.

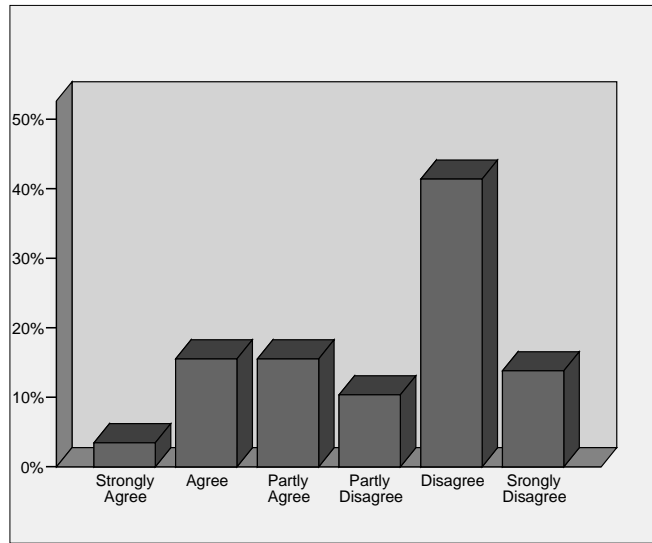
Table A10-5

<b>13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.</b>		
N	Valid	58
	Missing	0
Mean		4.12
Std. Error of Mean		.189
Median		5.00
Mode		5
Std. Deviation		1.440
Variance		2.073
Skewness		-.547
Std. Error of Skewness		.314
Kurtosis		-.896
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	5.00
	75	5.00

Table A10-6

<b>13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	3.4	3.4	3.4
	Agree	9	15.5	15.5	19.0
	Partly Agree	9	15.5	15.5	34.5
	Partly Disagree	6	10.3	10.3	44.8
	Disagree	24	41.4	41.4	86.2
	Strongly Disagree	8	13.8	13.8	100.0
	Total	58	100.0	100.0	

**13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.**



**Graph A10-3**

**14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.**

**Table A10-7**

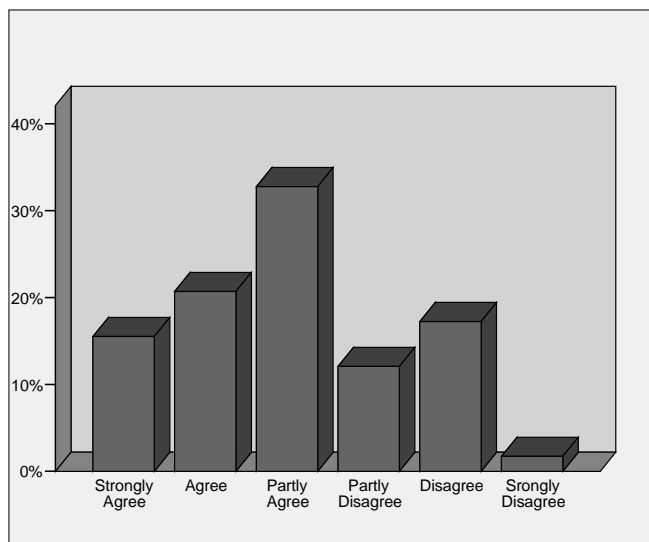
<b>14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.</b>		
N	Valid	58
	Missing	0
Mean		3.00
Std. Error of Mean		.177
Median		3.00
Mode		3
Std. Deviation		1.351
Variance		1.825
Skewness		.221
Std. Error of Skewness		.314
Kurtosis		-.799
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	3.00
	75	4.00

**Table A10-8**

**14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	9	15.5	15.5	15.5
	Agree	12	20.7	20.7	36.2
	Partly Agree	19	32.8	32.8	69.0
	Partly Disagree	7	12.1	12.1	81.0
	Disagree	10	17.2	17.2	98.3
	Strongly Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

**14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.**



**Graph A10-4**

15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.

Table A10-9

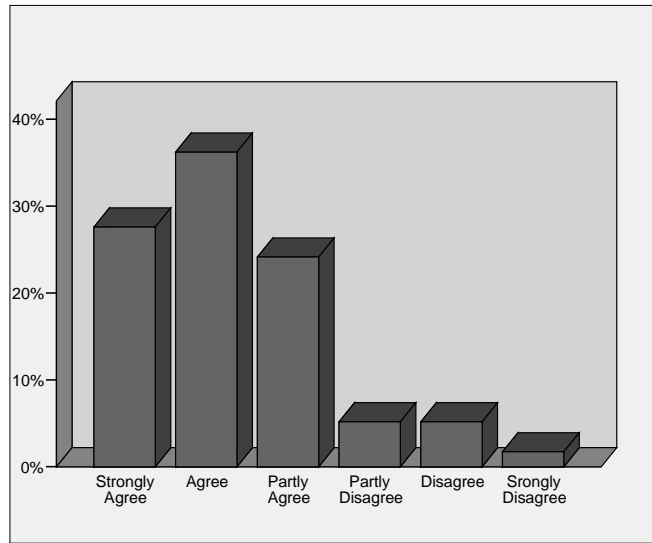
<b>15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.</b>		
N	Valid	58
	Missing	0
Mean		2.29
Std. Error of Mean		.156
Median		2.00
Mode		2
Std. Deviation		1.185
Variance		1.404
Skewness		1.040
Std. Error of Skewness		.314
Kurtosis		1.027
Std. Error of Kurtosis		.618
Percentiles	25	1.00
	50	2.00
	75	3.00

Table A10-10

<b>15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	16	27.6	27.6	27.6
	Agree	21	36.2	36.2	63.8
	Partly Agree	14	24.1	24.1	87.9
	Partly Disagree	3	5.2	5.2	93.1
	Disagree	3	5.2	5.2	98.3
	Strongly Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	



**15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.**



**Graph A10-5**

**16. The Pastoral office is merely a human arrangement for church leadership.**

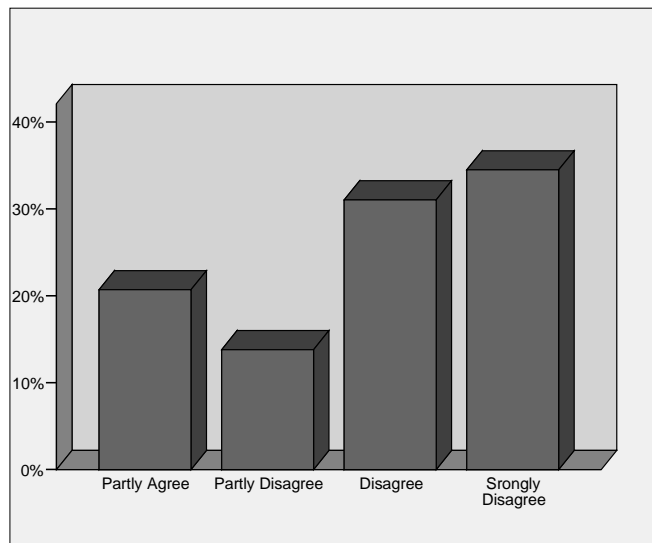
**Table A10-11**

<b>16. The Pastoral office is merely a human arrangement for church leadership.</b>		
N	Valid	58
	Missing	0
Mean		4.79
Std. Error of Mean		.149
Median		5.00
Mode		6
Std. Deviation		1.136
Variance		1.290
Skewness		-.470
Std. Error of Skewness		.314
Kurtosis		-1.176
Std. Error of Kurtosis		.618
Percentiles	25	4.00
	50	5.00
	75	6.00

Table A10-12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Partly Agree	12	20.7	20.7	20.7
	Partly Disagree	8	13.8	13.8	34.5
	Disagree	18	31.0	31.0	65.5
	Strongly Disagree	20	34.5	34.5	100.0
	Total	58	100.0	100.0	

16. The Pastoral office is merely a human arrangement for church leadership.



Graph A10-6

17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.

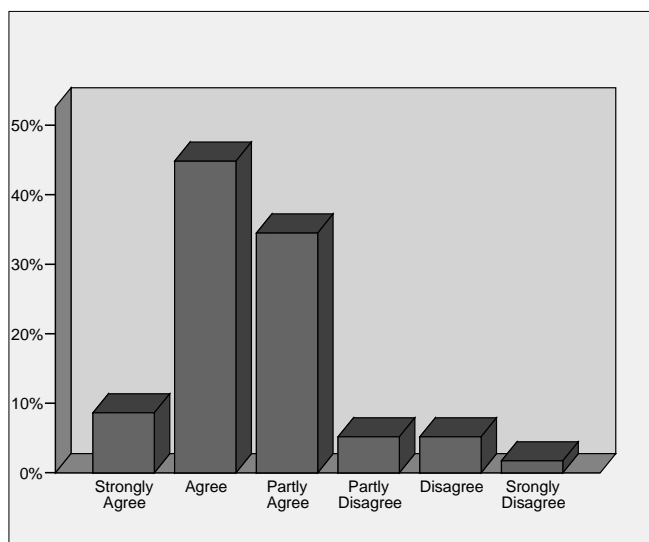
**Table A10-13**

<b>17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.</b>		
N	Valid	58
	Missing	0
Mean		2.59
Std. Error of Mean		.135
Median		2.00
Mode		2
Std. Deviation		1.027
Variance		1.054
Skewness		1.120
Std. Error of Skewness		.314
Kurtosis		1.837
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

**Table A10-14**

<b>17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	5	8.6	8.6	8.6
	Agree	26	44.8	44.8	53.4
	Partly Agree	20	34.5	34.5	87.9
	Partly Disagree	3	5.2	5.2	93.1
	Disagree	3	5.2	5.2	98.3
	Strongly Disagree	1	1.7	1.7	100.0
Total		58	100.0	100.0	

**17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.**



**Graph A10-7**

**18. The Pastor acts in similarity with Christ.**

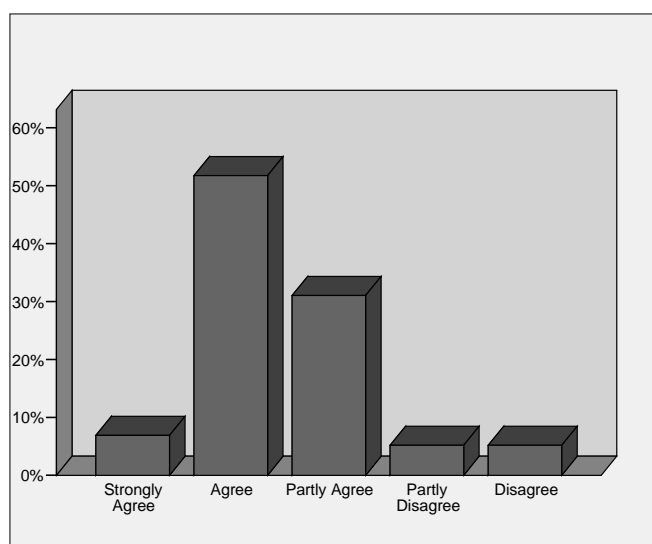
**Table A10-15**

<b>18. The Pastor acts in similarity with Christ.</b>		
N	Valid	58
	Missing	0
Mean		2.50
Std. Error of Mean		.119
Median		2.00
Mode		2
Std. Deviation		.903
Variance		.816
Skewness		1.036
Std. Error of Skewness		.314
Kurtosis		1.393
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

**Table A10-16**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	4	6.9	6.9	6.9
	Agree	30	51.7	51.7	58.6
	Partly Agree	18	31.0	31.0	89.7
	Partly Disagree	3	5.2	5.2	94.8
	Disagree	3	5.2	5.2	100.0
	Total	58	100.0	100.0	

**18. The Pastor acts in similarity with Christ.**



**Graph A10-8**

19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.

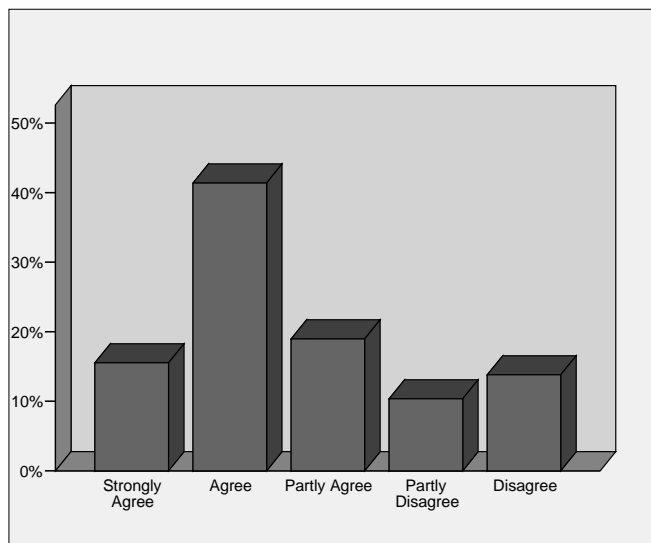
Table A10-17

<b>19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.</b>		
N	Valid	58
	Missing	0
Mean		2.66
Std. Error of Mean		.166
Median		2.00
Mode		2
Std. Deviation		1.264
Variance		1.598
Skewness		.635
Std. Error of Skewness		.314
Kurtosis		-.619
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.25

Table A10-18

<b>19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	9	15.5	15.5	15.5
	Agree	24	41.4	41.4	56.9
	Partly Agree	11	19.0	19.0	75.9
	Partly Disagree	6	10.3	10.3	86.2
	Disagree	8	13.8	13.8	100.0
	Total	58	100.0	100.0	

**19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.**



**Graph A10-9**

**20. Both the Pastoral office and the priesthood of all believers mutually presuppose the other receiving their charter from Christ.**

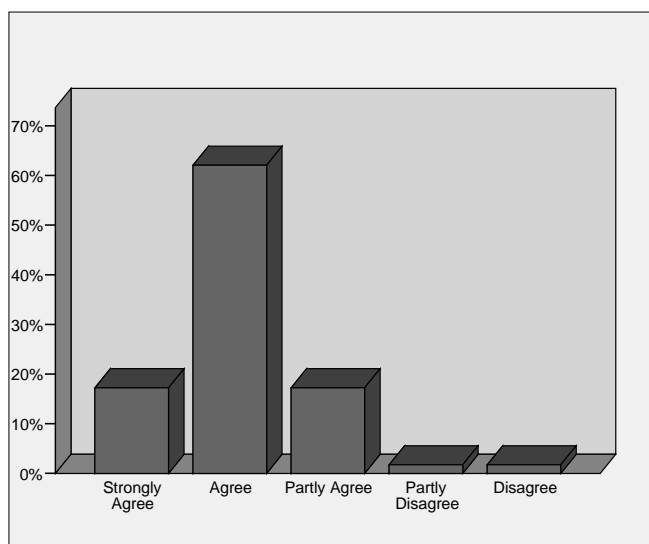
**Table A10-19**

<b>20. Both the Pastoral office and the priesthood of all believers mutually presuppose the other receiving their charter from Christ.</b>		
N	Valid	58
	Missing	0
Mean		2.09
Std. Error of Mean		.099
Median		2.00
Mode		2
Std. Deviation		.756
Variance		.571
Skewness		1.117
Std. Error of Skewness		.314
Kurtosis		3.187
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	2.00

**Table A10-20**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	10	17.2	17.2	17.2
	Agree	36	62.1	62.1	79.3
	Partly Agree	10	17.2	17.2	96.6
	Partly Disagree	1	1.7	1.7	98.3
	Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

**20. Both the Pastoral office and the priesthood of all believers mutually presupposes the other receiving their charter from Christ.**



**Graph A10-10**



21. The Pastor holds the "keys" to the kingdom on behalf of the Church.

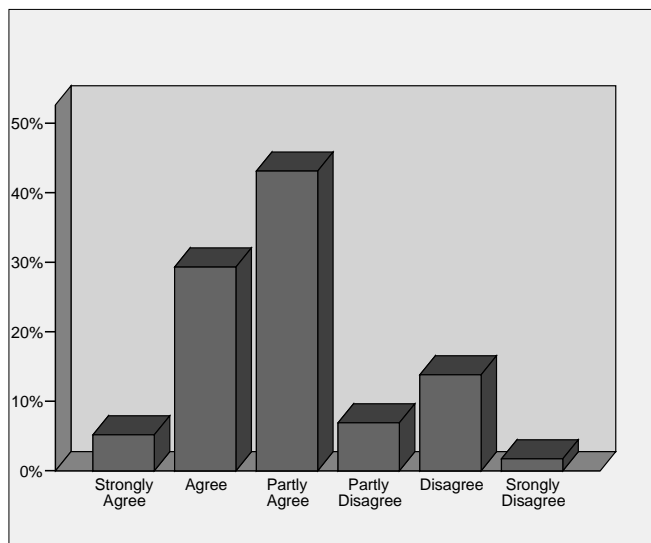
Table A10-21

21. The Pastor holds the "keys" to the kingdom on behalf of the Church.		
N	Valid	58
	Missing	0
Mean		3.00
Std. Error of Mean		.150
Median		3.00
Mode		3
Std. Deviation		1.139
Variance		1.298
Skewness		.663
Std. Error of Skewness		.314
Kurtosis		.050
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	3.00
	75	3.00

Table A10-22

21. The Pastor holds the "keys" to the kingdom on behalf of the Church.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	5.2	5.2	5.2
	Agree	17	29.3	29.3	34.5
	Partly Agree	25	43.1	43.1	77.6
	Partly Disagree	4	6.9	6.9	84.5
	Disagree	8	13.8	13.8	98.3
	Strongly Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

**21. The Pastor holds the "keys" to the kingdom on behalf of the Church.**



**Graph A10-11**

**22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.**

**Table A10-23**

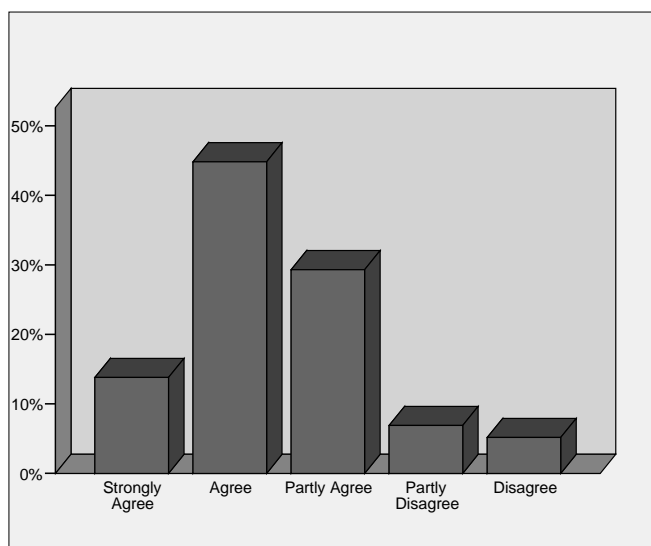
<b>22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.</b>		
N	Valid	58
	Missing	0
Mean		2.45
Std. Error of Mean		.131
Median		2.00
Mode		2
Std. Deviation		.994
Variance		.989
Skewness		.758
Std. Error of Skewness		.314
Kurtosis		.590
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

**Table A10-24**

**22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	8	13.8	13.8	13.8
	Agree	26	44.8	44.8	58.6
	Partly Agree	17	29.3	29.3	87.9
	Partly Disagree	4	6.9	6.9	94.8
	Disagree	3	5.2	5.2	100.0
	Total	58	100.0	100.0	

**22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.**



**Graph A10-12**

**23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.**

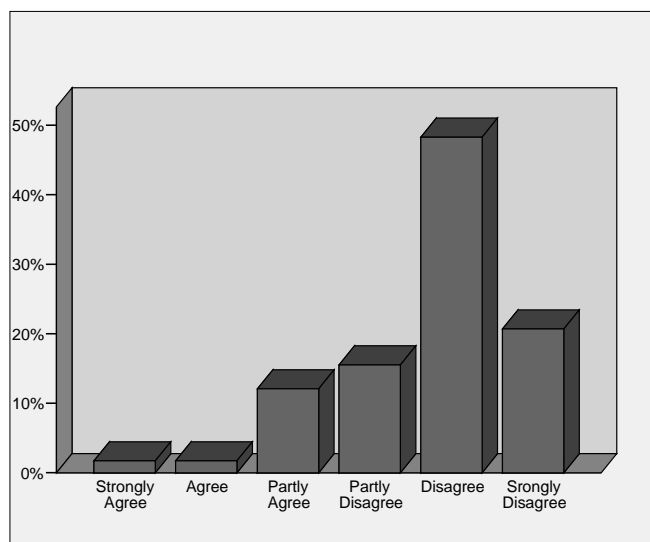
**Table A10-25**

<b>23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.</b>		
N	Valid	58
	Missing	0
Mean		4.69
Std. Error of Mean		.144
Median		5.00
Mode		5
Std. Deviation		1.096
Variance		1.200
Skewness		-1.086
Std. Error of Skewness		.314
Kurtosis		1.333
Std. Error of Kurtosis		.618
Percentiles	25	4.00
	50	5.00
	75	5.00

**Table A10-26**

<b>23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.7	1.7	1.7
	Agree	1	1.7	1.7	3.4
	Partly Agree	7	12.1	12.1	15.5
	Partly Disagree	9	15.5	15.5	31.0
	Disagree	28	48.3	48.3	79.3
	Strongly Disagree	12	20.7	20.7	100.0
	Total	58	100.0	100.0	

**23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.**



**Graph A10-13**

**24. Vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a Pastor to fill the vacancy.**

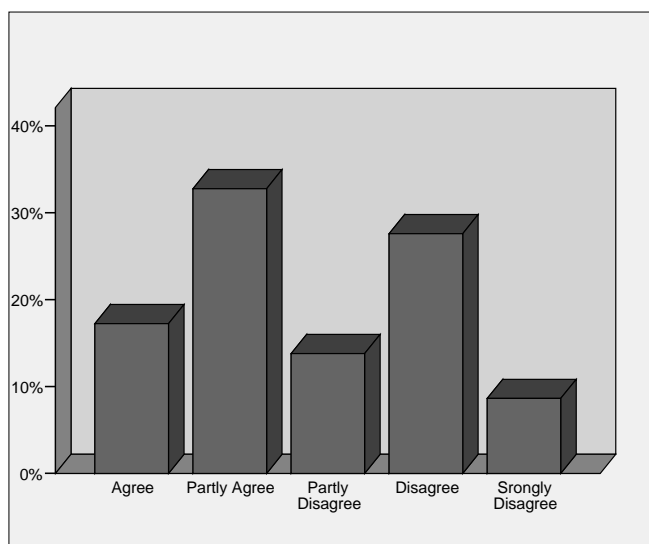
**Table A10-27**

<b>24. Vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a Pastor to fill the vacancy.</b>		
N	Valid	58
	Missing	0
Mean		3.78
Std. Error of Mean		.167
Median		3.50
Mode		3
Std. Deviation		1.271
Variance		1.616
Skewness		.173
Std. Error of Skewness		.314
Kurtosis		-1.188
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	3.50
	75	5.00

**Table A10-28**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	10	17.2	17.2	17.2
	Partly Agree	19	32.8	32.8	50.0
	Partly Disagree	8	13.8	13.8	63.8
	Disagree	16	27.6	27.6	91.4
	Strongly Disagree	5	8.6	8.6	100.0
Total		58	100.0	100.0	

**24. Vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a Pastor to fill the vacancy.**



**Graph A10-14**

25. The authority of the Pastor rests solely in the Word.

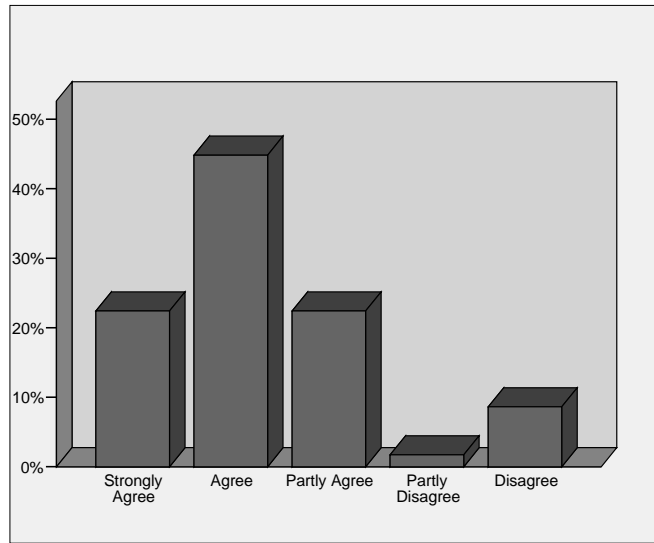
Table A10-29

25. The authority of the Pastor rests solely in the Word.		
N	Valid	58
	Missing	0
Mean		2.29
Std. Error of Mean		.146
Median		2.00
Mode		2
Std. Deviation		1.108
Variance		1.228
Skewness		1.067
Std. Error of Skewness		.314
Kurtosis		.927
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A10-30

25. The authority of the Pastor rests solely in the Word.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	13	22.4	22.4	22.4
	Agree	26	44.8	44.8	67.2
	Partly Agree	13	22.4	22.4	89.7
	Partly Disagree	1	1.7	1.7	91.4
	Disagree	5	8.6	8.6	100.0
	Total	58	100.0	100.0	

**25. The authority of the Pastor rests solely in the Word.**



**Graph A10-15**

**26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.**

**Table A10-31**

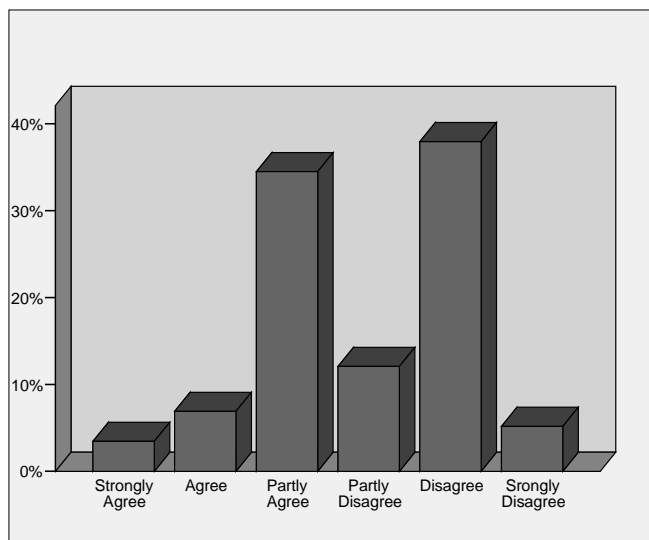
<b>26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.</b>		
N	Valid	58
	Missing	0
Mean		3.90
Std. Error of Mean		.163
Median		4.00
Mode		5
Std. Deviation		1.238
Variance		1.533
Skewness		-.314
Std. Error of Skewness		.314
Kurtosis		-.703
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	4.00
	75	5.00



**Table A10-32**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	3.4	3.4	3.4
	Agree	4	6.9	6.9	10.3
	Partly Agree	20	34.5	34.5	44.8
	Partly Disagree	7	12.1	12.1	56.9
	Disagree	22	37.9	37.9	94.8
	Strongly Disagree	3	5.2	5.2	100.0
	Total	58	100.0	100.0	

**26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.**



**Graph A10-16**

**27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.**

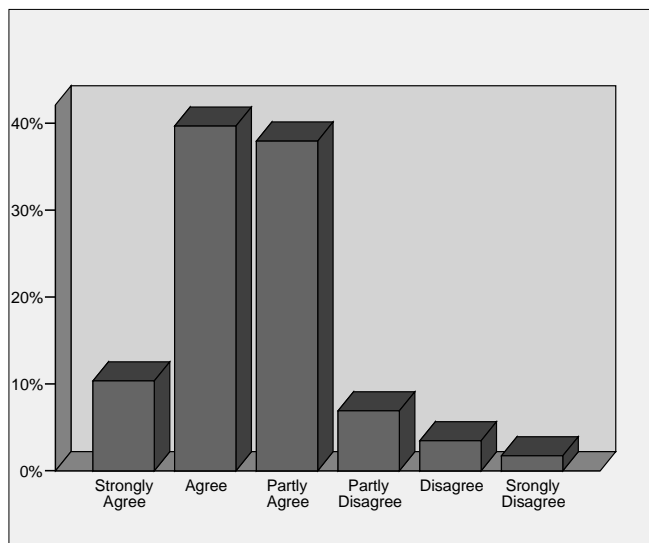
**Table A10-33**

<b>27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.</b>		
N	Valid	58
	Missing	0
Mean		2.59
Std. Error of Mean		.133
Median		2.50
Mode		2
Std. Deviation		1.009
Variance		1.019
Skewness		.922
Std. Error of Skewness		.314
Kurtosis		1.738
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.50
	75	3.00

**Table A10-34**

<b>27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	10.3	10.3	10.3
	Agree	23	39.7	39.7	50.0
	Partly Agree	22	37.9	37.9	87.9
	Partly Disagree	4	6.9	6.9	94.8
	Disagree	2	3.4	3.4	98.3
	Strongly Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

**27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.**



**Graph A10-17**

**28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.**

**Table A10-35**

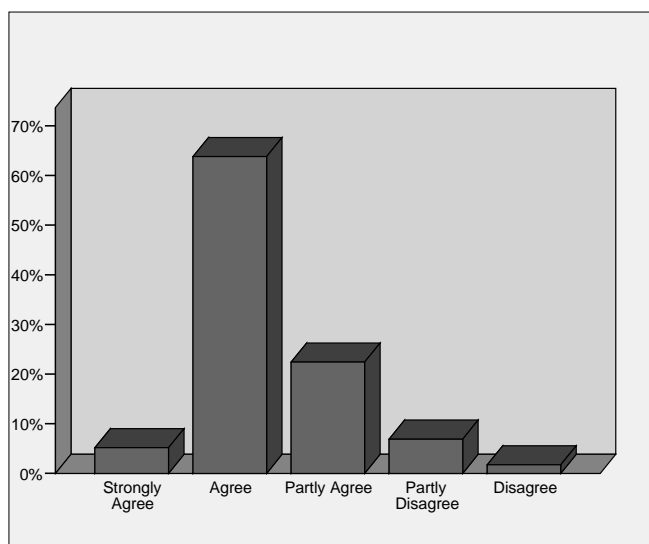
**28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.**

N	Valid	58
	Missing	0
Mean		2.36
Std. Error of Mean		.101
Median		2.00
Mode		2
Std. Deviation		.765
Variance		.586
Skewness		1.214
Std. Error of Skewness		.314
Kurtosis		1.964
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A10-36

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	5.2	5.2	5.2
	Agree	37	63.8	63.8	69.0
	Partly Agree	13	22.4	22.4	91.4
	Partly Disagree	4	6.9	6.9	98.3
	Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.



Graph A10-18

29. The relationship of Pastor to congregation is as employee to employer.

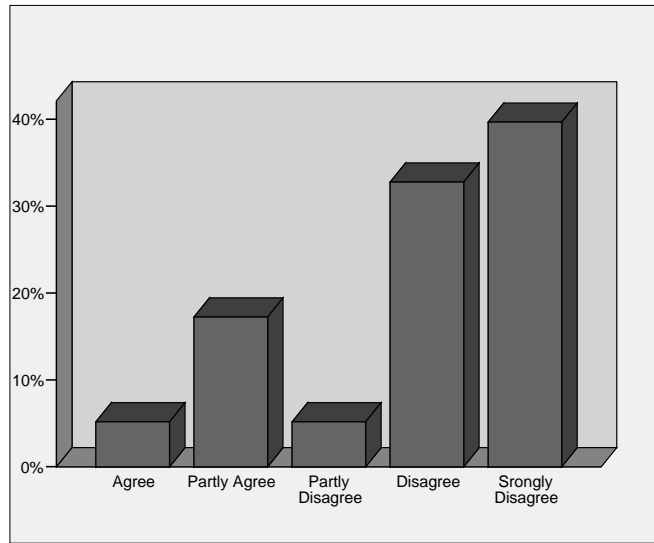
Table A10-37

29. The relationship of Pastor to congregation is as employee to employer.		
N	Valid	58
	Missing	0
Mean		4.84
Std. Error of Mean		.166
Median		5.00
Mode		6
Std. Deviation		1.268
Variance		1.607
Skewness		-.875
Std. Error of Skewness		.314
Kurtosis		-.487
Std. Error of Kurtosis		.618
Percentiles	25	4.00
	50	5.00
	75	6.00

Table A10-38

29. The relationship of Pastor to congregation is as employee to employer.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	3	5.2	5.2	5.2
	Partly Agree	10	17.2	17.2	22.4
	Partly Disagree	3	5.2	5.2	27.6
	Disagree	19	32.8	32.8	60.3
	Strongly Disagree	23	39.7	39.7	100.0
	Total	58	100.0	100.0	

**29. The relationship of Pastor to congregation is as employee to employer.**



**Graph A10-19**

**30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.**

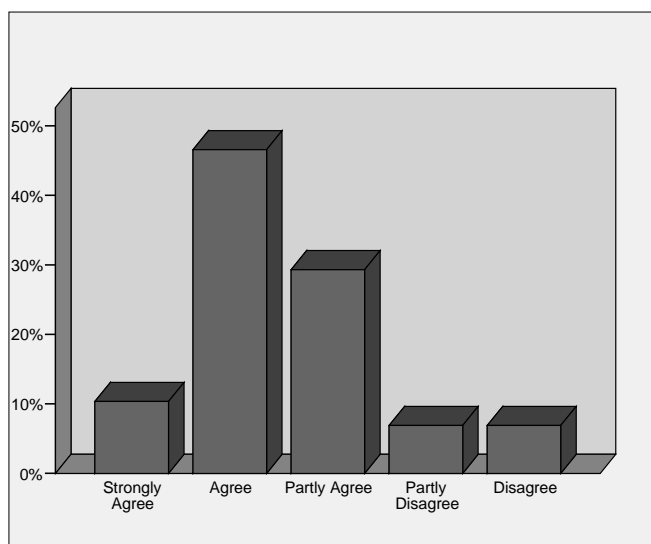
**Table A10-39**

<b>30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.</b>		
N	Valid	58
	Missing	0
Mean		2.53
Std. Error of Mean		.133
Median		2.00
Mode		2
Std. Deviation		1.012
Variance		1.025
Skewness		.848
Std. Error of Skewness		.314
Kurtosis		.592
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

**Table A10-40**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	10.3	10.3	10.3
	Agree	27	46.6	46.6	56.9
	Partly Agree	17	29.3	29.3	86.2
	Partly Disagree	4	6.9	6.9	93.1
	Disagree	4	6.9	6.9	100.0
	Total	58	100.0	100.0	

**30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.**



**Graph A10-20**

**31. The Pastor functions in similarity to the Old Testament Levitical priesthood.**

**Table A10-41**

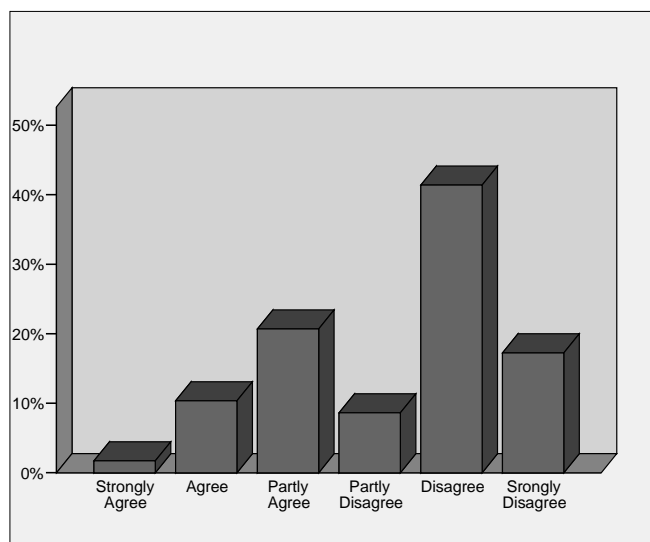
<b>31. The Pastor functions in similarity to the Old Testament Levitical priesthood.</b>		
N	Valid	58
	Missing	0
Mean		4.29
Std. Error of Mean		.177
Median		5.00
Mode		5
Std. Deviation		1.351
Variance		1.825
Skewness		-.560
Std. Error of Skewness		.314
Kurtosis		-.777
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	5.00
	75	5.00

**Table A10-42**

<b>31. The Pastor functions in similarity to the Old Testament Levitical priesthood.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.7	1.7	1.7
	Agree	6	10.3	10.3	12.1
	Partly Agree	12	20.7	20.7	32.8
	Partly Disagree	5	8.6	8.6	41.4
	Disagree	24	41.4	41.4	82.8
	Strongly Disagree	10	17.2	17.2	100.0
	Total	58	100.0	100.0	



**31. The Pastor functions in similarity to the Old Testament Levitical priesthood.**



**Graph A10-21**

**32. The Pastor is a gift of Christ to the Church.**

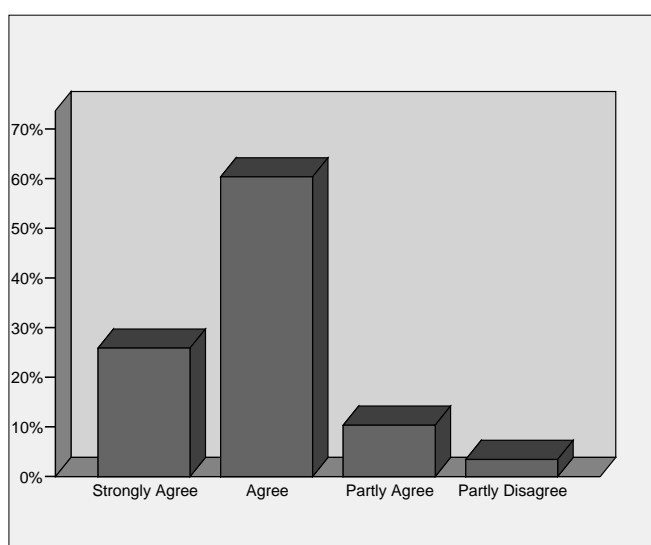
**Table A10-43**

<b>32. The Pastor is a gift of Christ to the Church.</b>		
N	Valid	58
	Missing	0
Mean		1.91
Std. Error of Mean		.093
Median		2.00
Mode		2
Std. Deviation		.708
Variance		.501
Skewness		.739
Std. Error of Skewness		.314
Kurtosis		1.235
Std. Error of Kurtosis		.618
Percentiles	25	1.00
	50	2.00
	75	2.00

**Table A10-44**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	15	25.9	25.9	25.9
	Agree	35	60.3	60.3	86.2
	Partly Agree	6	10.3	10.3	96.6
	Partly Disagree	2	3.4	3.4	100.0
	Total	58	100.0	100.0	

**32. The Pastor is a gift of Christ to the Church.**



**Graph A10-22**

**33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.**

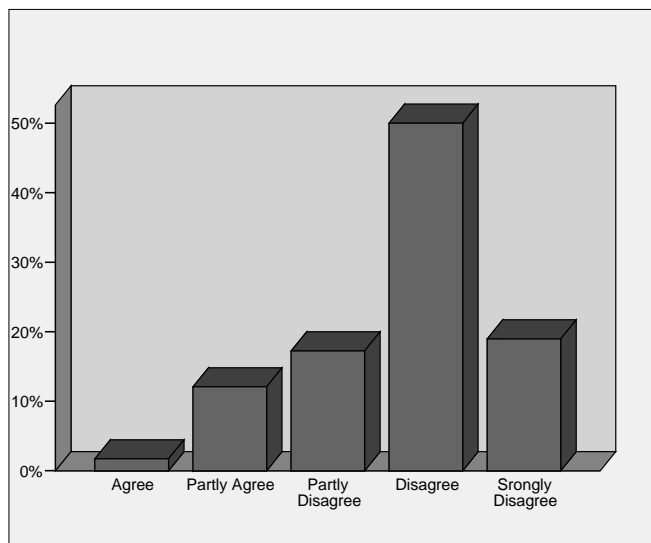
**Table A10-45**

<b>33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.</b>		
N	Valid	58
	Missing	0
Mean		4.72
Std. Error of Mean		.127
Median		5.00
Mode		5
Std. Deviation		.970
Variance		.940
Skewness		-.726
Std. Error of Skewness		.314
Kurtosis		.121
Std. Error of Kurtosis		.618
Percentiles	25	4.00
	50	5.00
	75	5.00

**Table A10-46**

<b>33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	1	1.7	1.7	1.7
	Partly Agree	7	12.1	12.1	13.8
	Partly Disagree	10	17.2	17.2	31.0
	Disagree	29	50.0	50.0	81.0
	Strongly Disagree	11	19.0	19.0	100.0
	Total	58	100.0	100.0	

**33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.**



**Graph A10-23**

**34. The Public Office of the Ministry is the only office with a divine mandate.**

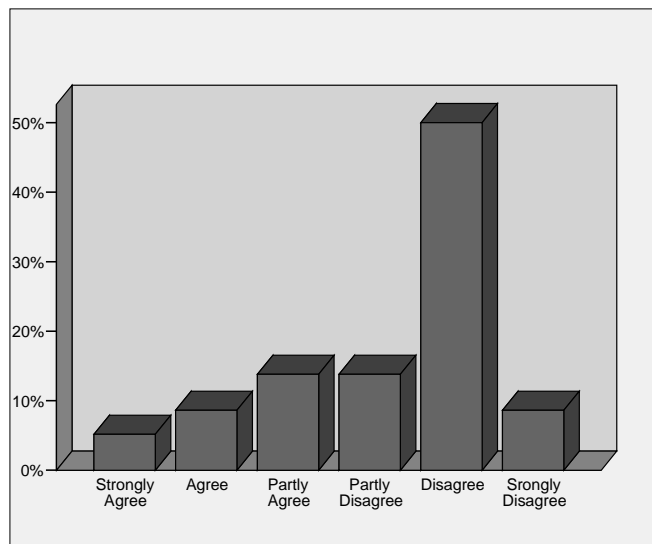
**Table A10-47**

<b>34. The Public Office of the Ministry is the only office with a divine mandate.</b>		
N	Valid	58
	Missing	0
Mean		4.21
Std. Error of Mean		.175
Median		5.00
Mode		5
Std. Deviation		1.335
Variance		1.781
Skewness		-.944
Std. Error of Skewness		.314
Kurtosis		.007
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	5.00
	75	5.00

Table A10-48

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	5.2	5.2	5.2
	Agree	5	8.6	8.6	13.8
	Partly Agree	8	13.8	13.8	27.6
	Partly Disagree	8	13.8	13.8	41.4
	Disagree	29	50.0	50.0	91.4
	Strongly Disagree	5	8.6	8.6	100.0
	Total	58	100.0	100.0	

34. The Public Office of the Ministry is the only office with a divine mandate.



Graph A10-24

**35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.**

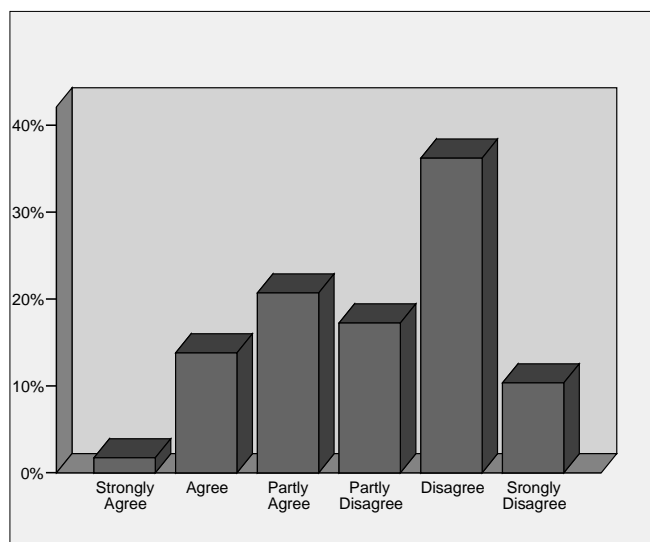
**Table A10-49**

<b>35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.</b>		
N	Valid	58
	Missing	0
Mean		4.03
Std. Error of Mean		.172
Median		4.00
Mode		5
Std. Deviation		1.311
Variance		1.718
Skewness		-.356
Std. Error of Skewness		.314
Kurtosis		-.897
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	4.00
	75	5.00

**Table A10-50**

<b>35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.7	1.7	1.7
	Agree	8	13.8	13.8	15.5
	Partly Agree	12	20.7	20.7	36.2
	Partly Disagree	10	17.2	17.2	53.4
	Disagree	21	36.2	36.2	89.7
	Strongly Disagree	6	10.3	10.3	100.0
	Total	58	100.0	100.0	

**35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.**



**Graph A10-25**

**36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.**

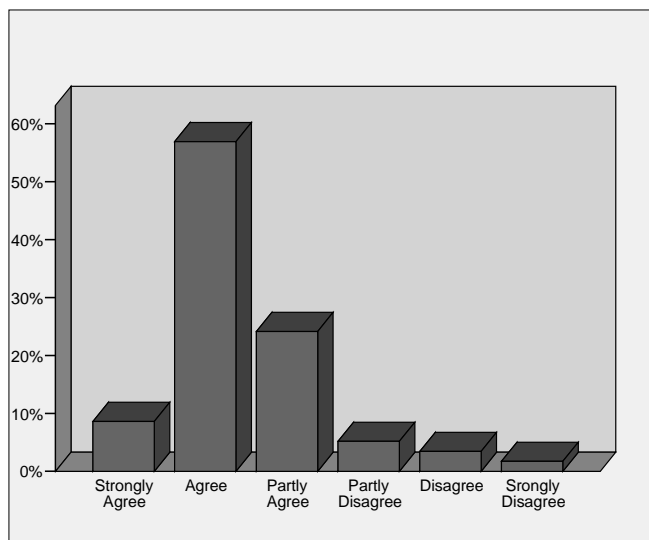
**Table A10-51**

<b>36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.</b>		
N	Valid	58
	Missing	0
Mean		2.43
Std. Error of Mean		.128
Median		2.00
Mode		2
Std. Deviation		.975
Variance		.951
Skewness		1.493
Std. Error of Skewness		.314
Kurtosis		3.105
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

**Table A10-52**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	5	8.6	8.6	8.6
	Agree	33	56.9	56.9	65.5
	Partly Agree	14	24.1	24.1	89.7
	Partly Disagree	3	5.2	5.2	94.8
	Disagree	2	3.4	3.4	98.3
	Strongly Disagree	1	1.7	1.7	100.0
Total		58	100.0	100.0	

**36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.**



**Graph A10-26**



37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.

Table A10-53

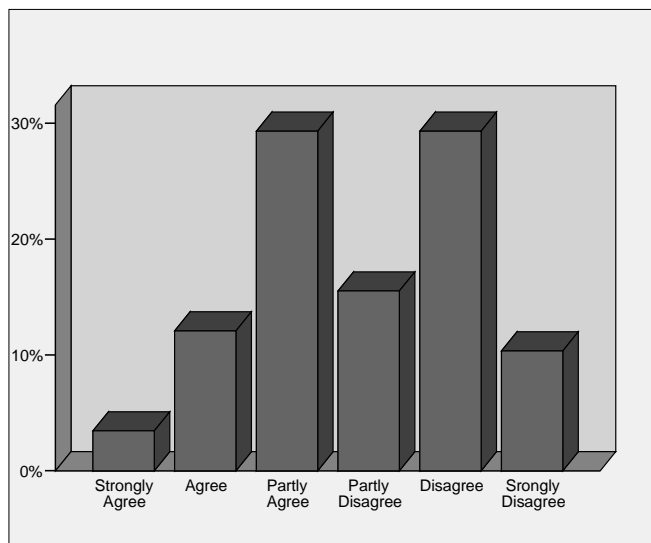
<b>37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.</b>		
N	Valid	58
	Missing	0
Mean		3.86
Std. Error of Mean		.176
Median		4.00
Mode		3(a)
Std. Deviation		1.344
Variance		1.805
Skewness		-.144
Std. Error of Skewness		.314
Kurtosis		-.882
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	4.00
	75	5.00

a Multiple modes exist. The smallest value is shown

Table A10-54

<b>37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	3.4	3.4	3.4
	Agree	7	12.1	12.1	15.5
	Partly Agree	17	29.3	29.3	44.8
	Partly Disagree	9	15.5	15.5	60.3
	Disagree	17	29.3	29.3	89.7
	Strongly Disagree	6	10.3	10.3	100.0
	Total	58	100.0	100.0	

**37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.**



**Graph A10-27**

**38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.**

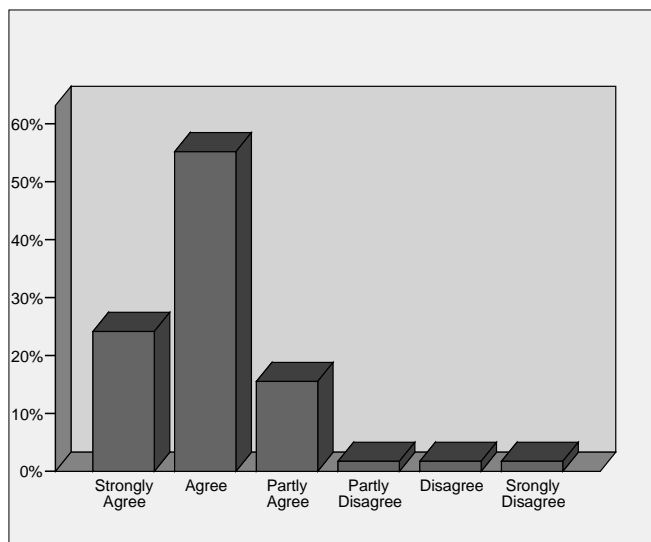
**Table A10-55**

<b>38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.</b>		
N	Valid	58
	Missing	0
Mean		2.07
Std. Error of Mean		.125
Median		2.00
Mode		2
Std. Deviation		.953
Variance		.907
Skewness		1.751
Std. Error of Skewness		.314
Kurtosis		5.157
Std. Error of Kurtosis		.618
Percentiles	25	1.75
	50	2.00
	75	2.00

**Table A10-56**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	14	24.1	24.1	24.1
	Agree	32	55.2	55.2	79.3
	Partly Agree	9	15.5	15.5	94.8
	Partly Disagree	1	1.7	1.7	96.6
	Disagree	1	1.7	1.7	98.3
	Strongly Disagree	1	1.7	1.7	100.0
Total		58	100.0	100.0	

**38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.**



**Graph A10-28**

**39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.**

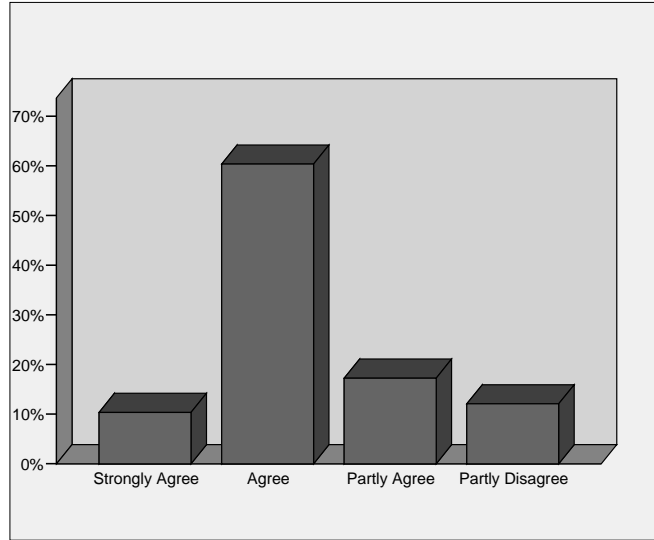
**Table A10-57**

<b>39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.</b>		
N	Valid	58
	Missing	0
Mean		2.31
Std. Error of Mean		.108
Median		2.00
Mode		2
Std. Deviation		.821
Variance		.674
Skewness		.739
Std. Error of Skewness		.314
Kurtosis		.154
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

**Table A10-58**

<b>39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	10.3	10.3	10.3
	Agree	35	60.3	60.3	70.7
	Partly Agree	10	17.2	17.2	87.9
	Partly Disagree	7	12.1	12.1	100.0
	Total	58	100.0	100.0	

**39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.**



**Graph A10-29**

**40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.**

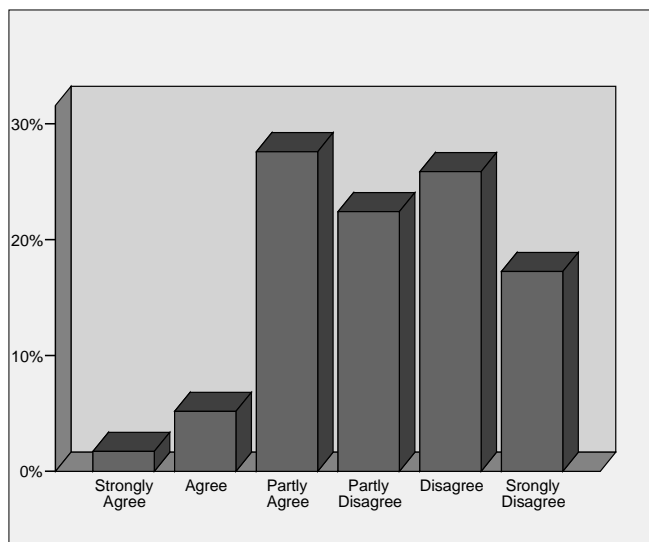
**Table A10-59**

<b>40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.</b>		
N	Valid	58
	Missing	0
Mean		4.17
Std. Error of Mean		.165
Median		4.00
Mode		3
Std. Deviation		1.258
Variance		1.584
Skewness		-.173
Std. Error of Skewness		.314
Kurtosis		-.702
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	4.00
	75	5.00

**Table A10-60**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.7	1.7	1.7
	Agree	3	5.2	5.2	6.9
	Partly Agree	16	27.6	27.6	34.5
	Partly Disagree	13	22.4	22.4	56.9
	Disagree	15	25.9	25.9	82.8
	Strongly Disagree	10	17.2	17.2	100.0
	Total	58	100.0	100.0	

**40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.**



**Graph A10-30**

**41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.**

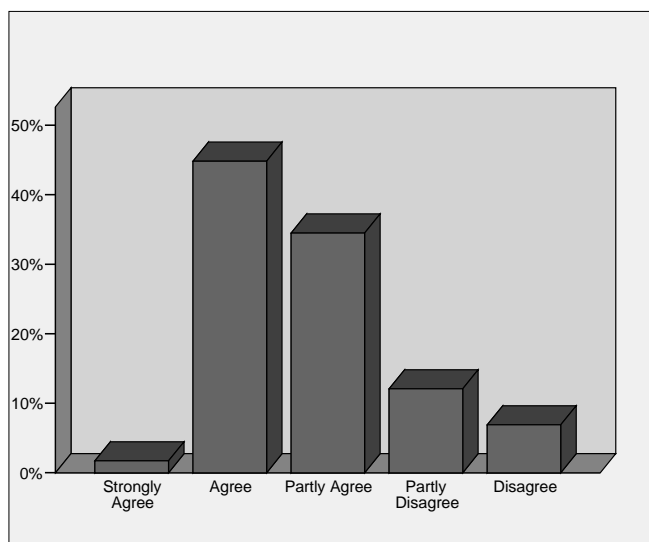
**Table A10-61**

<b>41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.</b>		
N	Valid	58
	Missing	0
Mean		2.78
Std. Error of Mean		.123
Median		3.00
Mode		2
Std. Deviation		.937
Variance		.879
Skewness		.868
Std. Error of Skewness		.314
Kurtosis		.193
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	3.00
	75	3.00

**Table A10-62**

<b>41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.7	1.7	1.7
	Agree	26	44.8	44.8	46.6
	Partly Agree	20	34.5	34.5	81.0
	Partly Disagree	7	12.1	12.1	93.1
	Disagree	4	6.9	6.9	100.0
	Total	58	100.0	100.0	

41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.



Graph A10-31

42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.

Table A10-63

42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.		
N	Valid	58
	Missing	0
Mean		4.21
Std. Error of Mean		.149
Median		4.00
Mode		5
Std. Deviation		1.136
Variance		1.290
Skewness		-.498
Std. Error of Skewness		.314
Kurtosis		-.561
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	4.00
	75	5.00

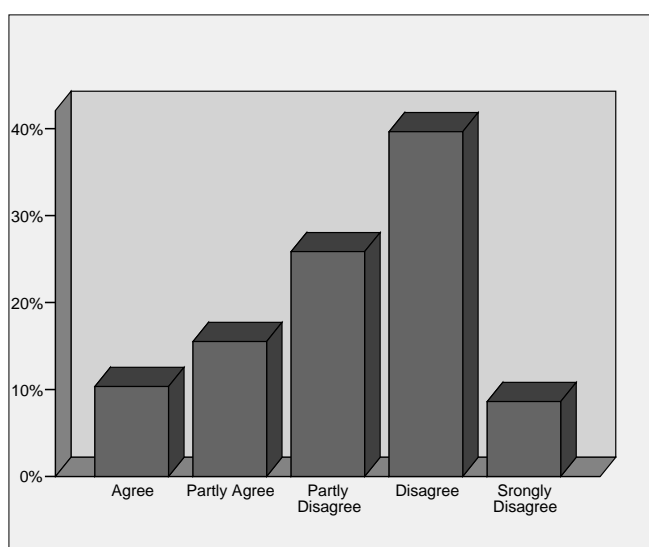


**Table A10-64**

**42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	6	10.3	10.3	10.3
	Partly Agree	9	15.5	15.5	25.9
	Partly Disagree	15	25.9	25.9	51.7
	Disagree	23	39.7	39.7	91.4
	Strongly Disagree	5	8.6	8.6	100.0
	Total	58	100.0	100.0	

**42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.**



**Graph A10-32**

43. No hierarchical rankings exist within the Public Office of the Ministry.

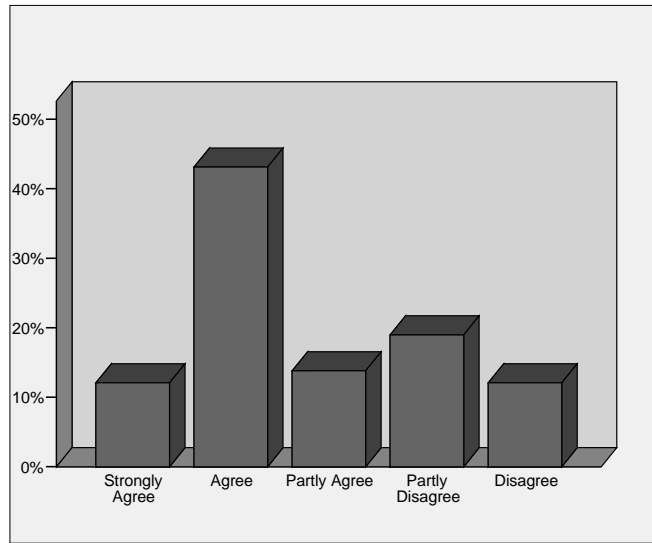
Table A10-65

43. No hierarchical rankings exist within the Public Office of the Ministry.		
N	Valid	58
	Missing	0
Mean		2.76
Std. Error of Mean		.164
Median		2.00
Mode		2
Std. Deviation		1.247
Variance		1.555
Skewness		.478
Std. Error of Skewness		.314
Kurtosis		-.922
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	4.00

Table A10-66

43. No hierarchical rankings exist within the Public Office of the Ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	7	12.1	12.1	12.1
	Agree	25	43.1	43.1	55.2
	Partly Agree	8	13.8	13.8	69.0
	Partly Disagree	11	19.0	19.0	87.9
	Disagree	7	12.1	12.1	100.0
	Total	58	100.0	100.0	

**43. No hierarchical rankings exist within the Public Office of the Ministry.**



**Graph A10-33**

**44. Both the Public Office of the Ministry and the Church are intrinsically and simultaneously linked, and as such neither can exist without the other.**

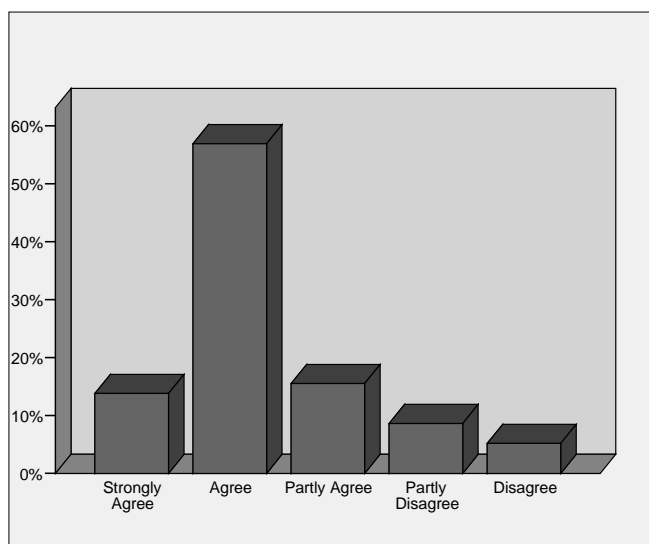
**Table A10-67**

<b>44. Both the Public Office of the Ministry and the Church are intrinsically and simultaneously linked, and as such neither can exist without the other.</b>		
N	Valid	58
	Missing	0
Mean		2.34
Std. Error of Mean		.131
Median		2.00
Mode		2
Std. Deviation		1.001
Variance		1.002
Skewness		1.097
Std. Error of Skewness		.314
Kurtosis		1.010
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	3.00

**Table A10-68**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	8	13.8	13.8	13.8
	Agree	33	56.9	56.9	70.7
	Partly Agree	9	15.5	15.5	86.2
	Partly Disagree	5	8.6	8.6	94.8
	Disagree	3	5.2	5.2	100.0
	Total	58	100.0	100.0	

**44. Both the Public Office of the Ministry and the Church are intrinsically and simultaneously linked, and as such neither can exist without the other.**



**Graph A10-34**

45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.

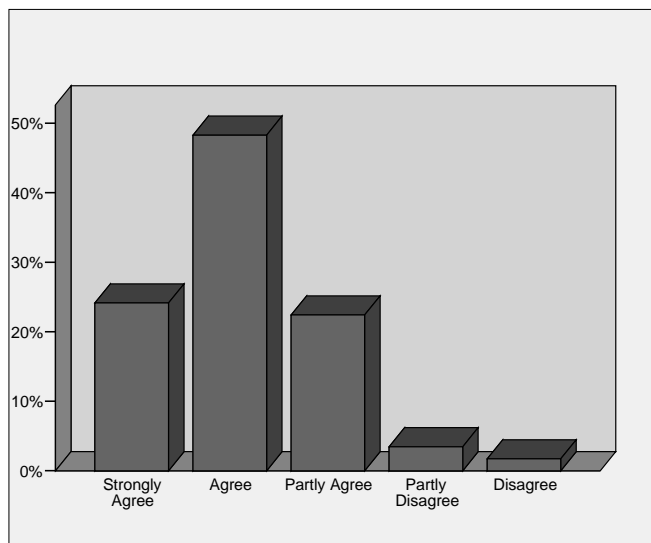
Table A10-69

45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.		
N	Valid	58
	Missing	0
Mean		2.10
Std. Error of Mean		.115
Median		2.00
Mode		2
Std. Deviation		.872
Variance		.761
Skewness		.779
Std. Error of Skewness		.314
Kurtosis		1.056
Std. Error of Kurtosis		.618
Percentiles	25	1.75
	50	2.00
	75	3.00

Table A10-70

45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	14	24.1	24.1	24.1
	Agree	28	48.3	48.3	72.4
	Partly Agree	13	22.4	22.4	94.8
	Partly Disagree	2	3.4	3.4	98.3
	Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

**45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.**



**Graph A10-35**

**46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.**

**Table A10-71**

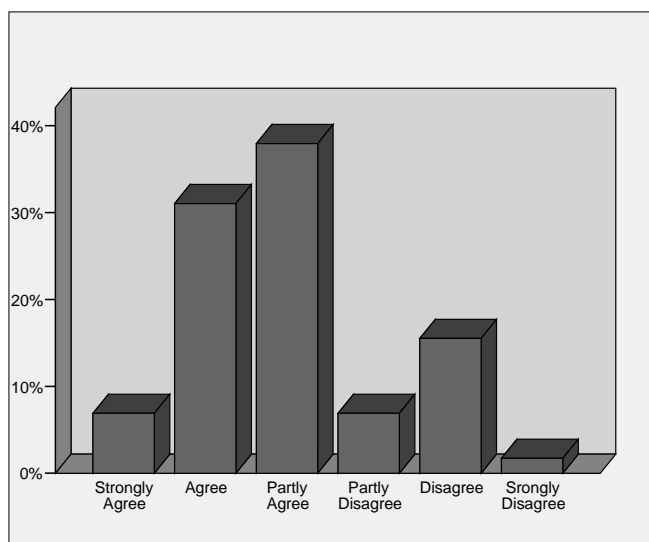
<b>46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.</b>		
N	Valid	58
	Missing	0
Mean		2.98
Std. Error of Mean		.158
Median		3.00
Mode		3
Std. Deviation		1.207
Variance		1.456
Skewness		.593
Std. Error of Skewness		.314
Kurtosis		-.269
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	3.00
	75	3.25

**Table A10-72**

**46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	4	6.9	6.9	6.9
	Agree	18	31.0	31.0	37.9
	Partly Agree	22	37.9	37.9	75.9
	Partly Disagree	4	6.9	6.9	82.8
	Disagree	9	15.5	15.5	98.3
	Strongly Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

**46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.**



**Graph A10-36**

47. The President of the Church (LCA) should conduct all ordinations.

Table A10-73

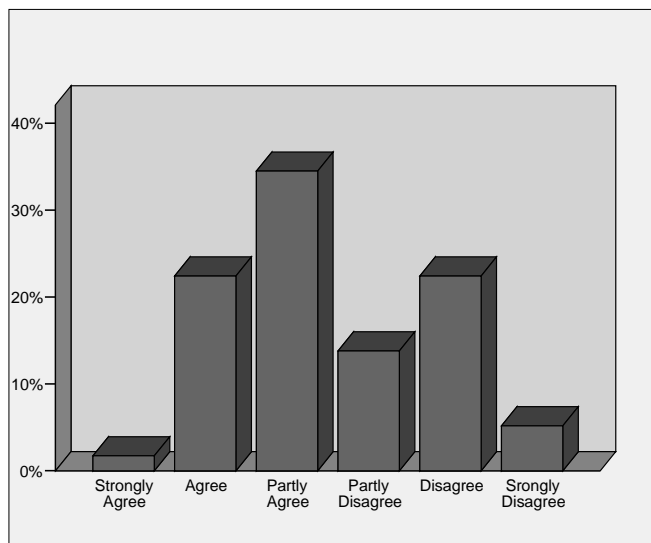
47. The President of the Church (LCA) should conduct all ordinations.		
N	Valid	58
	Missing	0
Mean		3.48
Std. Error of Mean		.165
Median		3.00
Mode		3
Std. Deviation		1.260
Variance		1.587
Skewness		.313
Std. Error of Skewness		.314
Kurtosis		-.907
Std. Error of Kurtosis		.618
Percentiles	25	2.75
	50	3.00
	75	5.00

Table A10-74

47. The President of the Church (LCA) should conduct all ordinations.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.7	1.7	1.7
	Agree	13	22.4	22.4	24.1
	Partly Agree	20	34.5	34.5	58.6
	Partly Disagree	8	13.8	13.8	72.4
	Disagree	13	22.4	22.4	94.8
	Strongly Disagree	3	5.2	5.2	100.0
	Total	58	100.0	100.0	



**47. The President of the Church (LCA) should conduct all ordinations.**



**Graph A10-37**

**48. The means of grace belongs to the entire church and as such can be administered by any Christian.**

**Table A10-75**

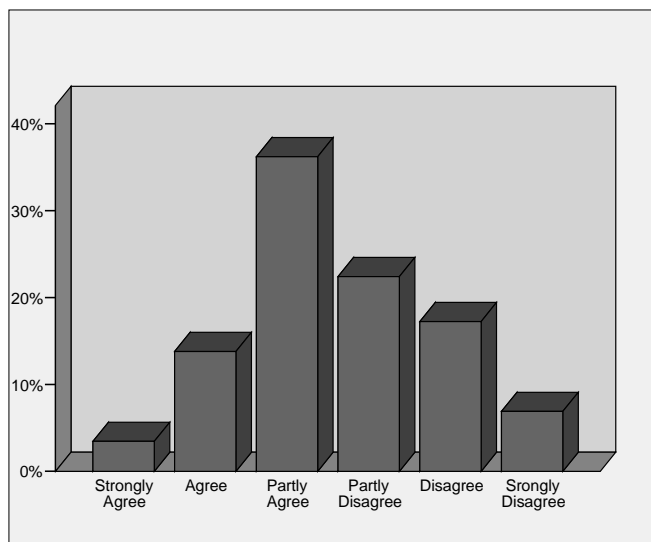
<b>48. The means of grace belongs to the entire church and as such can be administered by any Christian.</b>		
N	Valid	58
	Missing	0
Mean		3.57
Std. Error of Mean		.161
Median		3.00
Mode		3
Std. Deviation		1.230
Variance		1.513
Skewness		.187
Std. Error of Skewness		.314
Kurtosis		-.440
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	3.00
	75	4.25

**Table A10-76**

**48. The means of grace belongs to the entire church and as such can be administered by any Christian.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	3.4	3.4	3.4
	Agree	8	13.8	13.8	17.2
	Partly Agree	21	36.2	36.2	53.4
	Partly Disagree	13	22.4	22.4	75.9
	Disagree	10	17.2	17.2	93.1
	Strongly Disagree	4	6.9	6.9	100.0
	Total	58	100.0	100.0	

**48. The means of grace belongs to the entire church and as such can be administered by any Christian.**



**Graph A10-38**

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.

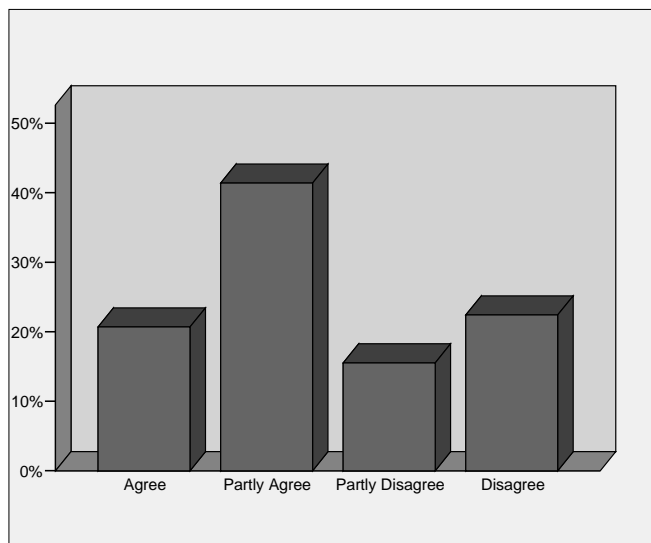
Table A10-77

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.		
N	Valid	58
	Missing	0
Mean		3.40
Std. Error of Mean		.139
Median		3.00
Mode		3
Std. Deviation		1.059
Variance		1.121
Skewness		.328
Std. Error of Skewness		.314
Kurtosis		-1.095
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	3.00
	75	4.00

Table A10-78

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	12	20.7	20.7	20.7
	Partly Agree	24	41.4	41.4	62.1
	Partly Disagree	9	15.5	15.5	77.6
	Disagree	13	22.4	22.4	100.0
	Total	58	100.0	100.0	

**49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.**



**Graph A10-39**

**50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.**

**Table A10-79**

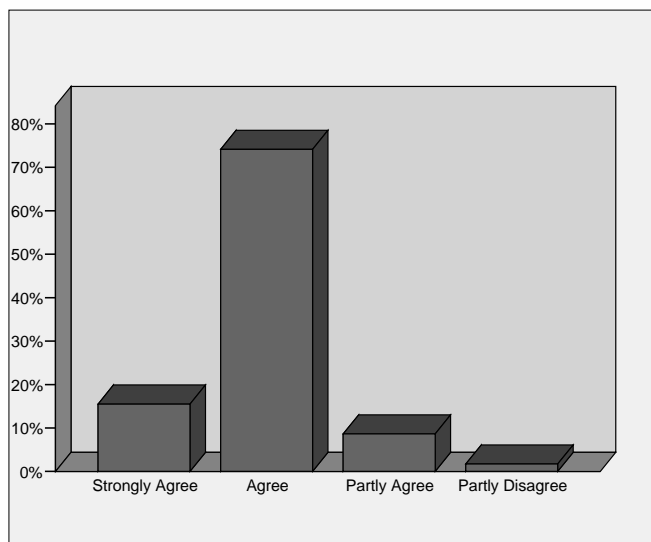
<b>50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.</b>		
N	Valid	58
	Missing	0
Mean		1.97
Std. Error of Mean		.074
Median		2.00
Mode		2
Std. Deviation		.561
Variance		.315
Skewness		.603
Std. Error of Skewness		.314
Kurtosis		2.878
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	2.00
	75	2.00

**Table A10-80**

**50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	9	15.5	15.5	15.5
	Agree	43	74.1	74.1	89.7
	Partly Agree	5	8.6	8.6	98.3
	Partly Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

**50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.**



**Graph A10-40**

51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.

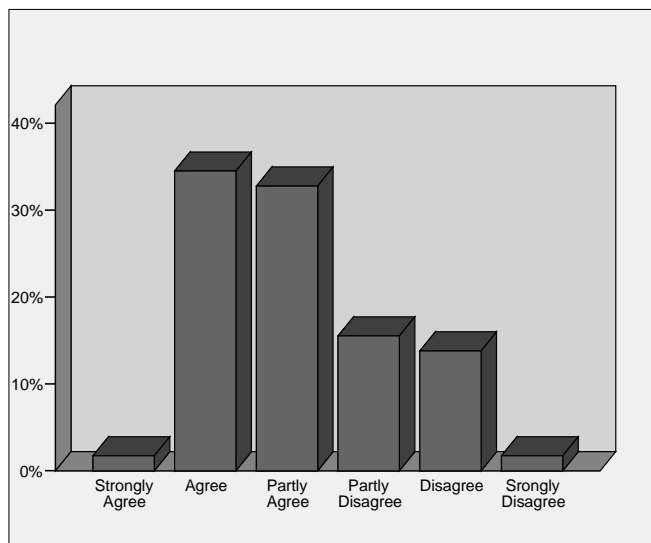
Table A10-81

51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.		
N	Valid	58
	Missing	0
Mean		3.10
Std. Error of Mean		.149
Median		3.00
Mode		2
Std. Deviation		1.135
Variance		1.287
Skewness		.612
Std. Error of Skewness		.314
Kurtosis		-.472
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	3.00
	75	4.00

Table A10-82

51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	1.7	1.7	1.7
	Agree	20	34.5	34.5	36.2
	Partly Agree	19	32.8	32.8	69.0
	Partly Disagree	9	15.5	15.5	84.5
	Disagree	8	13.8	13.8	98.3
	Strongly Disagree	1	1.7	1.7	100.0
	Total	58	100.0	100.0	

**51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.**



**Graph A10-41**

**52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.**

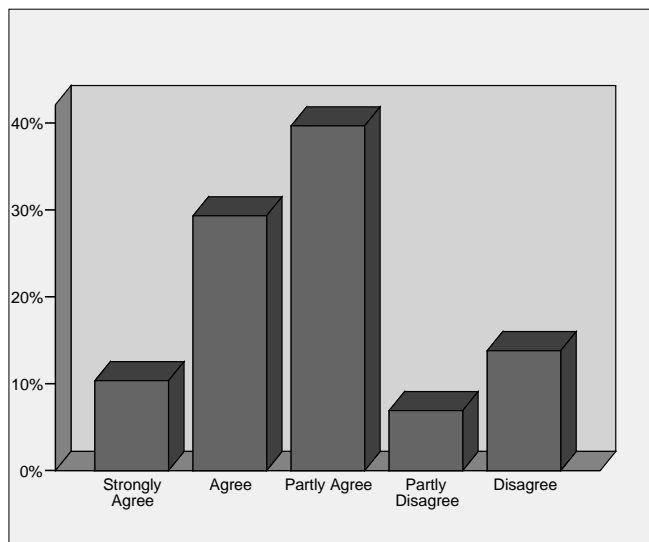
**Table A10-83**

<b>52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.</b>		
N	Valid	58
	Missing	0
Mean		2.84
Std. Error of Mean		.151
Median		3.00
Mode		3
Std. Deviation		1.152
Variance		1.326
Skewness		.457
Std. Error of Skewness		.314
Kurtosis		-.307
Std. Error of Kurtosis		.618
Percentiles	25	2.00
	50	3.00
	75	3.00

**Table A10-84**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	10.3	10.3	10.3
	Agree	17	29.3	29.3	39.7
	Partly Agree	23	39.7	39.7	79.3
	Partly Disagree	4	6.9	6.9	86.2
	Disagree	8	13.8	13.8	100.0
	Total	58	100.0	100.0	

**52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.**



**Graph A10-42**



**53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.**

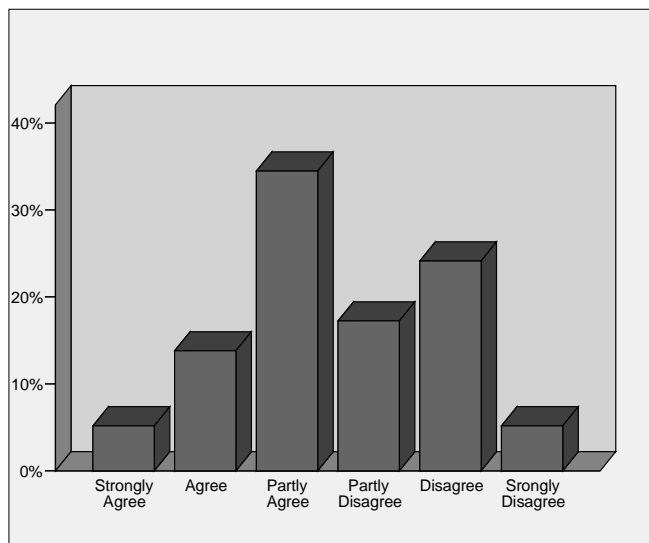
**Table A10-85**

<b>53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.</b>		
N	Valid	58
	Missing	0
Mean		3.57
Std. Error of Mean		.169
Median		3.00
Mode		3
Std. Deviation		1.286
Variance		1.653
Skewness		-.004
Std. Error of Skewness		.314
Kurtosis		-.703
Std. Error of Kurtosis		.618
Percentiles	25	3.00
	50	3.00
	75	5.00

**Table A10-86**

<b>53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	5.2	5.2	5.2
	Agree	8	13.8	13.8	19.0
	Partly Agree	20	34.5	34.5	53.4
	Partly Disagree	10	17.2	17.2	70.7
	Disagree	14	24.1	24.1	94.8
	Strongly Disagree	3	5.2	5.2	100.0
	Total	58	100.0	100.0	

**53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.**



**Graph A10-43**

**54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.**

**Table A10-87**

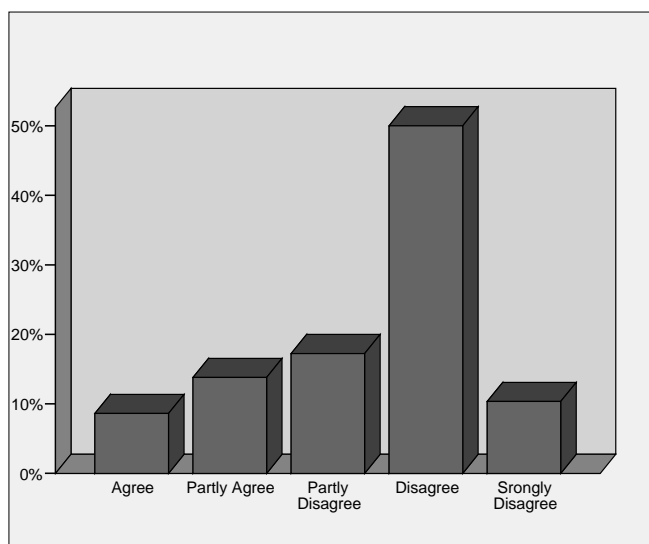
<b>54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.</b>		
N	Valid	58
	Missing	0
Mean		4.40
Std. Error of Mean		.147
Median		5.00
Mode		5
Std. Deviation		1.123
Variance		1.261
Skewness		-.772
Std. Error of Skewness		.314
Kurtosis		-.234
Std. Error of Kurtosis		.618
Percentiles	25	4.00
	50	5.00
	75	5.00

**Table A10-88**

**54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	5	8.6	8.6	8.6
	Partly Agree	8	13.8	13.8	22.4
	Partly Disagree	10	17.2	17.2	39.7
	Disagree	29	50.0	50.0	89.7
	Strongly Disagree	6	10.3	10.3	100.0
	Total	58	100.0	100.0	

**54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.**



**Graph A10-44**

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.

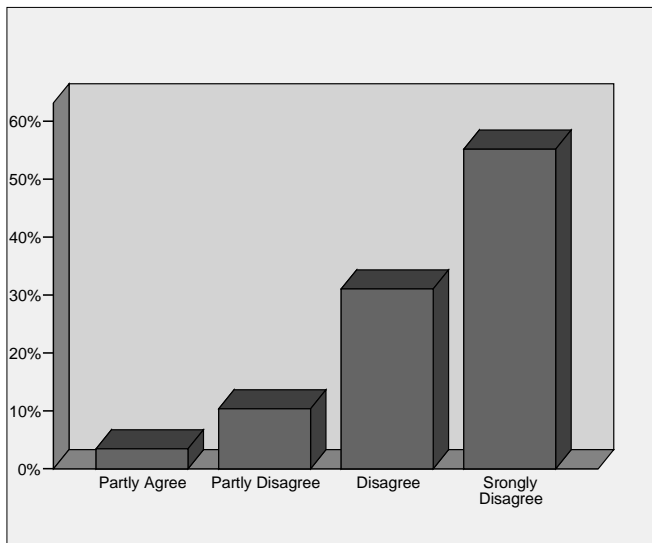
Table A10-89

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.		
N	Valid	58
	Missing	0
Mean		5.38
Std. Error of Mean		.107
Median		6.00
Mode		6
Std. Deviation		.813
Variance		.661
Skewness		-1.219
Std. Error of Skewness		.314
Kurtosis		.897
Std. Error of Kurtosis		.618
Percentiles	25	5.00
	50	6.00
	75	6.00

Table A10-90

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Partly Agree	2	3.4	3.4	3.4
	Partly Disagree	6	10.3	10.3	13.8
	Disagree	18	31.0	31.0	44.8
	Strongly Disagree	32	55.2	55.2	100.0
	Total	58	100.0	100.0	

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.



Graph A10-45

*Appendix 11*

RAW DATA – CLERGY RESPONSES Q56-62

Table A11-1

Ser.	56. Comments on the process of Pastoral preparation, ordination, and the call system.
1	I don't think any preparation is fully adequate. You become a trained pastor through experience, as well as training in an institution. Call system is antiquated, and subject to interference by those in "the know".
2	The call system can be easily "bagged" for being too cumbersome, or too easily manipulated. There is also something artificial about engineered calls to Districts in order to legitimately ordain a candidate. It may be argued that there are times where the Catholic/Anglican system of placement can be useful, but this is even more prone to "corruption," to use maybe too-strong a term.
3	the current preparation provides a reasonable grounding. It could be strengthened by a better appreciation by seminary (ALC) of field education/vicarage than is at present. Unfortunately a candidates ability in these areas do not seem to be as important as the academic areas. Also better consideration is needed to the types of placements and preparing people for these. At present their is a huge difference between the contexts people are placed in for vicarage/field education and their placements
4	More emphasis needs to be given to the divine nature of the Call as unique in its essence and in its function. It may be of no ghereqater/lesser importance 'in the world' but it is unique and is not prescribed by 'secular' aspirations.
5	A pastor is a servant of the Word and a steward of the mysteries of God. Above all that means that he needs to be thoroughly trained in the word and must know how it applies to the life of the church. He must also have the sort of character that is prescribed in the pastoral epistles.
6	There is much pressure on curriculum for pastoral students. But not everything can be taught prior to ordination, and ordinands (recipients of the Bachelor of Theology, at least) commit themselves to ongoing study of sacred Theology. The call system works well when pastors and congregations accept its limitations. Presidents of the Church could give greater direction to congregations.
7	Pastoral preparation needs to incorporate the exercise of humility, of the servant role of the pastor, as well as his 'authority'. the provision of pastoral care needs to be developed and nurtured in the life of the pastor-in-training.
8	seems in recent times to have blurred processes and purpose of call system - this results in confusion among the laity and uncertainty among the ministerium.
9	I woludlike to see greater examination and formation of pastoral candidates' attitudes to service of God's people as some give the impression they are to be above the laity in all respects and deserve unquestioning support and honour despite their actions. I am concerned the extreme functional view of public ministry that drives many congregations call process ( finding the right miracle worker to get all programs and individuals sorted so that ven non Lutherans would be considered ) is as equally dangerous as an extreme heirarchical view of the ministry where ministers are made a class 'removed' and able to make autocratic decisions on personal whim rahter than the doctrinal practice of the church.
10	I believe preparation for Pastoral ministry in the LCA needs rethinking. The understanding of ministry is not congruent with today's society. My comments, of course, go beyond ministry to a more appropriate model of church, but which would in turn reflect on the process of Pastoral preparation.

**Table A11-1 (cont'd)**

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11	We need to recognize there's more than one way to prepare people. We're too theory oriented and not enough learning as we do. Pastor is equipper and team leader of leaders, not sole shepherd, kills ministry of people. Call system reminds us that God is ultimately in control. Going down the line of interview as regular jobs boxes, controls, and is open to too much political play.
12	I wonder whether ALC is preparing pastors for the 21st century. I agree that ordination should in the home congregation to enable the wider church to be part of it. The call system doesn't seem to be working very well in some places- where they seem to require a particular style of ministry.
13	Pastoral preparation: I felt equipped to be a theologian - to learn the language and develop the brain in key concepts. Parish is another world, and I haven't made the 'jump' from lecture room to real world. I didn't feel personally prepared for the reality of life in a community, and as a 'denominational' Christian in a bigger sea. I feel quite ill-equipped in actual pastoral skills required, and lacking experience. Ordination: I felt a spiritual gifting was given in ordination, the awakening of a pastoral heart. I had no preparation for this, or expectation of it. The content of the seminary course was what I felt was the only equipping the church expected. I have had difficulty relating the course content to what Jesus says: 'Apart from me you can do nothing' Jn 15:5c The call system: My last call I felt no real guiding one way or the other. I took it as a call from God, and accepted it, which meant letting go of the current call and the context associated with that.
14	I think congregations should be free to canvass for suitable candidates to serve them in order to save on the possible long and drawn out process of a succession of calls.
15	It is too rigid to the point it can not adequately meet the needs of the Church
16	The greatest preparation takes place in a mentor relationship. field work etc needs to be given a high priority in preparation for the ministry and the early years of ministry. The Call system would benefit from allowing the president to make stronger recommendations.
17	Ordination - church confirming an "inner call". Where a pastor serves within that office is a matter of convenience - call/appointment/application system is a matter of adiaphora. I prefer the application/call approach - where candidates can apply, and the successful candidate is then called.
18	In 5 above for 'none of the above' please read 'don't know, don't care'. Had to fill in something to get the survey to return to sender!
19	Much more needs to be done to prepare pastors to work as part of the body of Christ, and not as a one-man-show. Training is needed for the key role of being equippers of the saints, and also to train us for evangelism, and also to train others in evangelism. Training must include issues of human dynamics, 'control', role and workload definition, necessary change, -especially in the direction of getting more real, and more consistent with Scripture. Ordination shouldn't be pompous and certainly shouldn't support the 'higher class' mentality. Call system needs to be overhauled, so that congregations/call committees can get to know prospective call-ees... pre-call phone calls and opportunities to express interest are already part of a change to the old system, but there needs to be an overhaul. Less top-heavy direction! Let the hierarchy be supportive and helpful, not controlling and restrictive!
20	I have been well prepared by our Seminary. The current call system (which involves telephoning prospective pastors) may not be the best system. I don't agree with parishes often calling the same 'super-pastors' to fix their problems or 'guarantee success'. Surely they are calling a man who administers the means of grace. The pastor should not be expected to bring any further gifts or talents to a parish except God's mysteries.
21	Our Sem make a great job of pastoral preparation for the ministry (and that's what they should do). However, they do not prepare the graduate for the 'business' side of parish work (and they don't claim to be doing this). However, my point is that some 'business' training and modeling should be given - especially to those who come straight from School or university to the Sem.
22	Currently the seminary is preparing candidates for a form and style of ministry that congregations no longer want or need. Preparation should be based more thoroughly in local congregations rather than an academic institution - both are needed, but the current priority is ineffective.

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**Table A11-1 (cont'd)**

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23	We, in the past, have had a very rigid system in which there is only one track for Pastoral ministry. We either fitted the set mould, or were considered unacceptable. Alternately Trained Pastors have opened the door a little to other ways of pastoral leadership, but we need to explore and use more fully authorizing lay ministry in set locations and tasks - even where there is a full-time pastor.
24	Seminary training was as comprehensive as it could be, and provided a solid theological foundation on which I've had to constantly draw, and through which I've been able to interpret the ministry situations that I've faced. Of course it has been difficult, and so it should be. There's been a great deal of tentatio in the exercise of my ministry.
25	Satisfactory.
26	My perception of pastoral Training is that some of the graduates today are seemingly, coming out with all the answers - not as we were taught, to think theologically, and then apply principles sensitively, cooperatively and with "sanctified common sense". Ordination, I believe is still important, and should be connected to the Congregation that supported the initial "inner-call", and should be seen as the primary place for Ordination to take place. The current Call system seems to be a dog's breakfast. These current "expressions of interest" from Congregations, I find very confusing, and after about 12 of them, not one has developed into a Call. (I can't be doing them right - Hey!) The Pastoral Reviews are also a total farse, as in over 25 years service, I have never had one.
54	I don't believe this is working well in our church. Candidates for the ministry have too much exposure to critical-theological process which often ends in legalism and not enough practical theology and particularly communicating with and loving people
58	The majority of seminary lecturers seem to be so out of touch with life in the parish that the Seminary could profitably be closed and the lecturers sent out as itinerant teachers living and working in parish situations, teaching and training students "on the job".

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**Table A11-2**

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<b>Ser. 57. Comments on the Thesis of Agreement, the confessional writings and other statements of the Lutheran Church of Australia concerning the Public Office of the Ministry.</b>	
1	Thesis of Agreement have little practical application today. Very important for bringing the two churches together.
2	I think Augustana does it just right, requiring "rite vocatus," without multiple stipulations. It safeguards the Office as an office, rather than whoever happens to be on duty on a given day.
3	These writings give a good basis for the theology of ordination. Ordination, like infant baptism arises out of a theology of ordination / baptism, and not from a specific prescription outlined in scripture.
4	The Public Office exists to deliver Word and Sacrament Ministry to people, for their salvation. These documents strongly uphold and defend this view.
5	No comment
6	I had difficulty with any of the questions that asked if the meaning were clear either within scripture or the Lutheran confessions or LCA thesis of agreement. All are able to be interpreted variously - It would be more comfortable to have to bow to the authority of a pope but even a president can give clear directions to his pastors concerning practice and what is not to be permitted - but this would require all congregations and pastors to give way to such authority showing it respect but not beyond question or expectation that it should be based on scriptural principals. Pastors conference is unlikely to ever give a unified view on ANYTHING.
7	Haven't read them in depth. What a confession!

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**Table A11-2 (cont'd)**

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8	Theses of Agreement: are a historical statement of a point in time. They show the work the church needed to do to acknowledge the human side of the union that already exists in Christ for all his people. They achieved a union (mostly- not all took to it), and can be respected as the work of our 'fathers', and reflect a point in time with its agenda, issues, language and style. Too much can be made of them, and as to how they are binding to the future church is questionable. Is it their job to maintain a union? They can be read with a legalistic spirit, and not a Holy Spirit. Confessional writings give expression to the key teachings of the church on a much wider, almost world stage. They are an interpretation of scripture, and when stressed to be the interpretation of scripture, then helpful criteria need apply, not least of all to keep them in the language of ordinary people, and relevant to them. Otherwise one can get lost in casuistry, and they create new tensions in the church rather than propel us into mission and being God's people in the world. They have certainly given rise to a variety of expressions of Lutheranism in time, from rationalistic/intellectual to renewal/spiritual to dogmatic/pietistic emphases in various Synods and cultures. Concerning the Public Office of the Ministry, the TA and the Confessional symbols tend to enshrine established positions about the theological nature of ministry, but do little to flesh out the practical landscape of public ministry in changing times.
9	The TA on 'joint prayer and worship is wrong'. It exposes the sin of the divisive spirit, and a wrong understanding of fellowship, one that is perfectionistic instead of loving and true to Scripture, ie to the heart of God revealed there for his people.
10	They are clear and precise.
11	All the documents referred to have their proper context in a church culture. the current context in the West has made them dated. Rethinking is needed.
12	These statements can be read in various ways, are seem to me to be used all too often as a means of backing up the position people hold. They also are historical documents, set in a historic time and place.
13	The most recent statement by the CTICR, entitled 'The Public Ministry and the Ministry of the People of God' gives an excellent vision of where the church should be heading, to avoid both clericalism and the denigration of the pastoral office
14	Excellent theological expressions of Biblical teaching.
15	The Theses of Agreement are dinosaurs that are now extinct, and should find their way into some ecclesiastical museum, to be looked at only for reminders of how paranoid we all once were.
16	The confessions tighten what the scriptures say and then the TA further tightens and narrows that and I think that is an unhealthy progression. The TA should be seen as a historical document only, no longer binding.
17	The Theses of Agreement and Lutheran Confessions are deficient in not recognising the culturally conditioned nature of NT references regarding the possibility of ordaining women.

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**Table A11-3**

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<b>Ser.</b>	<b>58. Comments on the relationship of the Public Office of the Ministry with the Church, its leadership, and its laity.</b>
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1	This is fraught with landmines - from the point of view of gov't, pastors are employees. The pastor *is* answerable to the Church - as a whole. Yet that does not mean that a parish or other calling body may require a pastor to give an accounting of his time, etc. The fact that Church and Office mutually assume the presence of the other means that there is a complex relationship - the Church calls and ordains, but the Pastor is the one with the *public* authority in the church.
2	Amongst different districts this unfortunately is put it into practice differently, some pastors/districts operate with very distinct separation of responsibilities. Others the distinctions are not so fine...this should not be a problem

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**Table A11-3 (cont'd)**

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3	The public office of the ministry is an extension of the public role of the Church, both in mission and in authority.
4	When the pastor does his job as the servant of the Word and the people do their job as the priesthood of all believers in their daily vocations, then then will support and complement each other beautifully.
5	Societal and denominational pressures are eroding the confidence of laity in the Pastoral Office. The Laity's expectations of the pastor are changing, from being a Minister of Word and Sacrament, to a kind of spiritual administrator, who deals partly in theology, but especially in the smooth running of the organisation of a congregation.
6	No comment
7	Pastors nowadays often have a feeling of lack of backbone and support from the leadership (heirachy) of the Church. Laity will often "listen" or take notice of the Pastor only when they chose or it suits them to![How little faith we have in the workings of the Holy Spirit!]
8	Laity are to be lead into ministry, being equipped by the Minister. Minister becomes the servant of the laity as they move into ministry with each other and within the community. Grass roots, rather than top down. Jesus came to serve, that we might be equipped to serve. Top down leads to misconception that it's the professionals job. We appear to be an institution their to serve my needs, rather than a movement of Christ leading me to serve the needs of my neighbour. The minister is to keep us focused on Christ, that we live Christ-like lives, not the CEO who keeps the business turning out a profit!
9	Some of the leadership and laity don't have a good regard towards the pastorate
10	There is little understanding of the theology behind the office of the Public Ministry, and the theology does little to help create that. The chasm on that level I find my main struggle. We exist as church on a congregational level more from what the laity 'sense' the Public Office of the Ministry is, rather than by the theological definitions used to explain it and legitimize it.
11	The pastoral office is a unique and foundational one, but the person of the pastor should not be elevated as a kind of hero Christian.
12	At present the public office and leadership is not directing the church effectively and is caught up in doctrine stopping it from being effective to the great commission.
13	Many of us who are pastors want to see our laypeople equipped to extend the work of the Public Office of the ministry. Laypeople who wish to extend the office of the publice ministry need to be willing to be taught and mentored so that the Minister can support and stand behind the ministry that laypeople carry out onbehalf of the Public Office.
14	We have a model of ministry in the LCA that is ineffective and far from the picture of ministry and church functioning in the NT. It's a one-man-show construct, shored up by both ministers who like control, and laypeople who accept entrenched infancy. The teaching of the scripture in pastoral care is that we _all_ need to love one another. This has been distorted to become: 'only the pastor has to care for us and look after us.' e.g. when we go to hospital, or if we have a crisis etc. I don't see Scriptural proof that only a seminary-trained and ordained man is allowed to preach. Certainly let's have good theological (above all biblical and spiritual) oversight, but let's stop gagging other members of the body who may well have good words and insight from God to edify and/or proclaim the gospel.
15	In my experience, quite a number of laity do not understand their own role in the church's ministry, or even the pastor's role. When I try to explain it, many refuse to listen.
16	Pastors and lay leaders need to operate in team, not a top-down hierarchical structure
17	My understanding is not one having authority over the other. Christ is our authority, both for pastors and laity, who are to work together for kingdom growth. This issue of who has authority over whom disturbs me. We are all part of the body of Christ with different roles.

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**Table A11-3 (cont'd)**

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18	All too often it seems to me that the servanthood of ministry is second to holding the power and position of 'diseminator of the means of grace'. The need to value the ministry of all believers and support that ministry is of vital importance.
19	Most conflicts between pastor and people seem to derive not from theological issues between the two but mostly from the inability of (usually) the pastor to relate well to his people. Having said that, my personal experience in one parish is of a significant conflict that I do believe was based on a theological misunderstanding of the nature of my office, which didn't enable either me or my people to support each other as mutual servants in the mission of the gospel. It distressed me greatly that I wasn't given the respect due not to me but to the pastoral office, and hence we couldn't cooperate with our God-given gifts and tasks to work together to grow the kingdom. Rank functionalism doesn't allow the pastor to speak the difficult word of the cross.
20	If the leadership has a "bishop", overseer position, and combines it with a theological pastoral role it is excellent. If not, it is a disaster and hurts the church.
21	For decency and good order, in the leading of Public Worship, and the administration of the Sacraments, the Public Office of the Ministry exists. However, increasingly power drunk insecure "aotollahs" seem to more and more be drawn to the Office, that have lead to some of the most unholy rows in Congrgations I have ever seen.
22	The Public office is often over-rated at all levels and this undermines the church by undermining and devaluing the role of all Christians
23	Sadly it is coming under strong attack

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**Table A11-4**

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<b>Ser.</b>	<b>59. Comments on the legitimacy of the Public Office of the Ministry as a valid ministry of the Church.</b>
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1	Matthew 16/18, John 20 - these are sedes doctrinum for the Office. Therefore, those whom the church appoints, a la Acts 13:1-3, are validly so appointed.
2	It is valid because the Church 'makes it valid'. There is no public ministry apart from the church.
3	Christ and his institution give validity to this office, whether we human beings recognise this or not.
4	From a biblical and spiritual perspective, the legitimacy of the Public Office is unquestioned. From a human perspective, it can seem antiquated and redundant, even an impediment to ministry.
5	No comment
6	Instituted by Christ himself for the benefit of the Church - we need to be aware of our human expectations and forms that we have overlaid on what Christ has gifted to us!
7	Leadership is essential for the church to grow and flourish. Christ calls us to good order, and has gifted his people with Apostles, Prophets, Evangelists, Pastors, Teachers. Have we limited the office to just one gift? It's a valid office that helps empower Christ's people to love their neighbours, sharing their faith in word and action. Leaders support and encourage especially in discipleship, as we keep growing in our Christ like nature.
8	The " five fold minisities" of Ephesians have been neglected by the Church. The pastor has been the sole public ministry. It's valid but surely not complete.

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**Table A11-4 (cont'd)**

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9	To be valid, the Public Office of the Ministry must be fulfilling its task. Biblically, that is to equip saints for their ministry. What does that mean? Or, what does that mean in a particular context, like in a traditional church, where the tradition is what people know, because that's what they see, not the theological definitions used to explain it. These are less accessible to day to day life. The traditional role of Pastor then tends to dominate the understanding, and that isn't so much to equip, as to do the ministry on our behalf. So I said above at no 11 that I disagreed that the purpose of the Pastoral Office is to equip the saints, because I feel constrained to function in the role according to public expectation. I don't feel equipped to equip. I could educate in theology to some extent, because that was my experience at Seminary. That's what I felt the church did to me. And so naturally that's what I think I am to do for those in the parish. I feel lost outside of that approach. That in turn reflects on how I feel the Public Office is legitimate or not. Theologically we can define the Public Office as legitimate because its instituted by Christ etc, and cite biblical references that point in that direction, but on the ground the Office may be taken by people according to their criteria, and so they experience the office in that way. It will be valid for them on a different basis - the personality of the pastor, his gifts, if they get on with him or not, etc.
10	Legitimacy must always be linked to function.
11	It's a valid ministry, but please let's prune it of all the conglomeration of extra duties and all the humanly-devised stuff that gets insisted on (eg vestments -use them if they're helpful, but for goodness sake let's stop making laws where God doesn't!!) Let's also move away from the one-man-does-it-all model, and have ministry shared by teams in every place (and NOT one man spread thin over many places!!!)
12	It is valid - Biblical, practical, God-ordained. Of course Luther sees every parent as pastor, priest and bishop in the home. But for good order and a functional structure the public office is O.K.
13	The Public Office of Ministry is a valid ministry of the church as long as it is not seen as the only valid ministry of the church. It has its role, and while it is different than other ministries, must not be seen as being more or less important than other ministries.
14	If it continues in its confessional and biblical and theological position it is legitimate.
15	The Public Office does still hold a critical and vital place in the Church, but some of the practitioners need to have a good hard look at themselves in a mirror, and take on board some of the feed-back of those who have to live under, and experience the impacts of our ministries.
16	I think it has a legitimate place when it is properly understood
17	Sadly it is coming under strong attack

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**Table A11-5**

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Ser.	60. Comments on the authority of the Public Office of the Ministry within the Lutheran Church of Australia.
1	It can / has been mis-used, to bully, or to abuse, even sexually. It has been undermined by "pastor is an employee" thinking. It is somewhat endangered where Reformed theology thrives - elders who believe that they - collegially hold sawy over the pastor.
2	More credence needs to be given to the importance of the authority, in a good sense, within the public ministry of the church. Presidents need to have a greater role in giving direction to the church. The 'publica doctrina' needs to determine the public action of the pastoral ministry.
3	When respect for the true authority of office of the ministry which is vested in the Word starts to break down, this generally leads to an abuse of power in one way or another. When pastors fail to be the servants of the Word that they are called to be who faithfully teach the Word and submit to it, they become power brokers or CEOs or charismatic leaders instead who wield personal power and influence. When people no longer recognise the authority and importance of the word taught by the pastor, the most ambitious and pushy lay people start pulling the congregation in the direction they personally want it to go.

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**Table A11-5 (cont'd)**

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4	The theology of the Public Ministry can be undermined by a functional approach of adopting structure and method of anything that produces a measurable result (eg worship attendance, offerings etc). This is especially so, when there is pressure from finances or declining attendance. Also, congregations face massive change in this age of information technology revolution. Even small congregations desire to have the diversity of resources available to large congregations, and can blame the pastor for this situation.
5	Sometimes too much stress on authority and too little on walking together.
6	Two Pronged dilemma - 1, Pastors seem to think they have, or demand a great deal of authority; whilst at the other extreme:2, the Laity take them with a "grain of salt"
7	I had concern throughout the survey regarding the continual use of words such as "authority", "mandate" etc since they imply to me the kind of authority given, for example, to an Army officer being given substantive command of, and authority over troops regardless of his/her competency as a leader. I would be disappointed to think that this was the kind of understanding pastors had of their office.
8	Seems to be more and more from the top down. The minister is the expert who tells us what to do. Authority is easily misused when it's for control rather than to empower, to liberate that people can become who they are in Christ. If the pastor has to control everything it stifles people, rather than guiding, empowering, challenging to go, empowered by Christ through the local community of faith.
9	Authority is a word linked to abuse today. Unchecked authority in the name of God has let us down as church.
10	Authority an interesting word. Only makes sense within the context of service. Authority finally rests on the word - not a personal exercise of power.
11	Ha, this is a joke. Ok, there is some authority... as long as you perform your duties within the already-established areas and according to the set of expectations (of both "clergy", hierarchy, and laity). But move out of that, and seek to lead people into a focus on the things that matter in Scripture, in terms of mission, maturity, unity, etc, and then I find that there is no authority. Great responsibility, yes - you must personally care for all your flock, and their families, and people in the wider community, etc etc, but if you want to bring about change in the direction of sharing the ministry with others, so that more people can be cared for and more reached with the gospel... then forget it. Because the mould is rigid, and to that one must conform.
12	All under the authority of Christ. Spiritual leader and guide and at the same time humble servant of the people.
13	It seems to me that many pastors claim their authority because of their training and ordination. It seems to me that our authority comes from being asked by a group of people (congregation) to lead them into ministry in which the Word of God is heard and sacraments are used. Authority is sometimes (often?) used to back up the power and privilege of the position rather than for the unlifting of people. Servanthood is very necessary for the pastor.
14	Question 54 dealt with the question of a pastor having 'absolute' authority over a congregation. The question needs to be nuanced more carefully to reflect the concept of servant authority. A pastor is given authority by God to shepherd the flock, but this cannot be undertaken as if the pastor were an autocrat. He must see himself as a servant, while at the same time taking seriously his vow made at his ordination to concern himself with the right preaching of the gospel and the administration of the sacraments. He can't avoid the hard call that will sometimes come to admonish and correct, knowing this is his God-given responsibility.
15	Its authority is not administrative or political or outward, but spiritual and theological. It must be concerned with the spiritual life and health of the members. The Pastor is a shepherd, and not an administrator or CEO.
16	Far too much emphasis is presently being ascribed to this word 'authority', and my experience is that we need to talk far more about "servant-hood and service" than about who is the "lords and masters" in the Church. This is a huge sin amongst us at this moment.
17	Too much emphasis is put on the word 'authority' It is a new word and regularly abused

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Table A11-6

Ser.	61. Comments on changes you believe have taken place, or are taking place, in regards to the place and purpose of the Public Office of the Ministry within the Lutheran Church of Australia.
1	The women - particular through WMN, but not only - who seek, militantly, to be included in the pastoral office, and who put sociology before exegesis in order to suit their ends: these are undermining the perception in the LCA as a whole of the Office, portraying it as held by chauvanists who want to exclude women from their club, and completely avoiding the truth as revealed in Holy Writ.
2	congregations ability to afford ministers...meaning multi point parish's becoming a reality and the need to further equip members
3	We are in danger of drifting into a 'reformed' approach to the ministry; we would do well to relook at the ministry of word and SACRAMENT of the liturgical churches. The sacraments are in danger of being relegated to secondary position to The Word. The Sacraments are indeed the Gospel in action!
4	Many within the LCA are increasingly looking across denominational boundaries on polity issues. Many others seem to be adopting an "anything goes" approach. Congregations seem to be working locally, or with like-minded congregations, without regard for the LCA as a whole.
5	Watch this space....
6	Over 40 years I have seen the holder of the Office of Pubvlic Ministry change in role from that of being Authority Figure (almost absolute authority) to “just one among many authority voices” – this is the result, I believe, of growing education standards across the hristi community. This is not necessarily a bad thing, what has caused problems, however,is that supportive relationships and expectations within the faith community are confused, (or the people involved are confused), about what is expected – or about what is a legitameate expression of the Pastoral Office beyond leading worship. That is, how does the respect of & for the role the Office develop and gain legitimate expression, or should it be inherent because of its divine institution?
7	tHOUGH POTENTIALLY DEVISIVE IT IS BECOMING BORING TO MANY AND OTHERS CANNOT BEAR THE LACK OF A DECISION HOWEVER MOST APPEAR TO WILLING TO ACCEPTA CONCENSUS AND ARE WARY OF THE EXRTREME VIEWS
8	I have a perception, rightly or wrongly, that there is currently an understanding of the Office of the Ministry that is conservative and retrograde. In the environment in which the church must exist, this is not positive.
9	There's a move to make it more heirachical –top down, do as your told, we know what's best, what the pastor's say goes. That's reflected in the Women's Ordination debate that assumes synod must votes which ever way pastor's conference does. Doesn't the Holy Spirit work in the rest of the body! We seem to want to hold to the idea that the pastor is a shepherd who runs around his sheep, rather than a leader who inspires, motivates, trains, equips the saints to do what Christ has call us to do and be. We are limited to one way of developing pastors, and most aren't grown learning as they do. Mission is dead in our church, is it partially because we sheep are waiting to be ministered to.
10	Since the pastorate is not seen as a honourable position by hristi and pastors are more involved in the community those involved the office of public ministry possibly have a lower opinion of themselves than in the past.
11	I don't know. I'm pretty isolated and have been in ministry all along. It's very difficult to grow and change when in traditional frameworks of church. I struggle with being myself, and knowing what's important and what's not. For instance, we need to be in mission, and the pastor needs to lead that mostly, but that hasn't been my orientation at all. Rather, I've just felt the importance to be loyal to the 'institution'. For me it's hard to let go of that idea of 'loyalty' as identity and security are tied up with that.
12	We are slowly catching on to the value of lay ministry. The term “authority” is a misleading one in the church, because it implies “power”, which should be foreign to our way of thinking. The pastor's role is specific and foundational, but it should be seen as an empowering ministry, not a disempowering one.

**Table A11-6 (cont'd)**

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13	In times gone by the person holding the Public Office did everything. Today the office empower others to extend the work of the Public Office.
14	In some places, thanks be to God, there are newer congregations with the courage and wisdom to try new ways, and which are not conforming to the old one-man-show mould. Yet even there, the mentality may continue, where pastors are put on the pedestal, and their prayers, and visits etc are seen as more important/valid than those of other fellow Christians who do not have the official designation of 'pastor' but who really function quite pastorally! Maybe this is changing... but we really need a widespread 'lay pastor' movement, for pastoral care, and also a jolly good shakeup of the duties and expectations of pastors, so that things like photocopying the bulletin and distributing endless newsletters and a lot of admin' stuff can be clearly and forever taken off the duty list of pastors, and then he can focus on what he's trained and called to be and do.
15	The role of the pastor has been watered down considerably in our church and in society in general. The discussions on women's ordination (which sometimes place doubts on God's Word and his servants) have not helped.
16	There is a growing acceptance of ministry and Word and Scarament by authoriuzed lay Christ. The connection is weakening between a long academic theological training course and ordination
17	I'm not aware of changes.
18	I think some are growing in an awareness of the Priesthood of all Believers. This means that the role of pastor is chaning to be one of leading and developing the ministries of Christians in their local community.
19	Sadly there are too many occassions where laypeople are doing what belongs to the Public office of the Ministry ie preaching,leading and organising worship
20	Confusion about the nature of the public office of the ministry and its relation to God's people is the one of the most pressing issues facing the church. In order for pastors to serve the church well, they need to know in what relationship they stand to the people of God. They are not simply called to dance to the tune of those to whom they minister, otherwise they are servants of the congregation and not God. Nor are they to ride roughshod over their congregation, or they consider themselves as the ultimate authority. The theology of paradox helps us to understand the right relationship between pastor and people. It's not easily defined, but for us as Lutherans the right and biblical approach avoids the extremes of the polarities of functionalism and ontologicalism (if that's a word. The power that we wield is not ours or the congregations but the gospel, enacted in word and sacrament. We need consensus on this issue in the LCA. I don't believe we are anywhere near it. Women's ordination is not the key issue for us, rather, it is the question of the nature of the ordained ministry in the mission of the church
21	Historically, the LCA's call process had been guided by a synodical approach, where the president works with the calling parish to find a pastor, with the help of God. I believe the church has drifted away from this approach, in favour of what I call 'market forces,' with the emphasis on the congregation being the employing body, and what they want in a pastor, rather than necessarily on what the congregation needs.
22	It is being downgraded and "ministry" is watered-down to include all who serve.
23	The "corruption and contamination" of information about individual pastors, by district Presidents and the Council of Presidents, I believe is currently a real problem, and prohibits many Pastors from recieving normal and legitimate calls. Anecdotal statements and stories, are ascribed infallibility status, and their is no way of correcting the public record. This is "spiritual libel".
24	It is a most exciting time to be a pastor provided the role is one of loving and supporting people in and out of the church in their journey of faith or to faith.
25	With ideas coming from the business world, there is more emphasis on the humanity of the pastor than on the divinity of the call. Parishes expect much more of pastors in terms of abilities and personality. They are to be "professional".

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**Table A11-6 (cont'd)**

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26	In many cases lay people are taking a greater part of what belongs to the Public office of the Ministry
27	There appears to be something of a polarisation developing in vision and values between middle aged pastors who are keen to make worship relevant to today's generation and involve members in reaching out with the gospel, and recent graduates who have been trained in a very conservative mould who think all they have to do is preach and teach the correct doctrine and maintain the liturgical traditions of the church.

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**Table A11-7**

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<b>Ser.</b>	<b>62. Any other comments you wish to make regarding the Public Office of the Ministry.</b>
1	It is humbling, draining, and sometimes a great burden; but it is also a blessing to serve in this vocation. I take it very seriously, and I pray that I be a stumbling block to none, but that the Holy Spirit may use me, even sinful me, to work grace amongst his people where he has called me.
2	I don't think the author of this instrument understands the teaching of the Public Office within the LCA or the practices of the LCA re ordination etc. I hardly see the instrument as valid and I wonder about any results???
3	The priestly function of the public ministry in relation to the word and sacrament needs to be re-emphasised. The public ministry is indeed involved in the stewardship of the 'mysteries of God'. God acts in these actions and that is what sets them apart from all else in the activities of the Church, and this is what sets the public ministry apart from the other 'ministries'.
4	The expectations for Pastors to do other than serve as ministers of Word and Sacrament place a great burden on pastors.
5	No
6	For men only
7	Generally, the majority of Lay people love and support their Pastors to the hilt with a kind of loyalty that often goes beyond the limits of what is fair and reasonable!
8	i AM NOT SURE THAT i OR ANYONE IS ABLE TO UNDERSTAND THE AUTHORS MEANING OF SIMILARITY IN RELATION TO CHRIST OR THE OLD TESTAMENT PRIESTHOOD. NEITHER WILL THE SURVEY BE ABLE TOASSESS WHY RESPONDANTS ANSWER IN ANY PARTICUOLAR WAY AS YOU DO NOT KNOE HOW THWY UNDERSTAND THE WORD 'SIMILARITY'
9	Leadership is essential for growth and health. We need to be lead into mission by practioners not readers. Leaders who equip, and grow us as disciples, sending us out to be church, Christ's people where we live, work and play. We need to destroy the current model which leads us to be introspective, or worse passive expecting to be served by an institution who pays people to do if for us. Leaders need to be nurtured by leaders (practioners) not CEO's administering an organization.
10	It exists by God's grace and I exist in it in the same way. That is a spiritual reality that gives witness to God and his salvation that humans can't control, but just receive and praise God for it.

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**Table A11-7 (cont'd)**

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11	Who is there to tend the hearts and souls of weary and burnt out pastors? Is the leadership of our church interested in reclaiming pastors who have 'dropped out'? Or don't they matter? I think it would be very wise for the leadership of the church to invest significantly in tending and looking after those who serve as pastors in the church - _as well as all others_, so that issues of concern and frustration and difficulty can be solved and dealt with, and instead of being worn down, we could have an ever-growing army of fresh and refreshed workers to lead and serve God's people in worship and discipleship and service and evangelism etc. And we somehow _have_ to get rid of this stupid status divide between pastor and people. Ok have a role differentiation, but let that be part of the differentiation of many roles and responsibilities within the church. One body, many parts - this needs to become our 'metaphor' and not simply 'one shepherd who looks after his pathetic, weak, passive flock.'
12	The ordination service belongs to the church which is represented on earth by faith communities in local communities and ordination should take place in those faith communities not in some centralised venue.
13	There needs to be a strong emphasis on the words "public office", because all Christians are called to minister. The means of salvation is Word and Sacrament. The office is all about this. But salvation can come through the Word without the office. Every Christian holds the keys of the kingdom, but this authority is given to the pastor in the public office.
14	Don't change the present system.
15	I believe that more and more, that our Presidents and their executives, are treating the rest of the clergy and laity with contempt. They do not trust us with information, and many decisions are now made by so few. This is an abuse of power, and has lead to some of this focus now on legitimate authority.
16	I am embarrassed at times to be called 'pastor' because of the way the office is built up, placed on a pedestal etc, and I hate it when I hear it used as if we are above other Christians and they are second-class to us.
17	I believe I am an employee of my congregation and need to act as such, except in the area of word and sacraments. Pastors today need to act more as servants of the congregation.

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*Appendix 12*

COMBINED RESPONSES Q11-55 - FREQUENCIES<sup>1</sup>

11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.

Table A12-1

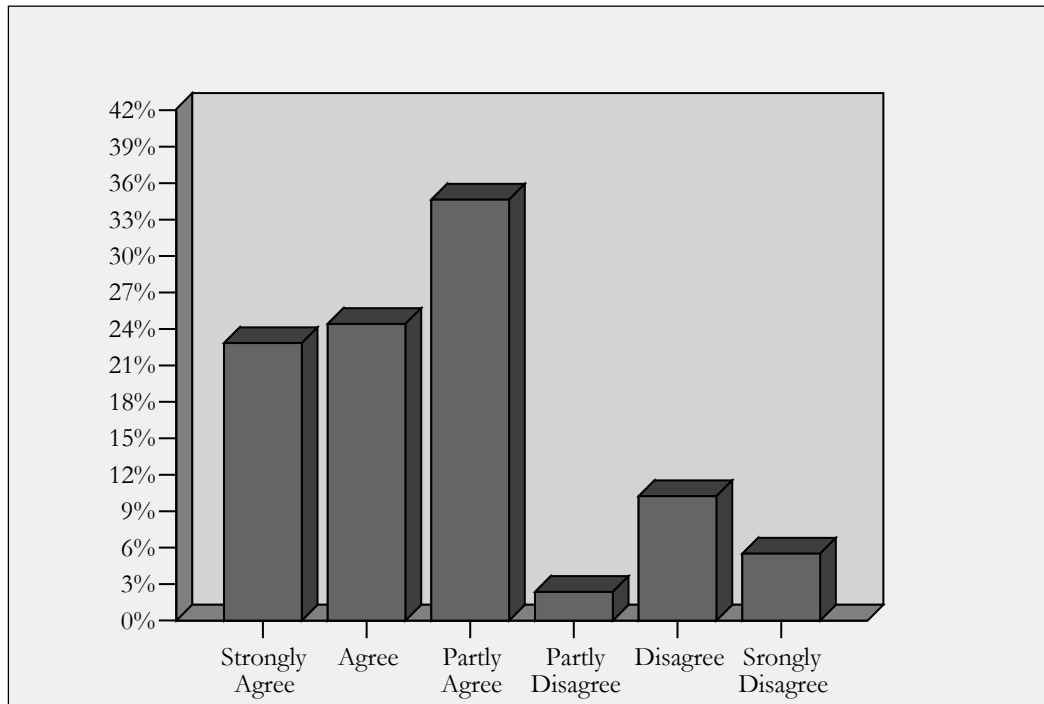
<b>11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.</b>		
N	Valid	127
	Missing	0
Mean		2.69
Std. Error of Mean		.126
Median		3.00
Mode		3
Std. Deviation		1.417
Variance		2.008
Skewness		.764
Std. Error of Skewness		.215
Kurtosis		-.059
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	3.00
	75	3.00

Table A12-2

<b>11. The fundamental purpose of the Pastoral office is to equip the laity of the Church for ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	29	22.8	22.8	22.8
	Agree	31	24.4	24.4	47.2
	Partly Agree	44	34.6	34.6	81.9
	Partly Disagree	3	2.4	2.4	84.3
	Disagree	13	10.2	10.2	94.5
	Strongly Disagree	7	5.5	5.5	100.0
	Total	127	100.0	100.0	

<sup>1</sup> Output Created - 20-AUG-2006 14:37:04

(Combined Responses)



Graph A12-1

12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.

Table A12-3

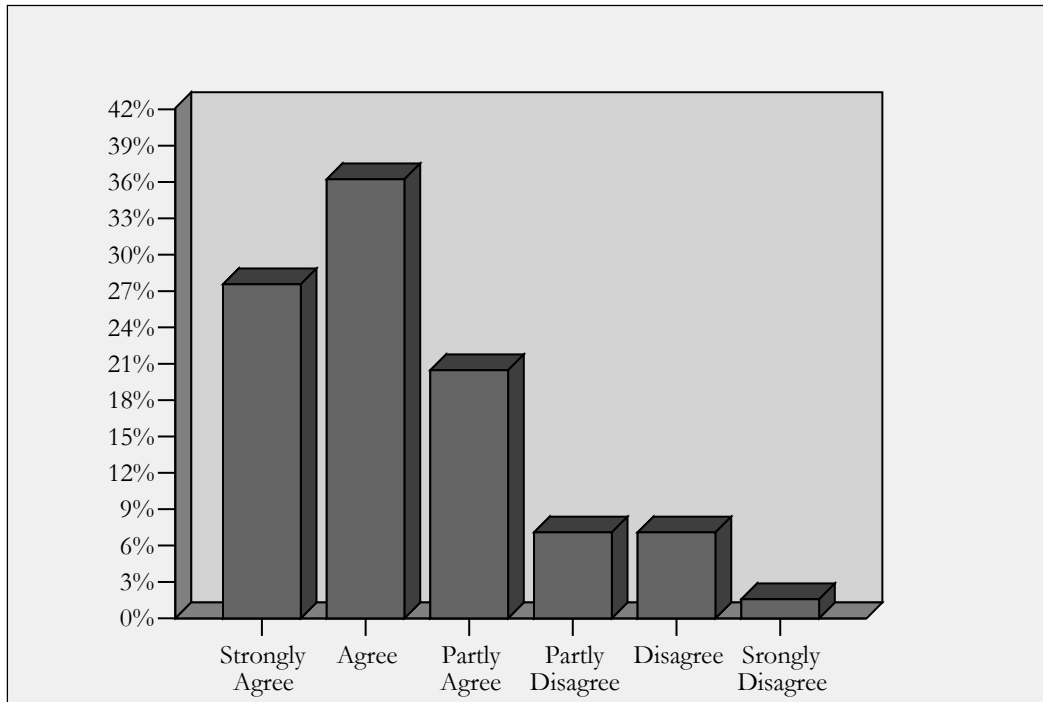
12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.		
N	Valid	127
	Missing	0
Mean		2.35
Std. Error of Mean		.110
Median		2.00
Mode		2
Std. Deviation		1.243
Variance		1.546
Skewness		.950
Std. Error of Skewness		.215
Kurtosis		.377
Std. Error of Kurtosis		.427
Percentiles	25	1.00
	50	2.00
	75	3.00

Table A12-4

**12. The Pastoral office is the public, foundational and ecumenical office of the Church through which the Holy Spirit creates, upholds and extends the Church throughout the world.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	35	27.6	27.6	27.6
	Agree	46	36.2	36.2	63.8
	Partly Agree	26	20.5	20.5	84.3
	Partly Disagree	9	7.1	7.1	91.3
	Disagree	9	7.1	7.1	98.4
	Strongly Disagree	2	1.6	1.6	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-2

**13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.**

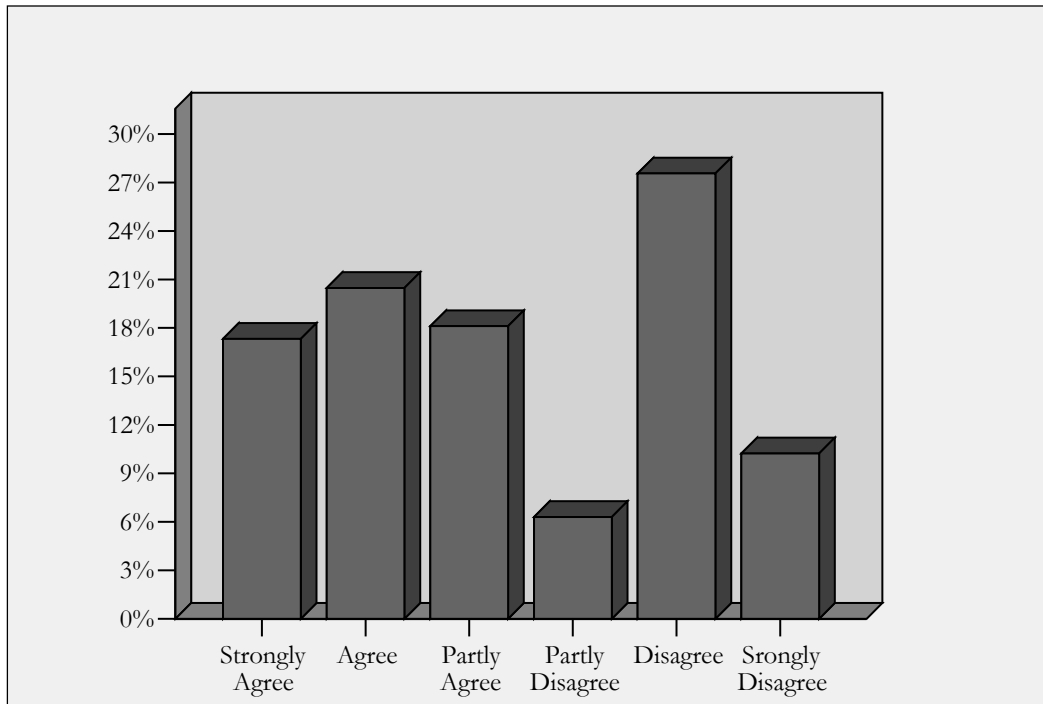
**Table A12-6**

<b>13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.</b>		
N	Valid	127
	Missing	0
Mean		3.37
Std. Error of Mean		.150
Median		3.00
Mode		5
Std. Deviation		1.694
Variance		2.870
Skewness		.048
Std. Error of Skewness		.215
Kurtosis		-1.399
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	3.00
	75	5.00

**Table A12-7**

<b>13. Congregations seeking to fill a Pastoral vacancy should be permitted to find a suitable candidate from wherever they deem appropriate following a process similar to any employing body.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	22	17.3	17.3	17.3
	Agree	26	20.5	20.5	37.8
	Partly Agree	23	18.1	18.1	55.9
	Partly Disagree	8	6.3	6.3	62.2
	Disagree	35	27.6	27.6	89.8
	Strongly Disagree	13	10.2	10.2	100.0
	Total		127	100.0	100.0

(Combined Responses)



Graph A12-3

14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.

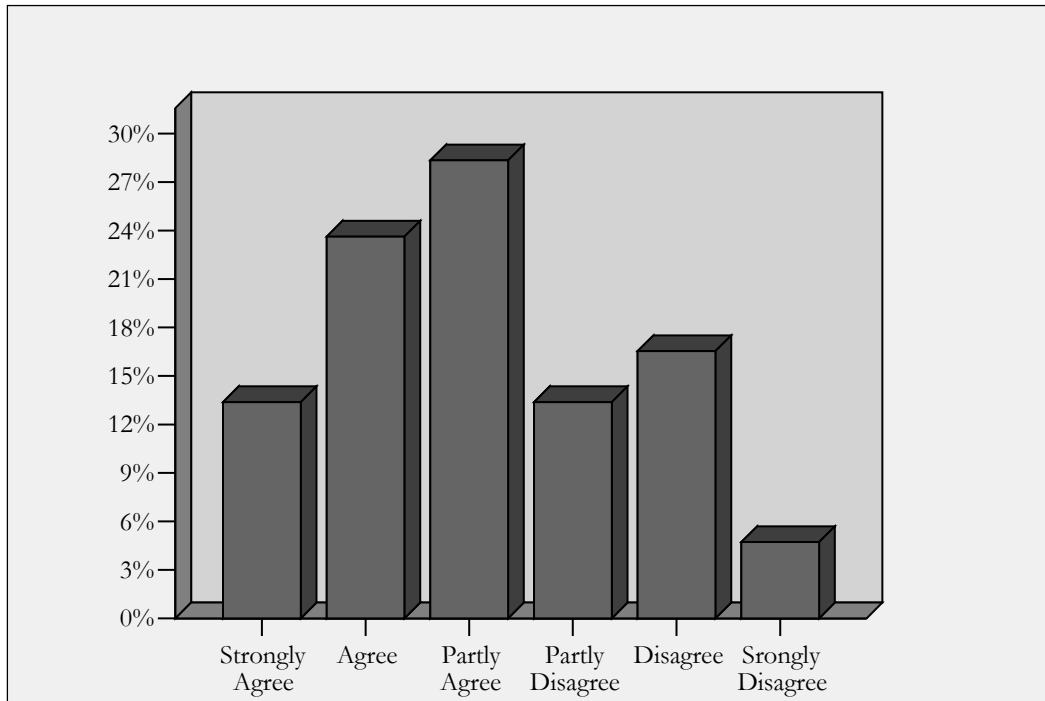
Table A12-8

14. Ordinations should occur in the congregation from which the ordinand came prior to entering the Seminary.		
N	Valid	127
	Missing	0
Mean		3.10
Std. Error of Mean		.125
Median		3.00
Mode		3
Std. Deviation		1.413
Variance		1.997
Skewness		.296
Std. Error of Skewness		.215
Kurtosis		-.814
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	3.00
	75	4.00

Table A12-9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	17	13.4	13.4	13.4
	Agree	30	23.6	23.6	37.0
	Partly Agree	36	28.3	28.3	65.4
	Partly Disagree	17	13.4	13.4	78.7
	Disagree	21	16.5	16.5	95.3
	Strongly Disagree	6	4.7	4.7	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-4

15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.

Table A12-10

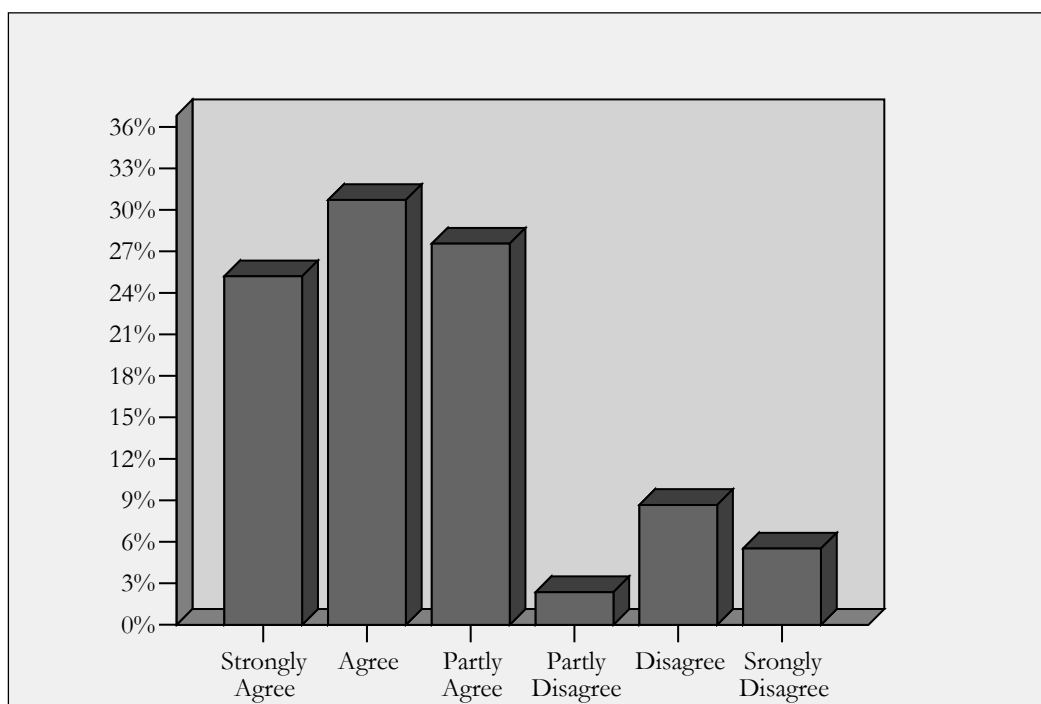
15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.		
N	Valid	127
	Missing	0
Mean		2.55
Std. Error of Mean		.125
Median		2.00
Mode		2
Std. Deviation		1.413
Variance		1.995
Skewness		.958
Std. Error of Skewness		.215
Kurtosis		.250
Std. Error of Kurtosis		.427
Percentiles	25	1.00
	50	2.00
	75	3.00

Table A12-11

15. The Pastoral office is the public means by which the Holy Spirit imparts salvation to the world through the means of grace.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	32	25.2	25.2	25.2
	Agree	39	30.7	30.7	55.9
	Partly Agree	35	27.6	27.6	83.5
	Partly Disagree	3	2.4	2.4	85.8
	Disagree	11	8.7	8.7	94.5
	Strongly Disagree	7	5.5	5.5	100.0
	Total		127	100.0	100.0



(Combined Responses)



Graph A12-5

16. The Pastoral office is merely a human arrangement for church leadership.

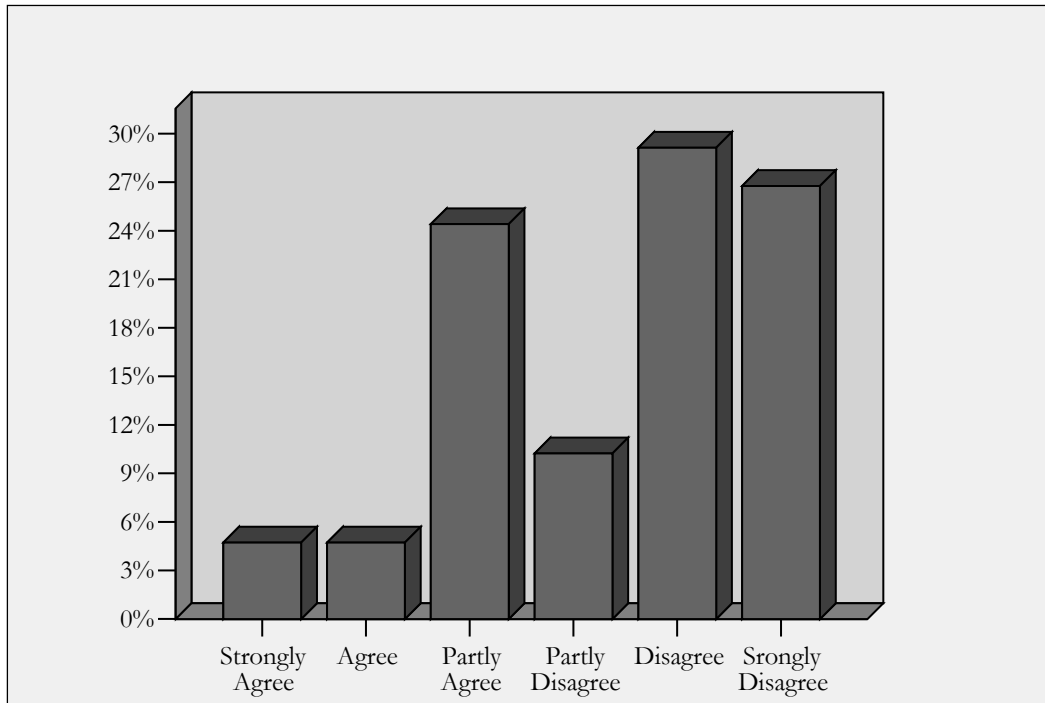
Table A12-12

16. The Pastoral office is merely a human arrangement for church leadership.		
N	Valid	127
	Missing	0
Mean		4.35
Std. Error of Mean		.129
Median		5.00
Mode		5
Std. Deviation		1.455
Variance		2.117
Skewness		-.562
Std. Error of Skewness		.215
Kurtosis		-.663
Std. Error of Kurtosis		.427
Percentiles	25	3.00
	50	5.00
	75	6.00

Table A12-13

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	4.7	4.7	4.7
	Agree	6	4.7	4.7	9.4
	Partly Agree	31	24.4	24.4	33.9
	Partly Disagree	13	10.2	10.2	44.1
	Disagree	37	29.1	29.1	73.2
	Strongly Disagree	34	26.8	26.8	100.0
Total		127	100.0	100.0	

(Combined Responses)



Graph A12-6

17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.

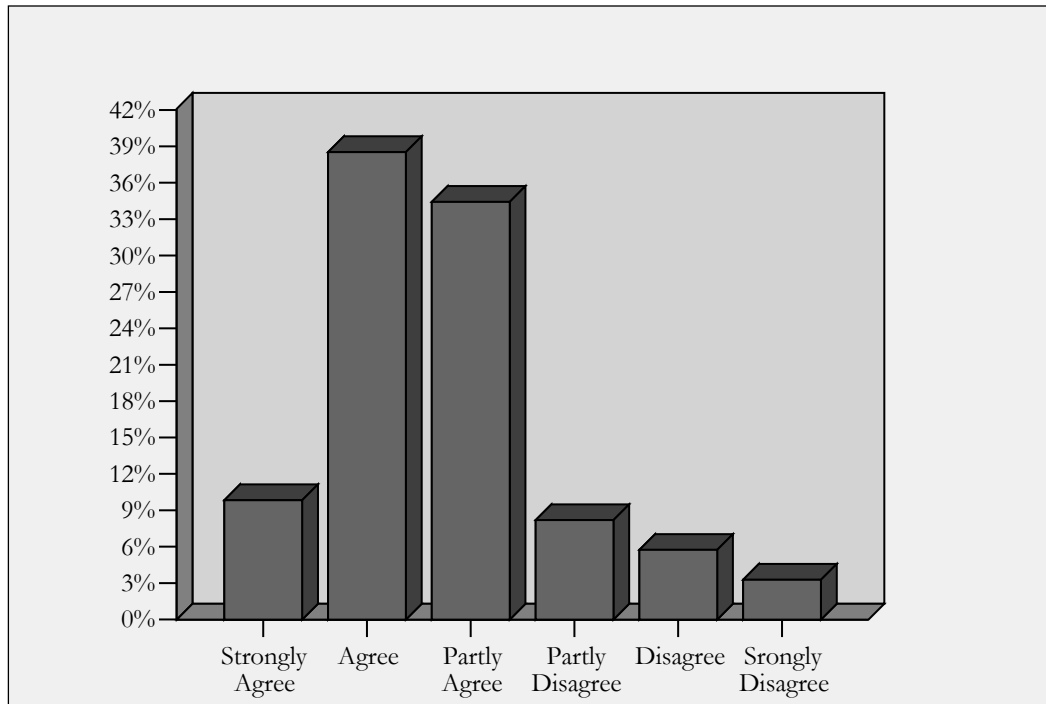
Table A12-14

17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.		
N	Valid	122
	Missing	5
Mean		2.71
Std. Error of Mean		.104
Median		3.00
Mode		2
Std. Deviation		1.146
Variance		1.314
Skewness		.952
Std. Error of Skewness		.219
Kurtosis		.958
Std. Error of Kurtosis		.435
Percentiles	25	2.00
	50	3.00
	75	3.00

Table A12-15

17. The LCA Thesis of agreement is a clear and concise outline of the Church's understanding of the Public Office of the Ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	12	9.4	9.8	9.8
	Agree	47	37.0	38.5	48.4
	Partly Agree	42	33.1	34.4	82.8
	Partly Disagree	10	7.9	8.2	91.0
	Disagree	7	5.5	5.7	96.7
	Strongly Disagree	4	3.1	3.3	100.0
	Total		122	96.1	100.0
Missing	System	5	3.9		
Total		127	100.0		

(Combined Responses)



Graph A12-7

18. The Pastor acts in similarity with Christ.

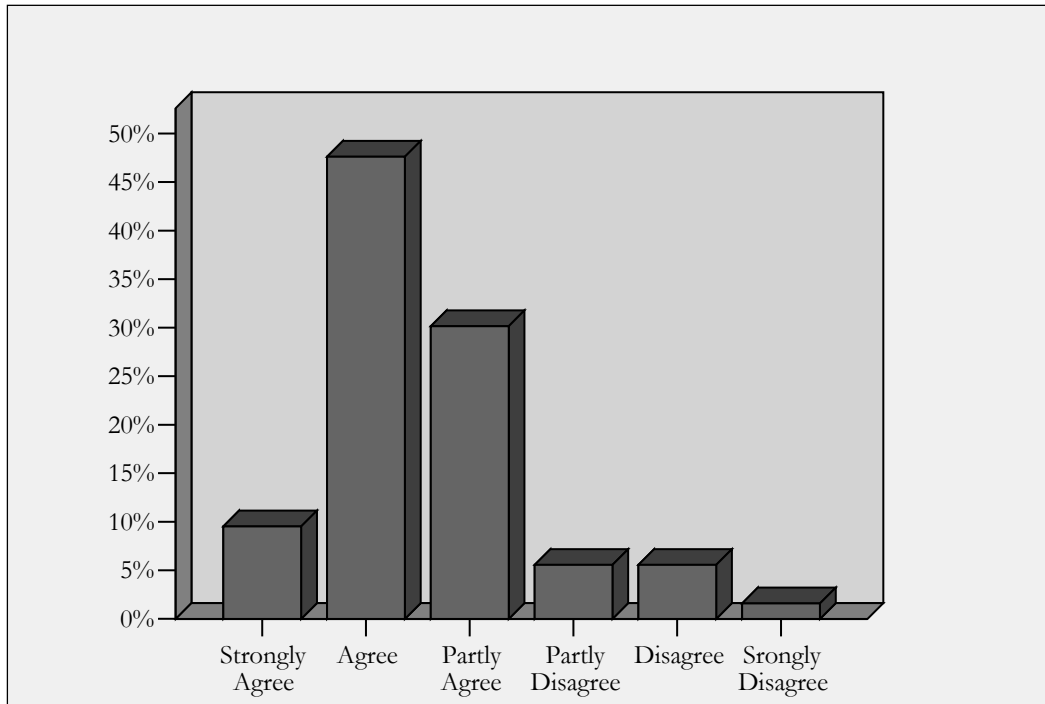
Table A12-16

18. The Pastor acts in similarity with Christ.		
N	Valid	126
	Missing	1
Mean		2.55
Std. Error of Mean		.093
Median		2.00
Mode		2
Std. Deviation		1.040
Variance		1.082
Skewness		1.128
Std. Error of Skewness		.216
Kurtosis		1.548
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-17

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	12	9.4	9.5	9.5
	Agree	60	47.2	47.6	57.1
	Partly Agree	38	29.9	30.2	87.3
	Partly Disagree	7	5.5	5.6	92.9
	Disagree	7	5.5	5.6	98.4
	Strongly Disagree	2	1.6	1.6	100.0
	Total	126	99.2	100.0	
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-8

19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.

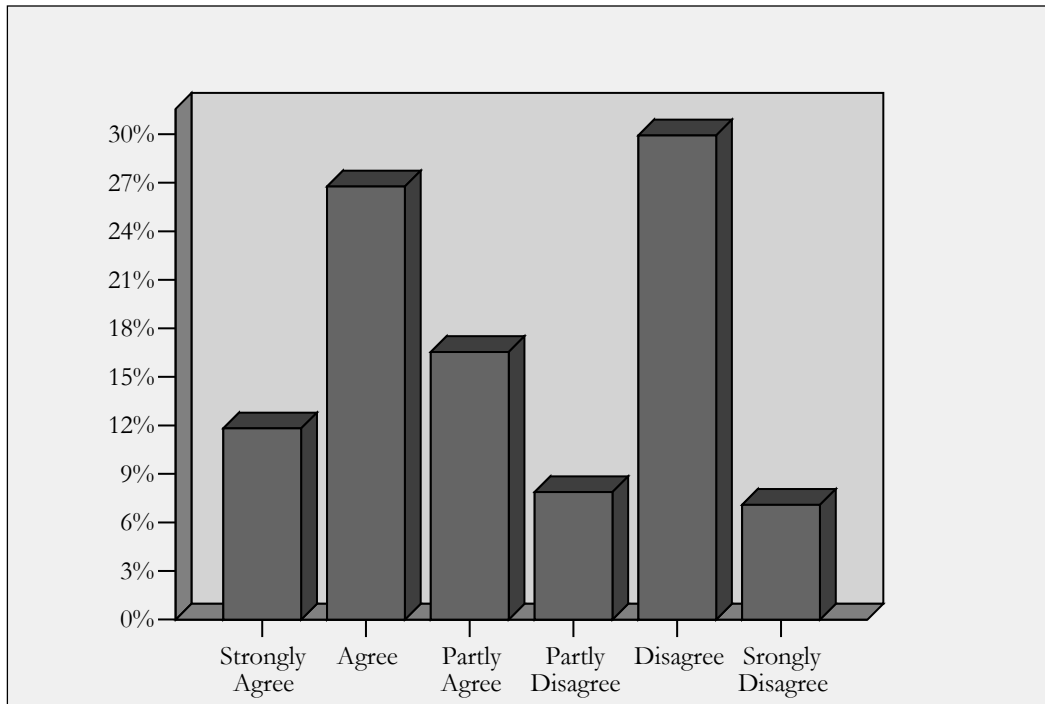
Table A12-18

19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.		
N	Valid	127
	Missing	0
Mean		3.39
Std. Error of Mean		.141
Median		3.00
Mode		5
Std. Deviation		1.589
Variance		2.525
Skewness		.055
Std. Error of Skewness		.215
Kurtosis		-1.386
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	3.00
	75	5.00

Table A12-19

19. No candidate for ordination should be ordained without an official letter of call from a congregation or ministry placement.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	15	11.8	11.8	11.8
	Agree	34	26.8	26.8	38.6
	Partly Agree	21	16.5	16.5	55.1
	Partly Disagree	10	7.9	7.9	63.0
	Disagree	38	29.9	29.9	92.9
	Strongly Disagree	9	7.1	7.1	100.0
	Total		127	100.0	100.0

(Combined Responses)



Graph A12-9

**20. Both the Pastoral office and the priesthood of all believers mutually presuppose the other receiving their charter from Christ.**

Table A12-20

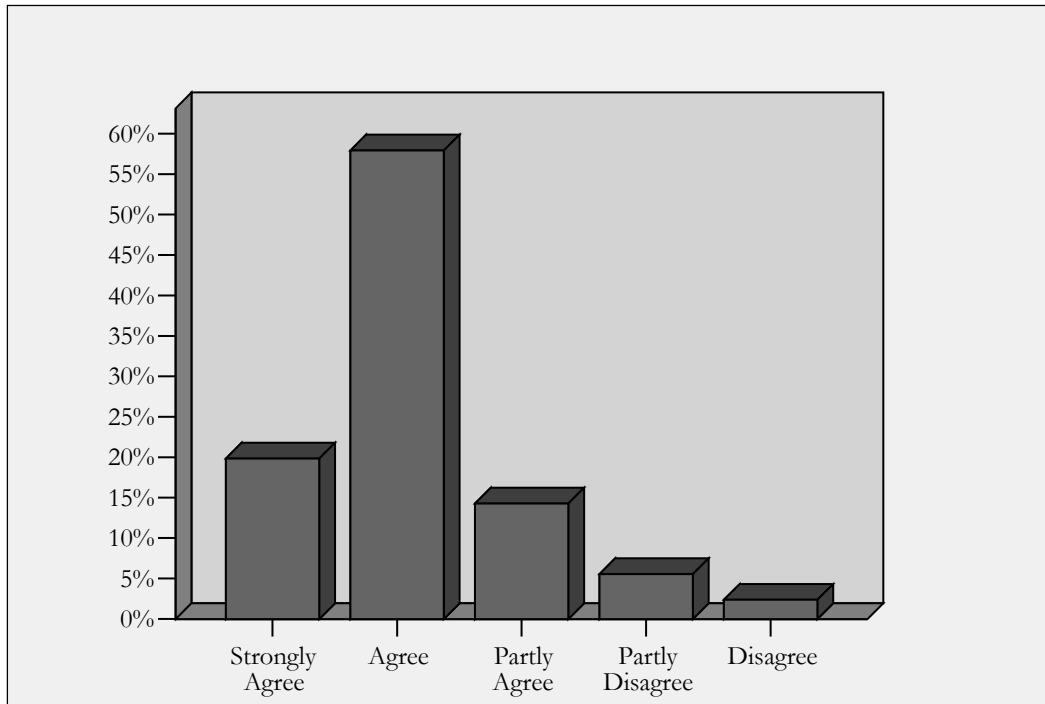
20. Both the Pastoral office and the priesthood of all believers mutually presuppose the other receiving their charter from Christ.		
N	Valid	126
	Missing	1
Mean		2.13
Std. Error of Mean		.078
Median		2.00
Mode		2
Std. Deviation		.876
Variance		.768
Skewness		1.126
Std. Error of Skewness		.216
Kurtosis		1.787
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	2.00
	75	2.00

Table A12-21

**20. Both the Pastoral office and the priesthood of all believers mutually presuppose the other receiving their charter from Christ.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	25	19.7	19.8	19.8
	Agree	73	57.5	57.9	77.8
	Partly Agree	18	14.2	14.3	92.1
	Partly Disagree	7	5.5	5.6	97.6
	Disagree	3	2.4	2.4	100.0
	Total		126	99.2	100.0
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-10



21. The Pastor holds the "keys" to the kingdom on behalf of the Church.

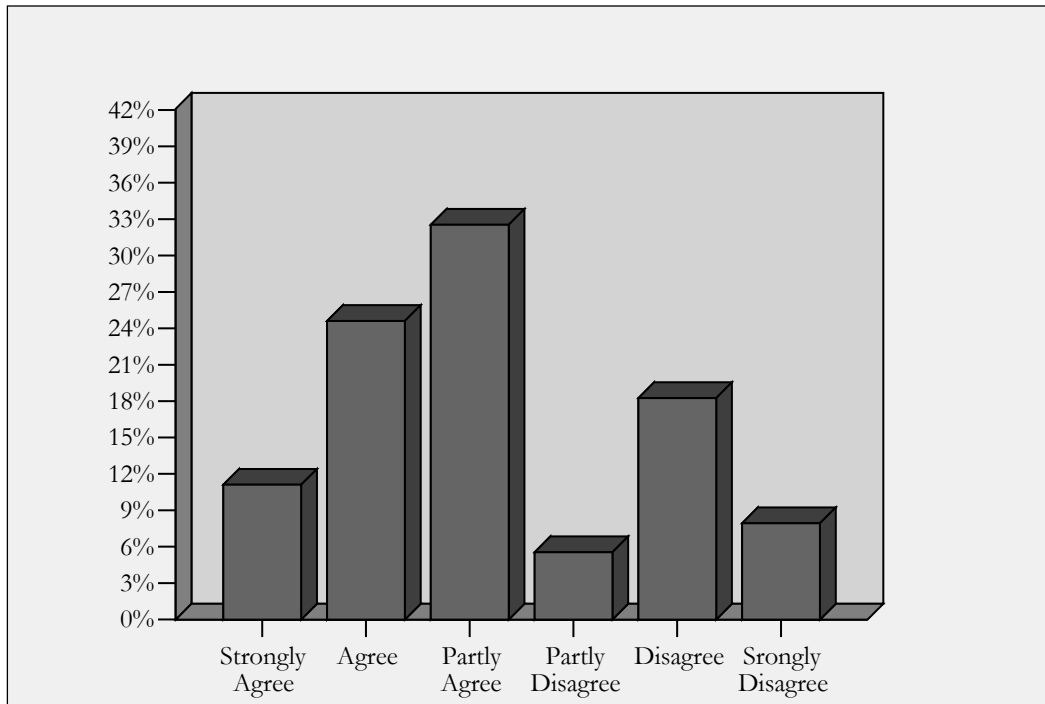
Table A12-22

21. The Pastor holds the "keys" to the kingdom on behalf of the Church.		
N	Valid	126
	Missing	1
Mean		3.19
Std. Error of Mean		.131
Median		3.00
Mode		3
Std. Deviation		1.474
Variance		2.171
Skewness		.412
Std. Error of Skewness		.216
Kurtosis		-.835
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	3.00
	75	5.00

Table A12-23

21. The Pastor holds the "keys" to the kingdom on behalf of the Church.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	14	11.0	11.1	11.1
	Agree	31	24.4	24.6	35.7
	Partly Agree	41	32.3	32.5	68.3
	Partly Disagree	7	5.5	5.6	73.8
	Disagree	23	18.1	18.3	92.1
	Strongly Disagree	10	7.9	7.9	100.0
	Total		126	99.2	100.0
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-11

**22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.**

Table A12-24

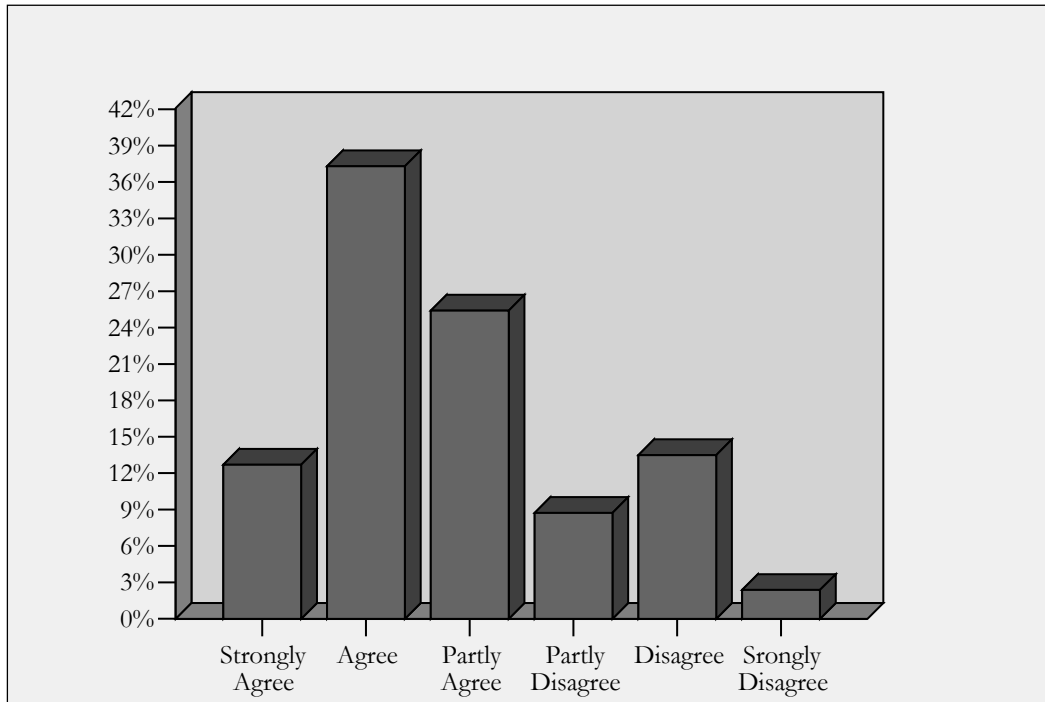
22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.		
N	Valid	126
	Missing	1
Mean		2.80
Std. Error of Mean		.116
Median		2.50
Mode		2
Std. Deviation		1.302
Variance		1.696
Skewness		.663
Std. Error of Skewness		.216
Kurtosis		-.385
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	2.50
	75	3.25

Table A12-25

**22. The Church can uphold the Public Office of the Ministry as legitimate based solely on the New Testament witness.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	16	12.6	12.7	12.7
	Agree	47	37.0	37.3	50.0
	Partly Agree	32	25.2	25.4	75.4
	Partly Disagree	11	8.7	8.7	84.1
	Disagree	17	13.4	13.5	97.6
	Strongly Disagree	3	2.4	2.4	100.0
	Total	126	99.2	100.0	
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-12

23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.

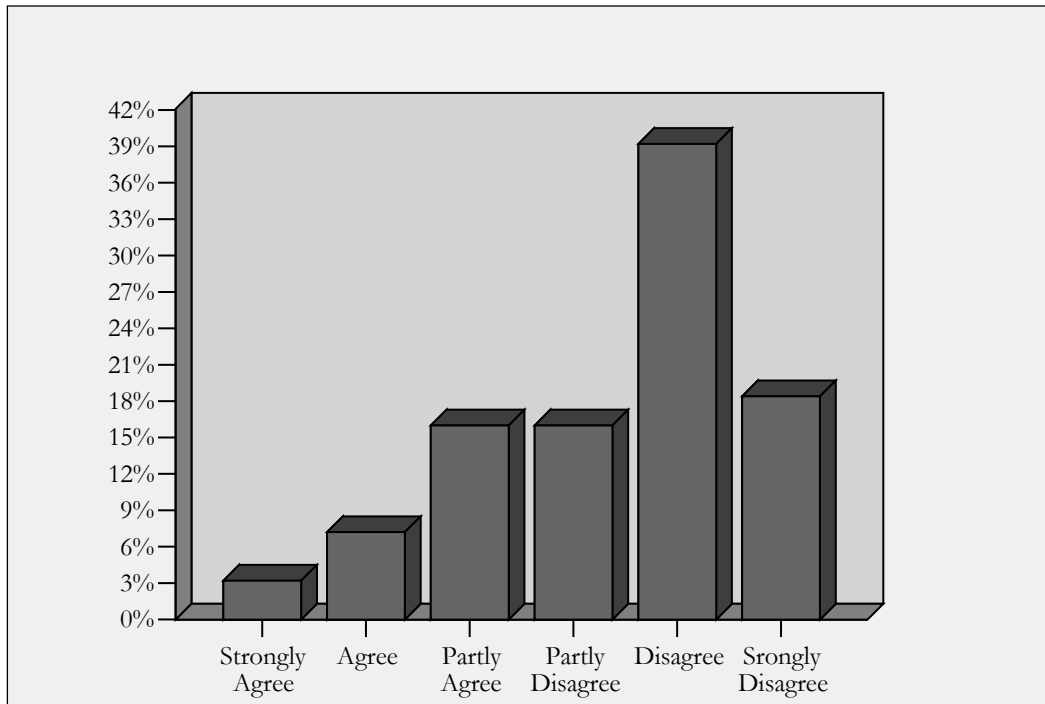
Table A12-26

<b>23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.</b>		
N	Valid	125
	Missing	2
Mean		4.36
Std. Error of Mean		.118
Median		5.00
Mode		5
Std. Deviation		1.322
Variance		1.748
Skewness		-.734
Std. Error of Skewness		.217
Kurtosis		-.215
Std. Error of Kurtosis		.430
Percentiles	25	3.00
	50	5.00
	75	5.00

Table A12-27

<b>23. Ordination is a human action with no divine mandate and not essential for the validity, worth or meaning of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	4	3.1	3.2	3.2
	Agree	9	7.1	7.2	10.4
	Partly Agree	20	15.7	16.0	26.4
	Partly Disagree	20	15.7	16.0	42.4
	Disagree	49	38.6	39.2	81.6
	Strongly Disagree	23	18.1	18.4	100.0
	Total		125	98.4	100.0
Missing	System	2	1.6		
Total		127	100.0		

(Combined Responses)



Graph A12-13

24. Vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a Pastor to fill the vacancy.

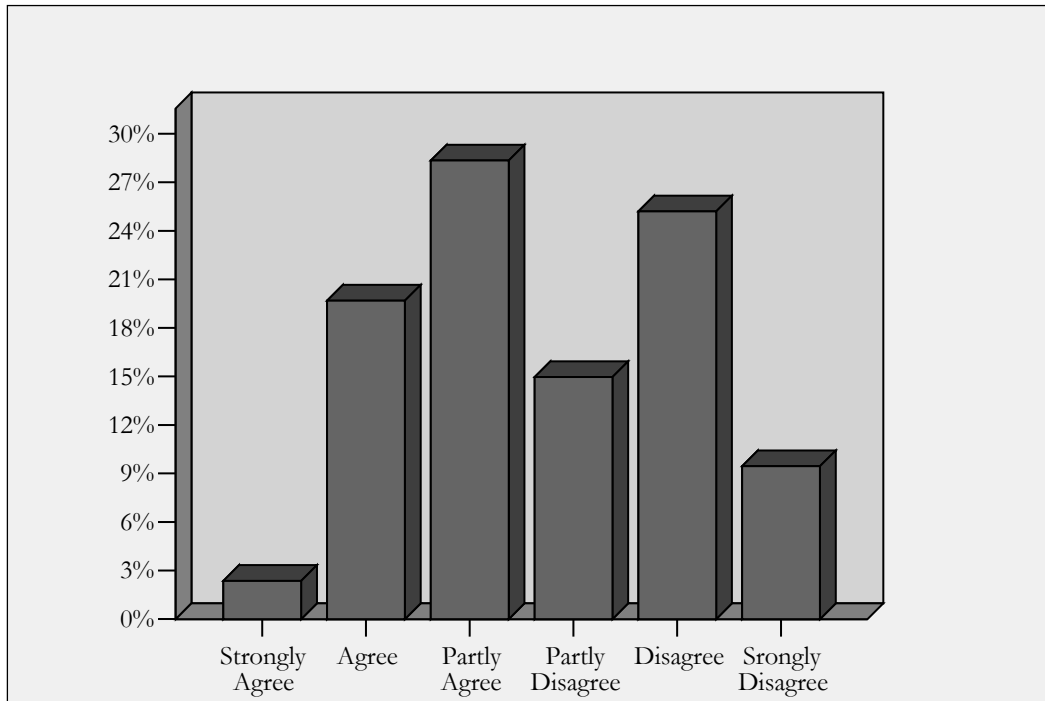
Table A12-28

24. Vacant congregations are the responsibility of the President of the Church who can arbitrarily assign a Pastor to fill the vacancy.		
N	Valid	127
	Missing	0
Mean		3.69
Std. Error of Mean		.120
Median		3.00
Mode		3
Std. Deviation		1.354
Variance		1.834
Skewness		.089
Std. Error of Skewness		.215
Kurtosis		-1.080
Std. Error of Kurtosis		.427
Percentiles	25	3.00
	50	3.00
	75	5.00

Table A12-29

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	2.4	2.4	2.4
	Agree	25	19.7	19.7	22.0
	Partly Agree	36	28.3	28.3	50.4
	Partly Disagree	19	15.0	15.0	65.4
	Disagree	32	25.2	25.2	90.6
	Strongly Disagree	12	9.4	9.4	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-14

25. The authority of the Pastor rests solely in the Word.

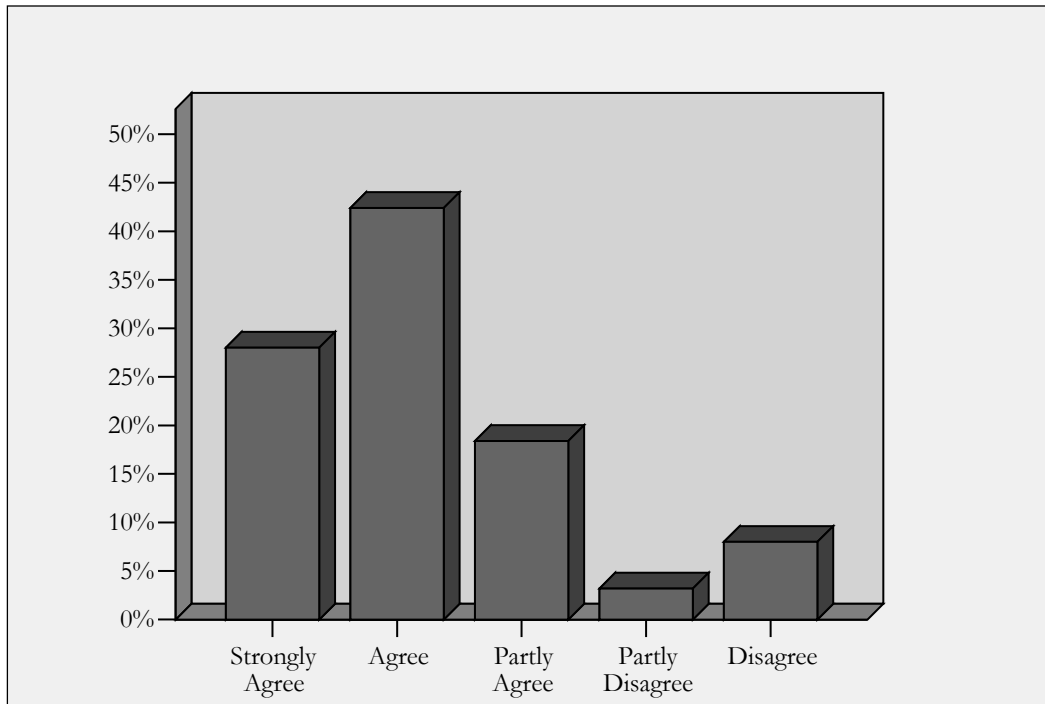
Table A12-30

25. The authority of the Pastor rests solely in the Word.		
N	Valid	125
	Missing	2
Mean		2.21
Std. Error of Mean		.101
Median		2.00
Mode		2
Std. Deviation		1.131
Variance		1.279
Skewness		1.076
Std. Error of Skewness		.217
Kurtosis		.717
Std. Error of Kurtosis		.430
Percentiles	25	1.00
	50	2.00
	75	3.00

Table A12-31

25. The authority of the Pastor rests solely in the Word.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	35	27.6	28.0	28.0
	Agree	53	41.7	42.4	70.4
	Partly Agree	23	18.1	18.4	88.8
	Partly Disagree	4	3.1	3.2	92.0
	Disagree	10	7.9	8.0	100.0
	Total	125	98.4	100.0	
Missing	System	2	1.6		
Total		127	100.0		

(Combined Responses)



Graph A12-15

26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.

Table A12-32

26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.		
N	Valid	127
	Missing	0
Mean		3.55
Std. Error of Mean		.123
Median		3.00
Mode		3
Std. Deviation		1.384
Variance		1.916
Skewness		-.044
Std. Error of Skewness		.215
Kurtosis		-.996
Std. Error of Kurtosis		.427
Percentiles	25	3.00
	50	3.00
	75	5.00

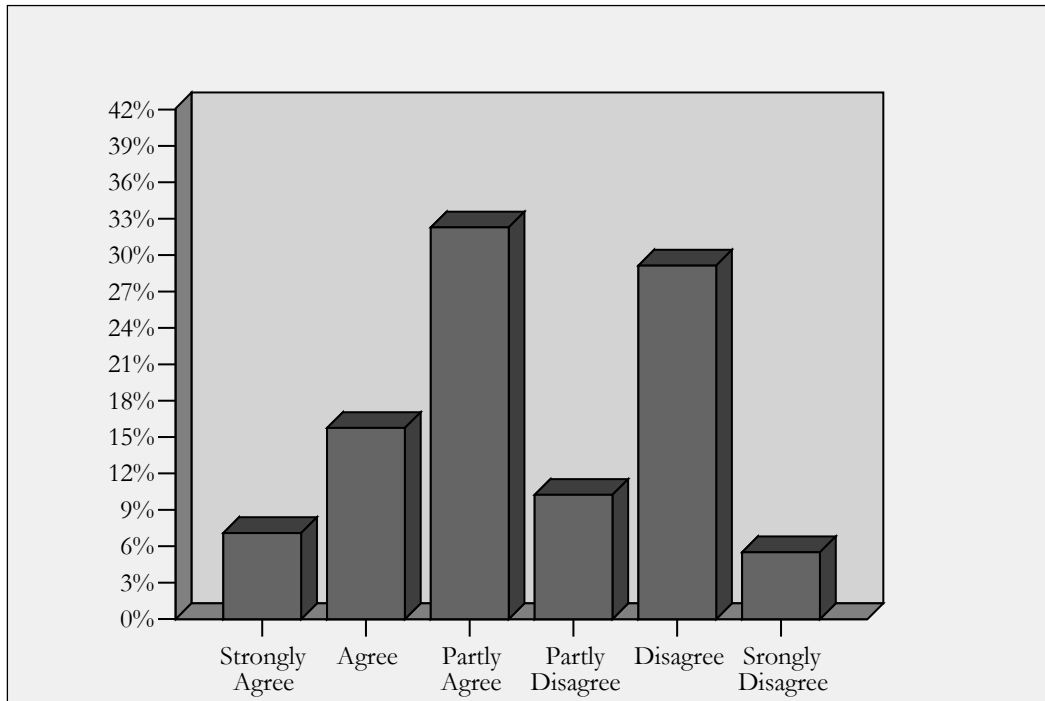


Table A12-33

**26. The lay leadership of a faith community have absolute authority to check and maintain the Pastor's doctrinal integrity.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	9	7.1	7.1	7.1
	Agree	20	15.7	15.7	22.8
	Partly Agree	41	32.3	32.3	55.1
	Partly Disagree	13	10.2	10.2	65.4
	Disagree	37	29.1	29.1	94.5
	Strongly Disagree	7	5.5	5.5	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-16

27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.

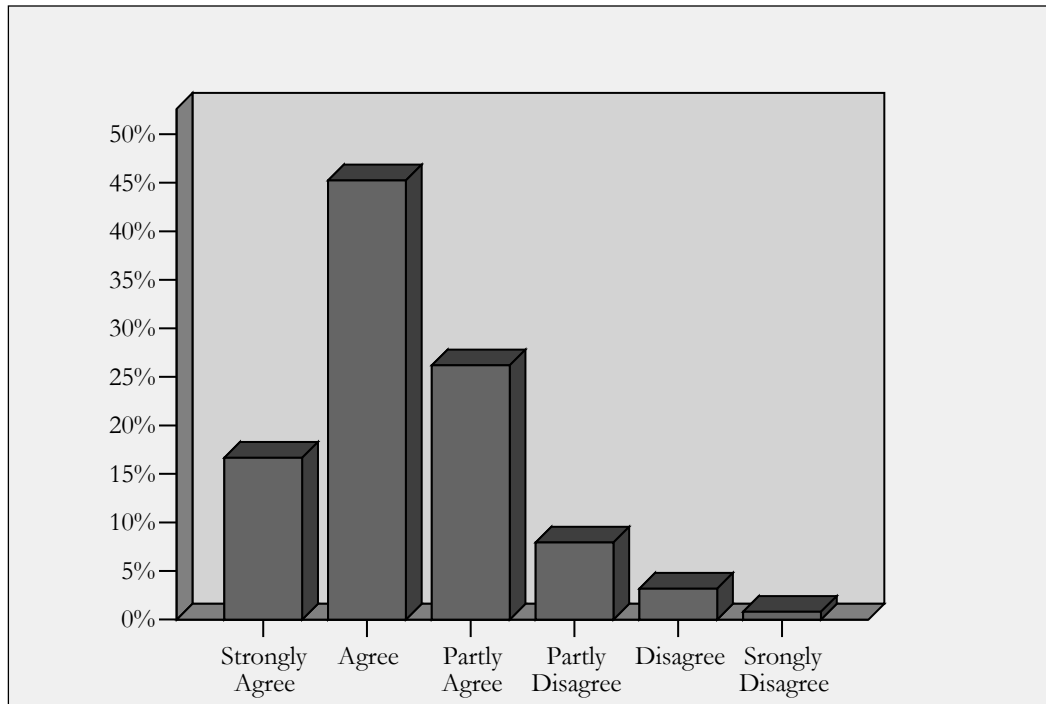
Table A12-34

27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.		
N	Valid	126
	Missing	1
Mean		2.38
Std. Error of Mean		.090
Median		2.00
Mode		2
Std. Deviation		1.011
Variance		1.022
Skewness		.874
Std. Error of Skewness		.216
Kurtosis		1.034
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-35

27. The Public Office of the Ministry is a continuation of the New Testament apostolic ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	21	16.5	16.7	16.7
	Agree	57	44.9	45.2	61.9
	Partly Agree	33	26.0	26.2	88.1
	Partly Disagree	10	7.9	7.9	96.0
	Disagree	4	3.1	3.2	99.2
	Strongly Disagree	1	.8	.8	100.0
	Total		126	99.2	100.0
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-17

28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.

Table A12-36

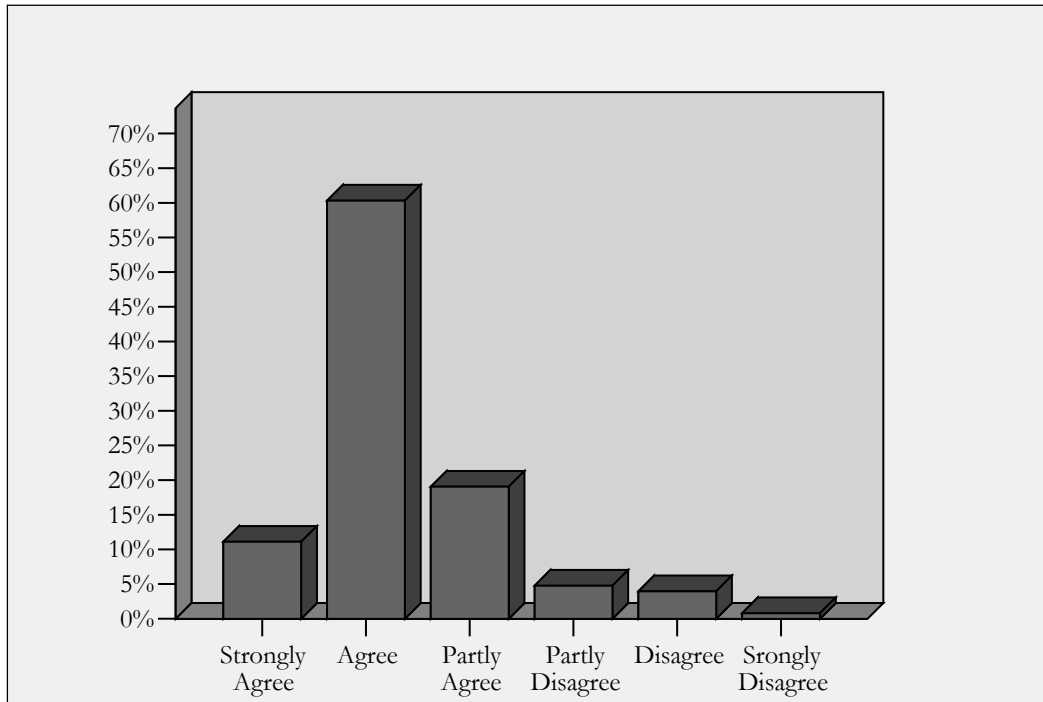
28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.		
N	Valid	126
	Missing	1
Mean		2.33
Std. Error of Mean		.083
Median		2.00
Mode		2
Std. Deviation		.937
Variance		.877
Skewness		1.441
Std. Error of Skewness		.216
Kurtosis		2.755
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-37

**28. The President of the Church (LCA) has the authority to establish a roll of Pastors in which restrictions and eligibility for calls is maintained.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	14	11.0	11.1	11.1
	Agree	76	59.8	60.3	71.4
	Partly Agree	24	18.9	19.0	90.5
	Partly Disagree	6	4.7	4.8	95.2
	Disagree	5	3.9	4.0	99.2
	Strongly Disagree	1	.8	.8	100.0
	Total		126	99.2	100.0
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-18

29. The relationship of Pastor to congregation is as employee to employer.

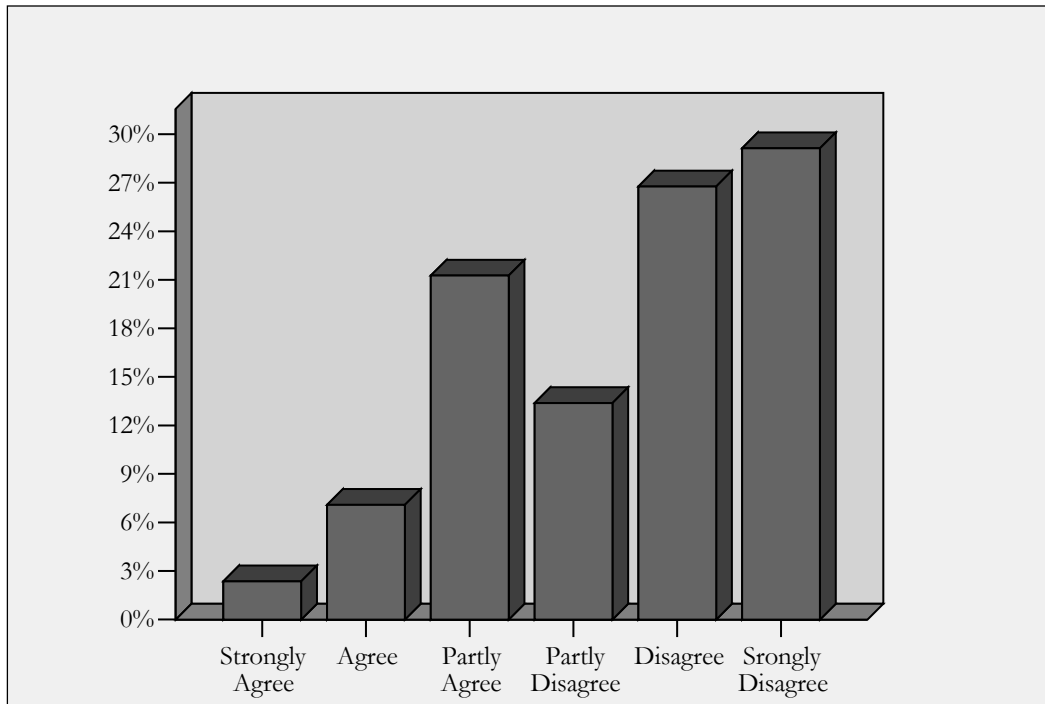
Table A12-38

29. The relationship of Pastor to congregation is as employee to employer.		
N	Valid	127
	Missing	0
Mean		4.43
Std. Error of Mean		.125
Median		5.00
Mode		6
Std. Deviation		1.406
Variance		1.977
Skewness		-.515
Std. Error of Skewness		.215
Kurtosis		-.798
Std. Error of Kurtosis		.427
Percentiles	25	3.00
	50	5.00
	75	6.00

Table A12-39

29. The relationship of Pastor to congregation is as employee to employer.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	3	2.4	2.4	2.4
	Agree	9	7.1	7.1	9.4
	Partly Agree	27	21.3	21.3	30.7
	Partly Disagree	17	13.4	13.4	44.1
	Disagree	34	26.8	26.8	70.9
	Strongly Disagree	37	29.1	29.1	100.0
	Total		127	100.0	100.0

(Combined Responses)



Graph A12-19

30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.

Table A12-40

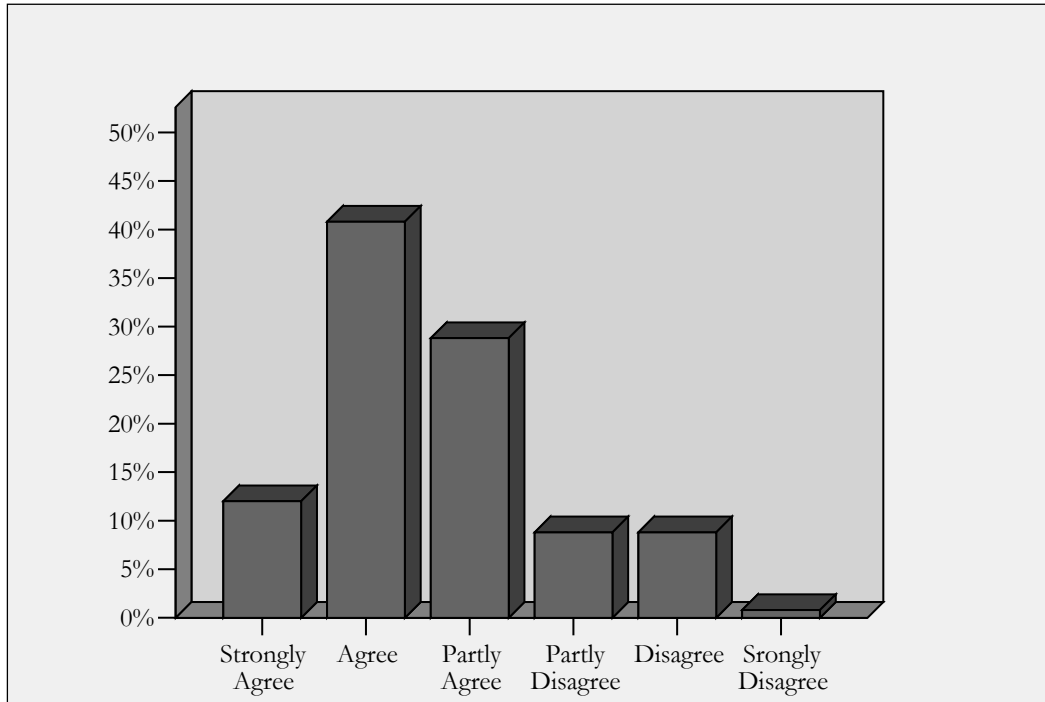
30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.		
N	Valid	125
	Missing	2
Mean		2.64
Std. Error of Mean		.101
Median		2.00
Mode		2
Std. Deviation		1.132
Variance		1.281
Skewness		.748
Std. Error of Skewness		.217
Kurtosis		.146
Std. Error of Kurtosis		.430
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-41

**30. The Lutheran confessions clearly and precisely define the Public Office of the Ministry.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	15	11.8	12.0	12.0
	Agree	51	40.2	40.8	52.8
	Partly Agree	36	28.3	28.8	81.6
	Partly Disagree	11	8.7	8.8	90.4
	Disagree	11	8.7	8.8	99.2
	Strongly Disagree	1	.8	.8	100.0
	Total	125	98.4	100.0	
Missing	System	2	1.6		
Total		127	100.0		

(Combined Responses)



Graph A12-20

**31. The Pastor functions in similarity to the Old Testament Levitical priesthood.**

**Table A12-42**

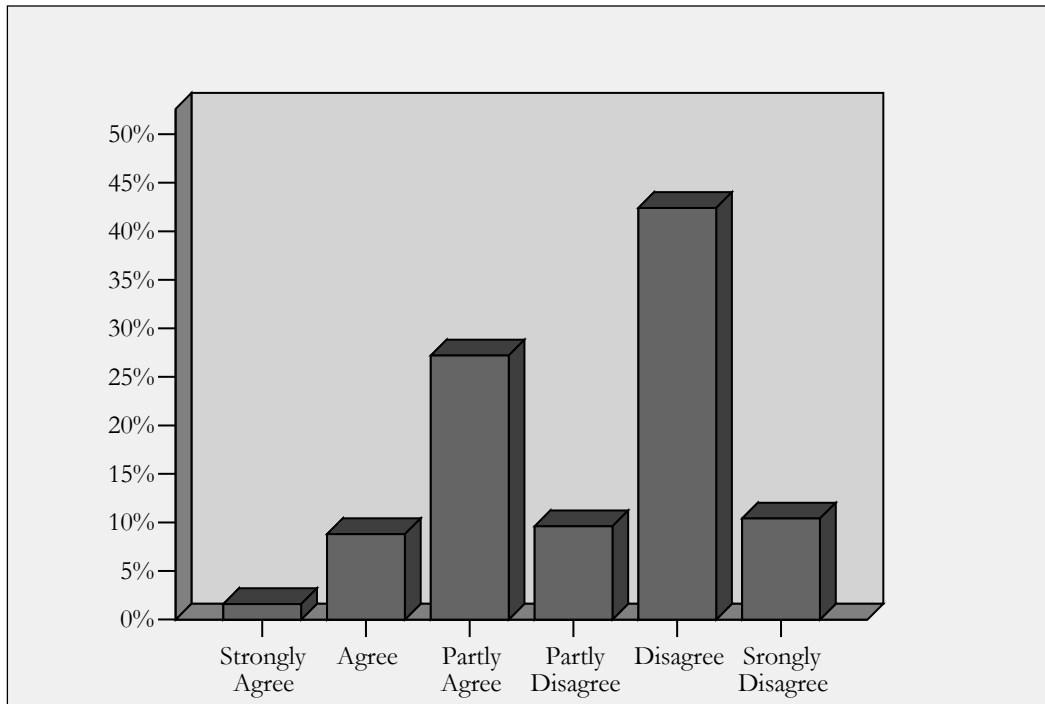
<b>31. The Pastor functions in similarity to the Old Testament Levitical priesthood.</b>		
N	Valid	125
	Missing	2
Mean		4.14
Std. Error of Mean		.113
Median		5.00
Mode		5
Std. Deviation		1.266
Variance		1.602
Skewness		-.406
Std. Error of Skewness		.217
Kurtosis		-.880
Std. Error of Kurtosis		.430
Percentiles	25	3.00
	50	5.00
	75	5.00

**Table A12-43**

<b>31. The Pastor functions in similarity to the Old Testament Levitical priesthood.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	1.6	1.6	1.6
	Agree	11	8.7	8.8	10.4
	Partly Agree	34	26.8	27.2	37.6
	Partly Disagree	12	9.4	9.6	47.2
	Disagree	53	41.7	42.4	89.6
	Strongly Disagree	13	10.2	10.4	100.0
	Total	125	98.4	100.0	
Missing	System	2	1.6		
Total		127	100.0		



(Combined Responses)



Graph A12-21

**32. The Pastor is a gift of Christ to the Church.**

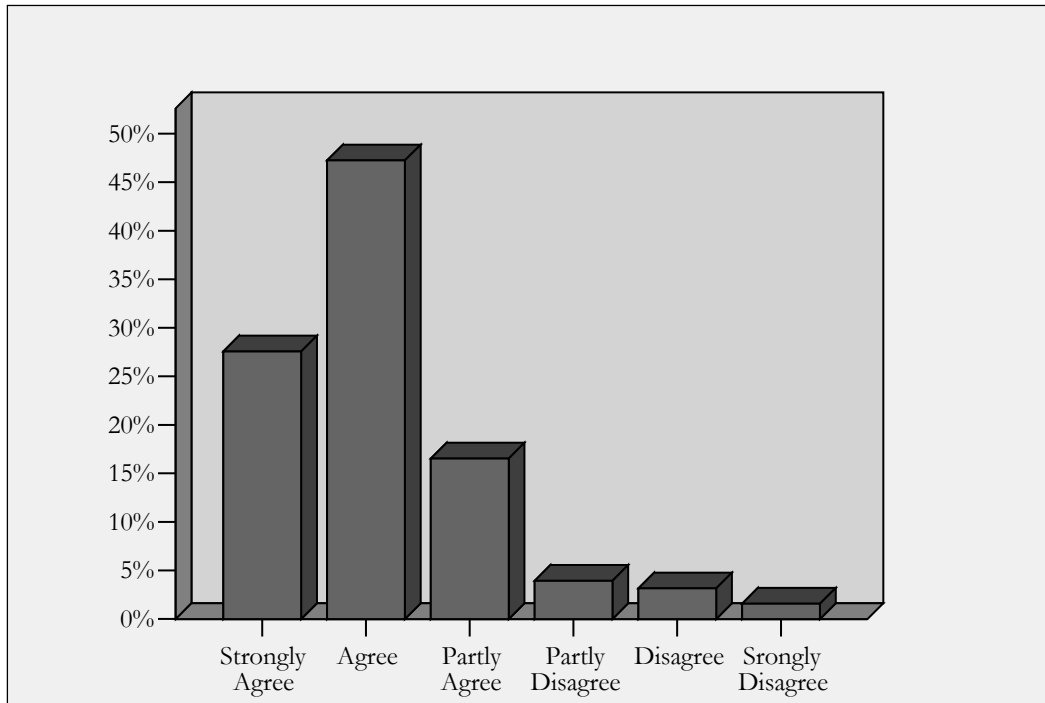
Table A12-44

32. The Pastor is a gift of Christ to the Church.		
N	Valid	127
	Missing	0
Mean		2.13
Std. Error of Mean		.094
Median		2.00
Mode		2
Std. Deviation		1.062
Variance		1.127
Skewness		1.403
Std. Error of Skewness		.215
Kurtosis		2.522
Std. Error of Kurtosis		.427
Percentiles	25	1.00
	50	2.00
	75	3.00

Table A12-45

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	35	27.6	27.6	27.6
	Agree	60	47.2	47.2	74.8
	Partly Agree	21	16.5	16.5	91.3
	Partly Disagree	5	3.9	3.9	95.3
	Disagree	4	3.1	3.1	98.4
	Strongly Disagree	2	1.6	1.6	100.0
Total		127	100.0	100.0	

(Combined Responses)



Graph A12-22

**33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.**

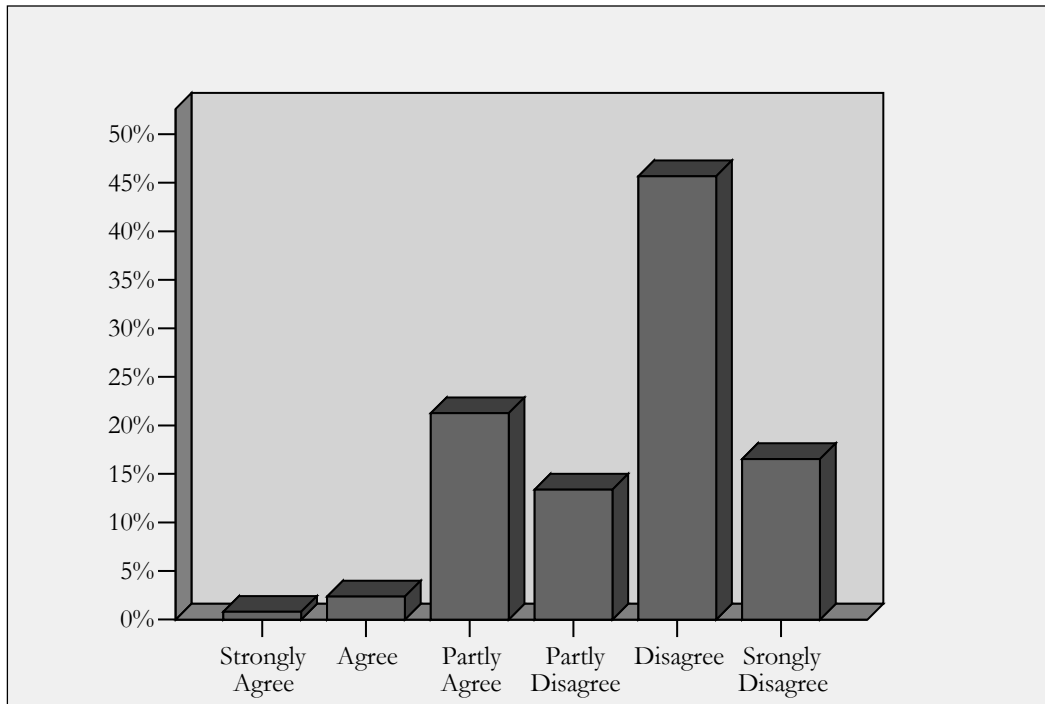
**Table A12-46**

<b>33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.</b>		
N	Valid	127
	Missing	0
Mean		4.50
Std. Error of Mean		.099
Median		5.00
Mode		5
Std. Deviation		1.119
Variance		1.252
Skewness		-.614
Std. Error of Skewness		.215
Kurtosis		-.329
Std. Error of Kurtosis		.427
Percentiles	25	4.00
	50	5.00
	75	5.00

**Table A12-47**

<b>33. Individual Christians, or groups of individuals, have power, authority, command and control over those holding the Pastoral office.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	1	.8	.8	.8
	Agree	3	2.4	2.4	3.1
	Partly Agree	27	21.3	21.3	24.4
	Partly Disagree	17	13.4	13.4	37.8
	Disagree	58	45.7	45.7	83.5
	Strongly Disagree	21	16.5	16.5	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-23

34. The Public Office of the Ministry is the only office with a divine mandate.

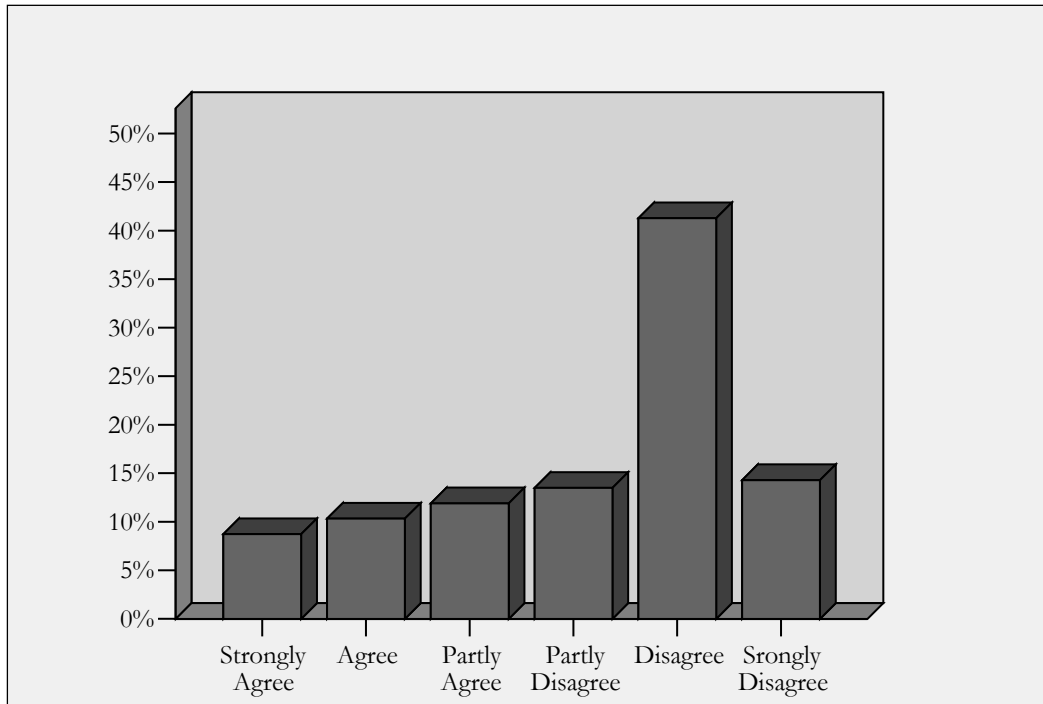
Table A12-48

34. The Public Office of the Ministry is the only office with a divine mandate.		
N	Valid	126
	Missing	1
Mean		4.11
Std. Error of Mean		.135
Median		5.00
Mode		5
Std. Deviation		1.519
Variance		2.308
Skewness		-.734
Std. Error of Skewness		.216
Kurtosis		-.594
Std. Error of Kurtosis		.428
Percentiles	25	3.00
	50	5.00
	75	5.00

Table A12-49

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	11	8.7	8.7	8.7
	Agree	13	10.2	10.3	19.0
	Partly Agree	15	11.8	11.9	31.0
	Partly Disagree	17	13.4	13.5	44.4
	Disagree	52	40.9	41.3	85.7
	Strongly Disagree	18	14.2	14.3	100.0
	Total	126	99.2	100.0	
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-24

35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.

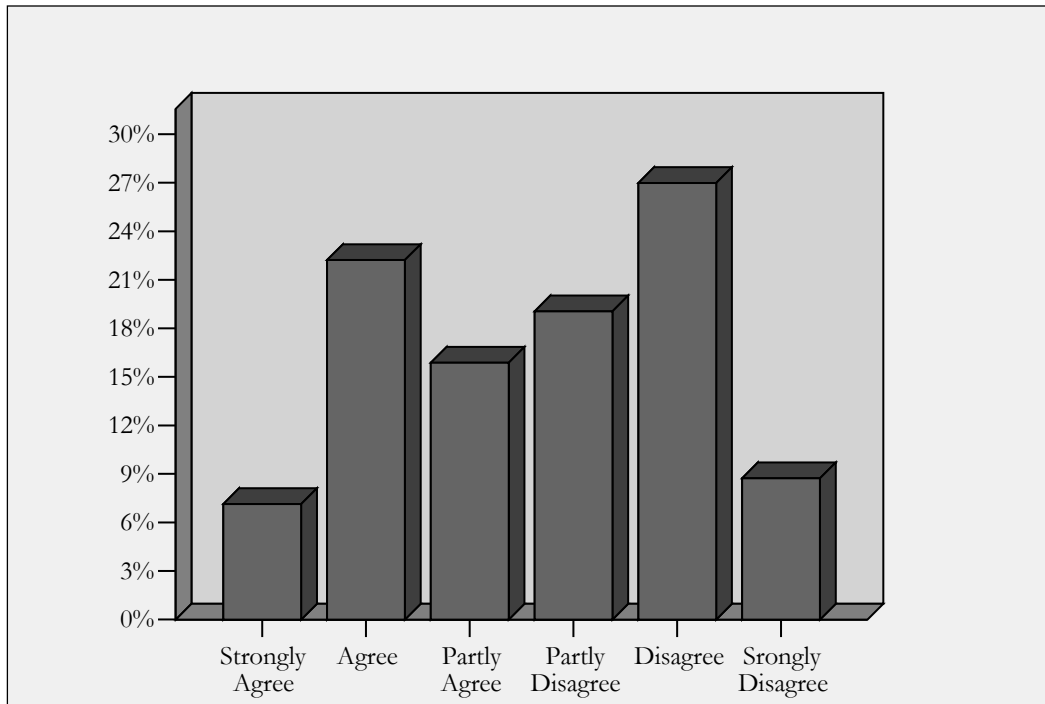
Table A12-50

35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.		
N	Valid	126
	Missing	1
Mean		3.63
Std. Error of Mean		.132
Median		4.00
Mode		5
Std. Deviation		1.479
Variance		2.188
Skewness		-.132
Std. Error of Skewness		.216
Kurtosis		-1.148
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	4.00
	75	5.00

Table A12-51

35. Pastors should be paid from a centralised system, as this best reflects the church's understanding of the Public Office of the Ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	9	7.1	7.1	7.1
	Agree	28	22.0	22.2	29.4
	Partly Agree	20	15.7	15.9	45.2
	Partly Disagree	24	18.9	19.0	64.3
	Disagree	34	26.8	27.0	91.3
	Strongly Disagree	11	8.7	8.7	100.0
	Total		126	99.2	100.0
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-25

**36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.**

Table A12-52

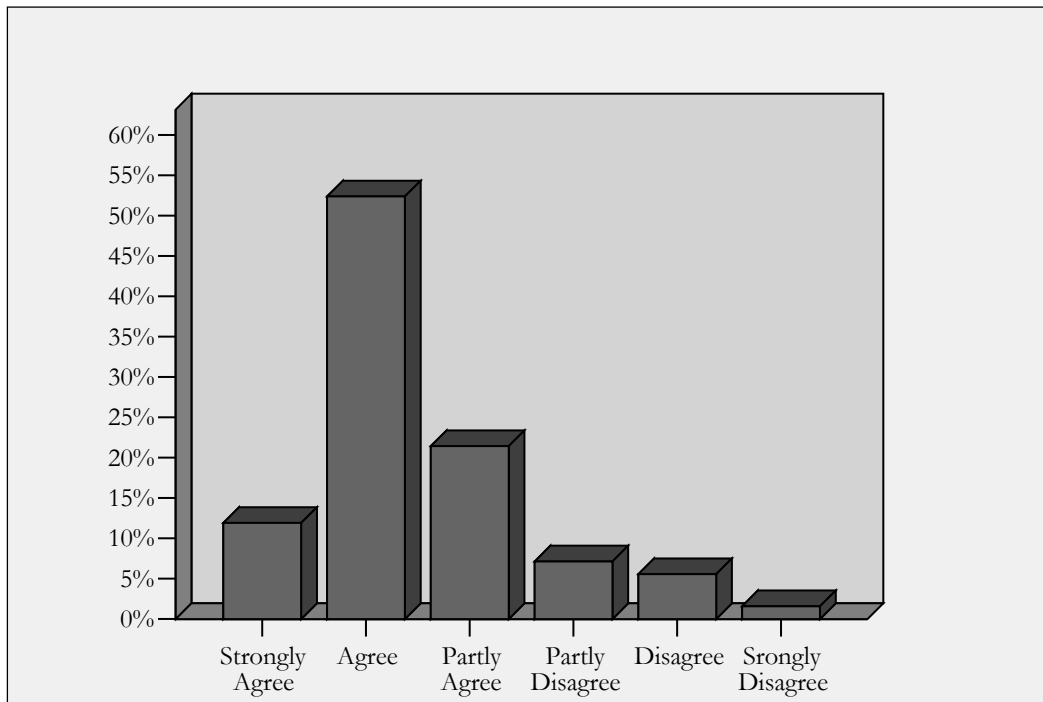
<b>36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.</b>		
N	Valid	126
	Missing	1
Mean		2.47
Std. Error of Mean		.096
Median		2.00
Mode		2
Std. Deviation		1.078
Variance		1.163
Skewness		1.192
Std. Error of Skewness		.216
Kurtosis		1.415
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-53

36. As the Pastoral Office administers the means of grace, so entry into the Office through ordination is an extension of God's grace to the Church.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	15	11.8	11.9	11.9
	Agree	66	52.0	52.4	64.3
	Partly Agree	27	21.3	21.4	85.7
	Partly Disagree	9	7.1	7.1	92.9
	Disagree	7	5.5	5.6	98.4
	Strongly Disagree	2	1.6	1.6	100.0
	Total		126	99.2	100.0
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-26



37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.

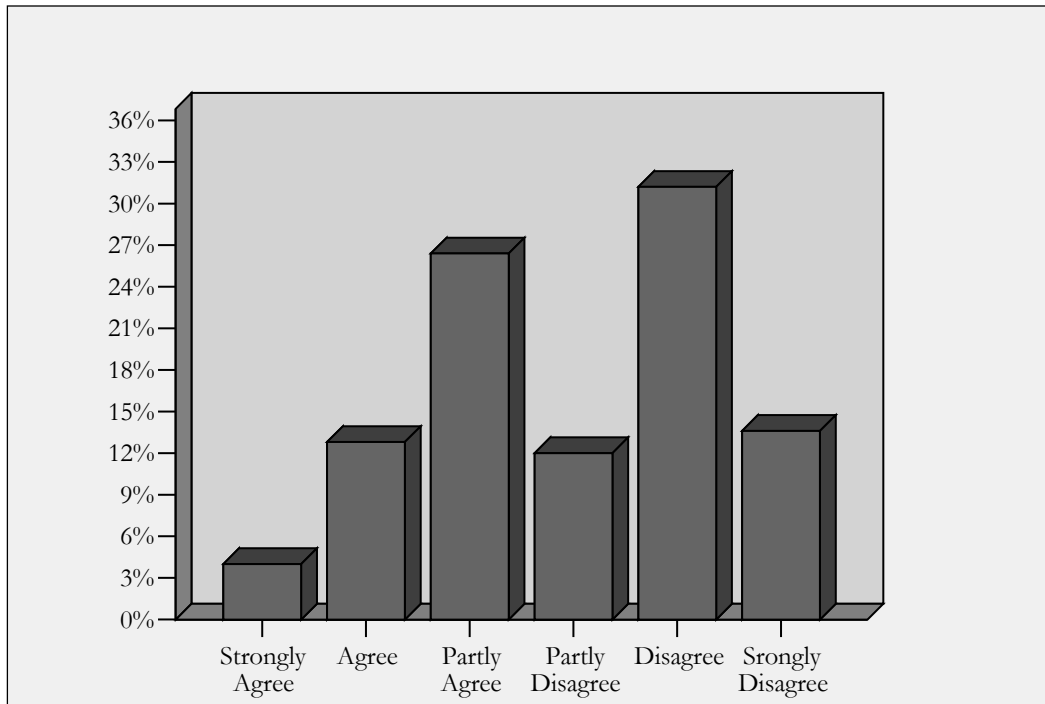
Table A12-54

37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.		
N	Valid	125
	Missing	2
Mean		3.94
Std. Error of Mean		.127
Median		4.00
Mode		5
Std. Deviation		1.416
Variance		2.005
Skewness		-.229
Std. Error of Skewness		.217
Kurtosis		-1.005
Std. Error of Kurtosis		.430
Percentiles	25	3.00
	50	4.00
	75	5.00

Table A12-55

37. The congregation owns the means of grace and the 'keys' to the kingdom, which they permit the Pastor to administer on their behalf.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	5	3.9	4.0	4.0
	Agree	16	12.6	12.8	16.8
	Partly Agree	33	26.0	26.4	43.2
	Partly Disagree	15	11.8	12.0	55.2
	Disagree	39	30.7	31.2	86.4
	Strongly Disagree	17	13.4	13.6	100.0
	Total		125	98.4	100.0
Missing	System	2	1.6		
Total		127	100.0		

(Combined Responses)



Graph A12-27

38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.

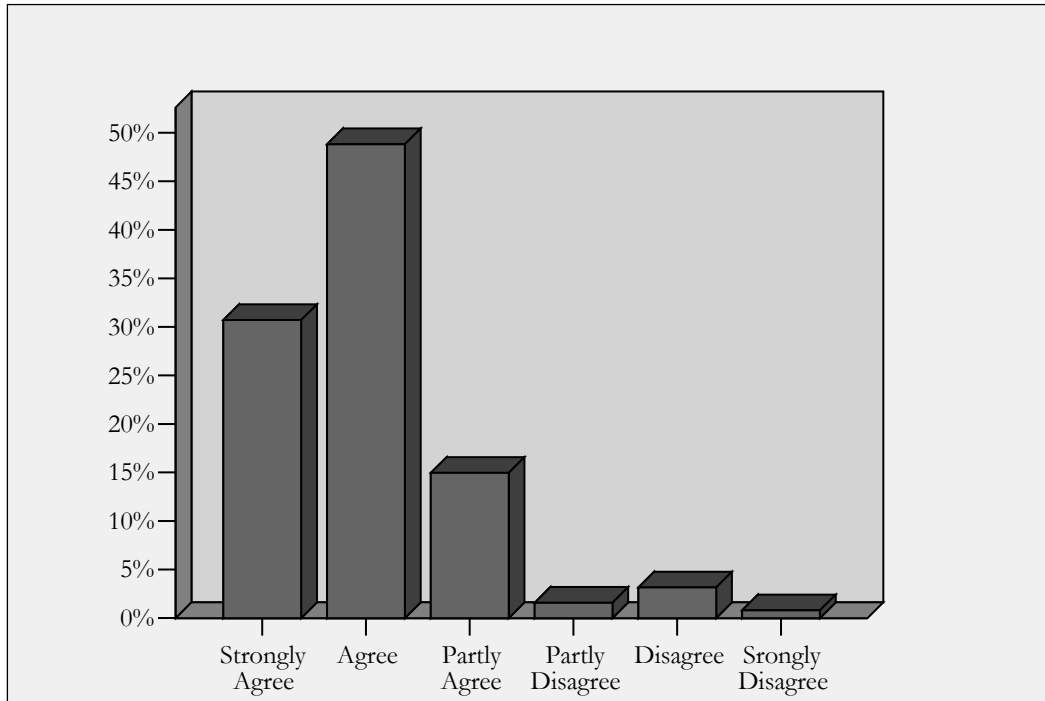
Table A12-56

38. The Pastor acts, through the means of grace, in the place of Christ and on behalf of His church.		
N	Valid	127
	Missing	0
Mean		2.00
Std. Error of Mean		.086
Median		2.00
Mode		2
Std. Deviation		.968
Variance		.937
Skewness		1.495
Std. Error of Skewness		.215
Kurtosis		3.286
Std. Error of Kurtosis		.427
Percentiles	25	1.00
	50	2.00
	75	2.00

Table A12-57

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	39	30.7	30.7	30.7
	Agree	62	48.8	48.8	79.5
	Partly Agree	19	15.0	15.0	94.5
	Partly Disagree	2	1.6	1.6	96.1
	Disagree	4	3.1	3.1	99.2
	Strongly Disagree	1	.8	.8	100.0
Total		127	100.0	100.0	

(Combined Responses)



Graph A12-28

**39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.**

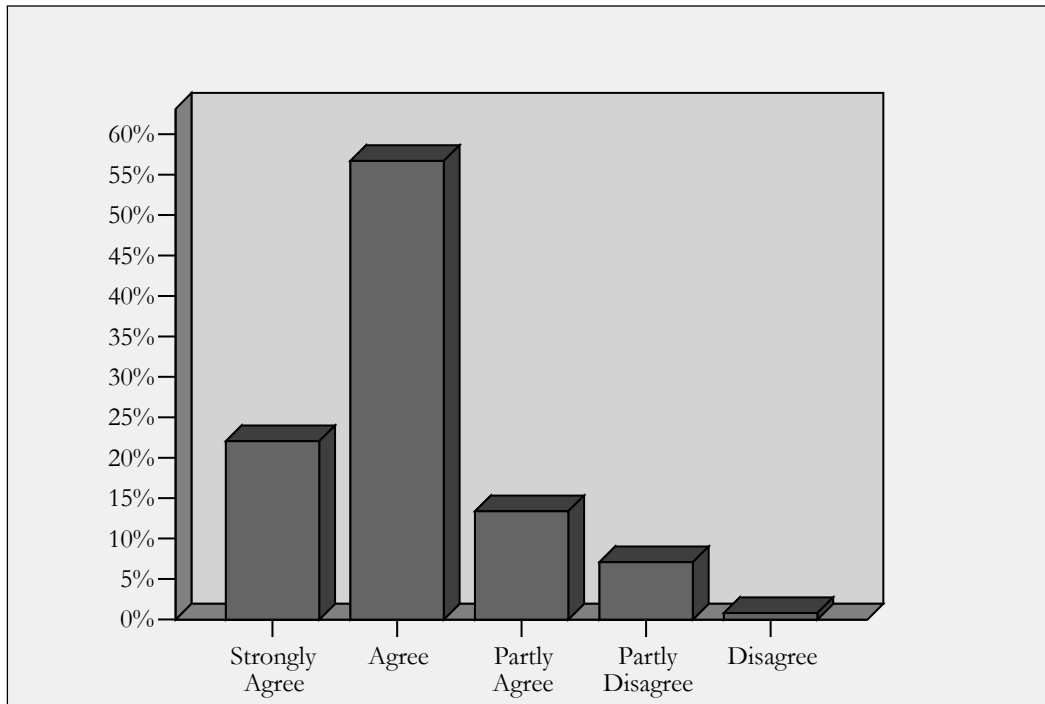
**Table A12-58**

<b>39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.</b>		
N	Valid	127
	Missing	0
Mean		2.08
Std. Error of Mean		.075
Median		2.00
Mode		2
Std. Deviation		.841
Variance		.708
Skewness		.905
Std. Error of Skewness		.215
Kurtosis		1.005
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	2.00
	75	2.00

**Table A12-59**

<b>39. A Pastor ordained into the church is a pastor to the whole church, not just to a specific localised faith community.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	28	22.0	22.0	22.0
	Agree	72	56.7	56.7	78.7
	Partly Agree	17	13.4	13.4	92.1
	Partly Disagree	9	7.1	7.1	99.2
	Disagree	1	.8	.8	100.0
Total		127	100.0	100.0	

(Combined Responses)



Graph A12-29

40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.

Table A12-60

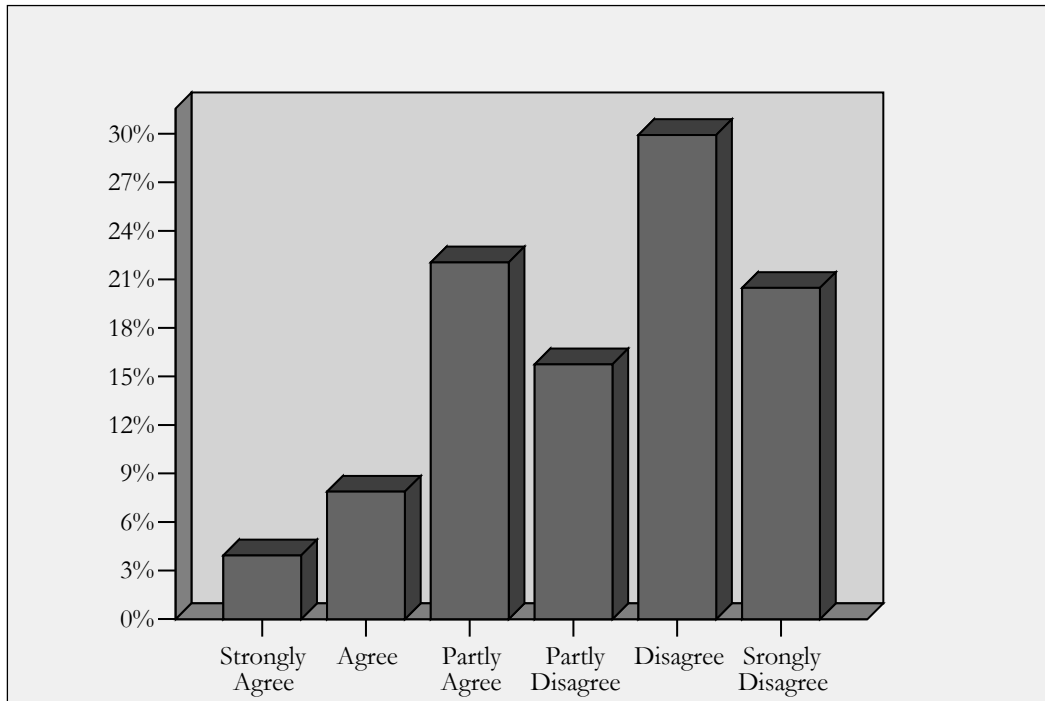
40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.		
N	Valid	127
	Missing	0
Mean		4.21
Std. Error of Mean		.125
Median		5.00
Mode		5
Std. Deviation		1.407
Variance		1.978
Skewness		-.456
Std. Error of Skewness		.215
Kurtosis		-.706
Std. Error of Kurtosis		.427
Percentiles	25	3.00
	50	5.00
	75	5.00

Table A12-61

**40. The Pastoral office is simply another form of ministry equal to teachers, lay workers, and any other paid church worker.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	5	3.9	3.9	3.9
	Agree	10	7.9	7.9	11.8
	Partly Agree	28	22.0	22.0	33.9
	Partly Disagree	20	15.7	15.7	49.6
	Disagree	38	29.9	29.9	79.5
	Strongly Disagree	26	20.5	20.5	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-30

41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.

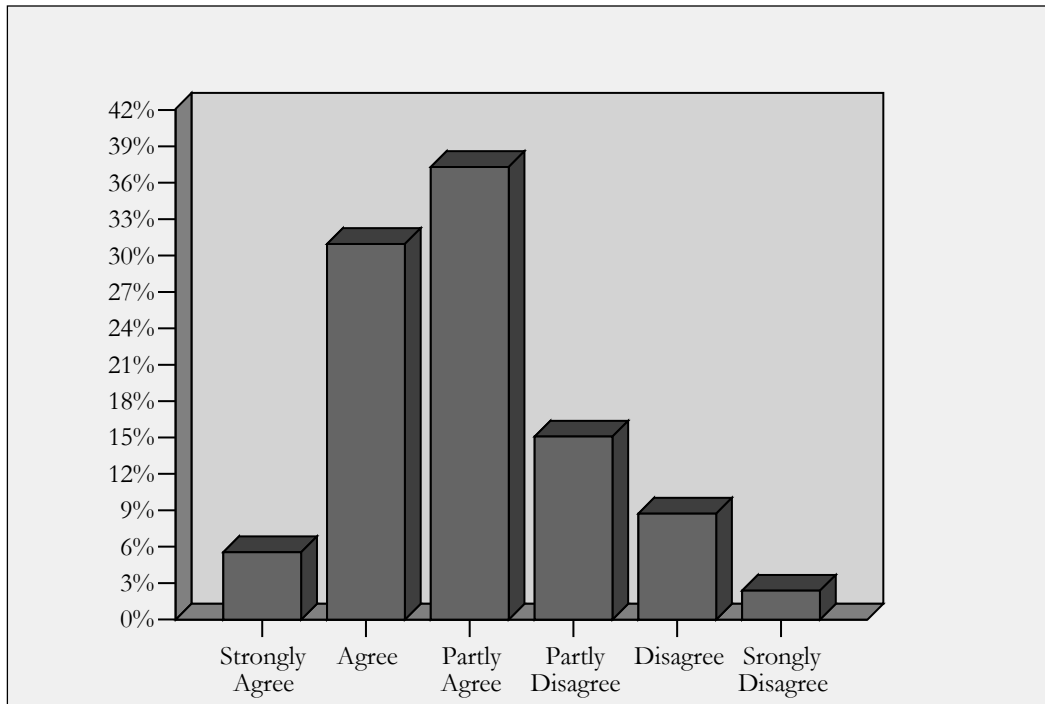
Table A12-62

41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.		
N	Valid	126
	Missing	1
Mean		2.98
Std. Error of Mean		.100
Median		3.00
Mode		3
Std. Deviation		1.120
Variance		1.255
Skewness		.602
Std. Error of Skewness		.216
Kurtosis		.113
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	3.00
	75	4.00

Table A12-63

41. The principle that Scripture interprets Scripture gives a clear and precise understanding of the Public Office of the Ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	7	5.5	5.6	5.6
	Agree	39	30.7	31.0	36.5
	Partly Agree	47	37.0	37.3	73.8
	Partly Disagree	19	15.0	15.1	88.9
	Disagree	11	8.7	8.7	97.6
	Strongly Disagree	3	2.4	2.4	100.0
	Total		126	99.2	100.0
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-31

42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.

Table A12-64

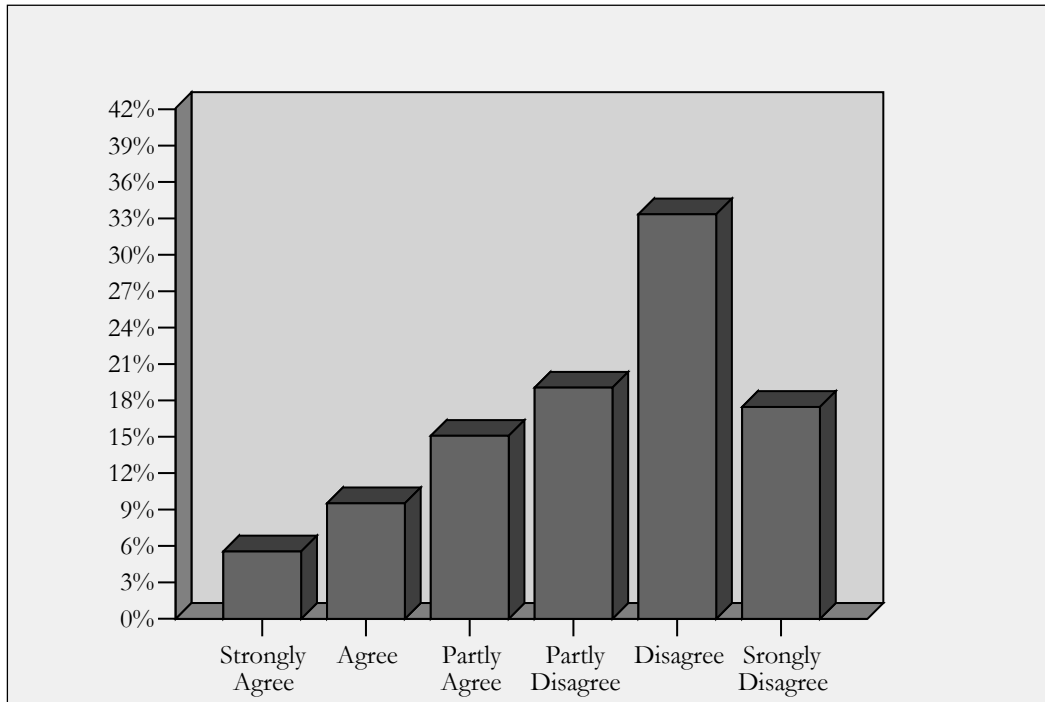
42. The word proclaimed and the sacraments administered by any person other than a Pastor is an illegitimate action.		
N	Valid	126
	Missing	1
Mean		4.17
Std. Error of Mean		.128
Median		5.00
Mode		5
Std. Deviation		1.432
Variance		2.049
Skewness		-.612
Std. Error of Skewness		.216
Kurtosis		-.517
Std. Error of Kurtosis		.428
Percentiles	25	3.00
	50	5.00
	75	5.00



Table A12-65

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	7	5.5	5.6	5.6
	Agree	12	9.4	9.5	15.1
	Partly Agree	19	15.0	15.1	30.2
	Partly Disagree	24	18.9	19.0	49.2
	Disagree	42	33.1	33.3	82.5
	Strongly Disagree	22	17.3	17.5	100.0
	Total	126	99.2	100.0	
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-32

43. No hierarchical rankings exist within the Public Office of the Ministry.

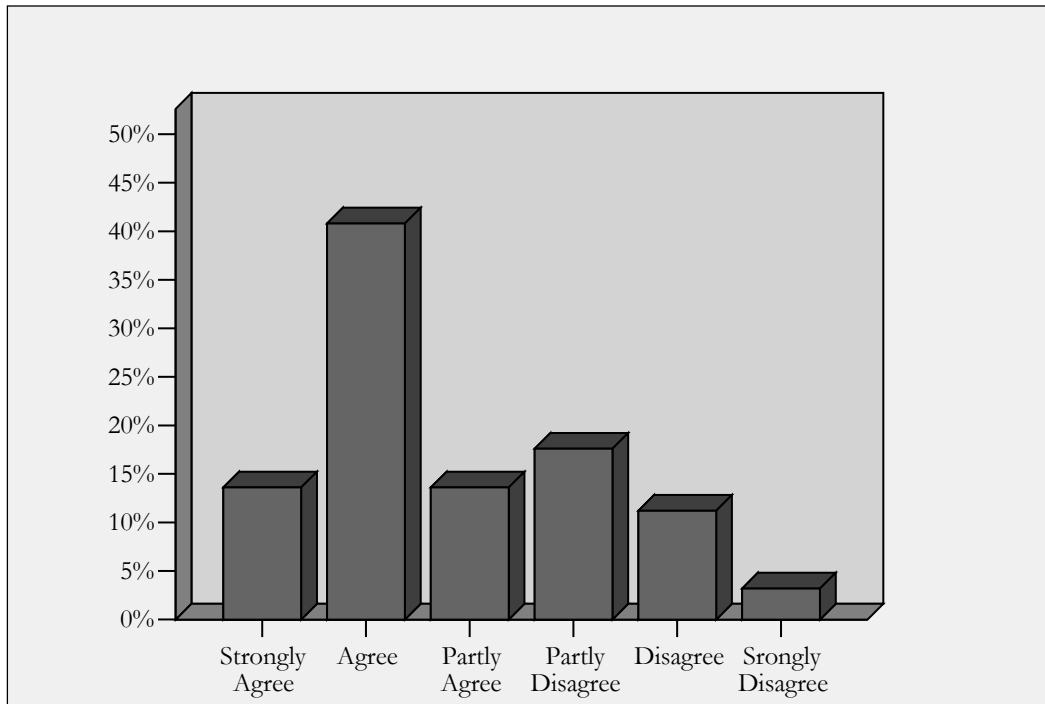
Table A12-66

43. No hierarchical rankings exist within the Public Office of the ministry.		
N	Valid	125
	Missing	2
Mean		2.82
Std. Error of Mean		.121
Median		2.00
Mode		2
Std. Deviation		1.358
Variance		1.845
Skewness		.595
Std. Error of Skewness		.217
Kurtosis		-.636
Std. Error of Kurtosis		.430
Percentiles	25	2.00
	50	2.00
	75	4.00

Table A12-67

43. No hierarchical rankings exist within the Public Office of the Ministry.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	17	13.4	13.6	13.6
	Agree	51	40.2	40.8	54.4
	Partly Agree	17	13.4	13.6	68.0
	Partly Disagree	22	17.3	17.6	85.6
	Disagree	14	11.0	11.2	96.8
	Strongly Disagree	4	3.1	3.2	100.0
	Total		125	98.4	100.0
Missing	System	2	1.6		
Total		127	100.0		

(Combined Responses)



Graph A12-33

**44. Both the Public Office of the Ministry and the Church are intrinsically and simultaneously linked, and as such neither can exist without the other.**

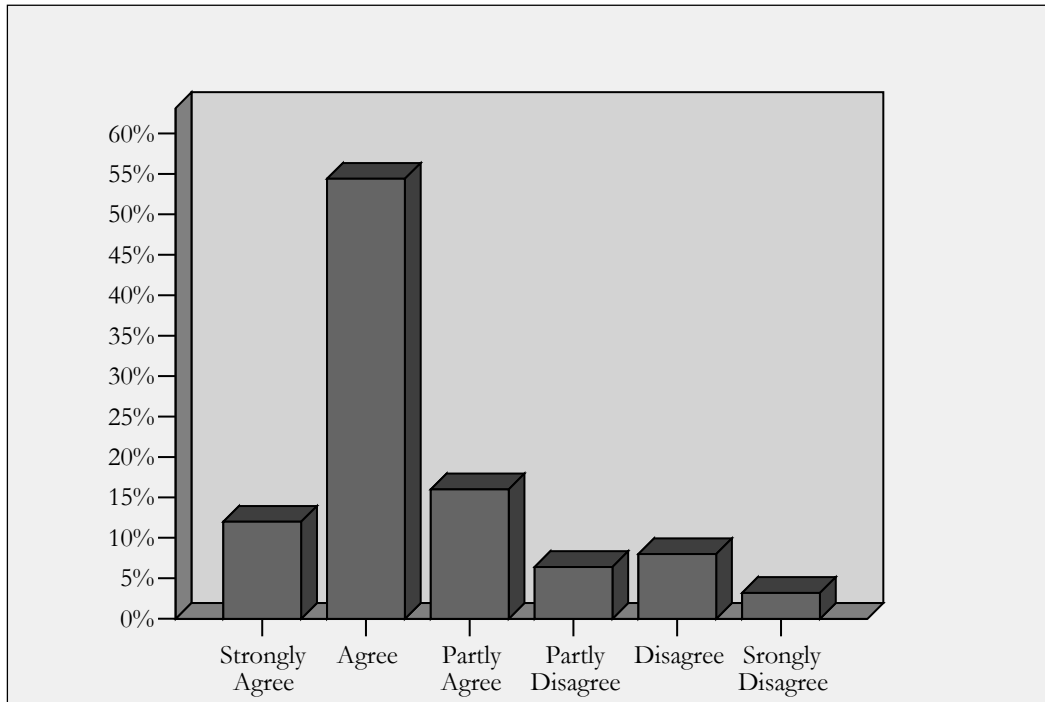
Table A12-68

44. Both the Public Office of the Ministry and the Church are intrinsically and simultaneously linked, and as such neither can exist without the other.		
N	Valid	125
	Missing	2
Mean		2.54
Std. Error of Mean		.109
Median		2.00
Mode		2
Std. Deviation		1.222
Variance		1.493
Skewness		1.250
Std. Error of Skewness		.217
Kurtosis		.996
Std. Error of Kurtosis		.430
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-69

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	15	11.8	12.0	12.0
	Agree	68	53.5	54.4	66.4
	Partly Agree	20	15.7	16.0	82.4
	Partly Disagree	8	6.3	6.4	88.8
	Disagree	10	7.9	8.0	96.8
	Strongly Disagree	4	3.1	3.2	100.0
	Total	125	98.4	100.0	
Missing	System	2	1.6		
Total		127	100.0		

(Combined Responses)



Graph A12-34

45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.

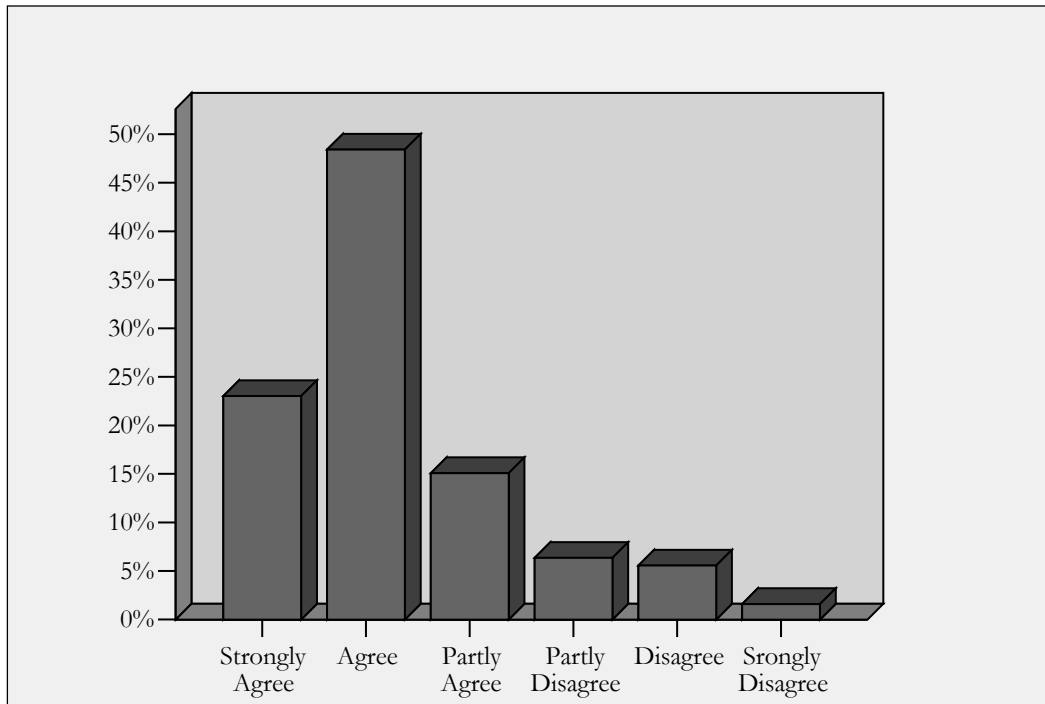
Table A12-70

<b>45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.</b>		
N	Valid	126
	Missing	1
Mean		2.28
Std. Error of Mean		.102
Median		2.00
Mode		2
Std. Deviation		1.150
Variance		1.322
Skewness		1.233
Std. Error of Skewness		.216
Kurtosis		1.351
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-71

<b>45. Entry into the Pastoral Office is a divine calling, which is only realized in its fullest sense after proper training and public examination by the people of God.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	29	22.8	23.0	23.0
	Agree	61	48.0	48.4	71.4
	Partly Agree	19	15.0	15.1	86.5
	Partly Disagree	8	6.3	6.3	92.9
	Disagree	7	5.5	5.6	98.4
	Strongly Disagree	2	1.6	1.6	100.0
	Total		126	99.2	100.0
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-35

**46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.**

Table A12-72

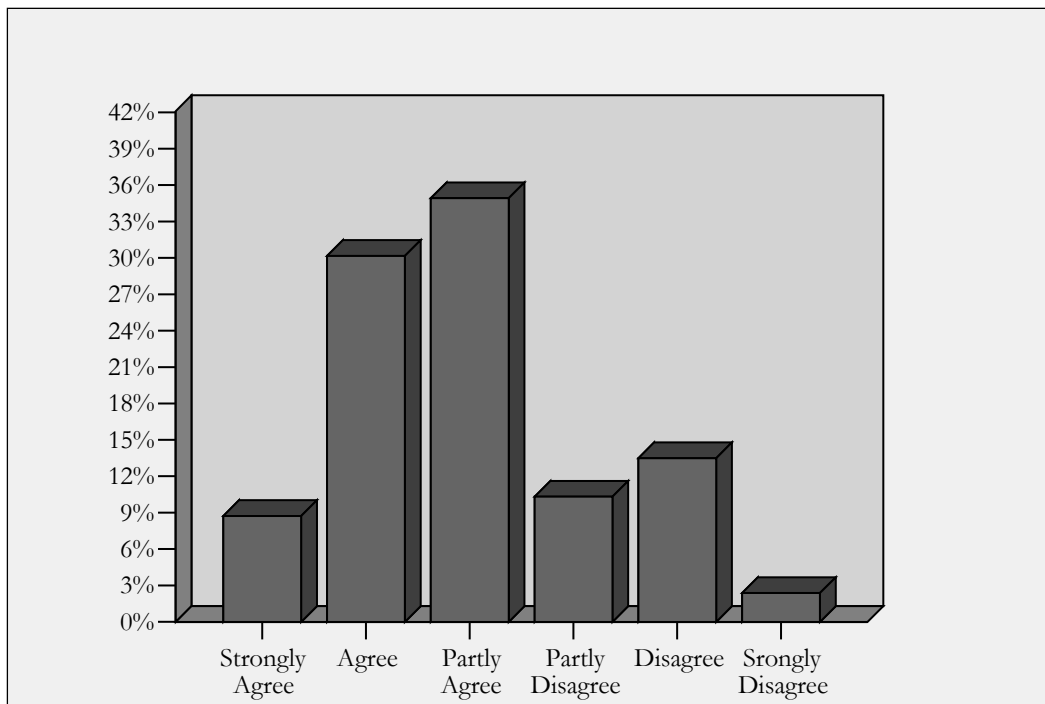
46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.		
N	Valid	126
	Missing	1
Mean		2.97
Std. Error of Mean		.110
Median		3.00
Mode		3
Std. Deviation		1.232
Variance		1.519
Skewness		.530
Std. Error of Skewness		.216
Kurtosis		-.322
Std. Error of Kurtosis		.428
Percentiles	25	2.00
	50	3.00
	75	4.00

Table A12-73

46. The Lutheran Confession's commentary on the Public Office of the Ministry needs to be considered within their historical context before such doctrine is applied to the modern world.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	11	8.7	8.7	8.7
	Agree	38	29.9	30.2	38.9
	Partly Agree	44	34.6	34.9	73.8
	Partly Disagree	13	10.2	10.3	84.1
	Disagree	17	13.4	13.5	97.6
	Strongly Disagree	3	2.4	2.4	100.0
	Total	126	99.2	100.0	
Missing	System	1	.8		
Total		127	100.0		

(Combined Responses)



Graph A12-36

**47. The President of the Church (LCA) should conduct all ordinations.**

**Table A12-74**

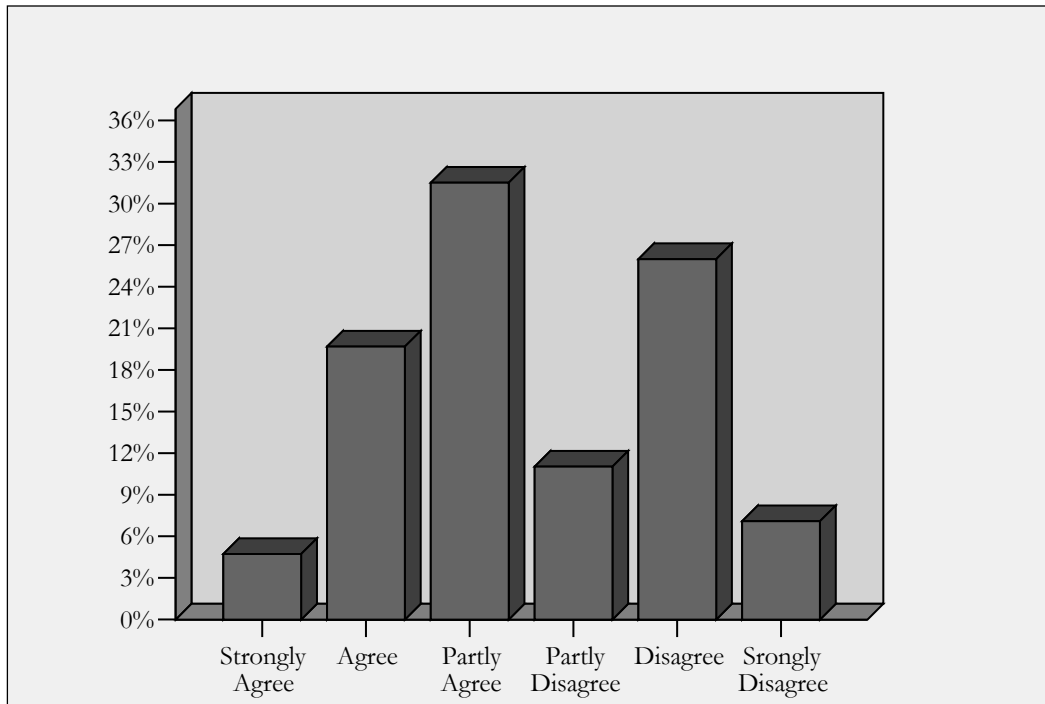
<b>47. The President of the Church (LCA) should conduct all ordinations.</b>		
N	Valid	127
	Missing	0
Mean		3.55
Std. Error of Mean		.122
Median		3.00
Mode		3
Std. Deviation		1.373
Variance		1.884
Skewness		.106
Std. Error of Skewness		.215
Kurtosis		-1.028
Std. Error of Kurtosis		.427
Percentiles	25	3.00
	50	3.00
	75	5.00

**Table A12-75**

<b>47. The President of the Church (LCA) should conduct all ordinations.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	6	4.7	4.7	4.7
	Agree	25	19.7	19.7	24.4
	Partly Agree	40	31.5	31.5	55.9
	Partly Disagree	14	11.0	11.0	66.9
	Disagree	33	26.0	26.0	92.9
	Strongly Disagree	9	7.1	7.1	100.0
Total		127	100.0	100.0	



(Combined Responses)



Graph A12-37

48. The means of grace belongs to the entire church and as such can be administered by any Christian.

Table A12-76

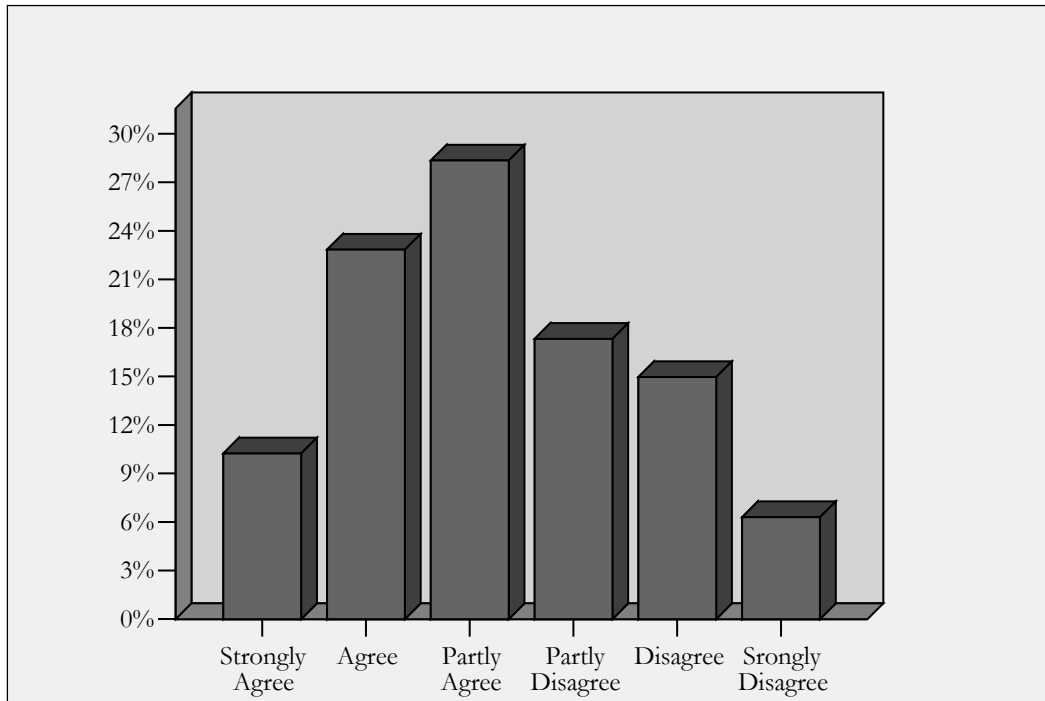
48. The means of grace belongs to the entire church and as such can be administered by any Christian.		
N	Valid	127
	Missing	0
Mean		3.23
Std. Error of Mean		.124
Median		3.00
Mode		3
Std. Deviation		1.393
Variance		1.940
Skewness		.263
Std. Error of Skewness		.215
Kurtosis		-.741
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	3.00
	75	4.00

Table A12-77

48. The means of grace belongs to the entire church and as such can be administered by any Christian.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	13	10.2	10.2	10.2
	Agree	29	22.8	22.8	33.1
	Partly Agree	36	28.3	28.3	61.4
	Partly Disagree	22	17.3	17.3	78.7
	Disagree	19	15.0	15.0	93.7
	Strongly Disagree	8	6.3	6.3	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-38

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.

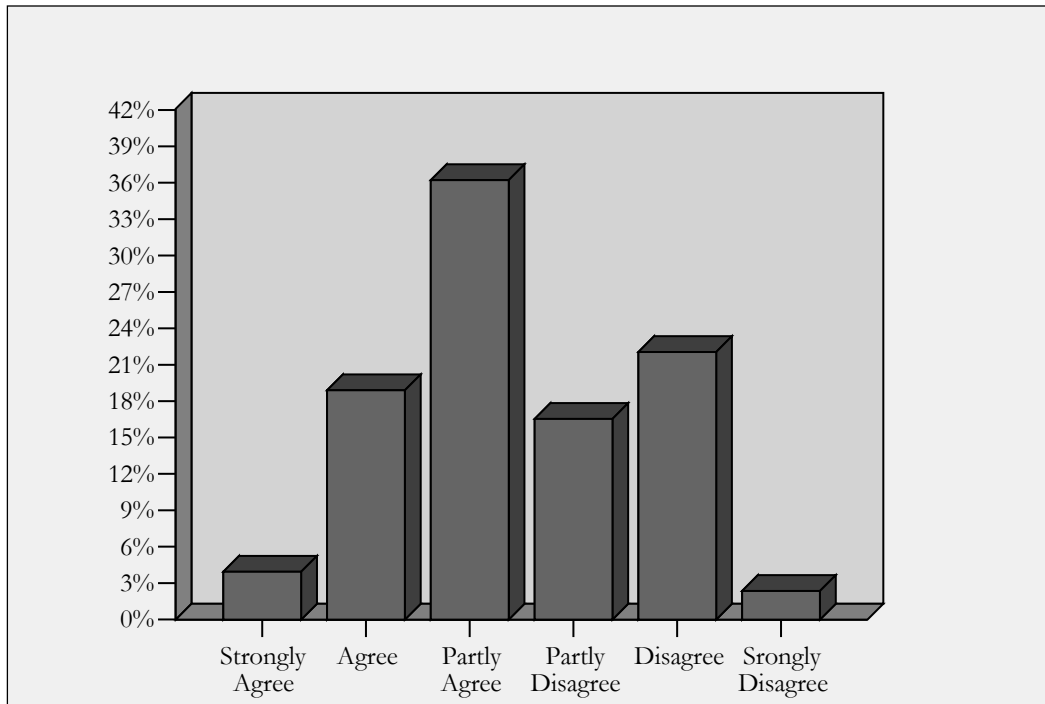
Table A12-78

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.		
N	Valid	127
	Missing	0
Mean		3.41
Std. Error of Mean		.107
Median		3.00
Mode		3
Std. Deviation		1.204
Variance		1.450
Skewness		.133
Std. Error of Skewness		.215
Kurtosis		-.771
Std. Error of Kurtosis		.427
Percentiles	25	3.00
	50	3.00
	75	4.00

Table A12-79

49. Congregations have the sole responsibility of ensuring their Pastor's salary is met.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	5	3.9	3.9	3.9
	Agree	24	18.9	18.9	22.8
	Partly Agree	46	36.2	36.2	59.1
	Partly Disagree	21	16.5	16.5	75.6
	Disagree	28	22.0	22.0	97.6
	Strongly Disagree	3	2.4	2.4	100.0
Total		127	100.0	100.0	

(Combined Responses)



Graph A12-39

**50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.**

Table A12-80

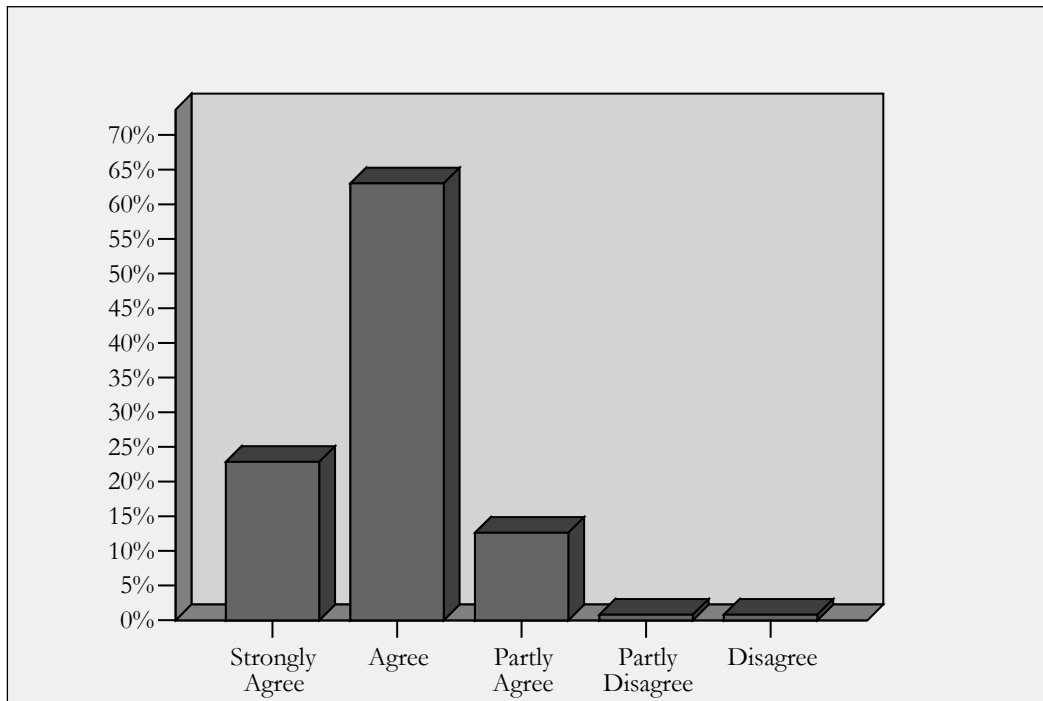
50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.		
N	Valid	127
	Missing	0
Mean		1.94
Std. Error of Mean		.060
Median		2.00
Mode		2
Std. Deviation		.676
Variance		.456
Skewness		.861
Std. Error of Skewness		.215
Kurtosis		2.880
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	2.00
	75	2.00

Table A12-81

**50. Vacant congregations should work cooperatively with the President of the Church to find a suitable Pastor from within the Church to minister amongst them.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	29	22.8	22.8	22.8
	Agree	80	63.0	63.0	85.8
	Partly Agree	16	12.6	12.6	98.4
	Partly Disagree	1	.8	.8	99.2
	Disagree	1	.8	.8	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-40

51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.

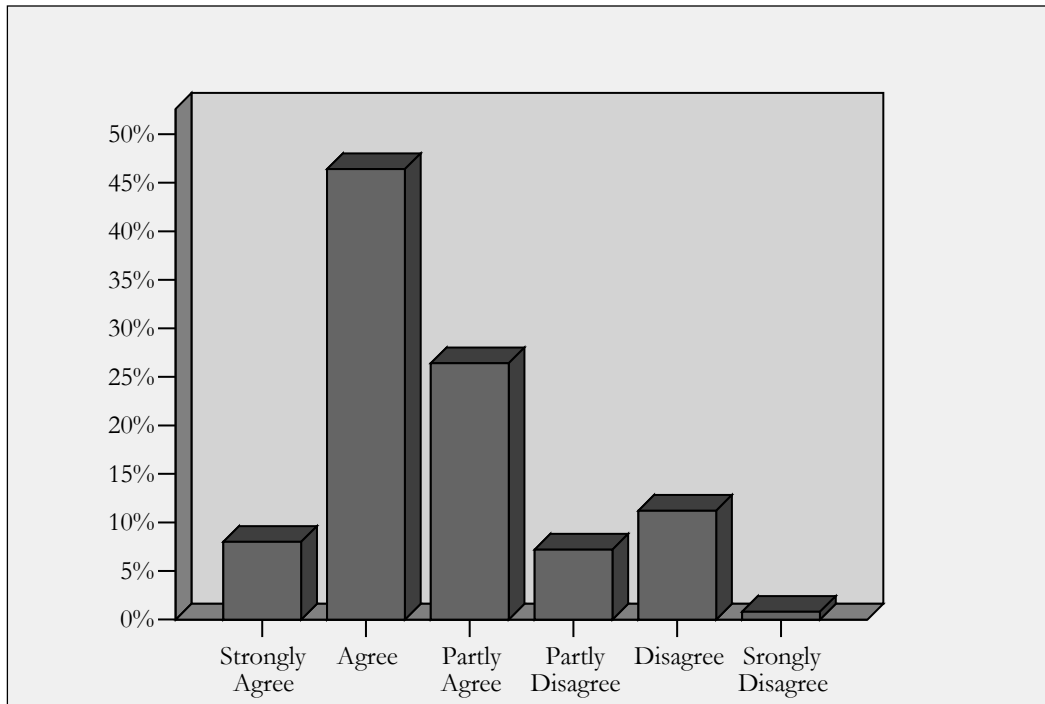
Table A12-82

<b>51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.</b>		
N	Valid	125
	Missing	2
Mean		2.70
Std. Error of Mean		.102
Median		2.00
Mode		2
Std. Deviation		1.138
Variance		1.294
Skewness		.890
Std. Error of Skewness		.217
Kurtosis		.143
Std. Error of Kurtosis		.430
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-83

<b>51. The legitimacy of the Public Office of the Ministry lies in its acceptance by the Church as a necessary and biblically justifiable form of Church leadership.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	10	7.9	8.0	8.0
	Agree	58	45.7	46.4	54.4
	Partly Agree	33	26.0	26.4	80.8
	Partly Disagree	9	7.1	7.2	88.0
	Disagree	14	11.0	11.2	99.2
	Strongly Disagree	1	.8	.8	100.0
	Total		125	98.4	100.0
Missing	System	2	1.6		
Total		127	100.0		

(Combined Responses)



Graph A12-41

**52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.**

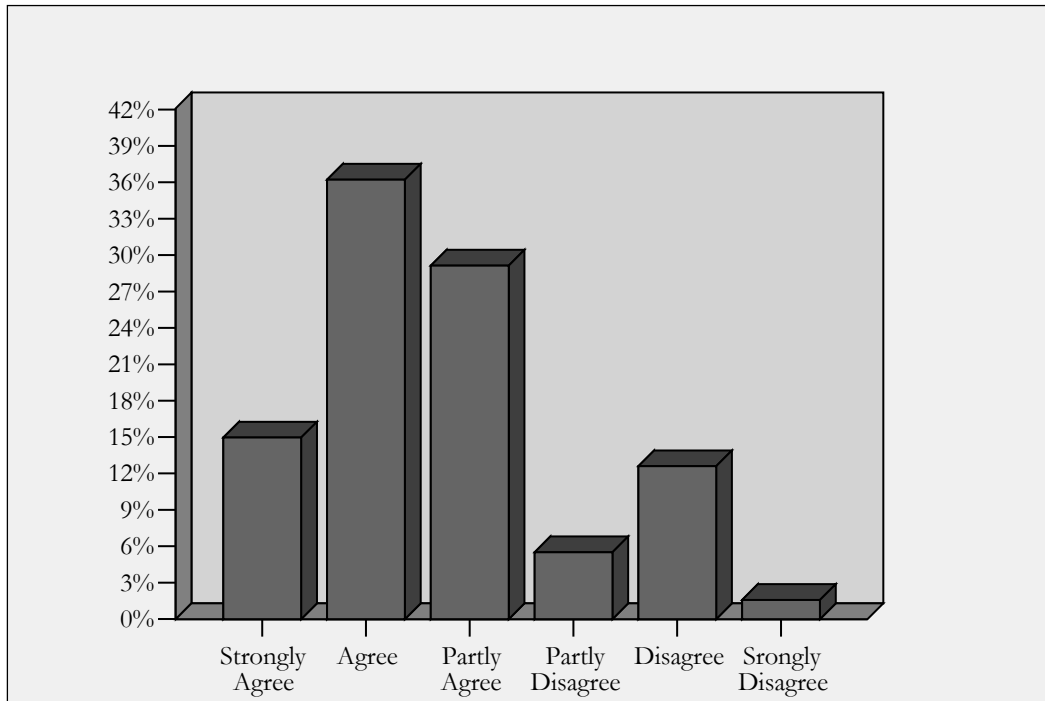
Table A12-84

<b>52. Ordination is a divine action through which the Pastor is blessed and gifts bestowed for the Public Office of the Ministry.</b>		
N	Valid	127
	Missing	0
Mean		2.69
Std. Error of Mean		.112
Median		2.00
Mode		2
Std. Deviation		1.257
Variance		1.580
Skewness		.723
Std. Error of Skewness		.215
Kurtosis		-.137
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	2.00
	75	3.00

Table A12-85

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	19	15.0	15.0	15.0
	Agree	46	36.2	36.2	51.2
	Partly Agree	37	29.1	29.1	80.3
	Partly Disagree	7	5.5	5.5	85.8
	Disagree	16	12.6	12.6	98.4
	Strongly Disagree	2	1.6	1.6	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-42



**53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.**

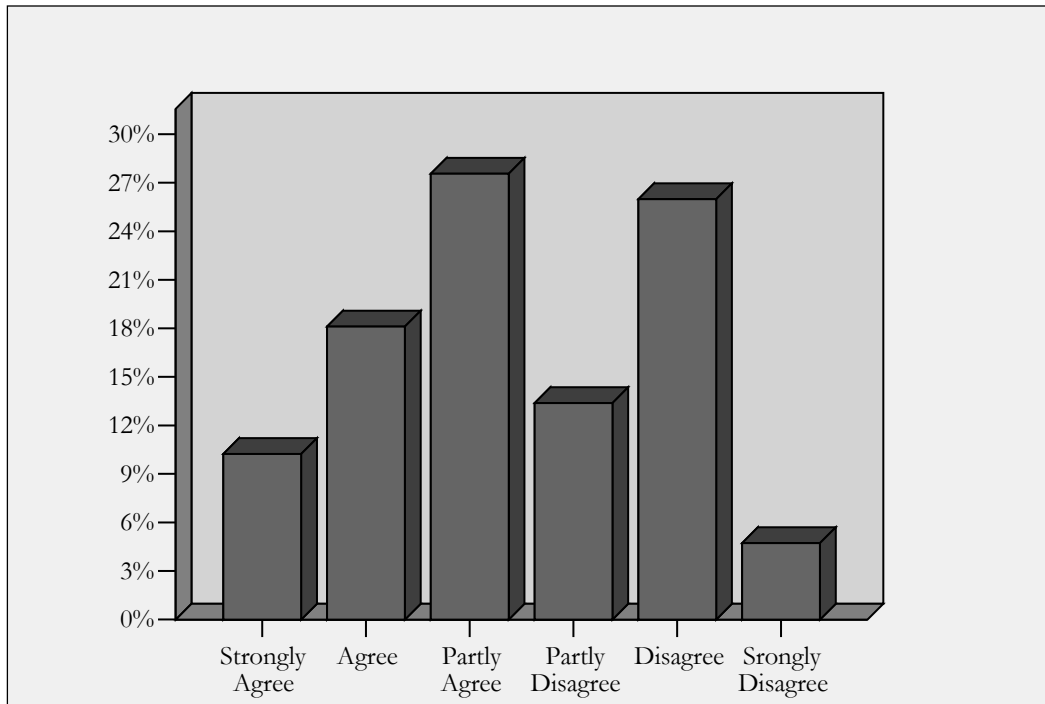
**Table A12-86**

<b>53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.</b>		
N	Valid	127
	Missing	0
Mean		3.41
Std. Error of Mean		.127
Median		3.00
Mode		3
Std. Deviation		1.427
Variance		2.037
Skewness		-.022
Std. Error of Skewness		.215
Kurtosis		-1.041
Std. Error of Kurtosis		.427
Percentiles	25	2.00
	50	3.00
	75	5.00

**Table A12-87**

<b>53. The Lutheran Church of Australia has an inadequate understanding of the Public Office of the Ministry.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	13	10.2	10.2	10.2
	Agree	23	18.1	18.1	28.3
	Partly Agree	35	27.6	27.6	55.9
	Partly Disagree	17	13.4	13.4	69.3
	Disagree	33	26.0	26.0	95.3
	Strongly Disagree	6	4.7	4.7	100.0
	Total		127	100.0	100.0

(Combined Responses)



Graph A12-43

54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.

Table A12-88

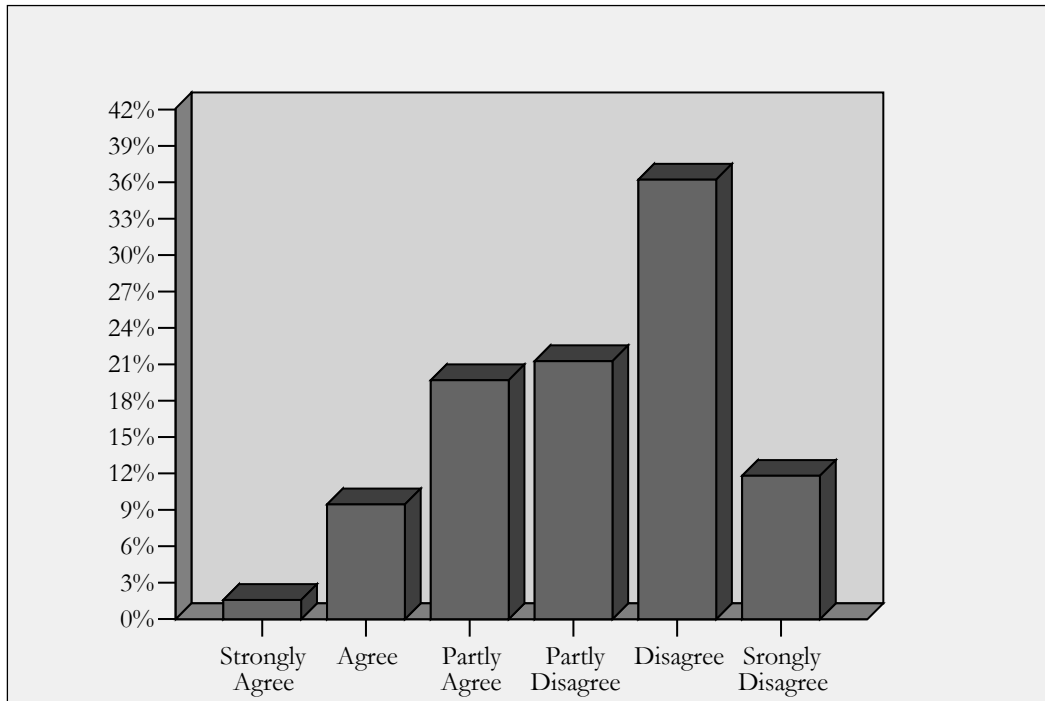
54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.		
N	Valid	127
	Missing	0
Mean		4.17
Std. Error of Mean		.110
Median		4.00
Mode		5
Std. Deviation		1.239
Variance		1.536
Skewness		-.447
Std. Error of Skewness		.215
Kurtosis		-.592
Std. Error of Kurtosis		.427
Percentiles	25	3.00
	50	4.00
	75	5.00

Table A12-89

**54. A duly called Pastor has absolute authority over all aspects of the faith community's life and doctrine.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	1.6	1.6	1.6
	Agree	12	9.4	9.4	11.0
	Partly Agree	25	19.7	19.7	30.7
	Partly Disagree	27	21.3	21.3	52.0
	Disagree	46	36.2	36.2	88.2
	Strongly Disagree	15	11.8	11.8	100.0
	Total	127	100.0	100.0	

(Combined Responses)



Graph A12-44

55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.

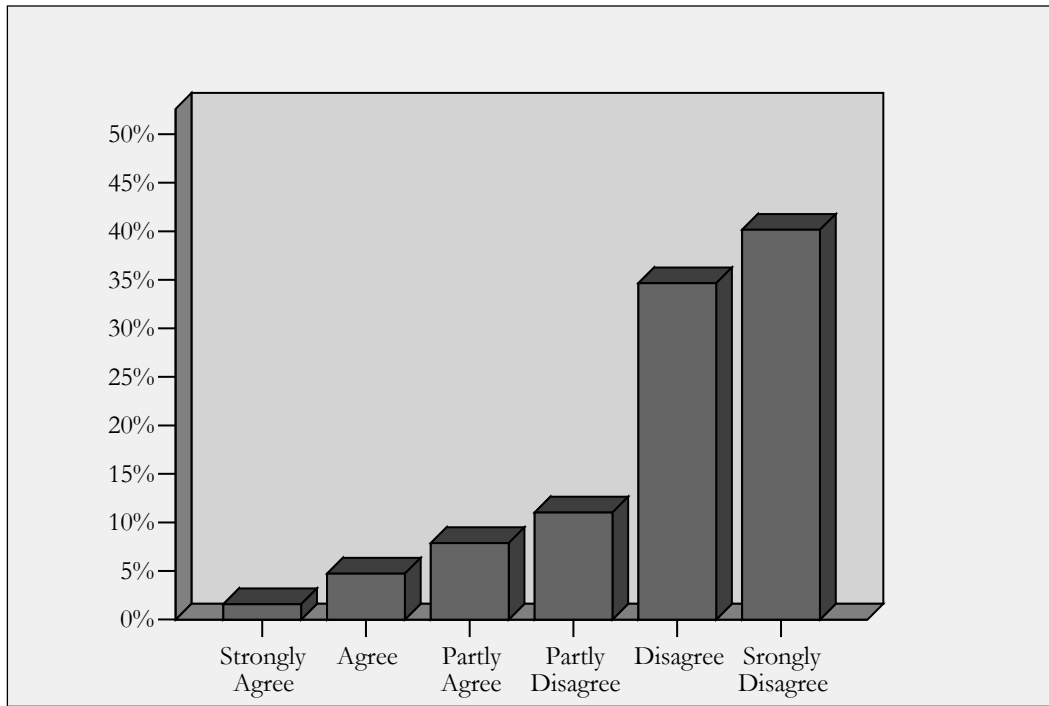
Table A12-90

<b>55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.</b>		
N	Valid	127
	Missing	0
Mean		4.93
Std. Error of Mean		.109
Median		5.00
Mode		6
Std. Deviation		1.229
Variance		1.511
Skewness		-1.270
Std. Error of Skewness		.215
Kurtosis		1.064
Std. Error of Kurtosis		.427
Percentiles	25	4.00
	50	5.00
	75	6.00

Table A12-91

<b>55. Those who hold the Pastoral office are a unique class of Christian, which separates them from Christians in general.</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Agree	2	1.6	1.6	1.6
	Agree	6	4.7	4.7	6.3
	Partly Agree	10	7.9	7.9	14.2
	Partly Disagree	14	11.0	11.0	25.2
	Disagree	44	34.6	34.6	59.8
	Strongly Disagree	51	40.2	40.2	100.0
Total		127	100.0	100.0	

(Combined Responses)



Graph A12-45

