
LAY MINISTERS
IN THE LUTHERAN CHURCH - MISSOURI SYNOD
A History and Analysis from a WELS Perspective

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Introductory Comments

The Lutheran Annual 1986 of the Lutheran Church - Missouri Synod lists several categories of Certified Professional Church Workers, Lay (pp. 422-435). The categories are as follows: Deaconesses, Directors of Evangelism, Lay Ministers, Lay Teachers, Parish Assistants, Parish Workers. If you are immediately curious as to the differences between these various paid church workers, join the club. The lines of distinction are a bit fuzzy. What the various titles represent, essentially, are the various programs offered at the various LC-MS colleges to train laypeople for work in the church. The program for Lay Ministers at Concordia College, Mequon, was established by direct resolution of the 1959 LC-MS Convention. In the case of the others, the colleges acted independently, initiating their programs both to fulfill a perceived need and to attract more students to the school. The programs according to college are:

- | | |
|------------------------|----------------------------|
| Deaconess | - Valparaiso |
| Director of Evangelism | - Concordia, St. Paul |
| Lay Minister | - Concordia, Mequon |
| Parish Assistant | - Concordia, Ann Arbor |
| Parish Worker | - St. John's, Winfield, KS |

[Lay Teachers, according to The Lutheran Annual, are those who have opted not to join Synod's official teaching ranks.]

In the field, these various Certified Professional Church Workers fill any number of roles, and it is not always easy to tell which is which.

This paper will focus only on the Lay Minister category. Of the different types of Professional Church Workers, this one is the least specific. Paul Muench, Coordinator of Evangelism Education at Concordia College, St. Paul, notes this distinction. "The lay minister is by title and by purpose a generalist." He goes on, "I understand the lay minister to be someone who basically does what a Pastor does, but without the same level of training." His definition is not the official one, but raises an issue which I will return to later. Officially, a lay minister is described as "a Lutheran lay person who has been equipped and trained to serve professionally in such work of the church as laypersons can do" (You Asked About Lutheran Lay Ministry, Concordia College, Mequon, WI--Appendix A of this paper).

The Lutheran Annual 1986 lists 129 lay ministers currently active within the Missouri Synod. The average enrollment in the program in recent years at Concordia, Mequon, has been around 40, with the students usually in the 30 and 40 year old age groups. The students come from diverse backgrounds, motivated by a love to serve the Lord, often coupled with circumstances by which the Lord creates an avenue into a second career. The farm crisis has caused many a farmer to change occupation; retiring military personnel also have been known to enter the lay ministry program. But there are also housewives, nurses, parochial school teachers, accountants, and people from any other walk of life who might be found among Concordia College's lay ministry students and graduates. Without any further remarks, let us then proceed to the history of the Lay Ministry Program itself. What follows is an abridged version of a history included in Concordia's Lay

Ministry Program Handbook. The history was penned by one of the course's graduates and current lay ministers, John Boubel.

History of the Program

Telling the story of the Lay Ministry program must begin with a brief look at ministry in the apostolic age. The emphasis in the New Testament is on function, not form, with varied ministries constituting the ministry. There were not clergy and laity, since all were laos, but there were those who led and those who were led. The actions of leading were not the actions of the individual but of the Church; the leader acted on behalf of the Church.

The first record of formal leadership structure outside the apostles is found in Acts 6:1-6, where "the seven" are chosen to help in the daily distribution to the widows. By the end of the New Testament period, definite structures of leadership had developed within the Church. These patterns varied from place to place, as did the names for their positions. As time went on, the ministry of the Church came to be thought of as its clergy, usually divided into eight orders, the three highest being deacon, priest and bishop. Each had certain "powers" conferred by ordination. This is the situation at the time of the Reformation. All orders and functions of ministry were now seen to be contained in that of the bishop and nearly so for the priest. Thus what had once been a ministry of the laity with horizontal lines of service had become a ministry only of the clergy, with a vertical hierarchy.

Luther rejected the idea that ordination gave certain

powers. The power for ministry came from the Word, and the authority of the clergy came from their Call, via the congregation. Luther rejected the eight orders of the ministry as being necessary since these were man-made. Either a person served in the public ministry or not in the public ministry. A parish pastor had the same authority as a bishop.

Out of the turmoil of the Reformation and its transplanting here in America, a two-fold division of the Lutheran Church developed, that of the clergy (ordained pastors) and the laity (unordained). In some areas a third category, teacher, was also thought of as a type of public ministry. There were many instances of lay involvement in the public ministry, but usually this was to fill a void by the lack of clergy or was simply an anti-clerical movement. Various Lutheran synods also formed deaconess motherhouses for women to serve the Church, both in Milwaukee and Philadelphia, with an emphasis on nursing. By the end of the 19th century, the three-fold division of pastor, teacher and layman was firmly established in the Lutheran Church - Missouri Synod.

The deaconess association was founded in 1919 to provide a way for women to serve in professional ministries within the Lutheran Church - Missouri Synod. At that time all deaconesses were nurses. Unique for the Synod was the sisters' emphasis on religious community as well as service. The first motherhouse was at Fort Wayne, Indiana. Eventually it was moved to Valparaiso University.

After World War II, the need for more professional church workers and the interest shown by many lay people in full-time

church work led to the discussion of re-establishing the diaconate as an assistant to pastors. In Lutheran circles it seems to have always been considered "lay" rather than "clerical," despite historic precedent. Using the term "deacon" as a title for these church professionals was considered but dropped, probably because of its Catholic hierarchical connotations, and because of its use for congregational officers.

The first indication that the Synod would consider enlisting and training laymen for full-time church work came at the triennial convention of the Synod in Milwaukee, Wisconsin in 1950. The resolution read: "Resolved that Synod express its joy over the fact that an ever-increasing number of lay people are manifesting an interest in serving the Church on a full-time basis, and that it stand ready to offer guidance to these people and use them whenever possible" (1950 LC-MS Proceedings, p. 487). At the next triennial convention in Houston, Texas, in 1953, a proposal for a training school for full-time lay church workers was received and referred to the Committee on Enlisting and Training the Laity. Lutheran congregations had conducted various short courses for training laymen, and these ventures were especially successful in St. Louis and Chicago. Accordingly, at the triennial convention of the Synod in St. Paul, Minnesota, in 1956, the Administrative Board of the Lutheran Bible Institute introduced a memorial proposing the establishment of a lay training school to prepare full-time or part-time parish aides. The Synod authorized the President "to appoint a Planning Commission to thoroughly study the matter of enlisting and training laymen for part-time and full-time service in the church (nature

of such service, status of lay workers, type of training school, location of such a school, possibility of extension courses, and kinds of problems)" (1956 LC-MS Proceedings, p. 276). This Commission was appointed and carefully carried out its task which led to a resolution at the triennial convention of the Synod in San Francisco, California, 1959, authorizing the establishment of a two-year institute for laymen.

Accordingly, the Lutheran Lay Training Institute was started on the campus of Concordia College, Milwaukee, Wisconsin, in September, 1961, with a class of twenty-two students. The Institute was opened for the express purpose of preparing consecrated men and women to serve as full-time lay assistants in the Lutheran Church - Missouri Synod. The objective of the two-year training program was to develop mature Christian men and women who were well grounded in the Christian faith, who possessed a working knowledge of the Bible in the vernacular, and who were trained in teaching, witnessing, group work, family services, church administration and missionary services. In 1971 the name of the program was changed to Lay Minister to better reflect the function of its graduates. By 1972 the semi-autonomous nature of the institute ended and the program was fully integrated into the accredited curriculum of Concordia College, Milwaukee. In 1978, the option of taking a four-year course with accompanying degree was added.

The Michigan and Northwest Districts also make use of "worker-priest" positions. In this type of arrangement, the lay worker earns all or most of his livelihood from secular employment serving the church in his free time. These lay

workers, however, are not Synodically certified. With the church's current emphasis on lay involvement in ministry and the need for variety in ministry, it would certainly seem that there should be a continued need for the Lutheran Lay Ministry Program and its graduates.

[Adapted from The Lay Ministry Handbook, pp. 1-6]

Application for and Curriculum of Lay Ministry Program

There are three ways to become a lay minister in the LC-MS. There is a two-year college course, a four-year college course, and a colloquy program. The two-year course is recommended for those who already have a college degree or at least a measure of college education. The four-year course graduates the student with a bachelors degree in liberal arts, having a theology major and lay ministry minors. Colloquy students are especially those who are unable to attend Concordia, Mequon, for one reason or another. They are assigned field work under a supervising pastor in their area. All lay ministry students are required to do a measure of field work. The on-campus students do this in Milwaukee area churches. I have attached appendices which show the admission procedures (cf. Appendices B, C), reference forms for the acceptance of applicants (Appendix D), the curricula for the two-year course (Appendix E) and four-year course (Appendix F), plus the requirements for the colloquy program (Appendix G) and an evaluation form for student field work (Appendix H). I will not treat these items here; you may examine them for yourself. Later I will include some comments by lay ministry graduates about the college and colloquy programs, as well as their

work in the field.

Placement and Supervision of Lay Ministers

Certification to function as a Lutheran Lay Minister is not automatic upon completion of any of the programs. Personal, professional and spiritual growth as well as academic achievement must be demonstrated. If the graduate is recommended for placement as a lay minister, the Synodical Board of Assignments handles this in the same manner as the assigning of pastor and teacher candidates (cf. Appendix I). Ideally, all lay ministers would be placed in full-time positions, but there are several who serve only part-time, as so-called "worker-priests" (cf. Appendix J). Lay ministers are licensed to serve, not ordained. The initial call usually will not include a guarantee of tenure, but will instead be a contract with time limitations. This occurs because the congregations are tentative about this new form of ministry, and the directors of the program are concerned that congregations evaluate thoroughly to see that their lay minister is meeting their needs.

Professor Royal Natzke, Director of the Lay Ministry Program at Concordia College, admits that placement is not always easy. "Part of the problem in placement," he points out, "is that congregations just aren't thinking creatively enough. First of all, they assume that if they need more staff, they will call another pastor. Instead, they should consider other options that would nicely complement the pastor." The greatest difficulty is in placing the female graduates, primarily because their areas of ministry are more limited. (Note Appendix K, the Synodical

Regulations Regarding Areas of Ministry). I will discuss some of the areas of ministry in the next section.

Before I get to that, let me just mention the supervising structure set up for lay ministers. Ultimately, the district president is responsible for supervising the lay ministers within his district. If the lay minister serves a particular congregation, the pastor of that church is his immediate supervisor. If the lay minister serves the district in a wider capacity, the district president normally will appoint a pastor in the district to function as supervisor. Appendix L lists the responsibilities of the supervising pastor.

Areas of Ministry

Missouri Synod lay ministers serve in many different areas of church work. "The main one through the years has been evangelism," Prof. Natzke comments. Other areas of ministry where lay ministers have proved quite effective are youth ministry, education, administration, and music (a few have had musical ability; they could place many more).

An area of ministry unforeseen at the outset of the lay ministry program, in which lay ministers now do serve, is the pastoral ministry itself. Prof. Natzke states that about one-third of the graduates serve in Word and Sacrament ministry. Six or seven of these are in deaf ministry; others in ethnic ministry, most notably to Hispanics, blacks and Hmongs. Most of this one-third, however, are in a Word and Sacrament ministry in rural congregations, fulfilling all the roles normally assumed by the parish pastor (except marriages). Because of their small size

and out of the way locations, these congregations have had one seminary graduate after another. None seem to be satisfied there and so move on. The people finally have said, "Why don't we get someone that talks our language and will stay?" This solves the problem for the congregation, but creates one for the Synod. Some district presidents just won't have lay ministers serving in the role of pastors in their district. Many of the ordained pastors feel threatened or insulted by the fact that laymen are called into the same kind of Word and Sacrament ministry as their own. Even though these lay ministers who serve as regular ministers are fully aware of who they are and how they differ from the ordained clergy, that distinction is not clear in the eyes of many others. I will return to a discussion and analysis of some of these problems later in this paper.

Some of the more interesting ministries of lay ministers include one fellow down in Corpus Christi who distributes Bibles in various languages to foreigners at the ship docks; a man in California who does mission work among the American Indians; a Milwaukee man and lady who serve as counselors for Lutheran Children's Friend Society, doing family counseling; a couple in Milwaukee who operate the S.O.S. Center on North Avenue. The S.O.S. stands for "Struggle of Survival--Strength of Savior." Their work is both a spiritual and physical service to the spiritually and physically poor people of the city's inner core. An additional listing of possible areas of service, taken from Concordia's Lay Ministry Handbook, is attached as Appendix M.

Theological and Practical Questions Concerning Lay Ministers

Christ instituted one office in his church: the ministry of the Gospel. This ministry of the Gospel in Word and Sacrament has been given to the church, i.e., to every individual Christian as such. Yet from the beginning of the church there were men specially appointed to discharge publicly the duties of this one ministry. This public ministry is a special, God-ordained way of exercising the New Testament ministry of the Word. This is evident from Scripture passages such as Romans 10:15, 1 Timothy 3:1-12, Ephesians 4:11-13, 1 Corinthians 12:28, 1 Corinthians 9:7-14, Galatians 6:6. We have Biblical examples to show how leaders were chosen to oversee the ministry in individual congregations (Acts 14:23, 1 Timothy 5:17). [Cf. J.P. Meyer's Dogmatics Notes, Wisconsin Lutheran Seminary, Vol. 2, pp. 162-165.]

Over the years, the church has developed the custom of ordaining the men who serve as its leaders. Ordination of a minister is intended to declare publicly that this man is qualified to be a teacher of the Word, since he will be involved in teaching the Word publicly. But ultimately, every believer in Christ is qualified to share the message of Christ in Word and Sacrament. "Whatever a layman does in these things is as valid and certain as if an ordained minister had done it; the official character of the minister does not add virtue and validity to the means of grace" (Edward W.A. Koehler, A Summary of Christian Doctrine, St. Louis: Concordia Publishing House, 1971, p. 265).

However, there is an additional doctrinal feature to be considered on the part of the Lutheran Church - Missouri Synod.

The LC-MS has historically maintained a position which affirms the local congregation as the only divinely instituted form of visible church, and the pastoral office as the only divinely-instituted functioning of the public ministry. In other words, unless a group of Christians gathers regularly to hear the Word and administer the Sacraments, they are not a church; and unless a man regularly teaches the Word and administers the Sacraments in such a congregational setting, he is not functioning in the public ministry per se. The Brief Statement of the Doctrinal Position of the Missouri Synod (St. Louis: Concordia Publishing House), states:

By the public ministry we mean the office by which the Word of God is preached and the Sacraments are administered by order and in the name of a Christian congregation [p. 14, emphasis theirs].

This means that those who serve as synodical officials, seminary professors, etc., are not considered public ministers in the full sense. Nor would someone who only makes evangelism calls for a congregation be considered a public minister, because his role is limited to one area of service, while the office of public ministry is seen to encompass all the functions of ministry normally discharged by a pastor in a congregation. This teaching explains the limitation placed on the functioning of lay ministers in the document attached as Appendix N, "Theological Considerations and Synodical Guidelines for Functions of Lay Ministers." Synodical Guideline Number One declares:

Certified lay ministers are not qualified by education, training, or experience to serve as pastors, because they are not prepared to function in all areas of ministry of the Word [emphasis theirs].

The curious thing, as we have already seen, is that lay ministers DO function as pastors in all areas of ministry of the Word in many rural congregations. I said I would return to Dr. Paul Muench's unofficial definition of a lay minister, and now I do: "I understand the lay minister to be someone who basically does what a Pastor does, but without the same level of training." It is no wonder that the position of lay minister creates confusion and some controversy within the Missouri Synod. It is no wonder that some district presidents "just won't have them," as Prof. Natzke has said. There is still a good deal of dissent and inconsistency within the Missouri Synod on just exactly what the office of the public ministry is. Lay Ministers are serving in positions which range from single-faceted to full-faceted church work, and Missouri's concept of equating public ministry with the pastoral office is thus blurred.

Positive and Negative Aspects of the Lay Ministry Program

Despite its confusing place within the Missouri Synod, the lay ministry program has some definite pluses. In each area where there is positive benefit, however, there is a corresponding drawback. As I take up these pros and cons of the lay ministry program, I will rely heavily on comments made by lay ministers in the field who responded to a questionnaire which I sent out. I sent this questionnaire, [a copy of which is attached as Appendix O], to 48 lay ministers, whose names I chose at random from The Lutheran Annual 1986. Of those 48, 24 completed and returned the questionnaires.

One tremendously positive aspect of the lay ministry program

is the training thus made available for laypersons. Most of the graduates who responded to the survey praised the theological and practical base which they received in their training at Concordia College. There is an additional feature which has helped them to grow as individual Christians and also has aided them in ministering to others. It is the close fellowship which is shared on Concordia's campus by lay ministry students among themselves and with the faculty. This fellowship is fostered by monthly social gatherings of the faculty and students in addition to their on-campus contacts. Lay ministry students are also assigned prayer partners to regularly support and encourage one another. This fellowship continues in the form of annual reunions of the program's graduates. In this area of student-faculty fellowship and constant contact with advisors, the lay ministry program at Concordia College puts our own WELS pastor-training schools to shame.

There is, however, a weakness in the training provided at Mequon. For some whose future ministry is very specialized, the training is not specialized enough. For others whose area of ministry is wide enough to include all the functions of a pastor, the training is not seen as being broad or thorough enough. Some graduates see in retrospect that their training could have included greater concentration in dogmatics and pastoral theology. This is an understandable concern for men who have been asked to serve in the role of pastor without having had a seminary education. Richard G. Korthals of Arcadia, Michigan, entered lay ministry via colloquy. His comment about the training involved, however, might well apply to the 2-year, 4-

year, and colloquy programs alike:

I am not so sure it is a good program as presently constituted. It can give a person false expectations. There is still not a recognized need [for lay ministers]. [Students] should be certified in an area of expertise--presently it is a blank license permitting service in any area: "Male lay ministers are licensed, not ordained, to serve in all areas of the ministry of the Word when authorized by a local congregation and supervised by an ordained pastor" (1981 Handbook, LC-MS). . . . This is what I see as the single most glaring fault of the Lay Minister program. We have a fairly consistent set of qualifications for the pastoral ministry, and that is not true for the lay minister.

Prof. Natzke admits to this weakness in training at Concordia. Yet because of the wide scope of lay minister responsibilities, it is not an easy problem to solve. As far as specialized ministries, Prof. Natzke notes, "We expect our people to come [to Concordia] with expertise or at least experience in evangelism, administration, youth work, etc."

A second area of strength in the lay ministry program is that it tends to help the general laity become more active. Harold Nash of Cleveland, Ohio, who is presently serving with his wife as group home leaders for Bethesda residents, gives his observation:

My experience has been that congregation members have become more active [as a result of having a lay minister work among them]. Congregation members need a person to be a leader, to keep a program going. They need a professional staff person to give encouragement and to keep them interested.

Ted Eng, who serves as lay pastor of Good Shepherd Lutheran Church, Pendleton, Oregon, concurs with this evaluation. He adds, "Programs die almost immediately with the departure of a responsible staff person." In some cases, it may not even be necessary for the lay minister to be the head of every program to

get the laity going. The example of a layperson so dedicated to serving the Lord does help to inspire other members of the congregation. "I believe there has been an increase in activity as a result of lessening the feeling that the pastor should or must do 'it,'" explains Arthur Kreyling of Westfield, New Jersey.

While the work of lay ministers does seem to be well received by congregational members and spurs them on to greater works of service, an almost opposite effect can be noted in the reception of lay ministers by the ordained clergy. The loudest and most common complaint voiced by the lay ministers is that pastors with whom they are to work usually do not like to work with them. The concept of team ministry is very weak in the Missouri Synod, as it is in all denominations, according to church growth experts. This again may depend on how one views the office of the public ministry. If the pastor sees himself as "Herr Pastor," the only one qualified and called by God to do the work of the church, it stands to reason that he won't want to be a team player when it comes to ministry. This negative feeling toward lay ministers is not limited to individual clergymen. Resistance to lay ministers seems to permeate the synod as a whole as much as does confusion about their role. Donna Mork of Aurora, Illinois, laments: "The LC-MS is slow to recognize lay ministry. It is ironic that an LC-MS college offers the program." There are, however, many LC-MS pastors who are working with lay ministers in perfect harmony as a team, and they are to be commended. In fact, in some cases a lay minister might work better for team ministry than would an assistant pastor, because

as a specialist he doesn't threaten the senior pastor's position. But on the whole, the synod has not wholeheartedly accepted lay ministers even though they exist by synod resolution, and far too many congregations remain ignorant that such a program even exists.

A third area in which the lay ministry program has a positive effect is in outreach to the unchurched and to those with special ministry needs. Houa Yang serves Laotian (Hmong) communities in Lansing and Saginaw, Michigan. "Without a person who can speak God's Word in their language to them," Yang says, "many Hmong people will not know Christ as their Savior." The same statement could be made about the work being done by lay ministers among people of other ethnic groups, as well as those involved in ministry to the deaf. The potential for outreach is also greatly increased by the many lay ministers who serve exclusively in evangelism for their congregations.

The problem related to this strength of lay ministry is that the plentiful field of harvest could use many more such specialized laborers. A student may focus on education in his training, but if there is no need at the time he is placed for a lay minister with skills in education, he will wind up in a different role. Some needs, such as musical ability, foreign language or sign language aptitude, just don't attract many students because of the added training involved. Thus some of these needs continue to go unfilled.

Suggested Solutions to Lay Ministry Problems

I have noted essentially three areas of the lay ministry

program in which negative factors stand out: 1) Training is not specialized enough in some cases, not broad enough in others; 2) Lay ministers occupy a confusing position within the Missouri Synod and are not welcomed by the synod's clergy; 3) Placement of lay ministers to match skills with needs.

These three problem areas, in my mind, have a single solution: Train lay ministers for specific functions only, with the congregation or district in need supplying its own candidate for such training. If a congregation felt a need for a full-time evangelism coordinator, for example, they could call someone from their own midst to serve in this capacity. If the person accepted the call, the congregation could then send him to the training school with the specific purpose of training for evangelism ministry. If there was no one in the congregation to fill such a call, the congregation could then approach other congregations in its district for possible candidates, or publish a plea for nominations in the synod's newsletter or magazine. Of course, the difficulty with such a system is that congregations want their servant at work as soon as he is called--not after several years of training and expense. Perhaps this system would be less workable than the one currently in use by the Missouri Synod, but there is no way of knowing since it hasn't been tried. At least it would eliminate two major problems which now exist--difficulty in placing graduates and lack of specialization which is often needed in later ministry. The third problem, that of poor team ministry concepts and negative reactions from the ordained clergy would also be helped, because the roles of lay ministers would be more clearly defined.

Ultimately, a synod should not have two sets of qualifications for the parish ministry. Dean Bell, who feels the heat of resistance because he serves in the same role as an ordained clergyman but with much less training, sees only one solution to this problem: "Remove lay ministers from situations in which they are expected to fulfill all areas of the pastoral ministry." What has happened in the Missouri Synod by the addition of lay ministers is that public ministry and pastoral ministry have been confused. Perhaps, however, this will help Missouri to see, in the long run, that the public ministry of the Word is not limited to the office of the pastoral ministry.

What about the WELS?

Having analyzed the lay ministry program in the Missouri Synod, we must ask ourselves, "What about the WELS?" First of all, is there a need in our synod for Certified Professional Church Workers, Lay? I say yes, primarily for a reason cited earlier as a strength of Missouri's lay ministry program. Certified Professional Church workers provide the solid staff personnel to get a program going and keep it going within a congregation. Areas such as evangelism, stewardship and youth work are notable as weak spots in most of our synod's congregations. Perhaps this is because we are not willing to admit that the pastor can't give each of these areas the time and energy which they require, nor can a layman do so on a part-time basis while he is secularly employed. It might be good for us to do some of the creative thinking which Prof. Natzke refers to, asking ourselves what specialized full-time workers could we use

to make our public ministry of the Gospel more effective.

As far as implementing such a program for professional church workers, the Wisconsin Synod could conceivably provide the necessary training at Wisconsin Lutheran College. The college already has the spiritual training of lay people as its focus. "We want to foster the idea of the ministry of lay people as an indispensable part of the life of the church," writes Dr. James Kiecker, professor of history and theology at WLC (quoted from "Workers for Life and Lay Ministers for Christ," an article in WLC's College Communicator, April, 1986). If our synod wanted to initiate such a program at WLC, Prof. Natzke has some advice.

The average age in the LC-MS Lay Ministry Program is 35. You need twenty or more students of this age for non-traditional (older) students to not feel like oddballs on a traditional campus. This is a very important consideration in beginning such a program, if you want to appeal to the adult learner.

I would not suggest calling such a program "lay ministry" or designating the graduates "lay ministers," because those terms have led to confusion. Lay ministry, as we understand it, is the personal ministry of lay people. What these lay people would be training for is some form of public ministry, and their titles could vary according to the positions which they filled: Director of Evangelism, Minister of Music, Minister to the Deaf, etc.

You'll notice that I have not avoided the word "minister," because any full-time work of the church which aids in spreading the Gospel constitutes the public ministry. I have avoided the term "lay," because by definition someone who is involved in public ministry is no longer part of the laity. As far as

the ability to use such called workers in roles other than pastor or parochial teacher, I believe WELS has an advantage over LC-MS. Because the WELS takes a less limited view of what constitutes the public ministry than does the LC-MS, we should be able to call a person into any role of service to the church without confusing his role with that of the pastor. Both would be involved in the public ministry, but the scope of their ministry would differ according to their call.

Summary

I sense that the overall impression I have left of Missouri Synod's lay ministry program is a negative one. If so, perhaps I should clarify my stance. I credit the people of the Missouri Synod who initiated the idea and the program of trained and certified lay ministry. It is an idea with a lot of merit. Naturally, though, a new program will give rise to many new problems and questions all its own. After 25 years, the LC-MS is still working on improving and refining the program. I wish them God's blessing as they do so. We also would have to thank Missouri if we were to embark on some kind of a professional church worker program of our own in the WELS. They have done a great deal of ground work and provided some background from which we could learn and upon which we could build. As a synod we should ask ourselves a soul-searching question: "Could we be more effective in the ministry of the Word if we involved a new category of church workers--people specially trained for a specific area of ministry?" If the answer to this question is yes, then by all means we should begin plans to implement such a

program as soon as possible.

Final Note

I must admit a weakness in this paper--it does not present the views of pastors who have worked with lay ministers. Rather than calling this an oversight, let's just say I'm doing things the Hollywood way--leaving room for a sequel, in case another student in a future year wishes to explore this same topic.



YOU ASKED ABOUT
LUTHERAN LAY
MINISTRY?

1. WHO IS A LUTHERAN LAY MINISTER?
A Lutheran lay person who has been equipped and trained to serve professionally in such work of the church as laypersons can do.
2. ARE LAY MINISTERS A PART OF THE TEACHING AND PREACHING MINISTRY OF THE LUTHERAN CHURCH-MISSOURI SYNOD?
They will assist in that work, but the Lay Ministry program is not in any way intended to prepare for service as pastors or parochial school teachers.
3. WHERE IS THE PROGRAM AVAILABLE?
The on-campus program is at Concordia College Wisconsin. The Colloquy program is a co-operative effort between CCW and the Committee for Lay Ministers of the LC-MS.
4. IS THE LAY MINISTRY PROGRAM OPEN TO NON-LC-MS STUDENTS?
Yes, the program often enrolls students from other Lutheran bodies and Christian denominations.
5. MAY BOTH MEN AND WOMEN APPLY FOR TRAINING?
Yes.
6. WHAT IS THE SPECIFIC OBJECTIVE OF THE PROGRAM?
To train candidates for professional service in the church

according to their interest and abilities, building on their previous education, experience, personality and potential. The objective is especially applicable to adults wishing to change to another career.

7. WHO CAN BE ADMITTED?
For the four year program, men and women applicants must:
 - a. have a high school diploma.
 - b. be recommended by their pastor.
 - c. be able to pass prescribed aptitude, achievement, personality and vocational entrance tests.

For the two year program, in addition to the above requirements, applicants must:

- a. be at least 22 years of age.
- b. show maturity and stability in their work and personal life.

For the off-campus Colloquy program, in addition to all of the above requirements, applicants must:

- a. have or be completing the equivalent of two years of college.
- b. have or be completing certain courses in the humanities and social sciences.

8. ARE OLDER PERSONS ADMITTED?
Yes, if they meet admissions standards and if they can look forward to a reasonable term of service.

9. HOW ARE ENTRANCE TESTS ARRANGED?

Under supervision of area representatives of the college. Personal interviews are held either on campus or near the student's home by a representative of the college.

10. WHAT COURSES ARE OFFERED?
Standard college courses, plus Old Testament, New Testament, Christian Doctrine, Church Growth, Church History, various religion courses, practicums and others designed to prepare candidates for service in specific areas of church activity.
11. IS PROVISION MADE FOR FIELD WORK OR INTERNSHIP?
Yes, candidates for Lay Ministry participate in supervised practical Christian service in actual situations in the Greater Milwaukee metropolitan area, or elsewhere.
12. IS IT POSSIBLE TO ENTER WITH ADVANCED STANDING?
Advanced standing is given to students with previous training and experience. The situation of each student is evaluated individually.
13. ARE CORRESPONDENCE COURSES OR EXTENSION WORK AVAILABLE?
Concordia has only a few at this time, designed for the colloquy students. The availability of such courses in the future will depend upon the needs of the church. Concordia Wisconsin will accept correspondence credits

earned in theology or Liberal Arts through Concordia College, River Forest, Illinois.

14. WHAT KIND OF CERTIFICATION IS GIVEN AFTER COMPLETION OF THE PROGRAM?

Concordia College Wisconsin, as a school of the LC-MS can only formally certify students who are members of LC-MS congregations. The certification indicates that the candidate has attained the minimum competencies to serve full-time as a lay minister. Certification for the two or four year and Colloquy programs is the same. Non-LC-MS students may receive a certificate recommending them for professional work in the church. Both the ALC and LCA have their own certification process, (WELS does not). Candidates desiring certification in these bodies should write directly to their national offices. Other denominations may also have a certification for lay church staff and should be contacted directly by interested candidates.

15. IS CERTIFICATION FOR LAY MINISTRY IN THE LC-MS POSSIBLE WITHOUT ATTENDING CONCORDIA?

Yes. In the LC-MS, certification through Concordia College Wisconsin is preferred, but the committee for Lay Ministers will consider applications of individuals who are qualified by academic training and experience and prescribe a colloquy program to meet the person's needs. In such cases however, the committee works through Concordia in gathering information on which to base a

decision and to determine a course of action.

The council of presidents does the final certification of all candidates for lay ministry.

16. MUST I OBTAIN AT LEAST AN AA DEGREE FROM CONCORDIA TO BE CERTIFIED?

No. Certification and graduation with a degree are separate procedures. Candidates who enter with degrees are not required to fulfill Concordia's AA requirements to be certified. Colloquy students must have the equivalent of an AA. All other students do complete either the AA or BA degree in order to be certified or recommended for professional church work.

17. DOES COMPLETION OF THE AA OR BA GUARANTEE CERTIFICATION OR RECOMMENDATION?

No. Academic progress is an important element in the process but a candidate's personality, life style, theology, relationships, emotional maturity and skills are also important considerations. Opportunities for growth in all of these areas are built into the program.

18. IS THE TRAINING PROGRAM ACCREDITED AND ARE COURSES RECOGNIZED BY OTHER COLLEGES AND UNIVERSITIES?

Since Concordia is fully accredited with North Central Association of Colleges and Secondary Schools, credits earned in the Lay Ministry program are readily accepted by other colleges and universities when applicable to the intended program of the student. Credits from other accredited colleges and universities which fit into the program are accepted by Concordia.

19. HOW LONG A PERIOD OF TRAINING IS INVOLVED?

This depends entirely upon the previous education and experience of the applicant. Training could extend over one semester, two years, or the student can complete the four year BA program with a major in theology.

20. IS RESIDENCE HALL SPACE AVAILABLE?

Yes, for male and female students, but not for non-enrolled members of the family of a student.

21. IS THERE MARRIED STUDENT HOUSING?

A limited number of living units are available on campus for married students without children. Most married students find suitable housing at reasonable rates in nearby communities. Current students assist with that process and the actual moving of furniture, etc.

22. MAY UNMARRIED STUDENTS LIVE OFF CAMPUS?

Yes, in housing facilities of their choice. Assistance is available from current students.

23. WHAT FEES ARE INVOLVED?

Tuition costs in the Lay Ministry program are about \$2,200 per semester, but to these costs must be added dormitory room and board (\$1,295), plus books, fees and normal living expenses.

- 24. IS FINANCIAL HELP AVAILABLE?
Yes. Concordia College has an excellent financial aid program. Various congregations and District Student Aid Committees are also helping students. Lay Ministry students are also eligible for the same federal and state aid programs which apply to the other students at Concordia.
- 25. HOW MAY LAY MINISTERS EXPECT TO SERVE?
 - a. As pastoral assistants in congregations or parishes in need of a multiple ministry.
 - b. As assistants to pastors as administrators of spiritual gifts.
 - c. As missionaries in thinly populated areas under designated pastoral supervision.
 - d. As District field men engaged in activities preliminary to the establishment of mission congregations.
 - e. In Ministry of the Word, meeting the challenge of the inner-city, minority and ethnic groups.
 - f. In various technical capacities, putting into the service of the Lord in educational, welfare and other activities their particular technical abilities gained through previous training and experience, strengthened through their special spiritual training in the appreciation of Scripture and Christian doctrine and life.
 - g. Surveying the community of a congregation and enabling the congregation to minister to the needs of the community.
- h. As worker-priests, serving the church in some capacity while earning their living, in whole or in part, in a secular profession.
- 26. ARE STUDENTS GUARANTEED A POSITION UPON CERTIFICATION FOR SERVICE?
No guarantee of placement can be given.
- 27. WILL THE COLLEGE HELP GRADUATES GET A POSITION?
Yes, the college makes every effort to place certified workers. The willingness of candidates to relocate greatly increases placement possibilities.
- 28. WHAT ARE THE CHANCES OF EMPLOYMENT?
Good! About 130 Lay Ministers are now in service. Supply has been about equal to demand. Some geographical areas are more promising than others.
- 29. WHAT TYPE OF SALARY WILL BE OFFERED?
Salaries of church workers are often below those in secular occupations. Experience has shown, however, that salaries offered are usually commensurate with the needs of the worker.
- 30. ARE THE SERVICES OF THE PROGRAM AVAILABLE ALSO TO SUCH AS ARE NOT DESIROUS OF SERVING THE CHURCH PROFESSIONALLY, BUT ARE INTERESTED IN IMPROVING THEIR ABILITY TO SERVE IN THEIR OWN CONGREGATION?
Yes, on a full-time or a part-time basis.

LUTHERAN LAY MINISTRY
 CONCORDIA COLLEGE WISCONSIN
 12800 N. LAKE SHORE DRIVE
 MEQUON, WI 53092
 414/243-5700

The Lay Ministry Program

The Lay Ministry Program is a cooperative effort of the Lutheran Church-Missouri Synod's Colloquy Committee for Lay Ministers and the Lutheran Lay Ministry training program at Concordia College Wisconsin. This specialized, coeducational program is unique to Concordia Wisconsin and prepares mature Christian lay people for professional service in the church supervised by a pastor in a team ministry.

Lay Ministers are dedicated Christians who bring both practical experience and skills from previous activities and added training at Concordia to bear on a specific area of ministry. A special course of study is designed for each Lay Ministry student, dependent upon the individual's background, abilities, and goals. In addition to certification, Lay Ministers may earn an associate in arts or a bachelor of arts degree in Theology. While certification through Concordia Wisconsin is preferred, the Colloquy Committee for Lay Ministry also considers applications of individuals who are qualified by academic training and experience and prescribes a program to meet the person's needs.

Standard college courses are offered as well as Old Testament, New Testament, Christian Doctrine, Interpretation, Church History, special theoretical and practical religion courses designed to prepare individuals for service in specific areas of church activity.

Candidates for Lay Ministry participate in supervised practical field work experiences throughout the Greater Milwaukee metropolitan area.

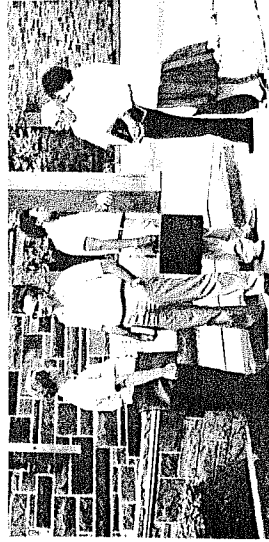
Both the Colloquy Committee and the College make every effort to place certified workers. Placement possibilities are excellent. Over 100 Lay Ministers are currently serving in congregations and institutions of the Lutheran Church-Missouri Synod. Some of the areas in which Lay Ministers serve include: evangelism, education, worship assistance, administration, youth, stewardship, rural ministry, foreign missions, campus ministry, spiritual gifts, minority work and camp programs, as well as in ministries to the deaf, elderly and Spanish speaking and Indian populations.



Application Process for Lay Ministry

The Lutheran Church-Missouri Synod will certify candidates for service as lay ministers in either of two ways: 1. Through faculty recommendation upon graduation from the lay ministry program of Concordia College Wisconsin or 2. Through recommendation of the Committee for Lay Ministers of the Lutheran Church-Missouri Synod via the Colloquy program.

In each instance, Concordia College serves in administering mutually-developed and agreed-upon programs of gathering information, arranging for screening and testing, evaluating requirements for certification, and determining what additional training is needed by applicants.



Admission Procedure

In summary, to apply for undergraduate admission:

1. Take the ACT or SAT examination as soon as possible. Ask that copies of the results be forwarded to Concordia College by coding in our number when you register for the test.
2. Complete the background information questionnaire and send a recent photo.
3. Complete the pre-application and reference form.
4. Submit an official transcript of your high school work. Transfer students must submit the high school transcript and an official transcript from each college attended.
5. Complete the application form. Submit it with an application fee of \$25.00 (Non-refundable, but applicable to your tuition).
6. Arrange for a personal interview on campus or with a representative of the college in the applicant's home area.

Concordia College has an excellent financial aid program. Various congregations, District Student Aid Committees and the International Lutheran Women's Missionary League are also helping students. In addition, Lay Ministry students are eligible for the same federal and state aid programs which apply to all other students.

The college will also assist in finding off-campus housing and employment for students and spouses.



APPLICATION INSTRUCTIONS FOR LAY MINISTRY

The Lutheran Church-Missouri Synod will certify candidates for service as lay ministers in either of two ways:

1. Through faculty recommendation upon graduation from the lay ministry program of Concordia College Wisconsin, Mequon-- or:
2. Through recommendation of the Board for Lay Ministers of The Lutheran Church-Missouri Synod via the Colloquy program.

In each instance, Concordia College serves in administering mutually developed and agreed upon programs of gathering information, arranging for screening and testing, evaluating requirements for certification, and determining what additional training is needed by applicants (For Colloquy applicants the HANDBOOK regulations spell out the requirements, and additional materials will be sent upon receipt of the enclosed forms).

Toward that end we would appreciate receiving from you:

1. A completed copy of the enclosed background information questionnaire and a recent picture of yourself.
2. A completed pre-application and reference form.
3. A transcript of any previous credits you have earned in high school, college, military service, vocational school, by correspondence or otherwise. Please contact the schools involved and have them forwarded to us.

When the above materials have gathered in your file, we will:

1. Evaluate your previous education and estimate additional work necessary to meet certification requirements.
2. Invite your formal application for enrollment at Concordia College, if this is indicated. (Some courses can often be taken at a local area college, but at least a year is usually required on campus).
3. Upon receipt of your formal application, make necessary testing arrangements locally and arrange for a personal interview by a representative of the college in your area or in Milwaukee, if this is possible and indicated.
4. Advise you of acceptance for enrollment or other recommended course of action.

The enclosed material will give you much detailed information and we will be happy to answer any questions which may come to mind after you read the material. The Lutheran lay ministry program has been very encouraging to those who are associated with it and we will be happy to hear further from you.

ENCLOSURES: "You Asked About Lutheran Lay Ministry," background form and guidelines, pre-application form, program of studies, and application instructions.

Place of employment

Position

Time of tenure

List the names and ages of your dependents:

FINANCIAL RESPONSIBILITY

EDUCATIONAL BACKGROUND

Elementary School Attended

(Add on separate sheet if necessary)

When

High School

College or University

Trade or Vocational

Special Training

GENERAL INFORMATION

What prompts you to be interested in the Lutheran Lay Ministry?

Would you prefer to live in a dormitory or in private housing?

If private housing, explain your needs:

Do you have any health problems? Yes No If yes, please explain:

LUTHERAN LAY MINISTRY

Concordia College Wisconsin
12800 North Lake Shore Drive
Mequon, Wisconsin 53092

_____ has applied for admission to Concordia College. He/she has given us your name as reference. To assist the committee on admissions in effective guidance of students, you are asked to evaluate the applicant honestly and frankly. Your answers will be treated in a confidential manner.

PERSONALITY AND CHARACTER RATING

1. How long have you known the applicant? _____
2. Does the applicant, in your opinion, have scholastic ability? _____
3. Is the applicant generally respected for character and conduct? _____
4. Do you recommend him/her for admission to Concordia College? _____

5. How well does he/she get on with others? (underline answers best describing the applicant).

Avoided	Unnoticed	Accepted	Well-liked	Sought-out
High ideals	Honest	Good judgment	Prompt	Patient
Reliable	Tactful	Cooperative	Unselfish	
Industrious	Cheerful	Good habits	Resourceful	

Others and comments _____

7. What particular weaknesses does the applicant have? (underline)

Laziness
Thoughtless of others
Lack of confidence
Over-dependence on others
Lack of purpose
Rub people the wrong way

Others and comments _____

Over _____

8. What are his/her primary interest? (underline as many as pertain to the applicant. Cite others in the space below).

Scholastic	Dramatic	Religious	Scientific
Social	Athletic	Musical	Mechanical
Artistic			

9. Does the applicant show interest in the work and activities of the church? _____

10. Does the applicant possess qualities which, in your opinion, recommend him/her for positions of leadership? _____

11. Further comments on this applicant that will help the school in dealing wisely and sympathetically with him/her after admissions. _____

SIGNED _____

DATE _____

Position _____

Address _____

Your kindness in supplying the requested information is appreciated. Please mail this rating at your earliest convenience to:

LAY MINISTRY PROGRAM
CONCORDIA COLLEGE WISCONSIN
12800 N. LAKE SHORE DRIVE
MEQUON, WISCONSIN 53092

Appendix D

(1)

CONFIDENTIAL REFERENCE FORM
 FOR THE PASTOR OF A LAY MINISTRY APPLICANT
 (Must have known applicant well for the last two years)

LUTHERAN LAY MINISTRY
 Concordia-Wisconsin
 Milwaukee, Wisconsin 53208

Dear Brother:

The Lutheran Church-Missouri Synod. To assist the committee in considering this application, you, the pastor of the applicant, are asked to evaluate the applicant honestly and frankly. We are convinced that as his/her pastor, you can and will give us an objective evaluation which will be most helpful. Your answers will be treated in a confidential manner. Please answer each item as completely as possible.

- How long have you known the applicant? _____
- Does the applicant, in your opinion, have the scholastic ability to do what would be equivalent to freshman and sophomore college work in case additional training is necessary? _____
- Is the applicant generally respected for character and conduct? _____
- One of the problems that can confront our applicants, especially married ones, is that of financial shortages if additional training is necessary. As the applicant's pastor, do you feel that he/she needs to be particularly alerted to this vital problem and possibly encouraged to wait a year or so and in the meantime build up some reserves? _____
- Does the applicant, to your knowledge, have any physical or nervous defects? _____
 If so, please explain. _____

- How well does he/she get along with others? (underline answers best describing the applicant).
 Avoided Unnoticed Accepted Well-liked Sought-out
- Please explain and evaluate the role the applicant has played in kingdom work in your congregation and otherwise. _____

8. Below are listed personal qualities and characteristics. Please give your estimate of the applicant's qualifications by checking one of the four choices in each category. Comment briefly if you think that additional information would be helpful.

	Excellent	Good	Average	Poor	Comments
Health					
Spiritual Motivation					
Stewardship Performance					
Character-Moral Values					
Reliability					
Cooperativeness					
Loyalty					
Initiative					
Industry					
Promptness					
Judgment-Common Sense					
Emotional Stability					
Patience Under Stress					
Personal Relationships					
Cheerfulness					
Courtesy-Tact					
Sincerity					
Humility					
Leadership Qualities					
Ability in Present Profession					
Response of People					
Influence Upon People					
Personal Appearance					
Use of English Language					

9. Does the applicant possess qualities which, in your opinion, recommend him/her for positions of leadership? _____

10. What particular talents, abilities, and interests have come to the fore in the applicant's life as you know it? (underline as many as pertain to the applicant. Cite others in space below).

- | | | |
|------------|------------|------------|
| Scholastic | Dramatic | Religious |
| Social | Athletic | Scientific |
| Musical | Mechanical | Artistic |

11. The general objective of the Lay Ministry Program is to certify already mature Christian men and women for full-time service as lay ministers in the Lord's Vineyard. Would you say the applicant fits the description? _____

12. Attempt to visualize the applicant after certification, being ready for placement. If, at the time, you and your congregation were wanting to employ the services of a full-time lay minister, could you visualize recommending to your congregation to employ the services of a person of such qualifications as you feel this applicant, with the Spirit's blessings, would possess after completing requirements for certification? _____

13. One of the important requirements of applicants for certification is the unqualified endorsement of the applicant's pastor. Do you recommend him/her for certification as a lay minister? _____

14. If, because of a short acquaintance, you do not know the applicant well enough to answer all the questions in this reference as completely as you would like, would you be able to give us the name and address of a former pastor of the applicant whom we might contact for more complete information. _____

15. We would appreciate any other comment you might make concerning the applicant. _____

SIGNED _____ DATE _____

Your kindness in supplying the requested information is appreciated. Please mail this rating at your earliest possible convenience in the enclosed envelope.

ASSOCIATE IN ARTS DEGREE PROGRAM
WITH PROFESSIONAL COLLATERAL IN
LUTHERAN LAY MINISTRY

I. CORE CURRICULUM - 38 1/2 CREDITS

Communication - 6 credits		
Eng 104 Written Word	3 cr.	
Comm 105 Spoken Word	3 cr.	
Mathematics/Computer Science - 3 credits	3 cr.	
Natural Science - 4 credits	4 cr.	
Life Science elective (or)	4 cr.	
Physical Science elective		
Physical Education - 1 1/2 credits	1 cr.	
PE 100 Introduction to Physical Education	.5 cr.	
One additional 1/2 credit elective		
Theology and Philosophy - 6 credits	3 cr.	
Rel 101 Old Testament I	3 cr.	
Rel 203 New Testament	3 cr.	
Social Science - 6 credits	3 cr.	
Soc 101 Introduction to Sociology	3 cr.	
Psy 101 General Psychology	3 cr.	
Humanities - 9 credits	3 cr.	
Literature Elective	3 cr.	
History Elective	3 cr.	
Creative Arts - Art/Applied Music/Drama	3 cr.	
Cross Cultural - 3 credits	3 cr.	
Foreign Language (or)	3 cr.	
Non-Western History (or)	3 cr.	
Anthropology (or)	3 cr.	
Geography		
Academic Courses - 17-18 credits	3 cr.	
Rel 204 Elements of Biblical Theology	3 cr.	
Rel 207 Church History II	3 cr.	
Rel 211 The Church in Mission	3 cr.	
Rel 212 Office of the Lay Minister	3 cr.	
Rel 229 Religious Ed. of Youth & Adults (prerequisite for Rel 228)	2 cr.	
Soc 312 Marriage & Family or Soc. Science elective	3 cr.	

Field Education Courses - 5 or more credits

During each semester on campus the student is involved in supervised field education. For the A.A. degree, the student can apply up to 5 credits for supervised practicum experiences. Parish Observation Practicum and Devotions Practicum are required. During the Winter term of the final year on campus, the student engages in an intensive practicum experience for which he earns 1-4 credits. (See section six of this Handbook.)

Rel 200 Parish Observation Practicum	1 cr.
Rel 226 Devotions Practicum	1 cr.
Rel 245 Lay Ministry Practicum	1-4 cr.

III. SUGGESTED ELECTIVES 3 OR MORE CREDITS * FIELD EDUCATION COURSES

Acct 101 Accounting Principles I	3 cr.
Bus 231 Principles of Management	3 cr.
Lang 101 & 102 - Sign Language	3 cr.
Mus 261 Music in Contemporary Worship	3 cr.
Rel 102 Old Testament II	3 cr.
Rel 206 Church History I	3 cr.
*Rel 210 Witnessing for Christ	2-3 cr.
*Rel 215 Friendship Evangelism	2 cr.
*Rel 221 Stewardship Practicum	1-3 cr.
*Rel 222 Worship Practicum	1-3 cr.
*Rel 223 Church Business Administration	1-3 cr.
*Rel 225 Evangelism Practicum	1-3 cr.
*Rel 227 Youth Ministry Practicum	1-3 cr.
*Rel 228 Parish Teaching Practicum	1-3 cr.
Rel 229 (prerequisite for Rel 229)	
Rel 229 Religious Ed. of Youth & Adults	2 cr.
Rel 345 Johanne Literature	3 cr.
Rel 346 Pauline Literature	3 cr.
Rel 347 Law and Gospel	3 cr.
Rel 350 Theology of Lutheran Confessions	3 cr.
Rel 460 Lay Preaching	1 cr.
Soc 101 Process of Communication	3 cr.
Typ 100 Basic Keyboarding	1 cr.

FIRST YEAR - SEMESTER I

Rel 200 Parish Ob. Practicum	1 cr.
Rel 226 Devotions Practicum	1 cr.
Eng 104 Written Word I	3 cr.
Rel 101 Old Testament I	3 cr.
Rel 211 Church in Mission	3 cr.
Psy 101 Psychology	3 cr.
PE 100 Into to PE	1 cr.
	<u>15 cr.</u>

SECOND YEAR - SEMESTER I

Soc 101 Sociology	3 cr.
Rel 203 New Testament	3 cr.
Rel 229 Rel Ed Youth & Adults	2 cr.
Ed. Practicum 2-3 cr.	
Natural Science elective	4 cr.
PE elective	.5 cr.
	<u>14 1/2-15 1/2 cr.</u>

WINTERIM

Elective

Lay Ministry Practicum 1-4 cr.

SEMESTER II

Comm 105 Spoken Word	3 cr.
Rel 207 Church History II	3 cr.
Computer/Mathematics elective	3 cr.
Hum 101 Literature	3 cr.
Rel 204 Ele. of Bib. Theol. Practicum	3 cr.
	<u>1-2 cr.</u>
	<u>16-17 cr.</u>

SEMESTER II

Creative Arts elective	3 cr.
Cross Cult. elective	3 cr.
Rel 212 Office of L.M.	3 cr.
Hist 102 West. Civ. II	3 cr.
Social Science elective	3 cr.
	<u>15 cr.</u>

GUIDELINES FOR PROGRAM OF STUDIES TO PREPARE LAYPERSONS IN THE FIELD FOR CERTIFICATION AS LAY MINISTERS BY COLLOQUY THROUGH SYNOD'S COMMITTEE FOR LAY MINISTERS

I. Goals of this Program of Studies. The student is:

- A. To get to know more about God through our Savior Jesus Christ and the working of His powerful Spirit.
- B. To increase his awareness of the functions (tasks, mission) which God has given to the church.
- C. To learn more about himself (needs, motivations, how fearfully and wonderfully he is made).
- D. To be aware of congregational and synodical structures and programs, the forms ministering can take, and learn how to create new ones to minister to people where they are at now.

II. Program of Studies:

- A. At the completion of the colloquy program the student is to have achieved the equivalent of an AA degree (63 semester credit hours). Among the 63 credits must be a course in psychology, sociology, an additional social science elective, (like Marriage and Family, Developmental Psychology, Principles of Counseling, Personnel Management etc.), a writing course, speech and educational psychology (or Teaching the Faith).
- B. Attending two one-week courses on Concordia campus in early June - Lay Preaching one week and Lay Ministry Seminar the following week. These courses are very practical in nature, covering the areas of ministry which Lay Ministers are called to do - devotions, youth, evangelism, worship, education, stewardship, administration. In these courses the student is able to interact with other Lay Ministry students and the staff of the Lay Ministry program. Concordia can do a more accurate evaluation of the student and the student will have a much clearer sense of what is involved in Lay Ministry.
- C. Taking the Rel. 211 Church in Mission (Church Growth) course on campus. It will be offered every other summer in a two week session. In it the student analyzes a community and congregation and learns how to develop a ministry plan for individuals and groups on the congregation using Biblical and Church Growth Principles.
- D. A taped correspondence course (Rel. 207) in church history from Luther to the present is also required. It covers the major denominations and trends in church history with a special focus on lessons to be learned for church professionals.

E. A taped correspondence course from Concordia College Wisconsin entitled Rel. 212 Office of the Lay Minister. This course incorporates books and articles and class lectures and discussions on the theological and practical aspects of the church and ministry, and serving as a professional in the church.

F. Biblical and Doctrinal courses: if the candidate has not had an equivalency of three semester hour credits (in a Lutheran College or Seminary) in each of the areas mentioned below, he must complete these by attending a Lutheran college of the Lutheran Church-Missouri Synod, Concordia College Wisconsin or a college approved by the committee for Lay Ministers.

History & Literature of the Old Testament
 History & Literature of the New Testament
 (available in five-week sessions in alternating summers on Concordia College Wisconsin campus, or by correspondence from Concordia College River Forest, IL, 7400 Augusta Street, River Forest, IL 60305).
 Elements of Biblical Theology (Concordia College Wisconsin)

If the student has taken all of the above courses before entering the program he is to take Theology of the Lutheran Confessions at Concordia College Wisconsin (so the Concordia faculty becomes better acquainted with him and his theology).

The two Lutheran Doctrine courses (Elements of Biblical Theology or Theology of Lutheran Confessions) will be offered 1 per summer, each two weeks in length, in alternating summers.

Field Education requirements: it is expected that Lay Ministry students, especially the Colloquy students come with a rich background of parish training and involvement. Generally however, that time has been spent in serving as a volunteer. Through the Colloquy program the student wants to attain and develop professional eyes and ears, hands and heart. So the student will observe and be involved in activities he has been involved with before, but now he is seeing them as a professional. He will therefore be involved in the following:

- 1. He will register and pay for (at the current rate for correspondence courses) Rel. 200 Parish Observation (1 credit). It would be helpful if this could be done in a congregation other than his present congregation, but if that is not feasible it can be done in his present parish. (See guidelines and evaluation forms in Lay Ministry Handbook.) Rel. 200 is to be completed within a four month period of time.

- 2. He will register and pay for (at the current rate for correspondence courses) Rel. 246 Lay Ministry Practicum for Colloquy for two credits. It should be taken near the end of the training period and is offered only as a correspondence course. Eighty clock hours will be spent in reading the books, writing reports, keeping daily log, being involved in a parish or institution in one or two areas of activity such as visitation, rural ministry, administration, evangelism, education, hispanic ministry etc. A student's practicum proposal must be approved by the college prior to registering for this course. While the major emphasis will be on the field work experience, some time will be devoted to assigned readings. Attendance at a college approved workshop, seminar, conference etc. in the student's area of ministry specialization should also be included. A practicum proposal form can be found on page cxii of the Lay Ministry Program Handbook.
- 3. The student is to complete a second project in his second area of specialty. (See Lay Ministry Handbook for guidelines for the activity and the reporting.)
- 4. While in the Colloquy program the student is to prepare and deliver five devotions in a public setting. A report on these experiences should be made on the form in the Lay Ministry Handbook.

III. Method of reporting to the faculty of Concordia College Wisconsin:

- A. Write a ten page paper (typed) which reflects an understanding and evaluation of the materials listed in these guidelines. At the end of each paragraph identify the source of your information by name of author or title of article, and page(s) e.g. (Feucht: 36). If you are your own source, put your name in () at the end of the paragraph.
 - B. The first portion of the paper should contain the Biblical/Lutheran understanding of the doctrine of the church, and ministry (professional and lay).
 - C. The second, should relate the plan the candidate has for service in the church as a Lay Minister.
 - D. Evaluation of the candidate's understandings and abilities in ministering should be written up by the supervising pastor and sent to the faculty of Concordia College Wisconsin and the committee for Lay Ministers.
- IV. Oral examination before the Committee for Lay Ministers (on 10 page paper and Lutheran Doctrine).

V. Length of Program:

The Colloquy program must be completed in five years (field education, courses, readings, ten page paper). After that time the candidate may re-apply in writing to the Committee for Lay Ministers for an extension.

VI. Cost of Program:

Every six months that the colloquy candidate is in the program he will be assessed a fee of \$75.00. The periods of January 1 - June 30, and July 1 - December 31 coincide roughly with the school semesters and the colloquy examination dates of April-May, and December. If the \$75.00 is still unpaid by the end of the current semester, the student is automatically dropped from the program, and the \$75.00 due is removed from the books. To re-enter the program, the returning student must pay a \$50.00 "processing fee", in addition to the regular semester's fee (and will be informed of the same in writing).

dated: May 22, 1984

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VII. RE: Where to Start?

1. If you have any courses under II. A. which need to be taken, you might want to start with them at a local college.
2. Or you might want to get into one of the Bible courses (II.F.), so write to Concordia College River Forest for that at the address listed.
3. Or you could start the Church History course from Concordia College Wisconsin by correspondence. For any correspondence courses from Concordia College Wisconsin write to Prof. Bev Grottkau who heads up Continuing Education.
4. Along with one of the above courses you might also want to register for Rel. 200, Parish Observation (1 credit) (II.G.1) by correspondence.
5. After Rel. 200 you could register for Rel. 246 (2 credits), not before.
6. In June the on-campus courses are offered. See current schedule below.
7. Rel. 211 Church in Mission (3 credits) will be taught in June every other year.
8. The last course to take is Rel. 212 Office of Lay Minister (3 credits).
9. Make checks payable to: Concordia College Wisconsin, ATT. Bev Grottkau.
10. Any correspondence concerning which courses to take or if a certain course at a local college meets a specific requirement write or call Prof. Royal Natzke.

VIII. The following fees and dates apply for July 1, 1985 to June 30, 1986:

1. June 1986:
 - Lay Preaching June 2-6 (1 credit)
 - Lay Ministry Seminar June 9-13 (1 credit)
 - The Doctrine course June 16-27 (3 credits)
 - Church in Mission June 16-27 (3 credits)

Assignments for these courses will be sent by February 1.

2. The cost per credit hour for correspondence courses from Concordia College Wisconsin through June 1986 is \$110.00. The cost for on-campus courses in June 1986 is \$180.00 per credit hour. Your \$25.00 application fee can be subtracted from your tuition on your first course.

dated 10/9/85

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(5)

The Field Education Program of Concordia College
 Evaluation of Field Work/Practicum in _____
 (Type of)

Year: _____ Semester: _____ Due: _____

Student: _____ Parish: _____

1 - Exceptional 3 - Average 5 - Deficient

I. Personal and Professional Growth: The Student as a Person:

Seems to have a meaningful relationship with Jesus Christ	1	2	3	4	5
Prepares himself for the tasks agreed upon	1	2	3	4	5
Is consecrated and dedicated to task of ministry	1	2	3	4	5
Is reliable in carrying out responsibilities	1	2	3	4	5
Is trustworthy and honest in his work	1	2	3	4	5
Demonstrates initiative and enterprise	1	2	3	4	5
Is Gospel motivated	1	2	3	4	5
Punctual for meetings & appointments	1	2	3	4	5
Level of personal and emotional growth is commensurate with his age and experience	1	2	3	4	5
Shows self-discipline and self-control	1	2	3	4	5
Has good insight into his own personal motivation, strengths and weaknesses	1	2	3	4	5
Is realistic in his thinking and planning	1	2	3	4	5
Appears fittingly neat and well groomed	1	2	3	4	5
Demonstrates tact and grace in social situations	1	2	3	4	5
Enjoys being around people	1	2	3	4	5

II. Relationships: How the student relates to various people

Elderly	1	2	3	4	5	Parish Leaders	1	2	3	4	5
Adults	1	2	3	4	5	Community Leaders	1	2	3	4	5
Youth	1	2	3	4	5	Staff	1	2	3	4	5
Children	1	2	3	4	5	Supervisor	1	2	3	4	5

Strengths of the student: _____

Areas still to be developed: _____

Grade you would assign to this student on the basis of his response to directions (Circle One) A. B. C. D. F.

Date: _____ Field Supervisor _____

RE: PLACEMENT AND TRAINING OF LAY MINISTRY GRADUATES

AREAS OF MINISTRY - Lay Ministers are qualified to work with the pastor in the areas of evangelism, education, youth work, administration, visitation, eldering, stewardship, social ministry, worship, rural ministry. Some with special training also work with the deaf, Spanish, or in music. To be more specific, I might add that in evangelism our graduates are organizing and carrying through evangelism programs in congregations; in visitation work they are visiting the sick, shut-ins, and delinquents; in Christian education they are organizing Bible classes, and supervising part-time Christian education activities; in group work they are involved with people of all ages; in administration they are recruiting and training volunteers and relieving the pastor of administrative details.

ACADEMIC REQUIREMENTS - In preparation for service in these areas the students receive a two-year training course (less if they transfer similar credits in from another liberal arts college) consisting of some sixty semester hours covering, in addition to Concordia's liberal arts core curriculum, such areas as the Old and New Testaments, Christian doctrine, Bible study methods, church history, evangelism, delivering devotions, worship, parish life, administration, office practice, community resources. (see blue sheets for full list of courses.)

FIELD WORK EXPERIENCE - In addition, enrollees are expected to serve 80 to 100 clock hours per academic year and one summer in supervised, practical Christian service in actual congregational and/or institutional situations in Milwaukee or elsewhere. Their last January on campus is spent in fulltime parish involvement in their areas of specialty.

MATURITY - Christian maturity is a mark of our graduates. The enclosed resumes list their previous secular employment and congregational involvement. Each year several students come with Bachelor/Master's degrees.

PEOPLE-CENTERED MINISTRY - The field work program gives the prospective professional lay minister an opportunity to develop a sense of loving concern for people and an understanding of the work of his denomination, an overview of administration in a local Lutheran congregation and a healthy concept of the position and relationship of various workers in the church, and an appreciation of common sense in spiritual ministrations.

LIST PRIORITIES - Because of their backgrounds and interests, the strengths of the graduates vary with the individual and we therefore encourage congregations requesting our graduates to list the priority of services they have in mind, and set up a careful job description which may include the concept of a team ministry.

SALARIES - On the basis of our experience to date, the salaries offered are pretty well commensurate with the needs of the worker. If the congregation already has a salary schedule, it is important that the lay minister fit into it. In the mission scales of the Districts of this area, the salary of the lay minister ranges from 75-90% of that of the pastor. (These figures do not include housing, car allowance, or welfare plan, which are usually similar to that of the rest of the staff. Lay Ministers are in the pension plan on the off-set basis). For an example of where lay ministers fit into the mission salary scale of your District, write to your District office.

PLACEMENT - All lay ministry graduates receive their first placement from the Synodical Board of Assignments. Thereafter, they transfer in a manner similar to the other professional church workers. Contact your District office for the complete Assignment Forms. One form is for initial placement for our students or colloquized persons. There is a separate form for calling a lay minister who is already in the field.

INTERVIEWS - We often encourage an interview (on site or here in Milwaukee) with our graduates before placement. The interested congregation covers the costs.

TERM OF OFFICE - The term of office for a lay minister can be without a limit, as with other professional workers. For the initial agreement, it can also be for one year. This gives all parties involved an opportunity to evaluate and discuss the staff responsibilities and shift them, if need be. After the first year, the agreement can be for a longer period of time.

GUIDELINES FOR DEVELOPING A WORKER- PRIEST ARRANGEMENT

WITH A LAY MINISTRY GRADUATE

-2-

I. Traditionally, the contract of a call on first placement has been for one year.

III. Commitment of both parties:

- A. The worker-priest arrangement calls upon the lay minister to be willing to serve the Lord in two organizational settings and see both as his mission in life. He and his family must desire this arrangement and see fulfillment in it rather than constantly await the day that a congregation will give them full time employment.
- B. The congregation must also be serious about its commitment to the ministry for which it engages a lay minister and support him in the work. It might be wise for the congregation to budget a set amount (e.g. \$2000 or more) for the lay minister's involvement. Thus both parties are making an investment in the effort.
- C. While some ministries might always call for a worker-priest arrangement, others should work toward the day when they can support a professional staff person on a full time basis.
- D. The local members might also be most able to help obtain secular employment for the lay minister which is compatible with his commitment to the congregation. The possibility of funding from public and private foundations should also be explored. The congregation will also consider Concordia Plans for the worker.

IV. Types of worker-priest arrangements:

- A. Beginning a mission where none exists in the sparsely populated or churchless areas of the country, or serving a parish whose membership has declined beyond the point where the congregation or the District can salary a man for full time service.
- B. Living in a large apartment building, endeavoring to relate a Christian ministry to the tenants, under the auspices of a local parish or assigned in special ministry by a District.
- C. Developing a church-in-the-home program or concept in connection with a local parish, or if necessary, where no parish is formed, as a special ministry.
- D. Working for a circuit or District to do Kennedy evangelism training in one or several congregations for one year, and move to another area for the next year.
- E. Developing a ministry which brings the Gospel of Jesus Christ to bear on a community problem such as race, poverty, education, food, drugs.

- I. Definition: For this discussion a worker-priest is a graduate of the lay ministry program at Concordia, Wisconsin, Mequon and is serving a congregation, District, institution or agency on less than a full time salary, receiving at least a portion of his income from secular employment.
- II. Historical background (where we're coming from):
 - A. A lay ministry student in most instances has left a volunteer "worker-priest" arrangement in his home congregation and has come to Concordia to discover more about his Lord, himself, and ministering to others. A major reason for leaving that situation was his desire to work full time in a congregational setting. Thus a worker-priest arrangement is not usually his first choice.
 - B. Ordinarily a lay ministry grad expects to be (and has been) called by a congregation(s), District, institution or agency to serve on a full time basis and to receive full salary for it.
 - C. Over the years several grads have served in a worker-priest arrangement where the congregation(s) paid only a portion of the person's salary.
 - D. As scarcity of funds (through inflation, reduced giving, or decreasing membership) becomes a reality for a congregation, the congregation determines that it cannot retain the services of, or consider engaging, a lay minister.
 - E. There are a number of scattered areas which can only afford a salary for service on a part-time basis.
 - F. Most lay ministers bring occupational skills with them and are willing to use them in the church. Some are willing to use them in secular employment.
 - G. The worker-priest arrangement offers great opportunity to be exploratory and to establish ministries which otherwise might not be considered or pursued.
 - H. By working in a secular world the worker-priest can have a positive identification with the community in which he lives and works.
 - I. It can encourage several congregations in an area to consider jointly engaging someone to serve them on a shared time basis.

Appendix

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- F. Developing a ministry around the peer group concept such as youth, young adults, education, industry, commerce, the elderly.
- G. Setting up a ministry of renewal on the job in the factory, office, or other place of employment.
- V. Policy:
 - A. A worker-priest shall be called or contracted by the congregation, District, institution or agency and thus afforded the general privileges of membership and shall be subject to the same forms of administration, policies, and discipline expected of regularly called or contracted workers. (cfr. "Theological Considerations and Synodical Guidelines").

1. From Bylaws of the LC-MS
under IV. H. Lay Ministers:

2. From Lutheran Witness
August 1978, p-265:

4.107 Service and Supervision

a. Male lay ministers are licensed, not ordained, to serve in all areas of the ministry of the Word when authorized by a local congregation and supervised by an ordained pastor.

b. Women engaged in this area of the church's work are licensed to serve in such areas of the ministry of the Word as are authorized by a local congregation and supervised by an ordained pastor, except in those functions distinctive to the pastoral office.

c. The President of the District in which a lay minister is assigned shall be responsible for his supervision, which, however, may be delegated to another ordained pastor in the District. If a lay minister is assigned to a congregation, he shall serve under the supervision of his own pastor. The District President shall approve all reassignments of lay ministers within his District.

d. If a lay minister wishes to accept an assignment in a District other than the one in which he is serving, his transfer requires the approval of both District Presidents.

e. Lay ministers may serve as lay delegates to conventions of the Synod.

**Opinion Re
Marriage Ceremonies By Lay Ministers**

A District president had asked the Commission on Constitutional Matters whether lay ministers could perform marriage ceremonies under Bylaw 4.107. The Commission resolved upon the following reply:

Since one of the purposes of the Synod is: "The endeavor to bring about the largest possible uniformity in church practice, church customs, and, in general, in congregational affairs" (Constitution, Article III, 5); and since state laws differ widely as to who is eligible to perform marriages; and since in our circles the performance of a wedding ceremony under the auspices of the church has traditionally been regarded as an act to be performed by an ordained clergyman; therefore the Commission on Constitutional Matters is of the opinion that weddings performed under the auspices of the church should continue to be performed by ordained clergymen and not by licensed lay ministers of the Synod.

3. From Lay Ministry Agreement call document:

2. Desirable Areas of Service (check which)

EVANGELISM

- Organize evangelism program
- Call on delinquents
- Call on prospects
- Canvass
- Maintain prospect file

VISITATION

- Visit the sick
- Visit shut-ins
- Call on new members

GROUP WORK

- Young People
- Young Adults
- Couples' Club
- Mens' Club
- Ladies' Aid
- Senior Citizens
- Social Ministry
- Other

ADMINISTRATION

- Supervise Stewardship Program
- Help keep church records
- Publicity and promotion
- Recruit volunteers
- Supervise volunteers
- Promote lay leadership
- Prepare mailings and bulletins
- Serve as secretary
- Serve as administrative ass't.
- Take care of routine business

CHRISTIAN EDUCATION

- Teach first-year confirmation class
- Organize Bible classes
- Teach Bible class
- Train Sunday School teachers
- Teach Sunday School
- Direct part-time agencies, VBS, etc.
- Teach part-time agencies
- Teach released-time classes
- Lead organizational topics

DISTRICT MISSIONS

- Rural Ministry
- Conduct area surveys
- Preliminaries to opening missions
- Institutional visitation
- Gathering and directing a Sunday school
- Serve as administrative ass't.
- Deaf work
- Spanish work

MUSICAL ABILITY

- Require musical ability
- Desire musical ability
- Piano
- Organ
- Choir Direction

WORSHIP

- Assist with liturgy
- Read the lessons
- Assist in Holy Communion distribution
- Conduct Rest Home devotions
- Preach lay sermons

RESPONSIBILITIES OF THE SUPERVISING PASTOR
(of a Lay Ministry graduate)

1. The supervising pastor is generally the pastor of the congregation in which a lay minister is serving.
2. Where the lay minister is the only staff person (as in a rural setting) the District President is to appoint a pastor to serve in that capacity.
3. The first three to six months in a new position are the most critical for the lay minister, so the supervising pastor is to be especially alert and helpful during this time.
4. The Lord has richly blessed those staffs which have met regularly for personal, professional, and devotional sharing. This might mean:
 - a) weekly meetings for Bible study, prayer, and planning of the week's activities.
 - b) in a rural setting (at least for the first months) it would include a review of the sermons written by the lay minister.
 - c) an opportunity to discuss how things are going in the lay minister's areas of responsibility, and share ideas on how to handle present and future situations.
5. The supervisor is sort of a personalized Circuit Counselor, "father confessor."
6. The supervisor respects the lay minister's background and training and areas of responsibilities.
7. The lay minister respects the person, position, and additional training of the supervisor.
8. Both support and build each other up in love and enjoy ministering together.
9. At the end of the first year it might be very wise to review the job description and make any necessary adjustments, as well as discuss the supervisor-lay minister relationship.

Areas of service may include:

EVANGELISM

- Organize evangelism program
- Call on delinquents
- Call on prospects
- Canvass
- Maintain prospect file

VISITATION

- Visit the sick
- Visit shut-ins
- Call on new members

GROUP WORK

- Young people
- Young adults
- Couples' Club
- Men's Club
- Ladies' Aid
- Senior Citizens
- Social Ministry
- Other

ADMINISTRATION

- Supervise Stewardship program
- Help keep church records
- Publicity and promotion
- Recruit volunteers
- Supervise volunteers
- Promote lay leadership
- Prepare mailings and bulletins
- Serve as secretary
- Serve as administrative ass't.
- Take care of routine business
- Supervise a Spiritual Gifts Program

CHRISTIAN EDUCATION

- Teach first-year confirmation class
- Organize Bible classes
- Teach Bible class
- Train Sunday School teachers
- Teach Sunday School
- Direct part-time agencies, VBS, etc.
- Teach part-time agencies
- Teach released-time classes
- Lead organizational topics

DISTRICT MISSIONS

- Rural Ministry
- Conduct area surveys
- Preliminaries to opening missions
- Institutional visitation
- Gathering & directing a Sunday School
- Serve as administrative ass't.
- Deaf work
- Spanish work

MUSICAL ABILITY

- Require musical ability
- Piano
- Organ
- Choir direction

WORSHIP

- Assist with liturgy
- Read the lessons
- Assist in Holy Communion distribution
- Conduct Rest Home devotions
- Preach lay sermons
- Deliver Children's Sermons

THEOLOGICAL CONSIDERATIONS AND SYNODICAL GUIDELINES FOR FUNCTIONS OF
LAY MINISTERS

THEOLOGICAL CONSIDERATIONS

The following theological considerations and synodical guidelines for operation are the basis for determining the functions of lay ministers in the ministry of the Word:

1. The Scriptures are descriptive but not prescriptive in delineating the precise form and definite functions which the ministry of the Word must assume at a given time in a given place. Existing customs, traditions, and local circumstances must be considered.
2. A congregation or a synodical board or agency in establishing the ministry of the Word in a given place will normally call one professional servant of the Word, a pastor, who is qualified to function in all required areas of this ministry of the Word.
3. A congregation or synodical board may, however, in Christian liberty create as many additional positions to assist the pastor in the service of the Word as are deemed necessary or desirable. The workers placed into these positions must also meet the Scriptural qualifications for the ministry of the Word as far as they are applicable to their positions.
4. Congregations or synodical boards have the right and responsibility to use as many fellow Christians in the service of the Word as wise stewardship of available manpower and money will permit.
5. These groups will also prescribe the qualifications, areas of service, and titles to be used and will set down acceptable patterns and procedures of practice.
6. Since the Scriptures emphasize the essentiality of working with the Word to accomplish the work of the church, congregations and boards will be concerned about calling into the service of the church such as have the proper qualifications and adequate training faithfully to transmit the Word of God to others in the position they hold. They will, therefore, set standards of qualifications and training in accord with Scriptural principles for the various offices of church service and will, in Christian love and consideration for their fellow Christians, congregations, etc., abide by them.
7. In prescribing actions concomitant to such positions of service, congregations and agencies, remembering the fifth object of Synod (uniformity in church practice, customs, etc.) will not develop their own standards, but will seek to adapt their practices to mutually accepted standards of the group, yet applicable to local situations and circumstances.

In applying these theological considerations to Lutheran Lay Ministry, the following guidelines are to be observed regarding the functions of certified lay ministers:

1. Certified lay ministers are not qualified by education, training, or experience to serve as pastors, because they are not prepared to function in all areas of ministry of the Word.

2. Certified lay ministers are, however, qualified by education, training, and experience to function in a number of areas of the ministry of the Word, e.g., evangelism visitation, Christian education, and are able faithfully to transmit the Word of God to others.

3. Certified lay ministers are being used in specific instances to lead devotions and meditations both in smaller groups and in public gatherings. They are also teaching confirmation classes and leading discussion groups on Bible and Christian doctrine.

4. In the interests of avoiding confusion and maintaining order, lay ministers shall be expected, however:

- a. to work always under the direct guidance and supervision of an ordained pastor when serving in the ministry of the Word.
- b. to avoid any actions and/or apparel or the use of any titles traditionally associated almost exclusively with the clergy.
- c. to make arrangements with the responsible pastor for the supplying or for the checking and approving of materials used, if called upon to read or deliver a sermon or lead a service. The approval of the respective congregation is, of course, assumed for all services a lay minister will render.
- d. to administer the sacraments under unusual circumstances, after having been authorized by the synodical district president having jurisdiction. Lay ministers may, however, assist in the distribution of the Lord's Supper with the approval of the respective congregation.
- e. to serve either on a full-time or on a part-time basis (worker-priest).

Appendix N

LAY MINISTER QUESTIONNAIRE

NAME: _____

Whom do you serve, and what is the nature of your ministry?

What was your career before entering lay ministry? _____

What factors motivated you to enter the lay ministry program?

Briefly evaluate the training program for lay ministers at Concordia College. STRONG POINTS _____

AREAS WHICH MIGHT BE IMPROVED _____

What benefits have you seen in your work as a lay minister?

...for yourself _____

...for those whom you serve _____

What disadvantages (if any) does the lay ministry program present? _____

Have you any suggestions on how to overcome these difficulties? _____

Do you feel that the general laity has become more or less active as a result of your presence in the congregation or community? _____

Any other comments: _____
