

THE SUPERVISING PASTOR'S ROLE IN OUR SYNOD'S PASTOR TRAINING PROGRAM

Presented to
The Vicarship Supervision Seminar
Wisconsin Lutheran Seminary
July 15-16, 1980

by
Robert J. Voss

THE SUPERVISING PASTOR'S ROLE IN OUR SYNOD'S PASTOR TRAINING PROGRAM

Introduction

The following paragraphs were included in the assignment of this essay:

"As you know, the vicarship program in our Synod went through an evolutionary process. At first congregations asked the Seminary to provide a vicar, volunteers were sought, and that was it. But when requests for vicars began to proliferate and the Seminary was impressed by the maturity shown by returning vicars in their senior year, we began to move toward incorporating a year of vicar service as a standard part of our curriculum. The Synod approved this arrangement.

"This resulted in a shift in the supervising pastor's role. Now he was not only receiving help in his ministry from his vicar. Now he was formally involved in the training of seminary students. Since the Commission on Higher Education is entrusted with the general supervision of our Synod's worker training program, we feel that for you to speak of the supervising pastor's role would serve to highlight the fact that the supervising pastor has an official status in relation to the Synod and is not just involved in a quasi-personal relationship with the Seminary."

Lack of firsthand, personal experience with the vicarship program may shine through this essay since the author has never enjoyed the privilege of serving as a supervising pastor. Hopefully that inexperience will be used advantageously to attain a greater degree of objectivity in observing the supervising pastor's role in the light of our overall worker training program.

The responsibility of the Commission on Higher Education is to coordinate the efforts of the Synod to provide a preaching and teaching ministry qualified to proclaim the Word of God faithfully, effectively, and universally in accord with the Lutheran confessions. The vicarship and the pastor's role in supervising it are a vital part of the total pastor training program. They provide

the seminarian with valuable, practical experience, still in a learning situation, prior to his final assignment in the public ministry.

The pastor's role, as we see it, evolves from the stated objectives of the vicarship at our seminary. The purpose and policies are stated as follows (The Shepherd Under Christ, page 384):

1. To give assistance in the work of our congregations and institutions
2. To give the students practical experience in church work
3. To aid the seminary in its training program

It is our understanding that the order above has been inverted so that the third objective now is in top priority.

These objectives suggest a three-fold role for the supervising pastor:

1. As benefactor of the vicarship,
2. As beneficiary of the vicarship, and
3. As benedictor of the vicarship.

Under these divisions we address ourselves to

THE SUPERVISING PASTOR'S ROLE IN OUR SYNOD'S PASTOR TRAINING PROGRAM

I The Role as Benefactor

The very nature of this assignment suggests that attention be given not to the ways in which a supervising pastor may be helped or assisted in his ministry but that the primary emphasis be placed rather on the ways in which he may help or assist in the Synod's pastor training program. That suggests, in turn, a trainer/trainee, training relationship. This relationship places the supervising pastor in the role of a benefactor, one who does well for or on behalf of another, one who provides help.

The first objectives of the vicarship program has achieved top priority only through historical development; this was not the case at the outset.

From 1945 through 1955, in ten years of experimentation with the vicarship program, there was emphasis on the need for service. In 1960 more attention was given to the role of the supervising pastor as benefactor rather than beneficiary of the program. In 1965, with the implementation of the obligatory vicarship as part of the seminary training program, even greater emphasis was placed on the role of the supervising pastor in his training relationship to the vicar. This emphasis is substantiated by the seminary catalog (page 30): "As a part of the seminary curriculum all students, after completing the middler year, are obligated to a full year of vicar service in a congregation under the supervision of the pastor in collaboration with the seminary...The pastors of congregations to whom seminary vicars have been assigned by the synodical Assignment Committee are expected to complete the seminary's vicarship report form and to return it to the seminary at the close of the period of vicarship service."

The trainer/trainee relationship is underscored also in the call form for vicars: "We agree to consider your service among us as part of your theological training under the general supervision of the Wisconsin Lutheran Seminary... We agree to provide you with the opportunity for training in all phases of pastoral work which are commensurate with your abilities and experience according to the objectives and policies of our Synod's theological training program."

This emphasis is substantiated also in The Shepherd Under Christ (pages 372-373): "Under our synodical policy concerning the vicar program more is involved than the providing of undergraduate assistance. The year of vicar service is considered part of the four-year course at our seminary. It is considered a year of in-service training, an internship. Thus the pastor becomes involved in the work of the seminary and is properly called the supervising pastor. The vicar is not an assistant pastor who as a graduate

has completed his seminary course and is now called by a congregation to share in the performance of the pastoral work in its midst. The vicar is a student who is still in training, and the solemn responsibility of providing that training devolves upon the supervising pastor. The supervising pastor will assign the vicar's work, hold him responsible for carrying out his assignments punctually, and encourage, rebuke, admonish as the circumstances may require. All of this he will do in the spirit of Christian love with the understanding that he is to look for progress, not perfection."

Unfortunately, this is not the emphasis in the form for the installation of the vicar (The Shepherd Under Christ, page 386). That form -- unless it has been revised -- still places emphasis on assistance to the pastor rather than on training by the pastor:

"As such you are to assist the pastor in the preaching of God's Word and in the administration of the sacraments in our midst.

"As such you are also to assist the pastor in serving our sick and shut-ins with the means of grace and in comforting them in their afflictions.

"As such you are to assist the pastor in teaching our children the Word of God and in serving our youth with your counsel and advice and in fostering (or furthering) their growth in the knowledge of Jesus Christ.

"As such, under the direction of the pastor, you are to attend to the general welfare of our congregation and set us all a good example by your pattern of good works and Christian life."

Since the purpose of the public rite of installation is not only to remind the installee but also the assembled congregation of the purpose of that particular ministry, would it not be well for this form to be revised to reflect the training relationship so that the congregation also through this public rite might become more aware of it? A number of suggestions will be set forth in

this paper, and this is suggestion number one.

Since our seminary was established and exists for the primary purpose of training parish pastors for the churches of our Synod and since the vicarship is now considered a vital part of that training program, a year of tutoring or instructing on an emergency basis as an undergraduate is not considered a substitute for the year of vicarship. In his role as tutor or instructor the seminarian enjoys many valuable experiences, but that role does not afford opportunity to enjoy this trainer/trainee relationship of the parish pastor.

The primary role, then, of the supervising pastor in this training program is that of teacher, helping the seminary train its students in a very practical setting. The role of the teacher is to guide the growth, control the development, to instruct, to make proficient, to prepare, to make the seminarian more fit for his later calling.

In his teaching role the supervising pastor serves as a benefactor who is first of all a source of inspiration and motivation to his trainee. The teacher motivates positively or negatively, with little neutrality possible. By his attitude toward the ministry and by his actions in the ministry the supervising pastor consciously or unconsciously will influence his trainee either positively or negatively. An indifferent attitude or careless statements and actions will not serve to inspire and motivate that young seminarian for life's greatest calling. Even at this late point in his training, there is sufficient evidence that he still may be questioning his role as a future pastor. He needs positive encouragement and reinforcement.

Secondly, as a teacher the supervising pastor should play the role of model or example to his trainee. He should be a model of Christian character in his attitudes, in his respect for the call, in his diligence and faithfulness, in his dress (no brown shoes, please, under that robe), in his demeanor,

in his personal life, in his relationship to wife and family and parish.

The supervising pastor serves as a model also in implementing the theological disciplines; nowhere will his modeling be more pronounced than in his preaching. If his homiletics is shoddy, if his sermons are not Gospel-centered, if his preaching is not expository, if he feels that outlines are unimportant and his presentation isn't too logical, if his sermons are not well delivered and preached rather than read, if he does not give evidence that preaching is the most exciting privilege in the world, he'll have to confess to his trainee that he should "do as the seminary says and not as I do."

The supervising pastor, consciously or unconsciously, will be a model also in his liturgical practice, not only by the way he conducts himself in liturgizing but also in planning the services conscientiously.

In teaching, too, in his catechetical work, in his methodology, in his zeal for sharing Christ through instruction, the supervising pastor serves as a model for his seminarian.

To the above -- to preaching and teaching -- add reaching. In his concern for lost souls, in his mission zeal, in positive programs of outreach with the Gospel, in the evangelism effort, the supervising pastor serves as a teacher. Likewise, in his general pastoral care, in his concern as a Seelsorger for souls within the flock, in his work with the sick and shut-ins, in his support of the distressed and bereaved, in his counseling of the troubled, in his efforts to recall the erring and straying sheep, in his marital counseling, and in all other areas of pastoral care the "bishop" serves as a model for his vicar.

In his interpersonal relationships with members and with fellow staff members, let the supervising pastor be an exemplary model.

In stewardship matters, both the personal stewardship of the pastor and

the stewardship that is taught and promoted in the congregation, the way in which a pastor is a steward of his time, of his talents, and of his own personal treasure, the support given to the synodical program -- all these can be taught by the trainer and caught by the trainee.

Finally, to this long list we would add the area of administration, which is closely related to stewardship. If the supervising pastor is disorganized, that disorganization will undoubtedly be reflected in the congregation, for people tend to follow when they are led. And it may be reflected in the later ministry of his vicar.

Not only is the role of teacher carried out as one inspires, motivates, and models. As a teacher the "bishop" should be involved in advancing the seminary training of his vicar further in the pastoral disciplines, in preaching, teaching, and reaching.

Good homiletical training for the vicar will require that the vicar and his supervisor consult together at appointed times regarding the outline, the development of the sermon, and the delivery of it. Particularly at the outset of the vicarship should this work be done very thoroughly. Perhaps in the course of the year more freedom may be given to vicars who may need less help and guidance in this respect. A word of caution is in order here that the seminary policies regarding the frequency of preaching be followed and that the vicar not generally be called upon to take his turn as an assistant or associate pastor would. Again, toward the end of the vicarship the frequency of preaching might well be increased. This role as teacher of homiletics requires much time and effort on the part of the preacher -- in the preparation of his own sermons and in guiding the vicar in his preparation, but this work will offer dividends to the congregations later served by the seminarian.

Not everyone is a born teacher. Not everyone is a capable pedagogue. While some may contend that teachers are born and not made, there is much that can go into the making through proper training. In the field of catechetics, in teaching generally, the supervisor may be of inestimable help to the trainee. If guidance is necessary in homiletics, guidance is just as essential here in furthering the vicar's training in what to teach (content) and how to teach (methodology). The agenda for this seminar indicates that some updating in the methodology of catechetics will be presented here. The seminary's expectations are eagerly awaited.

While a desire to share the Gospel with those who are not on our church rolls may be assumed, yet methods for reaching them may not always be familiar to the seminarian. This, too, is part of his practical training. The bishop serves as an example not only in his desire to reach out with the Gospel; let him share the methodology of reaching out with the precious Gospel to new souls and likewise to those souls who are already in his care but who for one reason or another may not be appreciative of the Gospel.

For more effective teaching, it is well for the teacher to know his students, to know their strengths and weaknesses, to know the background out of which they come. It is our conviction that the supervising pastor for greater effectiveness as a teacher also should know his student. Some information and insights regarding the vicar may be provided by the district president through whom the vicar has been assigned and to whom the seminary has given that information. If such information is not provided, it should be sought. As an advisory member of the Assignment Committee, the essayist has seen this information, limited though it is. The question rises whether the supervising pastor has enough information provided by the seminary. Do the "bishops" feel they have enough to go on to be effective teachers? Are they aware of the strengths and

weaknesses of their vicars so that they may capitalize on their strengths and shore up their weaknesses? Many illustrations could be provided to show how much more effective teaching may be when the trainer knows the background out of which the trainee comes.

When a vicar returns to the seminary it is the policy of the seminary to request a comprehensive evaluation which is shared by all of the professors. What is the rationale for this policy? The assumption may be made that this policy is followed in order to provide better teaching of the student in his senior year at the seminary, especially to work on indicated areas of weakness. Doesn't the same rationale apply to the supervising pastor? Suggestion number two of this essay is that thorough consideration be given to this matter, that is, to providing more information by the seminary for the supervising pastor, indicating especially areas in which special help and more attention may be needed by the vicar.

Searching for such information should be one purpose of the supervisor's own orientation program with the vicar. Through that program teacher and trainee will get to know each other. That will enable both to communicate back and forth more effectively. An initial, effective orientation program will set the stage for better teaching and better learning through the vicarship program.

Finally, as a teacher involved in the pastor training program the supervisor should be familiar with the current objectives of the seminary in all of the theological disciplines. How is he to attain that familiarity? Here the essayist is bold to suggest a number of programs. Suggestion number three proposes that there be an initial orientation with every new "bishop." Whether this is done through materials sent via the mails or face to face is not the issue here. Some kind of initial orientation is essential if the supervising

pastor truly is to be a part of the worker training program. Suggestion number four calls for regular correspondence in the form of a newsletter or communication of some other type from the seminary, giving the supervising pastors information regarding policies, objectives, and purpose of the vicarship program. Helpful hints might be provided through such a newsletter. Suggestion number five is that there be regularly scheduled seminars of the supervising pastors. The first was held in 1975, and this is the second. If our program is to be effective in reaching its objectives, seminars such as this on a regular basis are vital.

Finally, the teacher may want to be in consultation with the seminary through personal correspondence, not only regarding the vicar program but also regarding his vicar. That isn't unusual. Teachers consult together in the faculty room regarding students. They help each other in teaching and in aiding students. Does such correspondence place too great a burden on the president or the dean of the seminary? Since there is no way of knowing how much correspondence there has been in the past in the ongoing vicarship program, we are in no position to evaluate the workloads this places upon the president or dean. It does raise the thought, however, that there might be a professor who is held responsible for the supervision of the vicarship program (suggestion number six). An analogy might be found in our teacher training program where we have supervisors of student teaching out in the field and a director of student teaching. Perhaps this professor could have a lighter teaching load and then be responsible for correspondence and visitation and consultation regarding the supervision of vicars.

In these ways, then, the supervising pastor is a benefactor, serving the vicar as an inspiration, as a model, and as a teacher, serving the seminary in the continuation of the third year of the seminarian's training in a

pastor but an assistant to the pastor. That means that the expectations regarding the vicar's help in pastoral work should be limited. The vicar is still in training. Thus the beneficiary ought not take advantage of his vicar to provide "cheap help."

Since the vicar is to give assistance to the pastor and not be the assistant pastor, the pastor and not the congregation is his supervisor. The pastor gives the orders; they should not come from the congregation or its representatives. The application, the call, The Shepherd Under Christ, all indicate that the vicar is to give assistance under the supervision of the pastor. That is the pastor's role. As the supervisor of assistance, he benefits and receives help from the vicar in his work in the congregation.

It is very difficult for such a limited role and limited benefits to be provided in a large congregation with only one pastor; maybe it is even more difficult for such a limited role to be implemented in a large congregation served by a "bishop" who is heavily involved in other work such as district president, chairman of the district mission board, or chairman of an executive committee for world missions.

The ideal situation for a vicar will be one in which the supervising pastor will have time to supervise. The ideal situation is not an excessively large congregation getting cheap help. That, in our estimation, is an abuse of the vicar program. The best place for a vicar is where he may be taught, where he may be served as the chief beneficiary, and then also where the pastor will likewise be served and be a beneficiary. Yes, the vicar program is designed to be of help, but from our vantage point particularly that is more a byproduct than a purpose.

But how does the supervising pastor become a beneficiary of the program? One way which may often be overlooked is his opportunity to "rub elbows" with

young seminarians and through them to keep abreast of the latest ideas in the theological disciplines at the seminary. Surely the Gospel does not change. It is the same yesterday, today, and forever. But our methodologies often vary. The essayist finds it most interesting and stimulating just to converse and be in touch with seminarians.

Another way in which the supervisor is a beneficiary is in his being constantly challenged to do his best. That challenge surely is inherent in the ministry, and yet the presence of a vicar may further challenge him to be an example, to serve as a model for him in the implementation of his ministry and in the performance of his office. The "bishop" is the living application of all that the seminary has taught. To live up to that challenge is healthy for his ministry.

The bishop is further beneficiary in the help he receives in the church services, in conducting the liturgy and in preaching. While it requires work in counseling the young homiletician, yet there is relief for the pastor in not being directly responsible periodically for the Sunday services.

The vicar provides help also in teaching, for which the bishop is responsible. Teaching assignments may include a children's confirmation class, classes for adults, Bible class, Sunday school, Sunday school teachers' meetings, vacation Bible school, or the Christian day school. While all of these are legitimate areas for assistance, a word of caution may be in order regarding the vicar's role in the Sunday school. Somehow one often gets the feeling in our church that since the parochial school is the best agency for Christian education, the Sunday school need not be given too much attention. Not only is it second-rate to other forms, but we seem to work at making it second-rate. We might do well to avoid the impression that the vicar is "good enough for the Sunday school," both in administering it and in serving the Sunday school

teachers. I question the wisdom of making the vicar totally responsible for the Sunday school teachers' meetings. Sometimes it might be well to make the vicar responsible for areas of service which have established continuity rather than those in which he will be more critically challenged.

The supervising pastor will receive help from the vicar in his work of shepherding, in sharing the pastoral duties among the youth, in instructing and advising the various organizations, in calling on the sick and shut-ins, in working with the wayward, and in various pastoral duties. He will receive help in reaching out with the Gospel.

Again, in all of these areas the vicar is under the supervising pastor who is guiding, directing, leading, training, advising, consulting, and evaluating.

The duties of the prospective vicar, although they may vary from place to place, are listed in The Shepherd Under Christ, pages 364-366. They are: preaching, teaching, administration of the sacraments, calls, administration, organizations, intercongregational organizations, and the last is called secretarial help and states: "While most larger congregations have a church secretary who takes care of much of the routine work, the vicar will be expected to become acquainted with it and, if need be, take care of such matters as the bulletin, the monthly letter, church records (baptisms, confirmations, marriages, funerals, communion attendance, statistical reports), and official correspondence (transfers, releases)." While it is well for the vicar to learn these duties since he undoubtedly will be involved with them in his later ministry, yet this essayist cannot help but offer a word of counsel regarding the practical training of our future pastors. In almost every congregation, including even the small nucleus of a mission, there are people trained and well qualified to carry out the clerical tasks of the church office. We are always asking people

to serve and motivating them to serve and too infrequently giving them opportunities for service. While the young pastor should be trained to perform these duties, he should be trained also to be alert to opportunities for service by others.

Again words of caution may be in order. In reciting the duties of the vicar and the ways in which the supervising pastor might enjoy benefits of his work, there is a danger in not remembering the limitations of the office of the vicar, of forgetting that he is a person still in training. There is the danger also of making the vicar responsible for more menial tasks, thus making him a glorified shagger for the pastor. Let the vicar be trained to be all things to all men. Let him be trained to enjoy the glamor and the glitter and the glory of the ministry. Let him be trained likewise to respect even the more undesirable tasks of the ministry. Jesus washed His disciples' feet. Let our vicars be trained to serve as the Master did.

In such service and through such assistance rendered by the vicar both the pastor and the congregation are beneficiaries. So is the student himself, and so is the kingdom of God.

A further byproduct of vicarship service is the process of learning by doing while one is still learning, and that is the second objective of the vicarship program, namely, to offer practical experience. As the vicar learns by doing while he is still in the learning process, pastor and people are advised to be patient and charitable especially with some vicars who may have more to learn than others.

To derive greater benefits through such vicar service is the second reason for an effective on-site orientation program. Through effective orientation the vicar will be apprised of the expectancies of his bishop as well as the expectancies of his congregation. He will have opportunity to learn about the

peculiarities and problems of the congregation. For example, if there is a problem with respect to the lodge question, the vicar might well avoid that in his sermonizing and leave it rather to his "bishop." If there have been questionable money-making endeavors within the congregation, the vicar may be accused of poor judgment who unthinkingly (or thinkingly) takes up that question in his first sermon. Better, more effective service will be rendered if there is orientation not only with respect to the congregation but also to the community -- where the hospitals might be located, etc.

Again, the program of vicarship might be more effective were there a seminary orientation in which the supervising pastors might be further enlightened as to how much and what kind of service should be expected.

Better service might be provided were the supervising pastor to know more about the vicar's particular abilities to perform service. And that brings the repetition of the suggestion for new supervising pastor orientation as well as for regular vicarship supervision seminars.

The supervising pastor is a benefactor and a beneficiary. Finally, he also is a benedictor. While Webster's dictionary lists no such work, we feel free to manufacture one with the confidence that all who have had our Latin training will be able to understand it. If a benefactor is one who does well and a beneficiary is one who derives benefits or is done well, then a benedictor is one who speaks well, that is, one who evaluates and reports the vicar program.

III The Role as Benedictor

In this way too, by evaluating and providing feedback on the vicar program, the supervising pastor aids the seminary in the worker training program of future pastors.

The requirements for the ministry are set forth in the Scriptures. They

are: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (I Timothy 3:2-7). The supervising pastor assumes that the vicar has already met these requirements of the Scriptures. He has come through a long screening process in our worker training program.

Yet, successfully walking through this program and even achieving an acceptable grade point average may be possible even by one who has some problems or quirks which make it inadvisable for him to serve in the public ministry. Sometimes these problems may not surface until what has been learned in a ministerial training program is put to the test in practice. Out there in the field is where "the rubber hits the road." Is the "rubber" up to it? Is the vicar up to the ministry? Sometimes only in actual practice can we read and recognize signs of trouble. This, too, is a purpose of the vicarship program, and that's why one of its objectives is to help the seminary in evaluating the strengths and shortcomings of the vicars. Such evaluation will make it possible to do one of two things: 1) provide further help for those who need it, accept it, and will be changed by it; 2) screening out those who might well be screened out for their own sake, for the sake of the ministry, and for the good of the church. We are not herewith proposing that the supervising pastor cast the one vote which will screen a person from the ministry. However, in presenting an honest evaluation and presenting it to the faculty in a clear, decisive way

will aid the faculty in reaching a constructive decision. In questionable cases, where there are lingering doubts and yet some hopes for salvaging the person for the public ministry, perhaps a second vicarage at the end of the formal training at the seminary is a viable suggestion. It has been done before. Perhaps it should be suggested in more cases where there still are doubts regarding a man's capabilities for the ministry. In this respect the supervising pastor with his integrity and honest evaluation can be of inestimable help to the seminary.

Evaluating or benedicting the vicar should not come just at the end of his vicarship, but it should be done along the way through regular consultations. Such evaluations and consultations should be carried on out of pastoral concern and in a pastoral manner.

Then the final report to the Seminary may not offer too many surprises. Again, let this report be frank and honest, completed out of love for the individual and balanced with love for the kingdom.

Should the report be shared with the vicar by his pastor? The Shepherd Under Christ suggests not (page 377): "It is not advisable, because of the confidential nature of the report to the seminary, to permit the vicar to read it. It is after all a report to the seminary, and not to the vicar. The supervising pastor may, however, want to review the year with the vicar, and the vicar may be eager for such a review. The vicar will be helped to realize on which subjects he will have to place particular emphasis in his final year of seminary training and, perhaps, in what areas he ought especially to strive to grow in sanctification. On the other hand, he will be encouraged when he is told where he has shown discernible progress during the course of the year." Since sharing the report with the vicar may help to do exactly what The Shepherd Under Christ suggests, the essayist differs with this suggestion. We see no

reason why an honest, frank report written in love should not be shared with him about whom it is written. That will avoid any kind of suspicion; that will help one recognize his own strengths and weaknesses. Suggestion number eight, therefore, is that the seminary reconsider this advice and recognize that this is still part of the learning situation in which the vicar might profit by knowing explicitly what is in his supervising pastor's report to the seminary.

The report form itself, found on pages 387-389 of The Shepherd Under Christ, ought to be reviewed critically. In an effort to make the reports more meaningful to the seminary and more helpful to the vicar, the essayist offers his ninth suggestion, that the seminary provide room on the form for listed strengths, weaknesses, personal characteristics as seen by the supervising pastor, and finally that it call for a recommendation that will reflect his evaluation. In this way, evaluating the vicar in love, the evaluator will be a real benedictor of the vicar and a real assistant to the seminary in our worker training program.

Conclusion

Benefactor, beneficiary, benedictor -- who is sufficient for these things? None of us. But our sufficiency in this respect too is of God. We look to Him. We trust in Him for the wisdom, the strength, and the courage to serve as He would have us serve that His name may be hallowed among us, that His kingdom may be extended in us and through us, that His will may be done on earth. Then, together, we shall train future pastors who will proclaim His Word faithfully, effectively, and universally in accord with the Lutheran confessions.

