



BULLETIN

BRINGING GOD'S MESSAGE OF LOVE IN CHRIST JESUS TO ALL THE WORLD

The Lutheran Church-International *and the* Lutheran World Parish

Post Synod – August 2025

A Message from the Archbishop -

Although the Lutheran Church-International (LC-I) Synod Assembly XXVI closed formally on June 25 2025, I am still stunned by the grace that God showed to us, a special jurisdiction of His One, Holy, Catholic (Christian Church) during those special days. In this edition of the BULLETIN Vice President Mitzi Eberhardt provides an overview of the major activities and features of the Synod Assembly. In these lines I would like to offer reflections with thanksgiving to the Lord for the special gifts that the Holy Spirit provided to us during this Synod gathering. We pray that these blessings of the Holy Spirit will continue to enliven our service to His universal Christian Church throughout the coming year and far into the future.

We received special support in our endeavors through spiritual support from our brothers and sisters in India. Under the guidance of Dean Taniku Prasad they remain faithful to our joint ministries through prayer and remembrance as associates of the Lutheran World Parish.

Through our time together at the Synod Assembly we, as participants, were able to strengthen our unity in dedication to Christ's work here on earth. The highlight of the assembly was, without a doubt, the opportunity to observe and celebrate the evidence of Christ's pastoral care for His church through the reception of additional workers into the vineyard of Our Lord's kingdom on earth as we experience it in the LC-I.

The whole LC-I rejoices with the call and acceptance of Pastor Robert Rainis as the new pastor of the Evangelical Lutheran Church of Christ in Rosedale, Queens, NY and we were delighted to formally add him to the clergy roles of the LC-I at the Synod Assembly. Pastor Rainis will be installed as Pastor of the Evangelical Lutheran Church of Christ by the Bishop Ordinary of the Diocese, the Rt. Reverend Dr. Aubrey Bougher.

We were also delighted to formally welcome The Rev. Dr. Terrence W. Goad to our active clergy list. Fr. Terry was approved for membership in the LC-I ministerium at the XXV Annual Synod Assembly but was not able to attend the ceremony for his reception at that time. He has been well known to members of the LC-I through many years of parish ministry and in his under-



++Robert W. Hotes, Archbishop

standing and practice of the evangelical catholic position in the Lutheran understanding.

We also rejoiced in the commissioning of Vice President Mitzi Eberhardt for a second term and the recognition of lay delegates Brenda Brendlinger, Alice Smith, Ute Horn, and Lynn Hotes as devoted ministers in service to Christ's Church on earth through the LC-I. Lay leadership is the backbone of the Christian church, and we are richly blessed to have such strong leadership in the LC-I. We also give special thanks to Pat Hewes, the First Lutheran Church and LC-I headquarters secretary who serves so faithfully at Lyons throughout the year.

Bishop Jeffrey and Pastor William Gies officiated at Matins and Vespers, respectively.

Through their ministry, we were led in praising the Lord through these rich liturgical services. Deacons Helena Morris, Norbert Mayer, and Eric Frank provided wonderful examples of diakonia through their service. Pastor William Wigmore III delivered a well-founded and moving sermon at the opening Eucharist for the Synod Assembly.

A special blessing was the ability to participate in the episcopal consecration of the Rt. Reverend Rodney Eberhardt as the Bishop Ordinary of the Southern Diocese. In this office, he succeeds The Rt. Reverend Richard Johnson, our beloved brother in Christ of recent memory. The diocese had been under the administrative care of the archbishop's office pending the election of a new bishop ordinary to serve the needs of the diocese. I feel especially privileged to have been the consecrator of all of the bishops presently serving the LC-I with the exception of Bishop Juan Cepero who had been previously consecrated in apostolic orders when he was received. The office of bishop in the apostolic succession is a symbol of the continuity of the pastoral care that Christ has for us as His church.

In secular terms, the election and consecration of a bishop is a significant event in the life of a church body. While Luther and the other reformers were guided by the Holy Spirit to understand and teach the correct role of the episcopal office, the office of bishop has long been understood to be more than a matter of earthly supervision. For those in the evangelical catholic understanding of the church, it is a sign of unity in Christ's body on

earth, the Christian church. For the LC-I the role of the bishop is crucial, but it is to be framed in the understanding presented in the Augsburg Confession. Both the Augsburg Confession and the New Testament emphasize that bishops are **spiritual shepherds**, not political rulers. The Confession builds on the New Testament model but reacts strongly against medieval abuses by emphasizing **Christian liberty**, **Gospel-centered authority**, and **non-interference in secular matters**.

That is the model that we in the LC-I strive to follow as we benefit from God's grace in observing the three-fold orders of ordained ministries of bishops, deacons and presbyters. For us, the role of bishop focuses on the unity and continuity of the universal Christian Church as the Lutheran reformers understood it. In a separate article in these pages, I offer additional reflections on the role of bishops in the LC-I and how they function among us.

I am grateful to all of the attendees at the Assembly and especially to Mitzi and Rodney Eberhardt for their work on meeting arrangements and liturgy preparation and execution, respectively. Their contributions to making the social gathering on Tuesday evening were outstanding, as were the libations provided by Pr. Bill Gies and his wife Darlene.

Thanks are also due to Bishop Aubrey Bougher for serving as Master of Ceremonies for the closing ceremonies and Eucharist, and special thanks to Pastor Wigmore for his kindness and service to the archbishop as chaplain.

We were also blessed to have greetings brought by Archbishop William Martin Sloane, Presiding Bishop of the Southern Episcopal Church and Primate of Christ Catholic Church, Diocese of Boston, an Old Catholic Jurisdiction, and from Deaconess Sarah Bjornebo of the Lutheran Diaconal Association, as well as by Bishop Dan Funk of the Anglican Convocation of Churches, and The Reverend Michael Ross of St. Paul's Lutheran Church, Association of Free Lutheran Congregations, in Hagerstown, MD. We were also blessed and delighted to have The Reverend Senior Patrick J. Rooney, of the Society of the Holy Trinity (STS), as our guest for worship and fellowship.

Special thanks to The Reverend Edward G. Barnett for being with us to provide music for the liturgies. Pastor Barnett's skill at the piano and organ was a blessing, as was his presence and fellowship among us. He is a wonderful friend of many in the LC-I.

Finally, thanks to all who participated in the Synod Assembly by their physical presence and participation and to all those in the LC-I family and group of our friends who were not able to attend but were part of us with prayer.

The blessings that we were able to realize through the working of the Holy Spirit show the continuity of God's care for us throughout the ages. As evangelical catholics, this is our particular "brand" and identity. We can be confident in our identity because it is in accord with the teachings and practices of the universal Christian church.

I remain fully convinced that we in the LC-I have a precious responsibility to continue the traditions of orthodox Christianity in a time of turmoil and doubt. Perhaps our age is no different than many others in the history of mankind that has been corrupted by sin but saved by Christ's precious blood. As a result of the grace that God has shown to us in the blessings evident

in our 2025 Synod Assembly, I am encouraged by the opportunities that lie ahead for the LC-I through its ministries. Through our steadfast maintenance of the evangelical catholic identity in the Lutheran understanding, we are an important part of the continuity of the Body of Christ on earth, His church. In our constitution, we proclaim that we are a church body that forms a constituent part of the church universal. We behave as a church body not only in appearance but more importantly as we pray and as we act in ministry.

It is important to always bear in mind that what the LC-I stands for in maintaining an evangelical catholic stance is more than outward appearances. While we cherish the gifts of a truly prayerful approach to the liturgy and make use of vestments that reflect the solemnity of our acts of worship and the roles of ministers in the administration of the sacraments and presiding at worship, it is the unity in faith alone, scripture alone, and Christ alone as expressed in the Book of Concord that makes the LC-I a truly evangelical catholic church body.

As we move forward to an exciting future for the LC-I in service to the Lord, may this knowledge continue to be the firm foundation of our faith and understanding. Standing on the basis of Scripture and Christian/Lutheran teaching, we move forward in faith and optimism. Whatever we do and whatever role in earthly life we play, we are, above all, servants of the Lord and His people.

May the Lord continue to bless us with His grace as we strive to serve Him.

Your Servant
++Robert

Further comments from the Archbishop -

Throughout my tenure as Presiding Bishop, then Archbishop of the Lutheran Church-International I have often heard the remark "You are so small, yet you have so many bishops."

My thoughts have always been that perhaps those who raise this question are not acquainted with the Lutheran understanding of the power and primacy of bishops as expressed in the Augsburg Confession. The notes that follow have been helpful for me.

The phrase "**Wherever the bishop appears, there let the people be; even as wherever Jesus Christ is, there is the Catholic Church**" is attributed to **St. Ignatius of Antioch**. The letter in which this phrase appears is thought to have been written around 107 AD. It is also thought by scholars to be the first time that the term "catholic" is used to describe the universal Christian church.

As an evangelical catholic church body in the Lutheran understanding, we uphold the three-fold order of the Christian ordained ministry as well as the priesthood of all believers. We follow the Augsburg Confession in how we observe this understanding.

The Augsburg Confession, particularly in **Article XXVIII: Of Ecclesiastical Power**, outlines a description of the bishop's role:

Spiritual Duties Only
Bishops are to:

- Preach the Gospel
- Administer the Sacraments
- Forgive and retain sins (the "power of the keys")
- Judge doctrine and reject false teachings
- Exclude openly ungodly individuals from the Church community.

No Civil Authority

- The Confession strongly separates **church and state**
- Bishops should not wield civil power or interfere in secular governance
- If bishops hold civil office, it is by human law, not divine right.

Authority Bound by the Gospel

Bishops must not:

- Introduce new ceremonies or laws that contradict the Gospel
- Bind consciences with man-made traditions
- Claim authority to forgive sins based on human regulations

Christian Liberty

The Confession emphasizes that:

- Church ordinances must not be seen as meritorious for salvation
- Bishops should not impose traditions that obscure the Gospel or enslave consciences

Some Thoughts on Roles of Bishops: Augsburg Confession vs. Roman Catholic Church

Aspect	Augsburg Confession	Roman Catholic Church
Source of Authority	Authority comes from the Gospel and the command of Christ to preach, forgive sins, and administer sacraments.	Bishops hold the fullness of the sacrament of Holy Orders, tracing their authority through apostolic succession.
Primary Duties	Preach the Gospel, administer sacraments, forgive and retain sins, judge doctrine, and exclude openly ungodly individuals from the Church.	Teach doctrine, govern the faithful, sanctify the world, and administer sacraments including ordination and confirmation.
Jurisdiction	Ecclesiastical only; no civil authority unless granted by secular rulers. Church and state powers must be kept distinct.	Bishops may have had influence in civil matters historically, but their primary jurisdiction is ecclesiastical. They govern dioceses and oversee clergy.
Ceremonial Authority	Bishops may not introduce ceremonies or laws contrary to the Gospel. Traditions must not be imposed as necessary for salvation.	Bishops can establish liturgical norms and approve theological materials. They consecrate chrism and oversee sacramental discipline.
Obedience to Bishops	Conditional: congregations must obey bishops only when they teach in accordance with the Gospel. False teaching warrants disobedience.	Catholics are expected to obey bishops as successors of the apostles, in communion with the Pope. Their authority is upheld unless it contradicts Church doctrine.
Sacramental Role	Administer sacraments as a means of grace but reject sacramental acts as meritorious works for salvation.	Bishops confer Holy Orders, confirm, and consecrate sacred oils. Sacraments are seen as channels of grace, instituted by Christ.
Apostolic Succession	<i>Not emphasized in some Lutheran bodies; ordination is valid if done rightly and publicly. Apostolic succession is not required. For us in the LC-I, the apostolic succession is important and is observed, but sacramental acts performed by validly ordained clergy who are not in the line of succession at the time of administration are valid.</i>	Essentially, bishops are successors of the apostles through an unbroken line of ordination. <i>Note: Some theologians maintain that such an "unbroken line" line of succession does not technically exist.</i>
Civil Power	Explicitly rejected as part of ecclesiastical office. Bishops should not interfere in civil governance.	Historically, bishops held temporal power, but modern practice in most countries separates ecclesiastical and civil roles.

Key Theological Differences

Justification: The Augsburg Confession emphasizes justification by faith alone, rejecting any notion that ecclesiastical acts or traditions merit grace.

Tradition vs. Scripture: Lutheran teaching affirms that bishops cannot impose traditions that contradict Scripture or bind consciences. Catholic bishops uphold Sacred Tradition alongside Scripture as sources of divine revelation.

Church Governance: Varies among Lutheran church bodies. Catholicism maintains a hierarchical structure with bishops in communion with the Pope.

HIGHLIGHTS OF SYNOD ASSEMBLY XXVI

On Monday, June 23, we gathered at The Claggett Center in Adamstown, Maryland located in the rolling hills of Frederick County with views of Sugarloaf Mountain and the Monocacy River Valley.

Visitors attending were The Rt. Rev. Dan Funk, Bishop of the Anglican Convocation of Churches, Holy Cross, Hyattstown, MD; The Rev. Michael Ross, St. Paul's Evangelical Free Lutheran Church, Leitersburg, MD; The Most Rev. William Martin Sloane, Presiding Bishop of the Southern Episcopal Church and Primate of Christ Catholic Church, Diocese of Boston, Carlisle, PA, The Rev. Senior Patrick J. Rooney, the Society of the Holy Trinity, Raleigh, NC, and Sarah Bjornebo, Director of Discernment & Communications, representing the Lutheran Diaconal Association from Denver, CO.

Since the Southern Diocese has been without a bishop for several years, the diocese met via Zoom in order to nominate a bishop to serve that diocese. After a written ballot was taken, The Rev. Rodney L. Eberhardt was nominated as bishop-elect for the Southern Diocese. At the Business Session, the bishop-elect's nomination was voted upon by the Houses and passed unanimously.

The Opening Eucharist celebrated the Nativity of John the Baptist. The Very Rev. Rodney L. Eberhardt was the celebrant, The Rev. William H. Wigmore III was the preacher, and The Rev. Eric Frank, Deacon, and Lector/Cantor, Mitzi Eberhardt, Vice President, assisted.

Ordination Anniversaries in 2025 were noted and they are printed elsewhere in this newsletter.

After lunch, Dean Eberhardt did a presentation on *Lex Credendi, Lex Orandi, the Law of Prayer Is the Law of Belief*, in which he spoke about the relationship between liturgy and justification by grace through faith.

After the various Houses met, the following were elected: Vice President, Mitzi Eberhardt; Lay Delegate, Alice Smith; and Clergy Representative, The Rev. Eric Frank, Deacon. Congratulations!

Tuesday Vespers observing the Nativity of John the Baptist was led by The Rev. William L.F. Gies with The Rev. Deacon Norbert Mayer assisting. Morning Prayer observed The Presentation of the Augsburg Confession and was led by The Rt. Rev. Jeffrey D. Bischoff, Bishop of the Mid-America Diocese, and assisted by The Rev. Deacon Norbert Mayer.

The Solemn Pontifical Synodical Holy Eucharist for the Synod Assembly XXVI was at St. Paul's Lutheran Church, Myersville, MD, with the consecration of bishop-elect Rodney L. Eberhardt, affirmation of two pastors—The Rev. Dr. Terrence Goad and The Rev. Robert Rainis—Installation of Officers, and the Closing of the Synod.

Thanks to The Rev. Edward G. Barnett who supplied music for our services, which greatly enhanced our worship.

Synod Assembly XXVII next year will be **July 13-15, 2026**. (Please note that it is in July and **not June**.) and will be at First Church, Lyons, New York.

See you next year in July!

Mitzi Eberhardt



SPECIAL PRAYER REQUESTS

These prayers have been requested through communication to the Archbishop's office. Please include them in your personal prayers and in the prayers of your congregation. Prayers, thoughts, and joyful remembrances may be sent to the Archbishop: dbldoc@sbcglobal.net.

WE PRAY FOR...

- ◆ All who have suffered loss of homes and loved ones due to the devastating storms in our country.
- ◆ For those still suffering the loss of loved ones and their homes in North Carolina and Texas.
- ◆ For the families who have been reunited with loved ones released from captivity in the Middle East and for those yet to be released that they may be restored to health and wholeness.
- ◆ For all captives who have been deprived of their freedom throughout the world, that the hearts of leaders of all nations may be filled with compassion and forgiveness.
- ◆ For those suffering from illnesses in mind, body or spirit, especially those in the LC-I family.
- ◆ For all preparing to return to school. May God keep them safe in His care that they may grow in wisdom.
- ◆ For those suffering through wars and natural disasters in other parts of the world.
- ◆ For all who suffer persecution for the sake of the Gospel of Jesus Christ, especially those in the LC-I family in Asia.
- ◆ For those planning the 2026 LC-I Synod Assembly.
- ◆ For Pastor Wigmore, his family, friends, and the members of First Lutheran, Lyons, NY as they mourn the loss of Pastor Wigmore's mother, Rose.
- ◆ For the people of Ukraine, as they continue to fight for their freedom and independence.
- ◆ Those who mourn the deaths of loved ones from disease and disaster, from violence and war.
- ◆ For Virginia (Ginny) Ettlemeyer, widow of Pr. Ettlemeyer, and sons, Michael and Martin, as they mourn the loss of their husband and father.
- ◆ For Deacon Eric Frank and the members of Zion, W. Jefferson, Ohio.
- ◆ For those who seek freedom from repression, torture and death, as they seek asylum in the United States.
- ◆ For firefighters and other first responders in lives of service that they be protected from all danger and harm.
- ◆ For our President and all elected officials, give them wisdom and strength to know God's will and to do it. Help

them to remember that they are called to serve the people as lovers of truth and civil justice.

- ◆ For the return to health of Deacon Anna.
- ◆ For healing of Bobby and Charlie, members of Deacon Eric's family.

WE PRAY WITH THANKSGIVING...

- ◆ For our Synod officers and members of our Executive Board as they work to further the mission and ministry of our Synod.
- ◆ For all of our rostered LC-I pastors and deacons, that they may be blessed as they work with us for the building of the Kingdom.
- ◆ For all the saints in the Church Militant, and in thanking for all the saints in the Church Triumphant.
- ◆ For all members of the Lutheran World Parish.
- ◆ For our Archbishop who so personally exemplifies the love of Christ in his pastoral and priestly ministry as he shepherds our flock.



*"The music lures me in,
The liturgy locks me in,
And the sermon feeds me."*
C.J. Clarke

HAPPY
belated
BIRTHDAY!

Maureen
Bougher



To Our Readers

The Editors of the LC-I and Lutheran World Parish BULLETIN are always eager to receive news of interest to the friends, members, and ministries of the LC-I. Articles in this BULLETIN reflect the opinions of their authors and are not to be understood as official statements by the LC-I.

All items must have relevance to the identity and mission of the LC-I as expressed in our Constitution. A copy of the Constitution is available on the LC-I website.*

The LC-I reserves the right to approve all content as well as the right to copyright any material published with permission of the authors.

The deadline for articles for our Advent issue is Friday, November 14, 2025.

Please help us with relevant materials to make the upcoming season more meaningful than ever for our readers.

*lutheranchurchinternational.org

BULLETIN

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UPCOMING 2026 SYNOD INFO Annual Synod XXVII

DATES:
JULY 13—15, 2026

The Synod will start with the Bishops' Dinner and Meeting on Monday evening, July 13, and end after the Closing Pontifical Eucharist on Wednesday, July 15.

LOCATION:

First Lutheran Church, Lyons, New York

COSTS:

We are getting a block of rooms at the Microtel in Newark, NY. The costs for meals, rooms plus reservation information will be in the Advent edition of the *BULLETIN*.

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Limited financial assistance may be available for attendance at the 2026 Synod gathering. Consideration will be based on individual cases. Those interested should make their requests known to their Bishop Ordinary. Approval will be determined by the LC-I Board.

CELEBRATING ANNIVERSARIES IN 2025

Bishop Jeffrey Bischoff	Episcopal	15 years
Pastor Terrence Goad	Priestly	35 years
Pastor Larry Goodnough	Priestly	25 years
Pastor Bruce Hackman	Priestly	45 years
Deacon Helena Morris	Diaconal	10 years
Deacon Sam Soopersaud	Diaconal	40 years

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As it says in 1 Corinthians 15:58, "Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain."

Your example of serving God and His people is an inspiration to us all. Thank you for being a shining example of living a life dedicated to Christ.

POINTS OF VIEW...

(Note: The reflections presented in this section are the opinions of the individual authors and are not official statements by the LC-I Board or its officers.)

Written by Bishop Bischoff for Saint Augustine's House Newsletter - June 2025

Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are One. (John 17:11b)

Unity is important. It makes for accomplishment and security in any size group of people from the dyad to the nation, even to the globe. When people work at cross purposes, destabilization and chaos occurs, even if the varied purposes are good ones. However, when people are able to live and work together in unity, then stability and peace is fostered, effectiveness is increased in all areas, and those involved tend to be healthier physically, emotionally, and spiritually.

Christian unity is especially important. As the People of God, we are commissioned to witness to the Gospel of Jesus Christ to the world, and a unified witness is the most effective witness. When those of the world see various entities in the Church working at cross purposes, our witness to the Gospel is clouded and made less effective. When those of the world see the positive unity of the Body, our witness is naturally more credible, which makes it more effective at inducing Faith in the faithless.

A strong figure at the core of a group does much to hold the group together by providing a basis for unity. This can be seen as families shift through the process of birth and death. When a strong matriarch or patriarch arises as the family develops, and then that leading figure is lost to death, many of the established extended family activities and much of the cohesion slips away. Unless another leading figure rises quickly to take the deceased family member's place, or a group of trusted family members work hard to fill the vacuum left by the loss, smaller family groups form and go their separate ways, some developing their own patriarchal/matriarchal figure along the way, and others dissipating into extinction.

So could it be said of Jesus and His disciples. A strong central figure, to say the least, Jesus provided a unifying basis for a disparate group, tax collectors alongside Zealots, in one instance, and maintained unity in that group many times by His sheer will while individual disciples or smaller groups bickered about to gain positions of influence. However, once Jesus was resurrected and ascended, the unifying figure was no longer present as He was before, and, just as the families described above, the twelve, originally all together, began to break off into this group and that group, some groups developing strong leaders and persevering for a time and other groups dissipating into extinction, resulting in the denominational spread that we witness today.

The faithless in the world see this denominational spread and all its negative effects and shake their heads. "Why would I get together with them?" many say. "They can't even get together themselves." So, the Church says to them, "You're right- we really need to get our act together and begin working with instead of against one another." One major result of this type of response was the ecumenical movement of the 20th century, when most Christian groups began working

toward working together instead of against one another in order to enhance the effectiveness of missionary efforts and efforts to address social ills, hoping that this also would present a more credible witness of the Gospel to the world.

True to the world, though, the ecumenical movement itself has suffered the loss of major unifying figures and has gone through the same cycle of gain and loss of cohesion as families do. This development highlights the shortcomings of responding to the world. When the Church responds to the world, the Church always misses the mark, since She responds to the world on the basis of the world's response to Her. Notice that, in this interaction, Her central figure, Jesus, is missing.

But Jesus is not missing. He is present. His going away in his Ascension is not a going away into absence, as when a family matriarch dies, but His going away is a going away into fuller, even the fullest, presence. With His Ascension, the Salvific Act is now complete, and the world's situation is changed in the most significant way.

All has now been brought together in Christ. In the Person of Christ, Creator and creation, Heaven and earth, even Life and death are all brought together into One. In his "Sermon on the Ascension of the Lord" St. Augustine stresses that we, the Body of Christ, are with Him in heaven even as much as He is present with us on earth. He has already taken us up with Him, united by the Faith, Hope and Love that He gives. St. Paul gives St. Augustine the basis for his assertion when he proclaims that it was God's plan all along to unite all things in Him (Eph 1:10), and that in Him all things hold together through the Peace that was made by the Blood of His Cross (Col 1:17ff.).

We do not need to work toward unity. As surely as we are united with Him, we are already united in Him through the Grace of Holy Baptism. We cannot work toward unity, not only because that is a task well beyond our capabilities, but also because it is already done, *tetelestai*. It is finished, complete. It is not up to us to work toward unity, but to allow the Holy Spirit to work the already present and complete Unity of Christ in and through us. It is not for us to create a unity that only partially exists; it is for us to live out the unity that already exists.

One of the Eucharistic Prayers used in our Daily Mass, adapted from Eucharistic Prayer D of the Book of Common Prayer, says it well when the Father is asked on behalf of the One Holy Catholic and Apostolic Church to "reveal its unity, guard its faith, and preserve it in peace." Notice, not praying that the Church would be unified, such as coming to some kind of agreement to develop one overall worldwide denomination as the world usually expects, but that the unity that already exists in Christ would be revealed. The family matriarch/patriarch analogy is false. The Head cannot be apart from the Body.

This is the reality in which we live as believers in Christ, and it is an honor and a privilege to live out this reality here at St. Augustine's House. It is said that Fr. Arthur's original call was to establish a Lutheran monastery and foster Lutheran ecumenism, and such has been accomplished here by the Holy Spirit. Has one Lutheran denomination been developed through St. Augustine's House? No. That is not the point. The point is that the Holy Spirit has made this a place where Christians of all stripes, and even non-Christians, can come together in the Peace and Love of Christ. Not in some kind of idealistic 1970's Coke commercial sort of way, but in the Real Way, the only

Way that is really Real, Christ Himself.

Does that mean we all agree in matters of faith and doctrine? Certainly not. Do we ignore or downplay these differences? Certainly not. Rather, we gather in the Church seven times a day, whatever motley crew is present with the saints of all times and all places in heaven and on earth, and sing praises to the Only God. We gather around His Table daily where His Precious Body and Blood brings heaven and earth together in one glorious forgiven and redeemed Holy Host. And thereby, the Holy Spirit fulfills the prayer of Jesus in and through us all.

God be praised.

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*Doctrinal preaching certainly bores the hypocrites;
but it is only doctrinal preaching that will save
Christ's sheep.*

*The preacher's job is to proclaim the faith,
not to provide entertainment for unbelievers —
in other words, to feed the sheep rather than
amuse the goats.*

J.I. Packer

thank
you!

Thank you to all the persons who helped in so many ways to make our XXVI Synod Assembly a success by attending, participating and giving of your talents. You make our community of faith a gift to all.

In gratitude,

Mitzi Eberhardt

ANNUAL DUES

Please note that annual dues are **required** of ministerial members in the amount of \$75 and for communities of faith in the amount of \$150 each year in order to be in good standing.

They are due on January 1st of each year unless waived by your Bishop or Archbishop upon your request and approval by the Executive Board.

See form for submitting dues on page 17 of this newsletter.

The following photographs on the next several pages show you our time together as members of Christ in worship, business, and fellowship at Synod Assembly XXVI.

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Synod Assembly In Photos



Executive Board Meeting



Opening of Synod Eucharist



Business Meeting and Dean Eberhardt's Lecture



Welcome From Archbishop Hotes



Bishop Horn, Ute Horn, Deacon Eric Frank,
Pastor Wigmore and Pastor Gies

Welcome from VP Mitzi Eberhardt
Archbishop Hotes and Bishop Bischoff at the front table;
L-R: Pastor Michael Ross, Pastor Terrence Goad (hidden from
view), Brenda Brendlinger, Alice Smith and Lynn Hotes



Deacon Norbert Mayer,
Senior Patrick Rooney—STS,
Deaconess Lisa Bjornebo — Lutheran
Diaconal Association and
Deacon Helena Morris



Evening Prayer, Fellowship Time, Morning Prayer
and Mealtime





Morning Prayer, Meal Times, Closing Eucharist



St. Paul's Lutheran Church, Myersville MD



Receiving the Gospels



**Vice President Mitzi Eberhardt
Reading the Lessons and
Chanting the Psalm**



Receiving the Holy Spirit



Presenting the Bishop Elect



The Binding and Anointing



Receiving the Crozier



Receiving the Zucchetto



Receiving the Bishop's Ring, the Episcopal Cross (Below)



Receiving the Mitre





**Affirmation of Ordination of
The Rev. Terrence Goad (background)**



**Archbishop Hotes and
The Rev. Robert Rainis**



**Affirmation of Ordination of
The Rev. Robert Rainis**



**Installation of Vice President Mitzi Eberhardt
and Lay Delegate Alice Smith**



Back Row: Bishop Eberhardt, Bishop
Bischoff; Bishop Dan Funk;

Front Row: Senior Patrick Rooney, STS;
Bishop Horn; Archbishop Hotes; Bishop
Bougher



**The Rt. Reverend Rodney L. Eberhardt
and Mitzi Eberhardt**



**Robert Betz, from St. Luke's Lutheran Church,
Farmingdale, LI NY, with Bishop Eberhardt**



**Bishop Eberhardt, Mitzi Eberhardt
and The Rev. Edward G. Barnett from
St. Luke's Lutheran Church, Farmingdale, LI NY**



Our Photographer—Bishop Horn



First Lutheran Church, Lyons, New York
LC-I Headquarters Church and Archbishop's Office

Reminder—2025 Dues

FOR CONTINUING SUPPORT OF THE LIFE AND MISSION OF THE LC-I

CLERGY AND LAY MINISTER MEMBERSHIP DUES: \$75.00 USD

CONGREGATIONS / COMMUNITIES OF FAITH MEMBERSHIP DUES: \$150.00 USD

Please maintain your good standing and credentialing! The dues are required for ordained and lay members and communities of faith who have been received and included on the official ministerial roster of the LC-I. All additional contributions, gifts, and bequests are gratefully received.

LUTHERAN CHURCH – INTERNATIONAL

2025 MEMBERSHIP DUES AND CONTRIBUTIONS

_____ 2025 Dues for Ministerial Members: \$75

_____ 2025 Dues for Congregations and Communities of Faith: \$150

_____ Gift _____ Bequest (Amount) _____

_____ In Memory _____ In Thankfulness

For _____

Date _____ Check # _____ or Electronic Funds Transfer: _____

Name _____

Address _____

City _____ State _____ Zip _____

Telephone _____ Email _____

SEND TO: The Rev. William Wigmore, Treasurer

15 High Street

Lyons NY 14489

OR PastorWigmore@gmail.com (1-215-416-9591)

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Synod Dues and Thank Offerings