HIM we proclaim

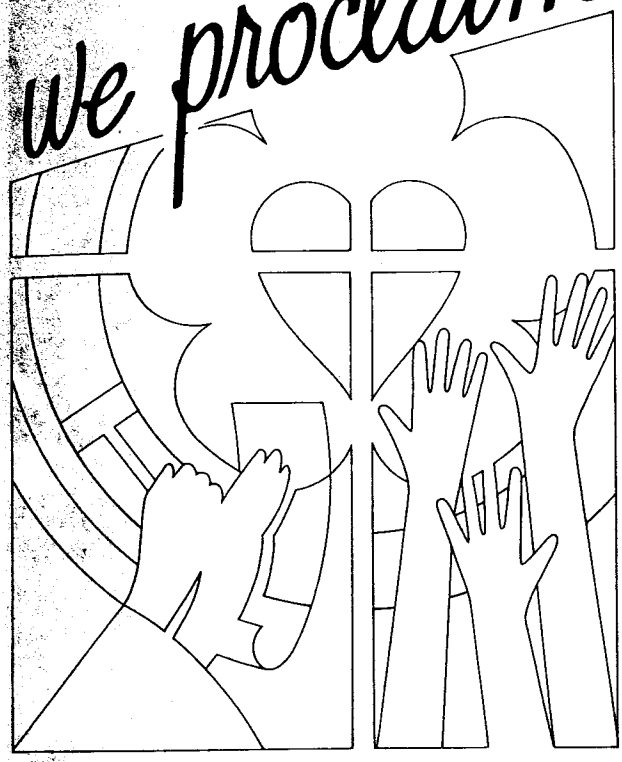


Convention Proceedings

55th Regular Convention
The Lutheran Church—Missouri Synod
St. Louis, Missouri July 8—15, 1983

Convention Proceedings 1983

HIM we proclaim



Convention Proceedings

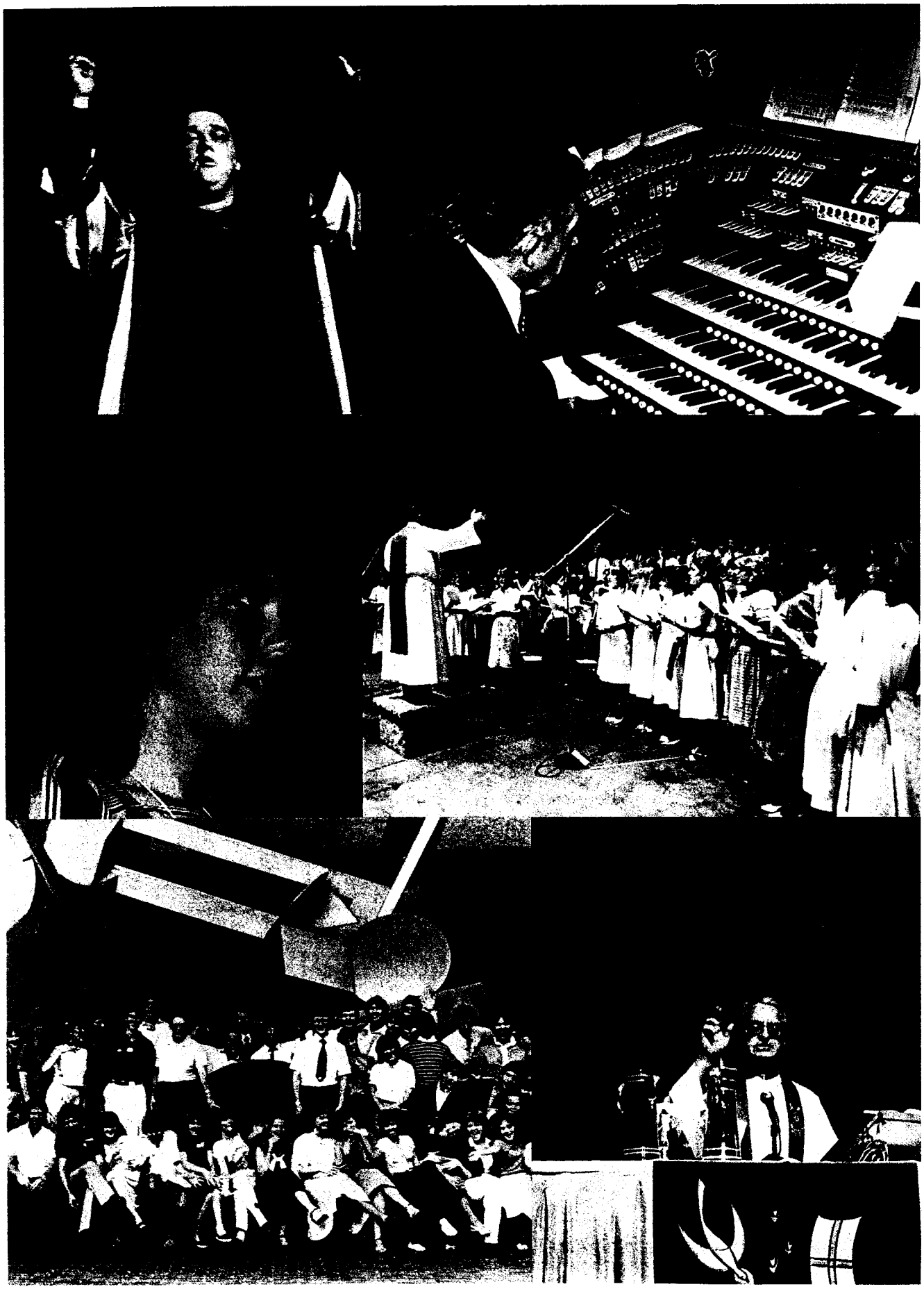
55th Regular Convention
The Lutheran Church—Missouri Synod
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Him We Proclaim

Him indeed. Jesus Christ, our Lord!

Not Martin Luther. Although the Synod did indeed celebrate the 500th anniversary of the birth of the great Reformer. His spirit seemed to hover at times over the convention proceedings.

The Synod also paid special tribute and attention to the young. Youth ministry was one of the themes of the convention—not just youth being served, but above all youth serving. In the process family life received much attention.

But again and again the convention was brought back to the basic statement from the Epistle to the Colossians: "Him we proclaim."

Christ was proclaimed in song, in word, in special presentations, in resolutions, in ceremonies, in the devotional essays, in discussions and debates, in the Sacrament of the Altar, in the sermons, in the brief devotions which began and closed each session.

Legislatively, there were perhaps few earthshaking resolutions passed. The agenda was quite light, and yet in the end 26 resolutions could not receive action for lack of time. We are listing some of the more interesting actions for handy reference:

Res. 1-03A	Professional Burnout
Res. 1-05	Personalized Missionary Support
Res. 1-10	Second Great Commission Convocation
Res. 2-01	Youth Involvement
Res. 2-07A	New *Agenda*
Res. 2-12A	New Catechism Translation
Res. 3-02	External Unity
Res. 3-03	Interchurch Guidelines
Res. 3-04B	Pro-life
Res. 3-09	Anti-Semitism
Res. 4-01A	Planning Council
Res. 4-02A	Stewardship Program
Res. 4-09	Convention Site Criteria
Res. 5-06	Commission on Worship
Res. 5-07	Stewardship Council
Res. 5-08	Directors of Christian Education
Res. 5-09A	Ministers of Religion Classifications
Res. 5-10A	Synodical Polity
Res. 5-11B	Standing Committee on Pastoral Ministry
Res. 5-14	Lutheran Church—Canada
Res. 5-24	Suspended Status
Res. 5-25A	Nominating Procedures
Res. 6-03	System of Colleges
Res. 6-04	Canadian Higher Education

Of more than passing interest were the many ceremonies giving recognition to various individuals. These are detailed in the Minutes of the convention.

For the sake of the record, perhaps it should be mentioned that all sessions were held in the Alfonso J. Cervantes Convention and Exhibition Center in St. Louis, July 8—15, 1983.

Doctor Walter Rosin, who was elected Secretary of the Synod, once again served as assistant secretary. Thanks are due to him as well as to those who worked so hard in producing *Today's Business,* Convention Manager Marvin Siebels, and many others who worked away from the limelight.

* * *

Once again, we offer a few explanations as to the makeup of this book.

Some resolutions have an "A" attached to their identifying number. This means that the resolution originally prepared by the floor committee over the Memorial Day weekend was later revised by the committee, usually in answer to reactions received before the opening of the convention.

The number in parentheses below each resolution indicates the session in which final action was taken. In some instances it might be advisable to consult the Minutes of that session for additional information. The comments in small type within parentheses below some resolutions provide still more information from the notebooks of both secretaries and from the Minutes.

The abbreviation *CW* refers to the *Convention Workbook,* the 437-page book of reports and overtures to the convention. *TB* stands for *Today's Business,* a publication which brought the text of the proposed resolutions prepared by the floor committees. The first issue (Sections A and B) was sent to all congregations and delegates prior to the convention and contained practically all resolutions. The daily issues distributed at the convention brought the revised versions to the attention of the delegates.

* * *

The Lutheran Church—Missouri Synod is a grand old lady—old but spry! Many of us have learned to love her even more through the years as she seems to grow younger with the passing of time. May God be good to her as she strives with irrepressible vigor and with disarming winsomeness to proclaim Him who is our Hope and our Life, even Jesus Christ, Savior and Lord!

Herbert Mueller, *Secretary*

Officers of The Lutheran Church—Missouri Synod

President
Rev. Ralph A. Bohlmann, Ph.D., D.D., St. Louis, Mo.

First Vice-President
Rev. Robert Sauer, D.D., St. Charles, Mo.

Second Vice-President
Rev. Gerhardt W. Hyatt, D.D., St. Paul, Minn.

Third Vice-President
Rev. Joseph Lavalais, D.D., Philadelphia, Pa.

Fourth Vice-President
Rev. Walter A. Maier, Jr., Th.D., Fort Wayne, Ind.

Fifth Vice-President
Rev. George Wollenburg, D.D., Billings, Mont.

Secretary
Rev. Walter L. Rosin, Th.D., Ballwin, Mo.

Treasurer
Mr. Norman D. Sell, LL.D., St. Louis, Mo.

Convention Arrangements Committee

Dr. Ralph A. Bohlmann, *Chairman*
Mr. Marvin Siebels, *Convention Manager*
Dr. Robert Sauer, *Worship*
Rev. Paul Devantier, *Public Relations*
Mrs. Leroy Biesenthal, *Registration*
Mrs. Walter Schoedel, *Convention Services*
Miss Jean Buettner
Dr. Herbert Mueller

REGISTERED DELEGATES AND REPRESENTATIVES

A. Voting and Advisory Delegates

Alberta and British Columbia District

A. Voting Pastors

1. Lentz, Larry, Didsbury, AB
2. Lassman, Ernie, Parksville, BC
3. Rodeman, Ken, Leduc, AB
4. MacKay, Larry, Edson, AB
5. Heinze, Theo., Edmonton, AB
6. Witte, Harold, Prince George, BC
7. DeFoe, Terry, Castlegar, BC
8. Gieck, William, Vancouver, BC

B. Voting Laypersons

1. Barton, Richard, Lethbridge, AB
2. Mohns, Robert, Victoria, BC
3. Pfeiffer, Arthur, Camrose, AB
4. Schultz, Adolph, Wembley, AB
5. Storch, Jan, Edmonton, AB
6. Temple, Ernie, Abbotsford, BC
7. Knippelberg, Rudy, Oliver, BC
8. Ruecker, William, Richmond, BC

Atlantic District

A. Voting Pastors

1. Duchow, Robert, Saratoga Springs, NY
2. Peters, Larry A., Cairo, NY
3. Jaekel, James, Putnam Valley, NY
4. Sluberski, Thomas, Hastings-on-Hudson, NY
5. Kebschull, Allen, Tuckahoe, NY
6. Brighton, Stephen, Brooklyn, NY
7. Schaar, Gerald, Jackson Heights, NY
8. Janzow, Joel M., Whitestone, NY
9. Malone, Robert, Jamaica, NY
10. Richter, Paul, Old Westbury, NY
11. —
12. Bell, Charles, Mattituck, NY

B. Voting Laypersons

1. Finke, G. Albert, Schenectady, NY
2. Wright, Edward, Middleburgh, NY
3. Christiansen, Leonard, Warwick, NY
4. Johnson, Donna K., Yonkers, NY
5. Heinrich, Marilyn, Bronx, NY
6. Scott, Thomas, Brooklyn, NY
7. Mazer, Peter, Rego Park, NY
8. Bertino, Frank, Flushing, NY
9. Paba, Alberto, South Ozone Park, NY
10. Strodl, Chester, West Hempstead, NY
11. Kiessling, Robert J., Islip Terrace, NY
12. Kletecka, William, Lake Ronkonkoma, NY

C. Advisory Pastor

Kraft, Donald, Mt. Vernon, NY

D. Advisory Teachers

Licht, Jeffrey, College Point, NY
Hintz, Earl, Glendale, NY

California-Nevada-Hawaii District

A. Voting Pastors

1. Ramming, Michael, San Francisco, CA
2. Dahmann, Roy, San Lorenzo, CA
3. Eisberg, Clarence, Merced, CA
4. Bok, Vern, Sacramento, CA
5. Anderson, Tim, Lake Isabella, CA
6. Hafner, Carl, Petaluma, CA
7. Brewer, Richard, Pleasant Hill, CA
8. Sandberg, Darrill, So. San Francisco, CA
9. Kirchner, Duane, Arroyo Grande, CA
10. Zabell, Philip, Susanville, CA
11. Schaan, Herb, Kailua, HI
12. May, Wilbur, Gridley, CA
13. Gade, Dean R., Willits, CA
14. Dettmer, Linsey, Hanford, CA
15. Hernandez, Carlos, Watsonville, CA
16. Thompson, Richard, Los Gatos, CA
17. Hanebutt, Robert, North Highlands, CA

B. Voting Laypersons

1. Sayler, Edwin, El Cerrito, CA
2. Scheuermann, Milton, Alameda, CA
3. Vieker, Robert, Livingston, CA
4. Groh, R. James, Jr., Sacramento, CA
5. Moench, Delwin, Terra Bella, CA
6. Meentemeyer, Eugene, San Rafael, CA
7. Pyle, Carolyn, Pittsburg, CA
8. Mills, William, Palo Alto, CA
9. Harris, John, Atascadero, CA
10. Johnstone, Ross, Greenville, CA
11. Hanusa, Robert, Wailuku, Maui, HI
12. Christian, Bill, Chico, CA
13. Brelje, Walter, Santa Rosa, CA
14. James, Franklin, Fresno,CA
15. Wadhams, John, Watsonville, CA
16. Hattaway, Jack, San Jose, CA
17. Poff, Jean, Nevada City, CA

C. Advisory Pastor

DeLaney, Theo., Porterville, CA

D. Advisory Teachers

Patterson, Thomas, Kahului, Maui, HI
Tietmeyer, Larry, Kaneohe, Oahu, HI

Central Illinois District

A. Voting Pastors

1. Dierks, Reinhold, Shobonier, IL
2. Senter, John, Wenona, IL
3. Ehlers, Donald, Champaign, IL
4. Berg, Henry, Thomasboro, IL
5. Beiderwieden, George, Jr., Decatur, IL
6. McGhghy, Hugh, Louisville, IL
7. Kroll, Paul, Bluffs, IL
8. Krallman, Alvin, San Jose, IL
9. Brassie, Stuart, Dunlap, IL
10. Heusmann, John, Golden, IL
11. Skov, Frederick, Milan, IL
12. Brewer, Michael, Riverton, IL
13. Kuhn, Robert, Pleasant Plains, IL
14. Kesselmayer, Darwood, Pekin, IL

B. Voting Laypersons

1. Meseke, Forrest, Shobonier, IL
2. Buhrke, Robert, Bloomington, IL
3. Neumann, Alvin, Urbana, IL
4. Hethke, Robert, Piper City, IL
5. Schuette, Howard, Decatur, IL
6. Cohrs, Bruce, Casey, IL
7. Kleinschmidt, Walter, Jacksonville, IL
8. Dierker, Alvin, Chestnut, IL
9. Huff, Merle, Peoria, IL
10. Bluhm, Robert, Clayton, IL
11. Taube, Robert, Moline, IL
12. Harris, Donald, Edinburg, IL
13. Bacon, Kent, Sherman, IL
14. Ertmoed, Ernest, Pekin, IL

C. Advisory Pastor

Bueltmann, David, Cantrall, IL

D. Advisory Teachers

Klug, James, Springfield, IL
Rohde, Donald, Peoria, IL

Colorado District

A. Voting Pastors

1. Kirkeide, DuWayne, LaJunta, CO
2. Miller, Timothy P. Moab, UT
3. Freiberg, Herbert, Commerce City, CO
4. Paul, Donald, Lakewood, CO
5. Martin, Leonard, Aurora, CO
6. Groerich, James, Denver, CO
7. Ude, Stephen, Yuma, CO
8. Schroeder, Albert, Johnstown, CO
9. Harnapp, Harlan, Broomfield, CO
10. Harms, Gerald, Alamogordo, NM
11. Krause, Roger, Colorado Springs, CO
12. Klattenhoff, Wilbur N., Albuquerque, NM
13. Bahn, David, Vernal, UT

B. Voting Laypersons

1. Hidy, Christine, Lamar, CO
2. Becker, Fred, Montrose, CO
3. Frey, Wilbur, Northglenn, CO
4. Jungemann, Herb, Lakewood, CO
5. Biar, Bill, Denver, CO
6. Brinkman, W., Littleton, CO
7. Renzelman, Al, Haxtun, CO
8. Poppe, Earl, Fort Collins, CO
9. Lange, Kenneth, Hudson, CO
10. Pofahl, James, El Paso, TX
11. Hermerding, Paul, Colorado Springs, CO
12. Defferding, Conley, Albuquerque, NM
13. Losser, Roy, Hurricane, UT

C. Advisory Pastor

Brink, Kurt, Albuquerque, NM

D. Advisory Teachers

Schlichting, Al, Denver, CO
Jedele, Charles, Colorado Springs, CO

Eastern District

A. Voting Pastors

1. Young, David, Tonawanda, NY
2. Runge, Richard, Orchard Park, NY
3. Struckmann, Otto, Lockport, NY
4. Timmerman, Norman, Niagara Falls, NY
5. Schroeder, Donald, Wellsville, NY
6. Spletzer, Carl, Gowanda, NY
7. Bauer, Allen, Newark, NY
8. Tiemann, Delbert, Rochester, NY
9. Kohlmeier, Theodore, Rochester, NY
10. Anson, Frederick, Rome, NY
11. Bostic, Donald, Pittsburgh, PA
12. Kampia, Rudolf, Pittsburgh, PA
13. Weeks, David, Glassport, PA
14. Steinke, Robert, Pittsburgh, PA
15. Speerbrecker, David, Havertown, PA
16. Meyer, Louis, Mt. Pocono, PA

B. Voting Laypersons

1. Davis, Mary, Buffalo, NY
2. Wolka, Allen, Hamburg, NY
3. Riemer, Gerhardt, Akron, NY
4. Muck, David, North Tonawanda, NY
5. Evers, Peter, Lewis Run, PA
6. Luke, George, North East, PA
7. Hellmann, Martin, Newark Valley, NY
8. Vogt, Arthur, Honeoye Falls, NY
9. Smith, Thomas, Hamlin, NY
10. Lindauer, Russell, Oneida, NY
11. Kolesar, Paul, Morrisdale, PA
12. Moll, LeRoy, Sewickley, PA
13. Peterson, William, Pittsburgh, PA
14. Hoffman, Harold, Pittsburgh, PA
15. Raymond, George, Levittown, PA
16. Sittner, William, Kingston, PA

C. Advisory Pastor

Oldsen, Gilbert, Batavia, NY

D. Advisory Teacher

Kane, Richard J., West Seneca, NY

English District

A. Voting Pastors

1. Frank, Arnold W., Tucson, AZ
2. Evanson, Charles J., Fort Wayne, IN
3. Pittelko, Roger, Elk Grove Village, IL
4. Schneekloth, Larry, Markham, IL
5. Burke, Robert, Chicago, IL
6. Knapp, Stephen, Lyndhurst, OH
7. Mealwitz, Peter, Elyria, OH
8. Jung, Donald, West Bloomfield, MI
9. Reckling, Roger, St. Clair Shores, MI
10. Ilten, Philip, Sepulveda, CA
11. Patt, Richard, Wauwatosa, WI
12. Kuehnert, Philip, Atlanta, GA
13. Frinke, Karl A., Lancaster, PA
14. Stechholz, David, Verona, PA
15. Vogel, Luther, Lee's Summit, MO
16. Mackensen, Gordon, El Cajon, CA
17. Heinze, Philip W., Niagara Falls, ON

B. Voting Laypersons

1. Ihlenfeld, Elroy, Green Valley, AZ
2. Vaksvik, Adrian, Elkhart, IN
3. Wolfsmith, Thomas, Chicago, IL
4. Franklin, George, Chicago, IL
5. Heuser, Adele, Villa Park, IL
6. Doty, James, Akron, OH
7. Pitz, Linda, Medina, OH
8. Will, Harry J., Farmington, MI
9. Schradie, Joseph, Toledo, OH
10. Seaman, Ernie, San Francisco, CA
11. Schulz, Alan, St. Louis, MO
12. Kunath, Wallington, Ridgefield, NJ
13. Oeschger, Robert, Furlong, PA
14. Doerr, Harold, Buffalo, NY
15. Ebner, Andrew, Lincoln, NE
16. Wittmayer, Dwane, San Diego, CA
17. McPhail, Peter, Sarnia, ON

D. Advisory Teachers

Freymark, Robert, Hannibal, MO
Mau, Delmer, Tucson, AZ

Florida-Georgia District

A. Voting Pastors

1. Doellinger, Paul, Morrow, GA
2. Strickert, Robert, Dunwoody, GA
3. Pieplow, Richard, Valdosta, GA
4. Figuly, Jerome, Jacksonville, FL
5. Seaman, Gerald, Fern Park, FL
6. Schlessmann, Phillip, Rockledge, FL
7. Little, Donald, Plant City, FL
8. Heintzen, Erich, St. Petersburg, FL

9. Springer, Norman, Zephyrhills, FL
10. Hassold, William, Englewood, FL
11. Fangmeier, Timothy J., Boynton Beach, FL
12. Stuehrenberg, Darrell, Davie, FL
13. Glienke, Herman, Hialeah, FL
14. Dede, John, Miami, FL

B. Voting Laypersons

1. Bunge, Luther, Opelika, AL
2. Rehner, Richard, Athens, GA
3. Hafner, Larry, Tallahassee, FL
4. Wilson, Harold, Jacksonville, FL
5. Measel, George, Umatilla, FL
6. Hoffman, Robert, Merritt Island, FL
7. Burkey, John, Lakeland, FL
8. Kuhl, Earl, St. Petersburg, FL
9. Larson, Richard B., Tampa, FL
10. Herrell, Tom, Fort Myers, FL
11. Garbers, Kevin, Vero Beach, FL
12. Joseph, Elaine, Fort Lauderdale, FL
13. Aho, Reva, Coral Gables, FL
14. Mowle, Daisy, Fort Lauderdale, FL

C. Advisory Pastor

Oermann, Ervin, St. Petersburg, FL

D. Advisory Teachers

Anderson, Charles, Boca Raton, FL
Lawson, Herman, Pompano Beach, FL
Oestmann, Marvin, Ft. Lauderdale, FL
Schlie, Orlyn, Fort Lauderdale, FL

Indiana District

A. Voting Pastors

1. Dipple, Ralph, Highland, IN
2. McBride, Thomas, Hobart, IN
3. Williams, Donald, Valparaiso, IN
4. Fitchett, Carl, North Judson, IN
5. Koch, Robert, Warsaw, IN
6. Fischer, Donald, Ligonier, IN
7. Weber, Ray, Fort Wayne, IN
8. Struve, John W., Fort Wayne, IN
9. Sims, Timothy, New Haven, IN
10. Polley, LaVerne, Berne, IN
11. May, Daniel, Lafayette, IN
12. Gremel, Kurt H., Tipton, IN
13. Maas, Walter, Indianapolis, IN
14. Meyer, Philip, Terre Haute, IN
15. Campbell, Philip, Indianapolis, IN
16. Andersen, Neil, Shelbyville, IN
17. Mildenburger, Frederick, Seymour, IN
18. Matejka, Raymond, Lawrenceburg, IN
19. Linn, Harold, Louisville, KY
20. Kaul, Arthur, Tell City, IN
21. Pohlers, Donald, Vincennes, IN

B. Voting Laypersons

1. Blanchard, Norbert, Lowell, IN
2. Neitzel, Paul, Merrillville, IN
3. Carson, Andrew, Westville, IN
4. Fritz, Elmer, Knox, IN
5. Kolweier, Wayne, Mishawaka, IN
6. Knecht, Ralph, Columbia City, IN
7. Hartman, Paul, Fort Wayne, IN
8. Doenges, Paul, Fort Wayne, IN
9. Roemke, Chris, Woodburn, IN
10. Bienz, Gilbert, Fort Wayne, IN
11. Pratt, William, Lafayette, IN
12. Bardonner, Larry, Frankton, IN
13. Gioe, Antonio, Indianapolis, IN
14. Heacox, Don, Brownsburg, IN
15. Bosma, Charles, Beech Grove, IN
16. Weaver, Donald, Bloomington, IN
17. Lutes, William, Bedford, IN
18. Filter, Paul, Dillsboro, IN
19. Schick, George, Jr., Winchester, KY
20. Kahre, Gilbert, Evansville, IN
21. Schroeder, Eugene, Evansville, IN

C. Advisory Pastors

Mast, Michael, Hobart, IN
Werning, Waldo, Fort Wayne, IN

D. Advisory Teachers

Boerger, Mark, Indianapolis, IN
Germann, Kenneth, Decatur, IN
Heideman, Harlan, Columbus, IN
Niemeyer, Arthur, Fort Wayne, IN
Rehmer, Loren, Munster, IN
Sprehe, Raymond, Fort Wayne, IN

Iowa East District

A. Voting Pastors

1. Osslund, Richard, Belle Plaine, IA
2. Thompson, Richard, Cedar Rapids, IA
3. Lind, Maurice, Stanwood, IA
4. Moermond, Curtis, Wilton, IA
5. Tegtmeier, Norbert, Monticello, IA
6. Krueger, Kenneth, Iowa Falls, IA
7. Domsch, John, Marshalltown, IA
8. Betke, Norman, St. Ansgar, IA
9. Will, Ted, Cedar Falls, IA
10. Jabs, Frederick K., Fredericksburg, IA
11. Allyn, Eric, Victor, IA

B. Voting Laypersons

1. Taschner, Herb, Keystone, IA
2. Easler, Larry, Cedar Rapids, IA
3. Rhame, John, Clinton, IA
4. Flakne, Jerry, Muscatine, IA
5. Howes, Harold, Dubuque, IA
6. Winter, Dennis, Hubbard, IA
7. Goedeken, Adolph, Oskaloosa, IA
8. Morische,Vern, Rudd, IA
9. Schlimmer, Raynor, Cedar Falls, IA
10. Steinbronn, Edwin, Fairbank, IA
11. Michaelson, Dennis, Signourney, IA

C. Advisory Pastor

Scheer, Harold, Iowa City, IA

D. Advisory Teacher

Brandt, Bob, Atkins, IA

Iowa West District

A. Voting Pastors

1. Storm, Jerry, Guthrie Center, IA
2. Schroeder, Harold, Perry, IA
3. Rosen, Edgar, Lidderdale, IA
4. Johnson, Donald, Paullina, IA
5. Ebke, Richard, Council Bluffs, IA
6. Wiegert, Paul, Deloit, IA
7. Haupt, Dieter, Altoona, IA
8. Schwieger, Alan, Adel, IA
9. Riggert, Robert, Cylinder, IA
10. Belk, Jack, Fort Dodge, IA
11. Hoesch, Martin K., Livermore, IA
12. Klafehn, Michael, Orange City, IA
13. Gebhardt, Leonhardt, Charter Oak, IA
14. Brack, Virgil, Lone Rock, IA
15. Brutlag, Allen, May City, IA
16. Gausman, Carl, Odebolt, IA
17. Markworth, Richard, Sergeant Bluff, IA
18. Bingenheimer, Roy, Leon, IA
19. Kamprath, Stephen, Yorktown, IA
20. Janneke, Alan, Royal, IA
21. Lichtsinn, Edmund, Storm Lake, IA

B. Voting Laypersons

1. Hafner, Hilmer, Panora, IA
2. Morgan, Lowell, Ogden, IA
3. Puck, Warren, Manning, IA
4. Jalas, Duane, Sutherland, IA
5. Summers, Clarence, Harlan, IA
6. Segebart, Mark, Denison, IA
7. Jensen, Richard, Des Moines, IA
8. Kluge, John, Ames, IA
9. Smith, Wayne, Graettinger, IA
10. Theiss, Robert, Fort Dodge, IA
11. Bowman, Francis, Manson, IA
12. Reppert, Roger, Ireton, IA
13. Dahms, Louie, Ida Grove, IA
14. Leek, Ranney, Algona, IA
15. Krause, Gordon, Rock Rapids, IA
16. Nutzman, Marvin, Wall Lake, IA
17. Johnson, Terry, Lawton, IA
18. Jackson, Dale, Corning, IA
19. Meier, Ronald, Clarinda, IA
20. Schnell, Harold, Terril, IA
21. Jungemann, A., Storm Lake, IA

C. Advisory Pastor

Suhr, Marvin, Sioux City, IA

D. Advisory Teacher

Gerdts, Terry, Clarinda, IA

Kansas District

A. Voting Pastors

1. Meier, David, Nortonville, KS
2. Kosberg, Jerry, Kansas City, KS
3. Boehnke, Roland, Shawnee Mission, KS
4. Eckhardt, Eugene, Topeka, KS
5. Cooley, Jim, Fort Scott, KS
6. Fritz, Rodney, Hanover, KS
7. Hotopp, Roger, Alma, KS
8. Press, Gottfried, Herington, KS
9. Crane, Jeffrey, Wichita, KS
10. Sommerfeld, Russell, Canton, KS
11. Peck, Jerome, Kensington, KS
12. Dassow, Garry, Hoisington, KS
13. Jeskewitz, Jerald, Deerfield, KS

B. Voting Laypersons

1. Brockman, Russ, Fairview, KS
2. Backhus, Harry, Leavenworth, KS
3. Marts, Ron, Olathe, KS
4. Harrison, George, Topeka, KS
5. Leeseberg, Roger, Independence, KS
6. Helms, Edgar, Linn, KS
7. Kaiser, Herbert, Manhattan, KS
8. Gerdes, Robert, Salina, KS
9. Karstensen, Elmer, Wichita, KS
10. —
11. McDermott, Larry, Hill City, KS
12. Appel, Ben, Jr., Great Bend, KS
13. Beltz, Sidney, Bazine, KS

C. Advisory Pastor

Bruns, Arlen, Topeka, KS

D. Advisory Teacher

Riffel, Perry, Winfield, KS

Manitoba and Saskatchewan District

A. Voting Pastors

1. Guebert, Lowell, Saskatoon, SK
2. Dick, Alan, Middle Lake, SK
3. Eifert, Willard, Langenburg, SK
4. Meyr, Ron, Estevan, SK
5. Dombrosky, Doug, Swift Current, SK
6. Ulmer, Howard, Southey, SK
7. Koslowsky, Karl, Winnipeg, MB

B. Voting Laypersons

1. Sorsdahl, Ray, Saskatoon, SK
2. Pyle, Cliff, Melfort, SK
3. Becker, Ernest, Kamsack, SK
4. Schmidt, Ernie, Grenfell, SK
5. Paul, Lil, Moose Jaw, SK
6. Boesch, Lawrence, Gray, SK
7. Mazur, Stan, Brandon, MB

C. Advisory Pastor

Threinen, Norman, Winnipeg, MB

Michigan District

A. Voting Pastors

1. Nickel, David, Alpena, MI
2. Parks, Allen, Newberry, MI
3. Kinne, Lawrence, Adrian, MI
4. Frederick, Parke, Ann Arbor, MI
5. Otten, Philip,Battle Creek, MI
6. Beyer, Charles, Bay City, MI
7. Krugler, Richard, Reed City, MI
8. Kostizen, Leo, Ionia, MI
9. Aumann, Roger, Canton, MI
10. Moore, Kittrel, Detroit, MI
11. Hasse, Donald, Detroit, MI
12. Yunk, William, Detroit, MI
13. Tonn,Milton, Detroit, MI
14. Fienen, Daniel, Ortonville, MI
15. Trost, Edward, Swartz Creek, MI
16. Stahlhut, Stephen, Linden, MI
17. Thompson, Dennis, Greenville, MI
18. Carey, Ralph, Grandville, MI
19. Otto, Rodney, Kentwood, MI
20. Kopper, Glenn, Detroit, MI
21. Narr, Edwin, Fraser, MI
22. Thompson, William, Utica, MI
23. Hiler, Melvin, Anchorville, MI
24. Pollatz, Raymond, East Detroit, MI
25. Westphal, LeRoy, Auburn, MI
26. Schaible, John, Carleton, MI
27. Redmann, James, Conklin, MI
28. Pool, Charles H., Spring Lake, MI
29. Belz, Kenneth, Hazel Park, MI
30. Merrell, William, Waterford, MI
31. Claus, Terry, Highland, MI
32. Hinz, Vern, Reese, MI
33. Dorn, Vernon, Saginaw, MI
34. Schulz, Michael, Cassopolis, MI
35. Leider, Jon, Union City, MI
36. Schultz, Randall, Caseville, MI
37. Beck, John, Kinde, MI
38. Ulm, David, AuGres, MI
39. Plackner, James, Charlevoix, MI
40. Mowry, Timothy, Interlochen, MI
41. Waidelich, Carl, Taylor, MI

B. Voting Laypersons

1. Wade, Michael, Hillman, MI
2. Brietzke, Robert, Rogers City, MI
3. Luksan, Dale, Parma, MI
4. Hannewald, Lawrence, Stockbridge, MI
5. Toth, James, Paw Paw, MI
6. Appold, Robert, Bay City, MI
7. Roberts, Merton, Harrietta, MI
8. Carlson, Steve, DeWitt, MI
9. Maton, Richard, Belleville, MI
10. Dornbrook, Clarence, Detroit, MI
11. Kienman, Henry, Madison Heights, MI
12. Howard, Bernie, Farmington Hills, MI
13. Dorsey, Pearl, Detroit, MI
14. Minto, Kenneth, Davison, MI
15. Matzke, Edwin, Birch Run, MI
16. Wilber, Carole, Flint, MI
17. Wallen, Albert, Rockford, MI
18. DeMaagd, Wendell, Wyoming, MI
19. Trial, Larry, Jenison, MI

20. Thoms, Edward, Farmington Hills, MI
21. Frantz, John, Mt. Clemens, MI
22. Lazar, Jack, Rochester, MI
23. Goeschel, Gerald, Algonac, MI
24. Adkins, Michael, Roseville, MI
25. King, Luther, Freeland, MI
26. Wittel, Tom, Temperance, MI
27. Block, Sievert, Montague, MI
28. Aslakson, Eleanor, Muskegon, MI
29. Lichtenberg, John, Royal Oak, MI
30. Brown, Daniel, Rochester, MI
31. Williams, Bill, Orchard Lake, MI
32. Frank, Marwood, Frankenmuth, MI
33. Salvner, Ron, Saginaw, MI
34. Rohn, William, St. Joseph, MI
35. Hagen, Laurence, Bronson, MI
36. Ewald, Karl, Unionville, MI
37. Baerwolf, Elwyn, Sandusky, MI
38. Kohn, Howard, Tawas City, MI
39. Kalbfleisch, Orval, Petoskey, MI
40. Denham, William, Northport, MI
41. Grahl, Elroy, Trenton, MI

C. Advisory Pastors

Azzam, Edward, Fenton, MI
Matzke, Gerald, Hemlock, MI

D. Advisory Teachers

Loontjer, Gary, Redford, MI
Graebner, Winifred, Utica, MI
Gremel, Bruce, Rochester, MI
Krause, David, Saginaw, MI
Laeder, Leroy, Midland, MI
Opel, Edgar, Bay City, MI
Schempf, Richard, Taylor, MI
Schoer, Renee, Grand Blanc, MI
Sengele, Mary, Saginaw, MI
Stueber, Ross, Lansing, MI
Thunder, Kay, Milan, MI
Wallace, Shirley, Trenton, MI
Wondrasch, Ruth, Saginaw, MI

Mid-South District

A. Voting Pastors

1. Hagemeier, Fred, Fort Smith, AR
2. Donner, Paul, Paducah, KY
3. Callies, David, Madison, TN
4. Jilg, Paul, Little Rock, AR
5. Smith, Charles, Memphis, TN
6. Hinrichs, Marvin, Springdale, AR
7. Reese, Herman, Crossett, AR
8. Glass, Donald, Powell, TN

B. Voting Laypersons

1. Williams, Clifford, Fort Smith, AR
2. Prevallet, Don, Blytheville, AR
3. Brach, Ernest, Brentwood, TN
4. Fischvogt, Howard, Hot Springs, AR
5. Holtman, Lou, West Memphis, AR
6. Clark, Frank, Eureka Springs, AR
7. Metzler, Bill, Pine Bluff, AR
8. Lisle, Forrest, Bristol, TN

C. Advisory Pastor

Nerger, Robert, Knoxville, TN

D. Advisory Teachers

Koehler, Henry E., Bartlett, TN
Warneke, Allard, Fort Smith, AR

Minnesota North District

A. Voting Pastors

1. Anderson, David, Crookston, MN
2. Wittenburg, Kenneth, Park Rapids, MN
3. Fondow, Donald, Park Rapids, MN
4. Heikkila, G., Frazee, MN
5. Moe, John, Bertha, MN
6. MacLachlan, Neal, Brainerd, MN
7. Repo, Daniel, Atikokan, ON
8. Drevlow, Otto, Virginia, MN
9. Hopmann, J. Mark, Cloquet, MN
10. Rossin, Herbert, Hinckley, MN
11. Schnegeber, Kent, Sartell, MN
12. Popp, Royce, Chisago City, MN
13. Cloeter, Paul, Kimball, MN
14. Harris, Martin, Osakis, MN
15. Possehl, Iver, Barnesville, MN
16. Claussen, Lynn, Eagle Bond, MN
17. Buth, Frederick, Elbow Lake, MN
18. Scharff, Kim, Morris, MN
19. Langemo, Martin, Canby, MN

B. Voting Laypersons

1. Heintz, Luther, Plummer, MN
2. Dramstad, Harry, Baudette, MN
3. Avenson, Sidney, Park Rapids, MN
4. Mukkold, Ed, Dent, MN
5. Sellnow, Fred, Hewitt, MN
6. Reem, Willard, Aitkin, MN
7. Schmidt, Erhardt, Nipgon, ON
8. Mattfield, Art, Bovey, MN
9. Key, Robert, Wrenshall, MN
10. Horsch, Raymond, Isle, MN
11. Chesney, Marion, Hillman, MN
12. Hinz, Fredric, Cambridge, MN
13. Knaus, Roger, Rockville, MN
14. Anderson, Paul, Alexandria, MN
15. Myers, Dean, Fergus Falls, MN
16. Buchholz, Wm., Grey Eagle, MN
17. Timm, Gary, Wheaton, MN
18. Mitteness, Don, Bensen, MN
19. Buelow, Norman, Montevideo, MN

C. Advisory Pastor

Schultz, William M., St. Cloud, MN

D. Advisory Teacher

Aufdenkamp, William, Willmar, MN

Minnesota South District

A. Voting Pastors

1. Hinz, Clarence, Minneapolis, MN
2. Schaeffer, Robert, Waconia, MN
3. Krienke, Howard, Hopkins, MN
4. Thompson, Calvin, Brooklyn Center, MN
5. Holland, Roger, Minneapolis, MN
6. Hannemann, Walter, Gaylord, MN
7. Natzke, William, Rosemount, MN
8. Kluth, David, Prior Lake, MN
9. Kuehne, Steven, Atwater, MN
10. Vehling, James, St. Paul, MN
11. Ellwein, Maurice, Stillwater, MN
12. Boeder, Charles, Pipestone, MN
13. Clayton, Gary, Fulda, MN
14. Baaso, Dennis, Lakefield, MN
15. Johnson, Mark, Dunnell, MN
16. Buck, Benjamin, Courtland, MN
17. Langhorst, Richard, Waseca, MN
18. Chase, Eugene, Vernon Center, MN
19. Sollie, Galen, Winnebago, MN
20. Steging, Joel, Medford, MN
21. Krenzke, Richard, Winona, MN
22. Bendix, Leland, Austin, MN
23. Lange, Roger, Rochester, MN
24. Bailey, Robert, Minneapolis, MN

B. Voting Laypersons

1. Gensmer, Weldon, Minneapolis, MN
2. Honebrink, Louis, Mayer, MN
3. Lemke, Harvey, Golden Valley, MN
4. Oetjen, Arlo, Minneapolis, MN
5. Bock, Richard, Richfield, MN
6. Fleischer, Herman, Glencoe, MN
7. Meyer, Ray, Farmington, MN
8. Mueller, Rudolph, Prior Lake, MN
9. Brinkmeier,O., St. Paul, MN
10. Miller, Robert, St. Paul, MN
11. Lindeman, Donald, Woodbury, MN
12. —
13. Baumgard, Clinton, Brewster, MN
14. Kruse, Ken, Wabasso, MN
15. Hovick, John, Fairmont, MN
16. Kiecker, Charles, New Ulm, MN
17. Tesch, Armin, Waldorf, MN
18. Geistfeld, Roger, Truman, MN
19. Krupp, Fred, Elmore, MN
20. Kubista, Robert, Blooming Prairie, MN
21. Wachholz, Earl, Lewiston, MN
22. Moening, Arno, Dodge Center, MN
23. Hinsch, Chuck, Sargeant, MN
24. Schmidt, Norman, Wyoming, MN

C. Advisory Pastors

Braun, Harold, White Bear Lake, MN
Eifert, Edgar, Faribault, MN

D. Advisory Teachers

Eggerstedt, Kim, Plainview, MN
Hauer, Raymond, St. Paul, MN
Kaelberer, Jerome, Truman, MN
Pfeiffer, Cletus, Faribault, MN
Spitzack, James, Richfield, MN
Zum Hofe, Allen, Faribault, MN

Missouri District

A. Voting Pastors

1. Fair, John, Frohna, MO
2. May, David, New Haven, MO
3. Daniel, Robert, Cape Girardeau, MO
4. Muehler, Gary, Norborne, MO
5. Henrichs, Robert, Centralia, MO
6. Wellman, Keith, Lexington, MO
7. Beese, Roger, Warrensburg, MO
8. Mack, Allen, Barnhart, MO
9. Riethmeier, Hubert, Poplar Bluff, MO
10. Schmalz, Joel, Jefferson City, MO
11. Maul, Donald, Blue Springs, MO
12. Parks, David, Liberty, MO
13. Schmid, John, Kansas City, MO
14. Borgelt, Larry, Vandalia, MO
15. Heironimus, Norman, Cuba, MO
16. Heine, V. Paul, St. Charles, MO
17. Kunz, Robert, St. Joseph, MO
18. Frederich, Clifford, Bridgeton, MO
19. Groth, Harvey, St. Louis, MO
20. Rekstad, Roger, St. Louis, MO
21. Winker, Eldon, St. Louis, MO
22. Sellmeyer, J., Fenton, MO
23. Baker, Thomas, University City, MO
24. Burgdorf, L., Bridgeton, MO
25. Poggemeier, Willis, Marshfield, MO
26. Albers, Steven, Kirkwood, MO
27. Wagner, Richard, Warsaw, MO
28. MacGregor, William, Carthage, MO

B. Voting Laypersons

1. Hilpert, A., Perryville, MO
2. Jones, E., Washington, MO
3. Boyd, Patricia, Cape Girardeau, MO
4. Gesling, Richard, Salisbury, MO
5. Madaus, Kay, Armstrong, MO
6. Bredehoeft, Harvey, Blackburn, MO
7. Frerking, Walter, Concordia, MO
8. Jackson, Barney, Festus, MO
9. Lorenz, Dwayne, Sikeston, MO
10. Friedmeyer, Earl, California, MO
11. Lohmeyer, Milton, Independence, MO
12. Ideker, Jerry, Holt, MO
13. Thies, Alfred, Overland Park, KS
14. Kaden, Ivan, Coatsville, MO
15. Myers, Robert, Rolla, MO
16. Schiermeier, J. William, New Melle, MO
17. Heitman, Wilbur, Rockport, MO
18. Martin, Joab, St. Louis, MO
19. Myers, Betty, St. Louis, MO
20. Smith, William, St. Louis, MO
21. Knackstedt, James, St. Louis, MO
22. Anderson, Ronald, Chesterfield, MO
23. Stierholz, Hugo, Florissant, MO
24. Wolf, Paul, Ballwin, MO
25. —
26. Miller, Marvin, St. Louis, MO
27. Dreier, Elmer, Ionia, MO
28. Hedeman, Erwin, Lockwood, MO

C. Advisory Pastors

Hasenstein, Steven, Des Peres, MO
Wenger, Gilbert, Booneville, MO
Ziegler, Albert, Marianna, FL

D. Advisory Teachers

Bickel, Eugene, Brentwood, MO
Hartman, Robert, Cape Girardeau, MO
Mangels, Anne, St. Louis, MO
Otto, Arlo, St. Louis, MO
Rusch, Judith, St. Louis, MO
Saeger, Robert, Rockville, MO
Schmidt, Edward, St. Louis, MO
Streufert, Carl, St. Louis, MO

Montana District

A. Voting Pastors

1. Boehnke, David, Billings, MT
2. Grundmann, Fred, Jr., Lolo, MT
3. Blumhorst, James, Miles City, MT
4. Nicolaus, Mark, Great Falls, MT
5. Carlson, Stephen, Deer Lodge, MT
6. Reiner, Darold, Kalispell, MT

B. Voting Laypersons

1. Jabs, Reinhold, St. Xavier, MT
2. Olinghouse, Joel, Hamilton, MT
3. Zimmerman, Donald, Glendive, MT
4. Bosch, Burton, Havre, MT
5. Bartels, Lowell, Helena, MT
6. Creighton, Dave, Kalispell, MT

D. Advisory Teacher

Gallert, Fred, Kalispell, MT

Nebraska District

A. Voting Pastors

1. Meyer, Jerome, O'Neill, NE
2. Reehl, John, Crete, NE
3. Goldhammer, Maurice, Columbia, NE
4. Moll, James, Deshler, NE
5. Maurer, Frank, Falls City, NE
6. Brunner, Donald, Scribner, NE
7. Reimnitz, Elroi, Grand Island, NE
8. Boeschen, Donald, Hastings, NE
9. Knight, Vernon, Cambridge, NE
10. Block, David, Lexington, NE
11. Degner, Mark, Lincoln, NE
12. Krugler, Arnold, Norfolk, NE
13. Werling, Gary, Imperial, MO
14. Jank, Roland, Jr., Omaha, NE
15. Mroch, Thomas, Omaha, NE
16. Timm, Terry, Osmond, NE
17. Lueck, Dwayne, Ponca, NE
18. Brandt, Mark, Beemer, NE

19. Stein, Jonathan, Seward, NE

B. Voting Laypersons

1. Kaczor, Alfred, Spencer, NE
2. Schmieding, Glen, Beatrice, NE
3. Daniels, Leo, Leigh, NE
4. Barnard, Dave, Superior, NE
5. Buethe, Clemens, Tecumseh, NE
6. Borgelt, Robert, Blair, NE
7. Medbery, Wilber, North Loup, NE
8. Lammers, Donald, Minden, NE
9. Urbon, Ward, Arapahoe, NE
10. Albright, Carl, Amherst, NE
11. Siefkes, Dale, Waverly, NE
12. Pinnt, Dale, Norfolk, NE
13. Lenz, Lloyd, Hyannis, NE
14. Houtz, Phyllis, Omaha, NE
15. Howell, William, Bellevue, NE
16. Peters, Ralph, Osmond, NE
17. Koebernick, Terry, Dakota City, NE
18. Stigge, Wilbert, West Point, NE
19. Junge, Wallace, York, NE

C. Advisory Pastor

Kehret, David, Omaha, NE

D. Advisory Teachers

Einspahr, Junior, North Platte, NE
Peterson, LaVonne, Kearney, NE

New England District

A. Voting Pastors

1. —
2. Klemm, Robert, Topsfield, MA
3. Rosenvinge, Douglas, Scituate, MA
4. Bremer, Nolan, New Milford, CT
5. Schmidt, Martin, Holyoke, MA
6. Buchmann, Rolf, South Windsor, CT
7. Quill, Timothy C. J., New Hartford, CT
8. Just, Arthur, Jr., Middletown, CT

B. Voting Laypersons

1. Waugaman, Janet, Nashua, NH
2. France, Paul, Medford, MA
3. Mesenbrink, Fred, Nashua, NH
4. Walter, Richard, Ridgefield, CT
5. McConnell, E. John, Windsor, CT
6. Hallcher, Clarence, Vernon, CT
7. Brustat, Edwin, Oxford, CT
8. Brown, George, Old Saybrook, CT

C. Advisory Pastor

Ruppar, William, Wethersfield, CT

D. Advisory Teacher

Fitzpatrick, David, Holyoke, MA

New Jersey District

A. Voting Pastors

1. Sandmann, Donald, Mahwah, NJ
2. Goerss, John, Livingston, NJ
3. Scudieri, Robert, Spotswood, NJ
4. Herter, Paul, Clifton, NJ
5. Brand, Donald, Union, NJ
6. Keyl, Rudolf S., South Basking Ridge, NJ
7. Bergbower, Michael, Lawrenceville, NJ

B. Voting Laypersons

1. Huneke, Fred, Fair Lawn, NJ
2. Hergenhan, William, Bloomfield, NJ
3. Ahrberg, William, Old Bridge, NJ
4. Pocatille, Charles, Clifton, NJ
5. Kreyling, Arthur, North Plainfield, NJ
6. Potts, Freda, Titusville, NJ
7. Uhlig, Cal, Turnersville, NJ

D. Advisory Teacher

Heinz, Edward, Westwood, NJ

North Dakota District

A. Voting Pastors

1. Jones, Joseph, Rolla, ND
2. Weidner, Arthur, Fargo, ND
3. Lampe, Gary, Pettibone, ND
4. Knepper, Theo., Forbes, ND
5. Jording, Howard, Hankinson, ND
6. O'Neill, Dennis, Underwood, ND
7. Olimb, Curtis, Hanover, ND

B. Voting Laypersons

1. Niewohner, Bernard, Upham, ND
2. Hass, Louis, Grafton, ND
3. Leininger, Kenneth, Binford, ND
4. Werth, Al, Ellendale, ND
5. Stein, Elroy, Wahpeton, ND
6. Senechal, Marvin, Drake, ND
7. Hintz, Douglas, Bismark, ND

C. Advisory Pastor

Preus, Klemet, Grand Forks, ND

D. Advisory Teacher

Kellerman, David, Fargo, ND

North Wisconsin District

A. Voting Pastors

1. Danielsen, Ralph, Algoma, WI
2. Spangler, John, Suring, WI
3. Golz, Roland, Bonduel, WI
4. Miller, Donald, Clintonville, WI
5. Bahn, Stanley, Appleton, WI
6. Weber, David, Chatham, MI
7. Dominkowski, Donald, Boulder Junction, WI
8. Nichols, Ronald, Merrill, WI
9. Wipperman, Stephen, Wausau, WI
10. Barnes, Robert, Stevens Point, WI
11. Reinhardt, Robert, Marshfield, WI
12. Kangas, Carlton, Mellen, WI
13. Sielaff, Carlton, Park Falls, WI
14. Rakow, Roland, Colby, WI
15. Sauder, Fred, Eau Claire, WI
16. Bittner, Paul, Eau Claire, WI
17. Seitz, Lane, Spooner, WI
18. Holz, Richard, Menomonie, WI
19. Neal, Randall, Antigo, WI

B. Voting Laypersons

1. Brandt, Robert, Reedsville, WI
2. Kasten, John, Gillett, WI
3. Schmeling, Albert, Gresham, WI
4. Waltersdorf, Milton, Clintonville, WI
5. Dobberstein, Dennis, Larsen, WI
6. Sippola, Mark, Marquette, MI
7. Mueller, Arthur, Watersmeet, MI
8. Casper, Robert, Merrill, WI
9. Ray, Gerald, Wausau, WI
10. Timm, Reuben, Wisconsin Rapids, WI
11. Treankler, Richard, Marshfield, WI
12. Hyvonen, Steven, Bessemer, MI
13. Mau, Willard, Sheldon, WI
14. Marcott, Donald, Abbotsford, WI
15. Reinke, William, Eau Claire, WI
16. Bischoff, Marvin, Osseo, WI
17. Koser, Ralph, Almena, WI
18. Schroeder, Alvin, Glenwood City, WI
19. Hornecker, George, Armstrong Creek, WI

C. Advisory Pastor

Goetsch, Ronald, Merrill, WI

D. Advisory Teacher

Kleinschmidt, Wilbur, Shawano, WI

Northern Illinois District

A. Voting Pastors

1. Degner, Robert, Chicago, IL
2. Benson, Burt, Elmwood Park, IL
3. Lutz, John, Chicago, IL
4. Walk, Kermit, Glencoe, IL
5. Mennicke, David, Buffalo Grove, IL
6. Wahl, Harold, Bartlett, IL
7. Meissner, Bruce, Barrington Hills, IL
8. Balgeman, Donald, Hinckley, IL
9. Hoffmann, Bruce, Island Lake, IL
10. Rebert, Terry, Broadview, IL
11. Otten, Walter, Brookfield, IL
12. Rockemann, Larry,Darien, IL
13. Fisher, Walter, Elmhurst, IL
14. Geschke, Ed, Plainfield, IL
15. Moll, Donald W., Batavia, IL
16. Blomenberg, Ralph, Pecatonica, IL
17. Bader, Rick, Lena, IL
18. Foley, James R., Chicago, IL
19. Mandel, Warren, Calumet City, IL
20. Schallhorn, R. G., Jr., Chicago, IL
21. Dishop, James, Oak Lawn, IL
22. Krueger, David, Thornton, IL
23. Ledogar, Walter, Orland Park, IL
24. Klima, George, Joliet, IL
25. Gottberg, Armin, Beecher, IL
26. Helmich, Clarence, Milford, IL

B. Voting Laypersons

1. Tillman, Betty, Chicago, IL
2. Wickboldt, Wm., Chicago, IL
3. Jordon, Jerry, Chicago, IL
4. Knebel, Arnold, Park Ridge, IL
5. Holtz, Kenneth, Buffalo Grove, IL
6. Darrow, John, Hanover Park, IL
7. Brockschmidt, Wm., Cary, IL
8. Werdin, Ted, Rochelle, IL
9. Babchak, Andrew P., McHenry, IL
10. Rodeck, Paul, Westchester, IL
11. Jacobs, Hans, Westchester, IL
12. Tanner, Earl F., Downers Grove, IL
13. Hecht, Thomas, Wheaton, IL
14. Ford, Bill, Lisle, IL
15. Berndt, Louis, Geneva, IL
16. Latzke, Dave, Rockford, IL
17. Hendricks, Wilfred, Sterling, IL
18. —
19. Busch, Wm., Riverdale, IL
20. Ursic, Wm., Summit, IL
21. Hullinger, Clifford, Chicago, IL
22. Brinkman, Edwin, Hazel Crest, IL
23. Hartwick, Thomas, Flossmoor, IL
24. Laufer, Martin, Joliet, IL
25. Balgeman, Eldon, Kankakee, IL
26. Armatrout, Ray, Milford, IL

C. Advisory Pastor

Streufert, Berthold, Elmhurst, IL

D. Advisory Teachers

Burger, Carl, Addison, IL
Drumm, Leland, Chicago Heights, IL
Fischer, Wm., Chicago, IL
Fuchs, Ronald, Mt. Prospect, IL
Marten, Donald, Chicago, IL
Faga, Barry, Elgin, IL
Behnken, Donald E., Forest Park, IL
Zemke, Herman, Wheaton, IL

Northwest District

A. Voting Pastors

1. Critchett, Daniel, Sutherlin, OR
2. Hein, Paul, Springfield, OR
3. Koehneke, Dale, Salem, OR
4. Flath, Richard, Estacada, OR
5. Haugen, Jim, Portland, OR
6. Gross, Richard, Portland, OR
7. Braem, Richard, Aloha, OR
8. Schuett, Fred, Ontario, OR
9. Benedix, Gary, Filer, ID
10. Feierabend, John, Ashton, ID
11. Bundschuh, Paul, Prosser, WA
12. Hewitt, Martin, Spokane, WA
13. Harms, Clemens, Wenatchee, WA
14. Zeh, Rick, Everett, WA
15. Brandon, Richard, Seabeck, WA
16. Lutthans, John, Edmonds, WA
17. Allen, Richard, Redmond, WA
18. Gerken, Richard, Seattle, WA
19. Peterson, Richard, Aberdeen, WA
20. Alspaugh, Charles, Palmer, AK

B. Voting Laypersons

1. Faux, James, Medford, OR
2. Merrill, Theodore, Underwood, WA
3. Voges, Carl, Otis, OR
4. Wachlin, Norman, Portland, OR
5. Stude, Herb, Portland, OR
6. Hein, Walter, Camas, WA
7. Matson, Dean, Cornelius, OR
8. Max, Richard, Boise, ID
9. Sievers, Henry, Kimberly, ID
10. Kratzke, Paul, Pocatello, ID
11. Waldkoetter, Gene, West Richland, WA
12. Wagner, Jerry, Spokane, WA
13. Yost, Charles, Republic, WA
14. Coerber, Dennis, Everett, WA
15. Kingsbury, Arlene, Gig Harbor, WA
16. Ebert, Phillip, Edmonds, WA
17. Smalley, Duane, Renton, WA
18. Jaech, Karl, Seattle, WA
19. Lundquist, Clair, Olympia, WA
20. Hoyt, James, Kenai, AK

C. Advisory Pastors

Heins, Norbert, Albany, OR
Schroeder, D. C., Portland, OR

D. Advisory Teachers

Schumacher, Jim, Snohomish, WA
Guidera, George, Kennewick, WA
Seim, Dan, Eugene, OR

Ohio District

A. Voting Pastors

1. Lade, Charles, Sherwood, OH
2. Kern, Dale, Stryker, OH
3. Handschin, Richard, Perrysburg, OH
4. Schleef, Everett, Canfield, OH
5. Marcis, Walter, Cleveland, OH
6. Zinkowich, James, Cleveland, OH
7. Groll, Douglas, Cleveland, OH
8. Bohlken, Philip, Amherst, OH
9. Bode, Craig, Euclid, OH
10. Wendorf, Kenton, Painesville, OH
11. Roschke, Walter, Cincinnati, OH
12. Andreasen, Phil, Milford Center, OH
13. Reetz, Peter, Huntington, WV
14. Scheidt, Theodore, Dayton, OH

B. Voting Laypersons

1. Goetz, Daniel, Lima, OH
2. Schlade, David, Napoleon, OH
3. Sansbury, James, Toledo, OH
4. Mokren, Donald, Hudson, OH
5. Wilt, Dan, Bratenahl, OH
6. Gordon, William, Strongsville, OH

2. Wendt, Robert, North Olmsted, OH
3. Matzke, Donald, Lorain, OH
4. Heston, Richard, Cleveland, OH
5. Stockman, Hugo, North Madison, OH
6. Grossman, David, Cincinnati, OH
7. Scheiderer, Roland, Milford Center, OH
8. Schultz, L. A., Charleston, WV
9. Lambaucher, Bill, Springfield, OH

C. Advisory Pastor

Boehlke, Alvin, Cuyahoga Falls, OH

D. Advisory Teachers

Eickhoff, Max, Milford Center, OH
McGhee, Michael, Defiance, OH

Oklahoma District

A. Voting Pastors

1. Juergensen, Eugene, Kingfisher, OK
2. Duley, Duane, Garber, OK
3. Schmidt, John, Norman, OK
4. Schultz, Anthony, Muskogee, OK
5. Helmer, David, Blackwell, OK
6. Hall, Lester, Oklahoma City, OK

B. Voting Laypersons

1. Traugott, Herb, Cordell, OK
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C. Advisory Pastor

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D. Advisory Teacher

Goll, Janet, Ponca City, OK

Ontario District

A. Voting Pastors

1. Koehler, Edward, Hamilton, ON
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2. Schedewitz, Bert, Simcoe, ON
3. Huras, Roy, Stratford, ON
4. Johnson, Frank, Windsor, ON
5. Merklinger, Ross, Waterloo, ON
6. Geick, Harold, Garson, ON
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A. Voting Pastors

1. Kritsch, Paul, Wilton, CT
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A. Voting Pastors

1. Sandstrom, John, Cresbard, SD
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6. Bode, Edgar, Hot Springs, SD
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10. Paul, Mark, Sioux Falls, SD

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1. Dell, Monty, Aberdeen, SD
2. Orman, George, Milbank, SD
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1. Janke, Roger, Greenfield, WI
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23. Haack, Milton, Lebanon, WI

B. Voting Laypersons

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A. Voting Pastors

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1. Goyda, Nancy, Newark, DE
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3. Krohn, Gladys, Baltimore, MD
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Mordhorst, Robert, Richmond, VA

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A. Voting Pastors

1. LeFeber, Gerard, New Orleans, LA
2. Rinker, Craig, Houma, LA
3. Moritz, Victor, New Orleans, LA
4. Jackson, John, Baton Rouge, LA
5. Schmidt, Walter, Alexandria, LA
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11. Dominick, Albert, Mobile, AL

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D. Advisory Teachers

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A. Voting Pastors

1. Crossan, Robert, Ventura, CA
2. Schroeder, Lambert, Canoga Park, CA
3. Baker, Claude, Tujunga, CA
4. Deye, Harold, No. Hollywood, CA
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24. Giese, Burton, Mesa, AZ
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26. Alexander, Peter, San Diego, CA

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Haubenstricker, Edward, Dallas, TX
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A. Voting Pastors

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2. Dietz, William, Gering, NE
3. Riemer, Donald, Alliance, NE
4. Cook, Edwin, Sundance, WY
5. Oberheu, Robert, Riverton, WY
6. Tompkins, Donald, Green River, WY

B. Voting Laypersons

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2. Leonhardt, Edward, Gering, NE
3. Carlson, David R., Hay Springs, NE
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Harries, Thomas, Cheyenne, WY

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Temme, Ralph P., Emblem, WY

OVERSEAS MISSIONARIES

Althoff, Charles E., Philippines
Greinke, Kenneth W., Nigeria
Johnstone, Douglas V., Venezuela
Kuster, Theo., Central America
Otten, Henry J., India/Sri Lanka
Riemer, Hilbert W., Korea/Japan
Rowold, Henry L., Hong Kong/Taiwan

C. Special Representatives

AD HOC COMMITTEES

(Reporting to Convention)

Adjudication Procedures
Strickert, Walter F., St. Louis, MO
Zimmerman, Paul A., River Forest, IL

Canada Higher Education
Ballenthin, Richard, Kitchener, ON

Committee on Franchise
Rusch, Wilbert H., Ann Arbor, MI

YOUTH REPRESENTATIVES

Alberta-British Columbia District
Syens, Roland

California-Nevada-Hawaii District
Harri, Sara
Vincent, Mark

Colorado District
Hodel, David
Wallschlaeger, Kirsten

Eastern District
Funaiock, Louann
Schipul, Susan

English District
Fleming, Erik

Florida-Georgia District
Brockmann, Leslie
Dittmer, Joel

Indiana District
Briner, Sheila C.
Garber, Tammy

Iowa District East
Vogt, Julie L.

Manitoba and Saskatchewan District
Brezinski, Tina
Threinen, Debra

Michigan District
Davenport, Dean
Werner, Mark

Mid-South District
Gibson, Katie
Wiese, Tangina

Minnesota North District
Julius, Doug

Minnesota South District
Bettcher, James
Marxhausen, John

Missouri District
Krueger, Krista
Wehmeyer, Allen

Nebraska District
Johnson, Debbie
Krutz, James

New England District
Kisser, David
Voss, Mark

North Dakota District
Asmus, Dan

Northern Illinois District
Gobel, Danna
Jacobs, Jeff L.

Northwest District
Brooks, Paul
Goodfellow, Rebecca

Ohio District
Green, Kelly
Whetzel, Scott

Oklahoma District
Johnson, Natalie
Stephenson, Tracie

SELC District
Geis, Sandy
Griffin, Sandy

Southeastern District
Elton, Mark
Nichols, Paul

Southern California District
Jabs, April
Schedler, Linda

Southern Illinois District
Wentzel, Ruth

Texas District
Dush, Diane
Maxwell, Scott

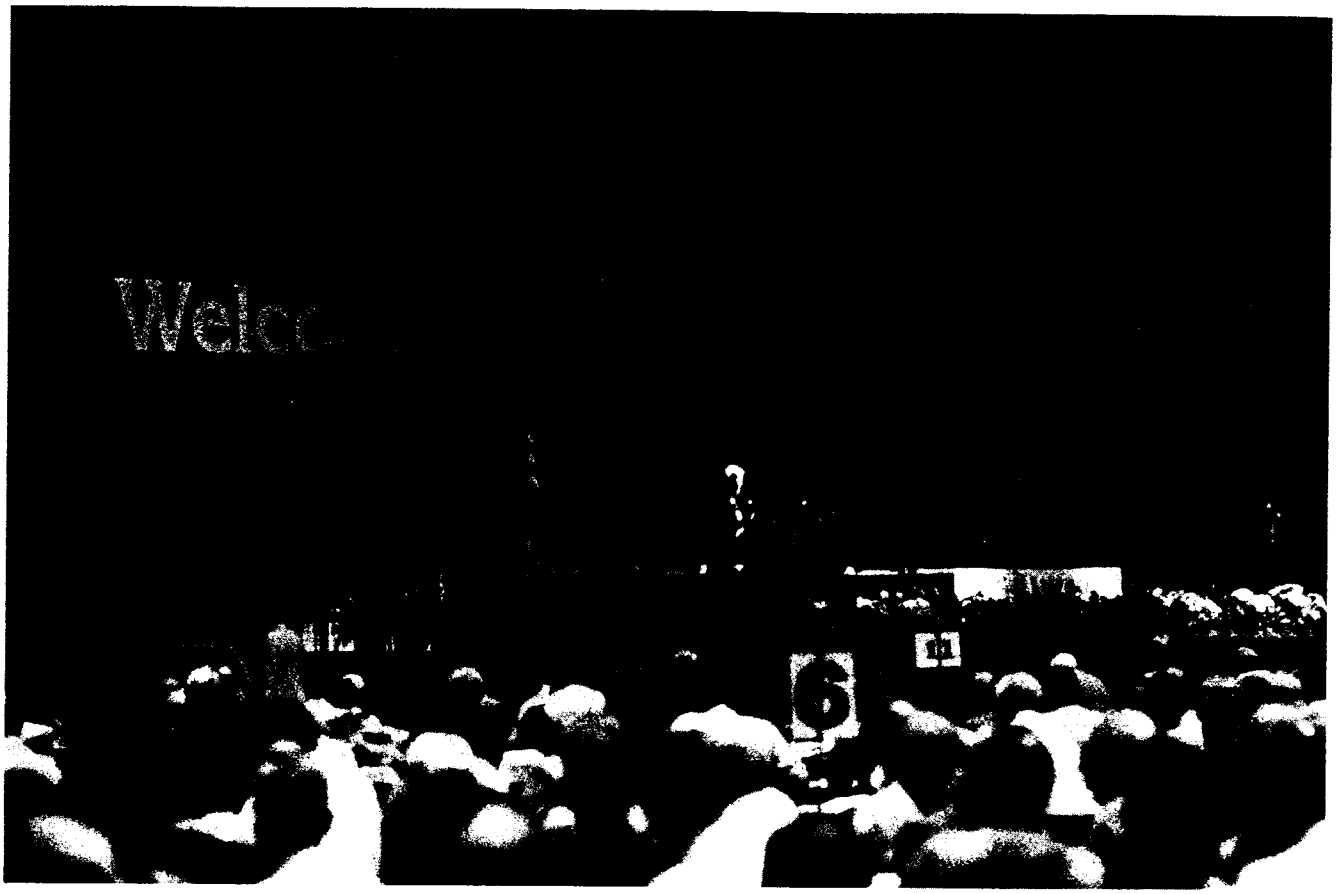
Tabular Survey

Synodical District	Delegates Present							Delegates Absent					
	Voting			Advisory				Voting		Advisory			
	Pastors	Laymen	Totals	Pres. and Brd. Dir.	Pastors	Teachers	Totals	Pastors	Laymen	Pastors	Teachers	Others	Total
Atlantic	11	12	23	3	1	2	6	1	0	0	0	0	1
California-Nevada-Hawaii	17	17	34	2	1	2	5	0	0	0	0	0	0
California-Southern	26	26	52	2	3	7	12	0	0	0	0	0	0
Colorado	13	13	26	2	1	2	5	0	0	0	0	0	0
Eastern	16	16	32	2	1	2	5	0	0	0	0	0	0
English	17	17	34	3	0	1	4	0	0	0	0	0	0
Florida-Georgia	14	14	28	3	1	4	8	0	0	0	0	0	0
Illinois, Central	14	14	28	1	1	2	4	0	0	0	0	0	0
Illinois, Northern	26	25	51	3	1	8	12	0	1	0	0	0	1
Illinois, Southern	7	7	14	3	1	0	4	0	0	0	1	0	1
Indiana	21	21	42	3	2	6	11	0	0	0	0	0	0
Iowa East	11	11	22	3	1	1	5	0	0	0	0	0	0
Iowa West	21	21	42	2	1	1	4	0	0	0	0	0	0
Kansas	13	12	25	3	1	1	5	0	1	0	0	0	1
Michigan	41	41	82	3	2	13	18	0	0	0	0	0	0
Mid-South	8	8	16	3	1	2	6	0	0	0	0	0	0
Minnesota North	19	19	38	3	1	1	5	0	0	0	0	0	0
Minnesota South	24	23	47	1	2	6	9	0	1	0	0	0	1
Missouri	28	27	55	3	3	8	14	0	1	0	0	0	1
Montana	6	6	12	1	0	1	2	0	0	0	0	0	0
Nebraska	19	19	38	3	1	2	6	0	0	0	1	0	1
New England	7	8	15	3	1	1	5	1	0	0	0	0	1
New Jersey	7	7	14	3	0	1	4	0	0	1	0	0	1
North Dakota	7	7	14	2	1	1	4	0	0	0	0	0	0
Northwest	20	20	40	3	2	3	8	0	0	0	0	0	0
Ohio	14	14	28	3	1	2	6	0	0	0	0	0	0
Oklahoma	6	6	12	2	1	1	4	0	0	0	0	1	1
SELC	3	3	6	1	1	0	2	0	0	0	0	0	0
South Dakota	10	10	20	3	1	1	5	0	0	0	0	0	0
Southeastern	15	17	32	3	1	2	6	2	0	0	0	0	2
Southern	11	11	22	3	1	2	6	0	0	0	0	0	0
Texas	22	22	44	3	3	5	11	0	0	0	0	0	0
Wisconsin, North	19	19	38	3	1	1	5	0	0	0	0	0	0
Wisconsin, South	23	23	46	1	1	5	7	0	0	0	0	0	0
Wyoming	6	6	12	2	0	1	3	0	0	0	0	0	0
Alberta and British Columbia	8	8	16	2	0	0	2	0	0	0	0	0	0
Manitoba and Saskatchewan	7	7	14	2	1	0	3	0	0	0	0	0	0
Ontario	7	7	14	2	0	0	2	0	0	0	0	0	0
Argentina	0	0	0	1	0	0	1	0	0	0	0	0	0
Boards and Commissions (76)							60					3	3
General Officials (16)							10					0	0
Boards of Regents (17)							16					0	0
Faculty Members							33					0	0
Overseas Missionaries							7					2	2
Totals	564	564	1,128	94	42	98	360	4	4	1	2	6	17
Ad Hoc Committees (4)							3						
District Youth Representatives							46					1	1

Comparative Figures

	1967	1969	1971	1973	1975	1977	1979	1981	1983
Voting Delegates Present	875	993	1,020	1,075	1,118	1,123	1,116	1,127	1,128
Advisory Delegates Present	508	558	546	500	492	496	516	495	360
Total Delegates Present	1,383	1,551	1,566	1,575	1,610	1,619	1,632	1,622	1,488

(Figures in parentheses indicate the total number, including those who were registered also in other categories. These were deducted in order to arrive at the exact number of persons involved.)


Welc



CONVENTION FLOOR COMMITTEES

Committee 1
MISSIONS, EVANGELISM, AND SOCIAL MINISTRY

Chairman

Bergin, Albert M. (SELC)

District Presidents

Hanser, Martin P. (NE)
Cruz, Leopoldo (Ar)
Adams, Richard H. (So)
Chesney, Glenn (Tx)
Bauer, Henry E. (NW)

Pastors

Beiderwieden, George H. (CI)
Degner, Robert (NI)
Gruell, Eugene F. (FG)
Mosemond, C. (IE)
Moore, Kittrel (Mc)

Laypersons

Gustach, H. (SW)
Goetz, Daniel (Oh)
Hansen, Robert (CNH)
Knackstedt, James (Mo)
Madbery, W. (Ne)
Miller, Robert (MnS)
Schimke, Robert (SE)

Teacher

Gremel, Bruce (Mc)

Committee 2—PARISH, YOUTH, AND COMMUNICATION SERVICES

Chairman

Kromphardt, Arnold E. (Ea)

District Presidents

Barry, A. L. (IE)
Hinz, Richard T. (SE)
Reimnitz, Alwin (ND)
Weber, Paul A. (Oh)

Pastors

Behring, M. (SC)
Jaekel, James A. (At)
Rekstad, R. (Mo)
Rockemann, Larry W. (NI)

Laypersons

Hovick, John P. (MnS)
Kaiser, H. (Ks)
Theiss, Robert (IW)
Wagner, Jerry (Nw)
Watson, Richard (SI)

Teachers

Aufdemkamp, William (MnN)
Hartman, R. (Mo)
Krause, David (Mc)

Committee 3—THEOLOGY AND CHURCH RELATIONS

Chairman

Kuehnert, Arthur T. (CI)

District Presidents

Bornemann, George W. (En)
Happel, Edmund H. (NI)
Holm, Roy K. (MS)
Huber, Harold (Mt)

Pastors

Dannenfeldt, Paul (SE)
Hoyer, Martin (Ne)
Koch, Robert W. (In)
Malone, Robert (At)
Neeb, Roger (Tx)
Nickel, David (Mc)

Laypersons

Hartman, Paul (In)
Haulman, Robert (SC)
Jungemann, Herb (Co)
Mohns, R. (AB)
Sippola, Mark (NW)
Stierholz, Hugo (Mo)

Teacher

Pfeiffer, Cletus (MnS)

Committee 4—ADMINISTRATION AND PROGRAM IMPLEMENTATION

Chairman

Schlecht, Richard L. (Mc)

District Presidents

Bauer, Erhart L. (Nw)
Meyer, Eldor (Ne)
Sohns, Wilbert J. (Wy)
Stanfel, Albin (On)
Zeile, Walter L. (NJ)

Pastors

Bartelt, Victor (SW)
Domsch, John F. (IE)
Heckmann, Eugene (Tx)
Hinz, Clarence (MnS)
Iverson, Ted (CNH)
Kohlmeier, K. (IW)
Kuhn, Robert (CI)
Miller, Donald (NW)
Muehler, Gary (Mo)
Reiner, Darold (Mt)
Rupp, Robert (So)
Schultz, Donald (SI)
Schwan, Paul W. (SD)
Sims, Timothy (In)
Uhrinak, James (MnN)

Laypersons

Barton, Richard (AB)
Brockschmidt, William (NI)
Burkey, John (FG)
Cahill, Jerrold (SELC)
Dupree, Ben (SE)
Heinicke, Iddo (Ne)
Herman, E. (So)
Hermerding, Paul (Co)
Huras, Roy (On)
Karner, Walter (Ok)
Karstensen, Elmer (Ks)
Kletecka, William (At)
Lambacher, W. (Oh)
Lisle, Forrest (MdS)
Minto, Kenneth (Mc)
Pherson, Jack (SE)
Radke, Frederick (NE)
Wentland, H. (SC)
Werschler, Ken (MS)
Werth, Al (ND)
Wittmayer, Dwane (En)
Wolka, Allen (Ea)

Teacher

Guidera, George (Nw)

Committee 5
STRUCTURE AND CONSTITUTION

Chairman

Griesse, Wilbert E. (MdS)

District Presidents

Behnken, L. Lloyd (FG)
Kollmann, Alvin (SI)
Lehmann, Edwin (AB)
Mennicke, August T. (MnN)

Pastors

Buck, B. (MnS)
Burgdorf, L. A. (Mo)
Handschin, Richard (Oh)
Markworth, Richard (IW)
Quill, G. (SW)

Laypersons

Aslakson, Eleanor F. (Mc)
Bosma, Charles E. (In)
Buhrke, Robert (CI)
Groh, R. James, Jr. (CNH)
Horsch, R. (MnN)
Rhame, John (IE)
Schumway, Michael (Tx)

Teacher

Marten, Donald (NI)

Committee 6
PROFESSIONAL EDUCATION

Chairman

Kuntz, Arnold G. (SC)

District Presidents

Bruening, George (Ks)
Cloeter, O. H. (MnS)
Fink, Ronald (At)
Krueger, Harvey A. (SW)

Pastors

Fisher, W. (NI)
Golz, Roland (NW)
Scudieri, R. (NJ)
Sellmeyer, J. N. (Mo)

Laypersons

Bradfield, E. O. (Tx)
Dupre, Mrs. Beverly (So)
Kienman, Henry (Mc)
Kingsbury, Arlene (Nw)
Kluge, John (IW)
Nienhueser, Raymond (Wy)
Siefkes, Dale (Ne)
Vaksvik, Adrian (En)

Teacher

Jedele, C. (Co)

Committee 7—NOMINATIONS

(Elected by Districts; cf. Bylaw 2.941)

Chairman

Zimmermann, E. H. (In)

District Presidents

Nieting, Ellis (IW)
Phipps, Ralph (Co)
Spitz, Paul Ph. (Mo)

Pastors

Bernthal, August (FG)
Betke, Norman (IE)
Blunck, Paul (Mt)
Fritsche, James (MS)
Gierach, Les (AB)
Guehna, Richard (MnN)
Heins, John (Mc)
Jung, Donald (En)
Marxhausen, Victor (MnS)
Niemoeller, Lewis (CI)
Roth, Clarence (At)
Sabo, Andrew (Ks)
Tiemann, Delbert (Ea)
Uhlig, John P. (CNH)

Laypersons

Bordeleau, Leo (NW)
Brondos, Charles (Nw)
Daniel, John (SELC), Secretary
Ebert, Herbert (NI)
Ernst, Albert (SI)
Gray, Arthur W. (Sc)
Grosse, Harold (Ne)
Guess, Roy (Wy)
Haar, James (SD)
Hanf, Walter (NE)
Helberg, Walter (Ok)
Helsley, Llewellyn (SE)
Holder, Heinz (On)
Melde, Gus (Tx)
Meyer, Vincent (SW)
Purdy, Paul (So)
Sorensen, Glenn (NJ)
Strege, Stanley (ND)
Thieroff, William (Oh)

Teacher

Hentscher, Robert (MdS)

Committee 8—REGISTRATION, CREDENTIALS, AND ELECTIONS

Chairman

Wendling, Paul G. (SD)

District Presidents

Bode, Gerhard (Ok)
Oswald, Orval (CNH)

Pastors

Kampia, Rudolph (Ea)
Kinne, Lawrence (Mc)

Laypersons

Dobberstein, Dennis (NW)
Jacobs, Hans (NI)
Smith, William (Mo)
Voss, Dennis (SC)

Teacher

Schulze, Robert J. (SW)

TENTATIVE CONVENTION SCHEDULE

(Note: Floor Committee meetings were held July 7—8)

FRIDAY, JULY 8

7:30 Opening Service with Communion

SATURDAY, JULY 9

8:30 Devotions—President's Address
8:45 Registration and Credentials (8)
8:50 Gavel Presentation
8:55 Welcome and Response
9:15 Registration and Credentials (8)
9:20 Standing Rules
9:30 President's Report, Part III
10:15 Resolutions A and B
10:30 Adoption of Slate for President
11:00 Thematic Statements
12:00 Introduction of Guests
12:15 Closing Devotions
12:20 Recess
2:00 Devotions
2:10 First Ballot for President
2:20 Structure and Constitution (5)
3:20 Adoption of Slate for First Vice-President
3:30 Professional Education (6)
4:15 Parish Services, Youth, Communications (2)
5:15 First Ballot for First Vice-President
5:25 Devotions
5:30 Recess
7:30 Youth Rally—Convention Center

SUNDAY, JULY 10

9:00 Bible Study
10:00 Song Interlude
10:30 Worship Service
2:00 Devotions
2:10 Balloting for First Vice-President
2:15 Special Address and Presentation
2:35 Theology and Church Relations (3)
3:15 Write-in Ballot for Other Vice-Presidents
3:30 Missions, Evangelism, Social Ministry (1)
4:30 Administration and Program Implementation (4)
5:25 Devotions
5:30 Recess
7:30 Luther Celebration—Fox Theater

MONDAY, JULY 11

8:30 Devotional Essay
9:30 Ballot for Remaining Vice-Presidents
9:40 Structure and Constitution (5)
10:30 Recognition
10:45 Professional Education (6)
11:30 Nominating Committee (7)
12:25 Devotions
12:30 Recess
2:00 Devotions
2:10 Minutes
2:15 Missions, Evangelism, Social Ministry (1)
3:10 Recognition
3:30 Theology and Church Relations (3)
4:30 Structure and Constitution (5)
5:25 Devotions
5:30 Recess
Alumni Gatherings

TUESDAY, JULY 12

8:30 Devotional Essay
9:30 Parish Services, Youth, Communications (2)
10:30 Recognition
10:45 Administration and Program Implementation (4)
11:30 Elections (followed by silent, personal devotions)
12:30 Recess
2:00 Devotions
2:10 Minutes
2:15 Professional Education (6)
3:10 Recognition
3:30 Structure and Constitution (5)
4:30 Missions (1)
5:25 Devotions
5:30 Recess
Picnic—International Center

WEDNESDAY, JULY 13

8:30 Devotional Essay
9:30 Theology and Church Relations (3)
10:30 Recognition
10:45 Structure and Constitution (5)
11:30 Parish Services, Youth, Communications (2)
12:25 Devotions
12:30 Recess
2:00 Devotions
2:10 Minutes
2:15 Missions, Evangelism, Social Ministry (1)
3:10 Recognition
3:30 Professional Education (6)
4:30 Administration and Program Implementation (4)
5:25 Devotions
5:30 Recess
8:00 President's Reception

THURSDAY, JULY 14

8:30 Devotional Essay
9:30 Administration and Program Implementation (4)
10:30 Recognition
10:45 Parish Services, Youth, Communications (2)
11:30 Theology and Church Relations (3)
12:25 Devotions
12:30 Recess
2:00 Devotions
2:10 Minutes
2:15 Theology and Church Relations (3)
3:10 Recognition
3:30 Structure and Constitution (5)
4:30 Professional Education (6)
5:25 Devotions
5:30 Recess
7:30 Reserved for business session if necessary

FRIDAY, JULY 15

8:30 Devotional Essay
9:30 Administration and Program Implementation (4)
10:45 Unfinished Business
12:25 Devotions
12:30 Recess
2:00 Devotions
2:15 Minutes
2:20 Unfinished Business
3:30 Registrations, Credentials (8)
3:45 Closing Devotions
4:00 Adjournment

MINUTES OF THE CONVENTION

Opening Service

The opening service for the 55th regular convention of The Lutheran Church—Missouri Synod was held July 8, 1983, in the Alfonso J. Cervantes Convention and Exhibition Center, St. Louis, Mo., with Dr. Ralph Bohlmann, President of The Lutheran Church—Missouri Synod, serving as the preacher and Rev. Edwin Dubberke, pastor of Ascension Lutheran Church, St. Louis, serving as the presiding minister. In his address President Bohlmann pointed out that this service will probably be remembered as one of the high points of the convention as we lift high the cross of our Lord Jesus Christ. Basing his remarks on Col. 1:28, he pointed out that the church's task is proclamation, although this is not always the overriding concern which is found in all churches. Some are concerned with political changes, power voting, tightening up of structure, and even we are minded to think that that is our task on occasions. If we ask the question, however, Lord, what would you have us do, the answer is "proclaim." We are to "make the Word of God fully known," not be philosophers or agents of political change.

However, the task of the church is not just proclamation. It may be important at some times to take positions and to speak out on issues, but the point is that it is Him, that is, Jesus Christ, whom we proclaim. This is the "mystery hidden for ages and generations but now made manifest to His saints." The mystery is God's redemptive plan begun already in eternity and carried out in human history in the person and work of Jesus Christ. God has turned the lights on into the windows of eternity and disclosed the mystery of Christ. We are called on to make that mystery known—Christ, the hope of glory. It is a fantastic task with fantastic substance.

The goal of the church's task is growth in Christ to maturity, completion. Growth is a process word, and the process and task is to present every man perfect, complete, mature in Christ. It is the task for every Christian who was given new birth in Holy Baptism, and then has grown within the church. That is the task focused inwardly on the church. However, the growth goal is not only directed inward, but also outward. It extends to every person. The task which the convention will face will be the question of what each resolution does to help us move closer to the goal of proclamation both within the church and the world. The unfinished task of the church is to bring that mystery of God's plan to the over three billion people who do not yet know it. In the message of the Gospel there is hope, the hope of glory. It is Christ whom we proclaim.



Session 1

Saturday, July 9, Morning

Opening Devotion

The opening devotion for the first session of the convention was led by Dr. Ralph Bohlmann, President of the Synod, following an order of worship found on page 162 of *Today's Business*. Following the devotion Dr. Bohlmann announced that Dr. George Bruening, President of the Kansas District, who had been stricken during the previous evening service, had spent a restful night and was in stable condition.

Registration and Credentials

The Rev. Paul Wendling, President of the South Dakota District and chairman of the Committee on Registration, Credentials, and Elections, introduced Marie Biesenthal, who was in charge of registration, to report on the number of voting delegates registered. She reported that 451 voting pastors were registered and 491 laypersons, for a total of 942 voting delegates. President Wendling reminded the delegates that the number present would fluctuate during the convention as delegates come and go. He also reported that no valid challenges had been received to the credentials of any voting delegates. After it was determined that a quorum had been established the convention received the report of the committee.

Convention Gavel

Dr. August Suelflow, director of the Concordia Historical Institute, presented a historic gavel to Dr. Bohlmann for use in the opening and closing of the convention. This historic gavel has been used since 1911, and President Bohlmann is the fifth synodical president to use this gavel. It was first used by President Pfotenhauer and had been prepared in 1910 by a layman from a piece of wood taken from a beam of the log cabin in Perry County which served as the first seminary. The gavel, carved by a German craftsman, contains carvings of Walther and Luther on either side of the gavel head as well as the inscription of Rom. 3:28.

Call to Order

After receiving the gavel President Bohlmann, using

the historic gavel which had been presented, declared the convention open in the name of the Father, Son, and Holy Spirit.

Welcome

On behalf of Concordia Seminary and the sister seminaries and colleges, Dr. Karl Barth, president of Concordia Seminary, St. Louis, welcomed the delegates. He reminded them that the seminary has completed its 144th academic year and continues to train men to carry out the convention theme, "Him We Proclaim." It continues to be the task of the seminary to prepare pastors who are academically qualified and orthodox.

Speaking for the Missouri District, one of the host Districts of the convention, President Paul Spitz welcomed the delegates, urging them to visit the many historic sites related to Lutheranism in the area. He expressed his thanks for the past blessings of the Lord upon the church in the Missouri District and upon The Lutheran Church—Missouri Synod as a church body, and offered his prayer for the Lord's blessing for the future of both the Missouri District and the Synod.

President Alvin Kollmann, representing the Southern Illinois District, also offered a word of welcome. When the convention meets in St. Louis the Southern Illinois District serves as co-host to the convention. In his remarks President Kollmann reminded the delegates that to proclaim Christ is not just the task of pastors, but of every member of the Synod.

Vice-chairman of the Synod's Board of Directors, Dr. Gus Melde, spoke for the Synod in response to the words of welcome. He stated as his conviction that this convention would be a memorable one, and urged the delegates to take every opportunity available to them to carry out the theme of the convention, "Him We Proclaim."

Greetings and Introductions

President Bohlmann shared with the delegates greetings which had been received from Senator Thomas Eagleton with wishes for a fruitful and enjoyable convention; from Kenneth Rothman, the lieutenant governor of the State of Missouri; and from Vincent Schoemehl, the mayor of St. Louis. He also introduced the Vice-Presidents of the Synod, who will be sharing the chair during the convention. Mabel Stickel was introduced as parliamentarian, as was Dr. Herbert Mueller, Secretary of the Synod, and Dr. Walter Rosin, who will be serving as the convention secretary. In his remarks Dr. Bohlmann pointed out that Secretary Mueller will not be a candidate for office again, and that his many years of service will be recognized later in the convention.

Standing Rules

Dr. Herbert Mueller, Secretary of the Synod, presented the proposed standing rules for the convention to the delegates. They appear on page 8 of *Today's Business.* During the presentation he called attention to several specific rules, such as the calling of the question after 30 minutes of debate and the so-called "Behnken" rule. After the delegates adopted the standing rules as presented, Dr. Bohlmann elaborated briefly on them, indicating in that process that the Elections Committee is free to interrupt the proceedings at any time to carry out its business.

President's Report

In beginning his oral report, President Bohlmann pointed out that the first two portions of the report had been presented previously to the floor committees and appeared on pages 19—33 of *Today's Business.*

In the third portion of his report he gave an overview of activities which had been carried out through the office of the President during the past biennium. Among the items included in the report were words of gratitude for the assistance which had been given during the transition to his administration, the travel schedule which had been carried out in his efforts to listen to the Synod and its members, the various government contacts which had been made, the advice, guidance, and assistance of the Council of Presidents, and the presidential appointments which had been made. He also referred to a number of issues which had been dealt with, such as dual memberships which have been reduced to three congregations, seven active pastors, 20 retired pastors, and zero teachers. He reported on activities related to theological issues, unionistic services, church relations matters, with special reference to inter-Lutheran relationships, and implementation of structural changes adopted at the last convention.

He continued his report by referring to the future of the church, a church in mission. He reminded the delegates of the many factors in the life of the church which support an optimistic reading of the Synod. Among these are the 102 ministries begun in 1982, the slight gains in membership and Bible class participation which have taken place, the growth in elementary and high school enrollments, increases in giving, the success of Forward in Remembrance, the one million dollar loan commitment to the Nehemiah project in Brooklyn, New York, and the growth in youth ministry.

He also pointed to some counter indicators of organizational and ecclesiastical health, such as a tendency to be an inward looking church, a fascination with difficulties of others in the Synod, and a tendency to "guard our own turf" rather than being concerned about and personally involved in the total work of our Lord.

The President of the Synod reminded the delegates that we have many assets on which to build, particularly spiritual assets which will enable us to give a powerful proclamation of Law and Gospel and to carry out the theme of this convention, "Him We Proclaim." He concluded by stating that "because of God's grace and power," it is indeed a "fantastic time to be alive in the Lord!"

Also included in the report of the President were a number of appendices relating to certain activities of committees and others who were appointed to carry out the business of the Synod.

Resolution A

Secretary Herbert Mueller presented Resolution A (*TB* 154—155), which directed petitioners in certain overtures to take their concern to synodical boards or commissions before approaching the convention. Prior to presenting the resolution, Overture 4-67, Overtures 5-48—5-51, Report 5-02,II,O, and Overture 5-68 were added to the listing found in Resolution A. In the discussion which followed a motion was made to remove Overture 1-53 and Overture 4-67 (*TB* 154), as well as Overture 6-61 (*TB* 155). After some discussion this amendment was declined. In further action a motion was made to amend the word "a" to "the 55th convention" in line 11 (*TB* 154). This amendment was withdrawn after it was pointed out that matters relating to any of the concerns expressed in the overtures under Resolution A could be considered in a future convention. In further amendments, the delegates agreed to eliminate Overtures 5-48 to 5-51, as well as Res. 5-11 and 5-13 from the list of referred overtures and resolutions. However, they declined to remove Overture 2-33 to refer it back to committee. A motion to strike Overture 1-14A—B from the list failed to receive a second. After the delegates agreed to close debate, they adopted Resolution A as amended.

Resolution B

Dr. Mueller next presented Resolution B, which refers petitioners bringing certain overtures to previous convention action dealing with the issues addressed by the overtures. Prior to discussion of the motion he pointed out that in line 51 (*TB* 155) Bylaw 3.593 should be changed to Bylaw 2.593. In discussion which followed a motion was made to delete lines 66—73 (*TB* 155). Completion of discussion of the amendment was delayed until the delegates had received greetings from Dr. David Preus.

Greetings

Dr. David Preus, bishop of The American Lutheran Church addressed the delegates, bringing greetings from The American Lutheran Church. He expressed his appreciation for the work of Dr. Bohlmann and Secretary Mueller, who had also served as the president of LCUSA. In his remarks he spoke of Christ, the hope and life of the world, which will be the theme of several major international Lutheran gatherings. While we may have differences, he reminded the delegates that it is our common task to proclaim Him as Lord and Savior. In his remarks he also expressed appreciation for the work of The Lutheran Church—Missouri Synod and the example which had been given to other Lutherans in outreach, particularly in the area of church extension. He stated it as his conviction that it would be difficult for others to catch up with the fast pace which The Lutheran Church—Missouri Synod has set in this area.

Resolution B

Following the presentation of Dr. Preus, discussion of the amendment to remove lines 66—73 from the resolution was continued. After agreeing to call the question on both the amendment and the resolution, the delegates declined the amendment and adopted the resolution as presented.

Elections

Secretary Mueller referred the delegates to the slate of nominees for the President of The Lutheran Church—Missouri Synod as they were found in the *Convention Workbook,* 277—278. He also reported that Dr. G. Wil Hyatt, Dr. Arnold Kuntz, Dr. Walter A. Maier, Jr., Dr. Charles Mueller, and Dr. Robert Sauer had declined nomination for the position of President. He reviewed the procedures for amendment to the list of nominees. After hearing the report the delegates adopted the slate of candidates for President as presented.

Guests

Dr. Bohlmann indicated that a number of guests were present, including representatives of the Lutheran Church of Australia, the Evangelical Lutheran Church of Brazil, the Evangelical Lutheran Church of England, the Wisconsin Evangelical Lutheran Church, and the Evangelical Lutheran Synod.

He also introduced former Vice-Presidents George Wittmer, George Wollenburg, and Edwin Weber. Dr. August Bernthal was not present. Speaking briefly, Dr. Weber brought greetings to the delegates. Dr. Milton Carpenter, former treasurer of the Synod, was also introduced to the convention.

Convention Themes

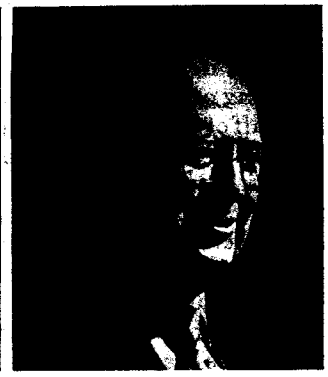
While the 55th convention of The Lutheran Church—Missouri Synod has as its theme, "Him We Proclaim," it also has a number of other themes which are closely related to it. Dr. Bohlmann pointed out that one of these is the 500th anniversary of the celebration of the birthday of Martin Luther. He reviewed a number of plans for the celebration within the Synod and observed that the anniversary is being recognized in an indirect way in this convention through the worship materials which are being used, as well as the important themes of Luther's theology which will be considered each day.

Another theme of the convention is that of youth

Dr. Edwin Weber



Dr. Milton Carpenter



ministry. Mr. Richard Bimler, executive secretary of the Board for Youth Services, pointed out that youth ministry is a ministry of and to young people. After the convention we will be involved in a year of youth ministry, including the Youth Gathering in San Antonio entitled, "Amigos de Cristo." Emphases of the year of youth ministry will be those of youth and adults together in ministry, young people as gifts, peer group relationships, and youth as a part of the church. Youth ministry is founded and grounded in Jesus Christ. The delegates were granted the privilege of viewing a film which will be made available to the congregations in the fall together with a study guide. The film is entitled "Shine His Light" and refers to fathers, daughters, mothers, and sons together in ministry.

Mr. Phil Ebeling, chairperson of the Lutheran Youth Fellowship, brought greetings from nearly 4,000 youth groups belonging to the fellowship. The theme for the coming year of the group is "Jesus Frees Us" and is the focus of Biblical materials which are being prepared.

Fifty special youth representatives from Districts were welcomed, and presentations were given by several young people from the Mid-South District and the California-Nevada-Hawaii District representing these youth.

Announcement

Mr. Marvin Siebels, convention manager, was introduced and made several announcements to the delegates relating to the rally to be held on Sunday, as well as other events which will occur.

Closing Devotions

Rev. Paul Devantier, director of communication services, led the delegates in a closing devotion, pointing out that we have only just begun to proclaim Jesus Christ. The 136 years in which the Synod has been in existence have only been a beginning, laying a foundation for our future activity. The devotion was closed with the singing of a hymn.

Session 2

Saturday, July 9, Afternoon

Opening Devotion

The opening devotion for the afternoon session was begun with the singing of the hymn, "All Who Believe and Are Baptized." President Bohlmann explained to the delegates that the afternoon devotions would be led by young people and introduced Les Stroh, a member of the staff of the Board for Youth Services, who explained that the devotions will center about the six chief parts of Christian doctrine. The Scriptures which would be used during the devotions would be portions of Scripture which Luther used in association with specific sections of Christian doctrine. The Scripture reading used for the afternoon devotion was Gal. 3:26, which Luther used to introduce the explanation to the question, What great thing does Baptism give or work? The devotion concluded with a contemporary hymn led by the youth delegates to the convention.

Elections

President Paul Wendling, chairman of the Floor Committee on Registration, Credentials, and Elections, presented the first ballot for the office of President and instructed delegates with regard to voting procedures. After voting had been completed, he declared the ballot closed.

Structure and Constitution

President Bohlmann introduced Dr. Wilbert Griesse, President of the Mid-South District and chairman of the Floor Committee on Structure and Constitution, to the delegates and indicated the scope of work which had been carried out by this committee. Following the introduction, Chairman Griesse gave an overview of the work which the committee had completed and of the resolutions which were to be considered by the convention. The presentation of this overview was accompanied by visual materials to assist the delegates in their future deliberations.

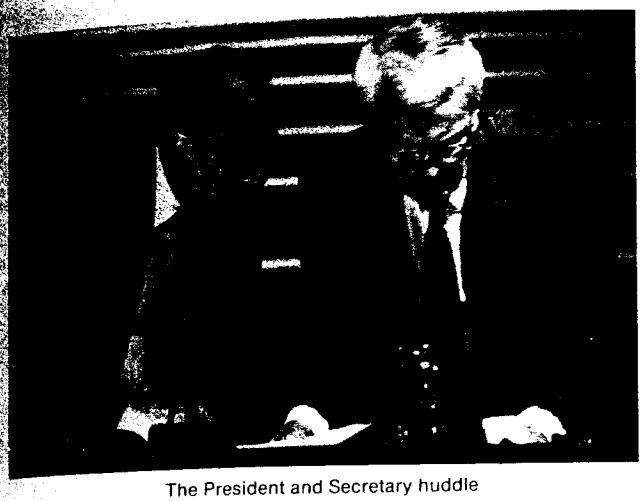
After the overview had been completed, Res. 5-01 (*TB* 107), calling for a reduction of the number of synodical Vice-Presidents, was introduced to the delegates. An amendment calling for the change of the word "two" to "three" in line 29 (*TB* 107) was declined after some discussion.

Elections

Discussion of Res. 5-01 (*TB* 107) was interrupted in order to permit the Registration, Credentials, and Elections Committee to report on the results of the voting for President. President Wendling, chairman of the committee, reported that a total of 1,110 voting delegates had been registered at the time of voting, that 1,079 ballots had been cast, and that 540 were needed for election. The results of the election were as follows: Lloyd Behnken—95, Ralph Bohlmann—844, Richard Hinz—75, Ray Martens—11, and Guido Merkens—54. Dr. Ralph Bohlmann was declared elected as President and received a standing ovation from the delegates. President Bohlmann expressed his appreciation for the support which had been given him and the confidence which had been placed in him by the Synod and the convention.

Structure and Constitution

Following the reporting of election results, discussion of Res. 5-01 (*TB* 107) was resumed. After agreeing to cease debate, the delegates voted on the resolution and declined to accept it. Chairman Griesse then reported that as a result of the decision of the delegates Res. 5-02 (*TB* 107) was now meaningless. After Res. 5-03A (*TB* 176), which would allow for the extension of terms for present members of the Board of Directors, was introduced, the delegates began discussion of the issue. The desire for dealing with the matter had come about because of certain structural changes which were



The President and Secretary huddle

adopted at the 1981 convention of the Synod. As a result of those changes, several members of the present Board of Directors would have been ineligible for re-election for an additional full term. After discussing the issue and declining a proposed amendment, the delegates accepted the resolution (5-03A, *TB* 176) for the purpose of removing the 12 year limitation. (The committee requested insertion of the words "those provisions of" in the resolve for clarification).

Slate for First Vice-President

Secretary Mueller, reporting to the convention, indicated that Dr. Ralph Bohlmann, Dr. Guido Merkins, and Dr. Charles Mueller had declined nomination for the office of First Vice-President. Consequently, the slate for First Vice-President would consist of Dr. Richard Hinz, Dr. Gerhardt Hyatt, Dr. Joseph Lavalais, Dr. Walter A. Maier, Jr., and Dr. Robert Sauer unless amended by the delegates. Following this presentation the convention adopted the slate as presented.

Professional Education

President Bohlmann described the scope of work which had been under consideration by the Floor Committee on Professional Education and introduced Dr. Arnold Kuntz, President of the Southern California District and chairman of the floor committee, to the delegates. In an audio-visual presentation Dr. Kuntz reviewed for the convention the work of this committee which would come under consideration by the delegates.

Following the presentation, consideration of Res. 6-01 (*TB* 143), entitled, "To Attract New Support for Existing Trust Funds" was begun. The resolution asked the Department of Stewardship and Financial Support to make every effort to attract new financial support for existing trust funds and encouraged the members of the Synod to support the efforts of the development staff of the department. The resolution was adopted as presented. Res. 6-02 (*TB* 143), directing the Board for Professional Education Services to develop and distribute a standardized format to be used by synodical colleges and seminaries in reporting to synodical conventions, was considered and adopted as presented.

Dr. Walter Rosin, executive secretary of the Board for Professional Education Services, introduced Dr. E. P. Weber, retiring president of Concordia College, Portland, to the delegates. Dr. Weber was cited for his 25 years of service as president of the college and 41 years of ministry in The Lutheran Church—Missouri Synod. Following the presentation of a set of inscribed bookend plaques, the delegates adopted Res. 6-19 (*TB* 153) and expressed their thanks to God for Dr. Weber's ministry by the singing of the common doxology.

Immediately after the presentation of Res. 6-03 (*TB* 143), calling for a study of the synodical system of colleges, the delegates declined a call to cease debate on the resolution.

Elections

President Paul Wendling, chairman of the Floor Committee on Registration, Credentials, and Elections, introduced the ballot for the First Vice-President of the Synod. After he explained election procedures, ballots were distributed, and after voting was completed, the ballot was declared closed.

Professional Education

Resuming discussion of Res. 6-03 (*TB* 143) the convention considered several amendments which were proposed. Included among these were amendments to eliminate the words "Board of Directors of the District in which the institution is located" in lines 47—49 (*TB* 145) and to substitute the words "after consultation with the above named entities" in lines 38—39 (*TB* 145) for the words "the concurrence of three of the four above named entities is required." An amendment to the last amendment calling for a substitution of the words "the concurrence of two of the three following entities be required: the Board of Regents, the Board of Directors, and the Council of Presidents" in lines 38—39 and the words "concurrence of two of the three following entities: Board of Regents, Board of Directors, and Council of Presidents" in line 56 was also considered. After further discussion the delegates agreed to cease debate on the amendment to the amendment, the amendment, and the resolution and then declined both the amendment to the amendment and the amendment and adopted the resolution as originally presented.

Parish, Youth, and Communication Services

After giving an overview of the work with which Committee 2 had been asked to deal, President Bohlmann introduced Dr. Arnold Kromphardt, President of the Eastern District and chairman of the Floor Committee on Parish, Youth, and Communication Services. In an audio-visual presentation, Dr. Kromphardt gave the convention an overview of the work of Committee 2 with which it would be dealing in the remainder of the sessions.

After having done so, he introduced Res. 2-01 (*TB* 49), which asked congregations to encourage their young people to be active in the ongoing work and mission of the congregation and encouraged the congregations to

implement ways and means by which that active participation and support could be effectively used. They further asked that congregations make special efforts for youth to participate in all levels of the church's work including Circuit Forums, Circuit convocations, and District- and synodwide activities. The convention adopted the resolution as presented. Before consideration of the resolution by the delegates, the word "synodical" had been changed to "national" in lines 19 and 23 (*TB* 49).

Elections

President Paul Wendling, reporting for the Committee on Registration, Credentials, and Elections, reported that at the time of balloting for the First Vice-President 1,114 delegates were registered and that in the balloting 1,036 votes had been cast with 519 needed for election. The following election results were reported: Dr. Richard Hinz—118, Dr. G. Wil Hyatt—160, Dr. Joseph Lavalais—100, Dr. Walter A. Maier, Jr.—133, Dr. Robert Sauer—525. Dr. Robert Sauer was declared elected as First Vice-President. In a brief response he thanked the delegates for their support and assured the Synod of his determination to serve the Synod to the best of his ability.

President Wendling then explained to the delegates election procedures which would be followed for the remaining vice-presidential positions. Ballots were distributed. After the voting had been completed, the balloting was declared closed.

Parish, Youth, and Communication Services

Floor Committee Chairman Kromphardt next presented Res. 2-02A (*TB* 170), which called for support of Lutheran Youth Fellowship and its mission projects. In this resolution the Synod expressed its continued support for a commitment to the growth of this synodical youth organization and encouraged congregations to urge their youth groups to affiliate with Lutheran Youth Fellowship and to implement its program. The resolution was adopted as presented. The delegates expressed their support for the 1983 synodical Youth Gathering, encouraging congregations to pray for the youth before and during the gathering as well as to utilize the experiences of gathering participants through sharing, caring, and building upon their experiences as a resource using the postgathering materials to carry the glory of God through the mission of the church. They did this by adopting Res. 2-03 (*TB* 50). In adopting Res. 2-04 (*TB* 50) they encouraged the Board for Evangelism Services to develop materials for programs that provide training in evangelism for youth and young adults, encouraged congregations to provide opportunities for these persons to be involved in the organized programs of the parish, and encouraged the Board for Evangelism Services and the Board for Youth Services to be alert for new methods and means to assist the youth and young adults of the church in being witnesses of our Lord Jesus Christ. During discussion of the resolution several amendments were declined. The first was to insert the words "in consultation with the Ongoing Ambassadors for Christ" in line 57, as well as an amendment to include the words "and utilize existing materials such as those developed by Ongoing Ambassadors for Christ" after the word "materials" in line 56 (*TB* 50).

Closing Devotion

The closing devotion for the afternoon session was led by Dr. Walter Rosin, executive secretary of the Board for Professional Education Services, and included the singing of a hymn by the delegates which consisted of a prayer asking for the Lord to send forth workers into His harvest.

Session 3

Sunday, July 10, Afternoon

Celebration, Bible Study, and Worship Service

In keeping with one of the convention themes, a celebration relating to ministry by and to youth was held at the Alfonso J. Cervantes Center on Saturday evening. On Sunday morning Dr. Jean Garton led the delegates in a forum on the family, using Luther's words relating to husbands and fathers, wives and mothers, and children. In each of these areas she compared his high view of the Christian family to contemporary views in the United States today. After an intermission of hymn singing, the delegates took part in a worship service with Dr. Robert Sauer serving as liturgist and Dr. Gerhardt Hyatt serving as the preacher.

Opening Devotion

Following the pattern established for the convention, the opening devotion for the afternoon session was led by youth representatives attending the convention. The Bible passage, which Luther used to introduce the section on Christian doctrine relating to the Lord's Supper, was 1 Cor. 11:23-25. This was followed by the answer which was given to the question, What is the sacrament of the altar? One of the youth representatives described the personal meaning of these words to him, and the devotion was then closed with the singing of the contemporary song, "Sons of God."

Announcements

Among announcements which were made, President Bohlmann indicated that cassette tapes of the convention would be available to congregations and delegates.

Special Award

Earlier in the year Concordia Seminary, St. Louis, had determined to grant the degree of Doctor of Laws to General John W. Vessey, Jr., chairman of the Joint Chiefs of Staff of the Armed Forces of the United States. Dr. Bohlmann introduced Dr. Karl Barth, president of Concordia Seminary, who introduced a number of general military officers from the immediate area. Following the reading of a citation by Dr. August Suelflow, a member of the Honors Committee of Con-

...inary, St. Louis, the degree of Doctor of Laws ...d on General Vessey. General Vessey then ...ords of greeting to the assembled delegates, ...them for the support of the ministry of the ...Armed Forces. In his remarks he made ...reference to Res. 3-06A which will be con... the convention, and commended the floor ...for its development of this resolution, particu... reference to the root cause of problems in the ...also indicated that the references to God's ...the right and left hand were particularly ...

...Wendling, chairman of the Floor Committee on ...tion, Credentials, and Elections, reported that ...es had been cast in the balloting for the second ...vice-presidents. After the entire ballot had been ...number of those receiving votes declined to allow ...mes to remain on the slate for consideration. ...final names remaining on the ballot and the ... of votes received by each were as follows: ...dt W. Hyatt—607, Joseph Lavalais—595, Walter ...er Jr.—501, Charles Mueller—140, George Wollen... 24, Ray Martens—53, Harlan Harnapp—51, ... Bernthal—50, Robert Preus—33, Oswald Hoff... 25, George Bornemann—21, and Wilbert ...—16.

...uest for Reconsideration

A delegate voting on the prevailing side requested that Res. 5-01 (*TB* 107) be reconsidered. President Bohlmann indicated that this matter would be brought to the floor when Committee 5 appears to determine if the convention wishes to reconsider this matter. In the discussion which followed the delegates declined a motion to table the motion to reconsider and heard a point of order which indicated that a motion to reconsider cannot be made on the basis of a limited proposed change in the resolution. It was determined that a decision must be made on the basis of the original motion. The delegates then voted to take up reconsideration of 5-01 immediately. Following further discussion, the delegates agreed to vote immediately on whether Res. 5-01 should be reconsidered and then declined the request.

Point of Privilege

A motion was introduced on a point of privilege, asking that resolutions be presented for discussion by number rather than by having the entire resolution read. The delegates, however, declined to do so.

Theology and Church Relations

President Bohlmann introduced the Floor Committee on Theology and Church Relations, referring to the number of overtures which had been considered by this committee and the number of resolutions which would be before the convention for consideration. Dr. Arthur Kuehnert, President of the Central Illinois District and chairman of the Floor Committee on Theology and Church Relations, then shared with the delegates an overview of the resolutions which would be considered by the delegates, using visual materials in his presentation. Prior to introducing the resolutions, recognition was given to Dr. Samuel Nafzger, executive secretary of the Commission on Theology and Church Relations, who addressed the convention briefly.

Res. 3-01 (*TB* 61) was then introduced, calling for an expression of thanks for the gift of Martin Luther. Prior to discussion by the delegates Dr. Nafzger outlined a number of events which were planned for the celebration of the 500th birthday of Dr. Luther and gave recognition to the members of the committee who were involved in determining the means for a proper celebration of this event. Dr. Nafzger pointed out that the goal of the celebration is to focus on the Gospel message rather than on the honoring of Martin Luther, although that in itself would be a worthy goal. The delegates then adopted Res. 3-01 (*TB* 61) by rising and joining in the singing of the battle hymn of the Reformation, "A Mighty Fortress."

Speaking on a point of privilege, Chairman Kuehnert of the floor committee announced that the legislature of the State of Illinois had voted to recognize the birthday of Dr. Martin Luther. He presented a bound copy of the resolution relating to this recognition to Harold Olsen, a member of the Board of Directors of the Synod and a citizen of Illinois, who in turn presented it to Dr. Suelflow for inclusion in the materials of the Concordia Historical Institute.

Res. 3-02 (*TB* 61) was next considered by the delegates. This resolution, calling upon the Synod to strive for external unity in the church, was read by President Roy Holm of the Manitobe and Saskatchewan District and a member of the Floor Committee on Theology and Church Relations. Prior to reading the resolution he asked the delegates to change the word "and" to "which" in line 70 (*TB* 61) and to insert the words "all the members of the Synod under the leadership of" between the words "encourage" and "the" in line 11 (*TB* 62). He also asked them to strike the words "of the Synod" in the same line. An amendment asking for the deletion of lines 3—5 (*TB* 62) was declined by the delegates. Because of a misunderstanding regarding an adopted motion to close debate on the amendment *and* the resolution, the delegates determined that a vote should be taken again to decide whether the assembly wished to close debate on the main motion. The assembly agreed not to close debate at this time. A motion was made and seconded to strike the fourth resolved. Following this the delegates declined to recommit. At this point time expired for consideration of the resolution.

Announcement

President Bohlmann reported that news had been received that George Bruening, President of the Kansas District, who had been stricken during the opening service of the convention, was reported to be resting well

and was in stable condition and that the possibility existed that he might be released from the hospital late Monday or Tuesday.

Missions, Evangelism, Social Ministry

Dr. Bohlmann referred the delegates to the number of overtures contained in the *Convention Workbook* relating to the area of Missions, Evangelism, and Social Ministry and then introduced President Al Marcis, President of the SELC District and chairman of the floor committee dealing with these issues. With the use of visual aids, Chairman Marcis directed the attention of the delegates to the number of resolutions which would be considered in the area of Missions, Evangelism, and Social Ministry during the convention. He then introduced Res. 1-01A (*TB* 167) which encouraged congregations to become increasingly aware of the growing segment of aging persons in the population and to utilize this largely untapped wealth of experience and talents in their work. During the brief discussion which followed the delegates added the words "ask the Board for Social Ministry Services to continue to provide leadership and" between the words "we" and "ask" in line 28 (*TB* 167). They then adopted the resolution as amended.

Greetings

President Bohlmann introduced the immediate past president of the Synod, Dr. J.A.O. Preus, to the delegates, who received him with a standing ovation. In his brief remarks to the delegates Dr. Preus congratulated those who had been elected to office and referred to the work which is before the convention. He reminded the delegates of the rich heritage which is ours as a result of the work of Martin Luther, whose 500th birthday is being celebrated this year, a rich heritage which includes such things as the universal priesthood of all believers, a strong confessional position, an emphasis upon the Word of God, and a strong sense of mission. He concluded by pointing to the fact that The Lutheran Church—Missouri Synod has one major problem and that occurs in the area of financial support of the Synod. He reminded the delegates that they were in a position to help to correct this situation.

Elections

Chairman Paul Wendling of the Floor Committee on Registration, Credentials, and Elections explained the voting procedures to be followed for the remaining Vice-Presidents of the Synod. After the voting was completed, the balloting was declared closed.

Forward in Remembrance

Dr. Gerhardt W. Hyatt, chairman of the special financial effort in the Synod called Foward in Remembrance, reported to the delegates on the results of the special effort and the use which is being made of those special gifts which were received. Dr. Hyatt described those gifts and pledges, which almost doubled the original goal of 40 million dollars, as responses to the promises of God and love for Him and His Son. It is these things which have moved the church forward in remembrance of His love and grace. In an interesting and exciting audio-visual presentation Dr. Hyatt reviewed the many projects in mission and ministry which were made possible through the sacrificial gifts.

Closing Devotion

The closing devotion for the afternoon session was led by Dr. Edward Westcott, executive secretary of the Board for Mission Services. In his brief remarks, based on a section from the Epistle to the Colossians, Dr. Westcott reminded the delegates that the only way the three billion people who do not yet know of Christ will be reached is if the one-track purpose of St. Paul to share that Gospel becomes a very personal goal for each delegate and member of the Synod. The devotion was closed with a prayer and benediction.

Session 4

Monday, July 11, Morning

Opening Devotion and Essay

President Bohlmann asked Dr. Robert Sauer, First Vice-President of the Synod, to introduce the worship and essay for the morning session. After the singing of a hymn Dr. Sauer introduced Dr. Robert Preus, President of Concordia Theological Seminary, Fort Wayne, for presentation of an essay entitled, "Captives of the Word." In his essay Dr. Preus pointed out that our God is a living God who speaks and we are captives of His word because it is a lifegiving Word, a pardoning Word, and a transforming and sanctifying Word. We are captives to the Word, which reveals Jesus Christ, who is the Word, by whom all things were made; and it is Him we proclaim.

President Bohlmann explained to the delegates that essays during the remaining morning sessions of the convention would be presented by presidents of some of the colleges and seminaries of the Synod. The themes for each day have taken the form of a statement which indicates that "Dr. Luther Tells Us We Are..." followed by the theme for that day. For example, the theme for the Monday morning session was "Dr. Luther Tells Us We Are Captives of the Word."

After this explanation an exchange took place between the delegates and Dr. Preus for the purpose of explanation and mutual edification.

Announcement

Dr. Samuel Nafzger, executive secretary of the Commission on Theology and Church Relations and chairman of the Committee on Arrangements for the Luther Celebration, reminded the delegates that the script for the Luther Rally which had been held on Sunday evening would be made available for congregations. He also indicated that the possibility of providing a slide presentation to accompany the script was being investigated. He gave special recognition to Professor William Schmelder of Concordia Seminary, St. Louis,

put the script together, and then introduced Frederich who had played the part of during the Luther Rally which was held at the theatre.

Chairman Paul Wendling of the Floor Committee on Credentials, and Elections, reported the balloting for Vice-Presidents two through five. were 1,117 voting delegates registered at the time balloting, and 4,045 votes were cast with a majority of 506 needed for election. Election results were reported as follows: August Bernthal—273, George —142, Harlan Harnapp—172, Oswald —329, Gerhardt W. Hyatt—791, Joseph —714, Walther A. Maier, Jr.—500, Ray —158, Charles Mueller—333, Robert Preus— Milbert Sohns—75, George Wollenburg—340. Dr. and Dr. Lavalais were declared elected as Second and Third Vice-Presidents, respectively.

Chairman Wendling then explained election procedures which would be followed in the election of the remaining Vice-Presidents. Candidates remaining on the ballot would be Oswald Hoffmann, Walter A. Maier, Charles Mueller, and George Wollenburg. After the ballots had been distributed and voting had been completed, the ballot was declared closed.

Administration and Program Implementation

After explaining to the delegates that the work of the Floor Committee on Administration and Program Implementation dealt with the matter of procedures which would best be followed in helping us carry out our common task of proclaiming Christ most efficiently and effectively, President Bohlmann introduced Dr. Richard Schlecht, President of the Michigan District and chairman of the floor committee. Dr. Schlecht presented an overview of the work of this committee which would be considered by the delegates, using visual materials in his presentation.

Res. 4-01A (*TB* 223) was introduced to the delegates. This resolution called for the establishment of a Planning Council for planning and implementation of the work of congregations, Districts, and the Synod. Before reading the resolution it was pointed out that in line 71 (*TB* 223) the words "and recommends" should be deleted. In line 72 the words "are to" were changed to "should" and in line 74 the word "combined" was stricken. In the discussion which followed, the delegates adopted an amendment stating that "District Boards of Directors should take these plans into consideration as they establish their District budgets." This amendment would be listed as number 6 on page 224 with the present numbers 6 and 7 becoming numbers 7 and 8. Time expired before action on Res. 4-01A (*TB* 223) could be completed.

Procedure

As a matter of procedure President Bohlmann announced that a question should not be called until an

President Ralph Bohlmann, Vice-Presidents Robert Sauer, George Wollenburg, Walter A. Maier, Joseph Lavalais, G. Wil Hyatt



opportunity had been given for both sides of an issue to be heard. He also indicated that a call for ceasing debate when an amendment was involved would be limited to the amendment in order to allow time for a discussion of the main resolution.

Structure and Constitution

Chairman Wilbert Griesse of the Floor Committee on Structure and Constitution introduced Res. 5-04, which called for a continuation of the current process of electing members to college Boards of Regents. During this discussion a call for consideration of Overture 5-62 (*CW* 228) as a substitute motion was declined. During further discussion the delegates also declined to refer Res. 5-04 back to the committee. Time then expired before action on the resolution could be completed.

Greetings

Dr. Reuben Swanson, president of LCUSA, was introduced to the delegates by President Bohlmann. In his remarks to the convention he congratulated President Bohlmann and Dr. Robert Sauer upon their election and paid tribute to the excellent leadership which had been provided in the past by Dr. Herbert Mueller as former president of the LCUSA. He also introduced Dr. John Houck, general secretary of LCUSA, who spoke briefly to the convention.

Dr. William Kohn, president of the AELC, was also introduced to the convention and was given an opportunity to speak to the delegates. He expressed his gratitude for the opportunity to be present and shared his hope for possible closer working relationships with a new Lutheran church, of which the AELC will be a part, sometime in the future.

Elections

Chairman Wendling, of the Floor Committee on Registration, Credentials, and Elections, reported on the balloting for the Fourth and Fifth Vice-Presidential positions. He indicated that at the time of voting 1,126 voting delegates were registered, 2,176 votes were cast, and 545 were needed for election. The results of the election were as follows: Oswald Hoffmann—525, Walter A. Maier, Jr.—593, Charles Mueller—518, George Wollenburg—540. Dr. Walter A. Maier, Jr., was declared elected as Fourth Vice-President of the Synod. Names remaining on the ballot for Fifth Vice-President will be those of Dr. Oswald Hoffmann and Dr. George Wollenburg.

Professional Education

Chairman Arnold Kuntz of the Floor Committee on Professional Education requested permission to delay the introduction of Res. 6-04 involving governance of Canadian higher education until an opportunity had been given to meet with interested Canadian delegates on this matter. The permission was granted.

He then introduced Res. 6-05 (*TB* 146) relating to a revision of Bylaws governing colloquy procedures for pastors. During the brief discussion which followed an amendment was introduced calling for the deletion of Bylaw 5.77, 4 (*TB* 147, lines 39—44). During discussion of the amendment a request to strike the words "to a special ethnic or linguistic group" in lines 60—61 (*TB* 147) was declared out of order.

Recognition

Discussion of Res. 6-05 was interrupted in order to provide an opportunity for a special presentation. Dr. David Schmiel, president of Concordia College, Ann Arbor, was given the opportunity to honor Dr. Joseph G. Lavalais, Second Vice-President of the Synod, with the "Christus Primus" Award. After the citation had been read and the award granted, President Bohlmann read a script coordinated with a visual presentation on the ministry of Dr. Lavalais. Following this, Dr. Lavalais addressed the convention briefly expressing his thanks for having had the opportunity to serve his Lord. He concluded his remarks by stating, "I am what I am by the grace of God. Him I proclaim."

Professional Education

After the presentation to Dr. Lavalais discussion was resumed on Res. 6-05 (*TB* 147). During the discussion the delegates agreed to cease debate on it at this time. Time for the work of the committee expired before final action could be taken on the resolution.

Dr. Guido Merkens

Because he would be leaving the convention to attend the World Congress on Evangelism, which was meeting in Amsterdam, Dr. Guido Merkens, Third Vice-President of the Synod, was given the opportunity to speak a word of farewell to the convention. Since he had declined nomination for vice-presidential positions, he took the opportunity to speak a word of farewell, thanking the delegates for the privilege of serving them for an extended period of time. He also expressed his thanks to the District Presidents, to his congregation which had been understanding during extended absences, to Dr. J. A. O. Preus, immediate past President of the Synod, and to Dr. Bohlmann.

Committee on Nominations

Dr. Elwood Zimmermann, chairman of the Floor Committee on Nominations, referred the delegates to the report of the Nominating Committee found in the *Convention Workbook,* page 229. The major recommendation being made by the committee is that in the future the Nominating Committee be established at an earlier date. Before reading the nominations it was pointed out that if additional nominations were made from the floor, it would be necessary to provide biographical information on the nominee and to have his consent for being placed on the ballot. After all nominations had been received, the delegates adopted the following slate of candidates:

Secretary

Howard Kramer, Ann Arbor, MI (MC)
Richard A. Krogen, Coon Rapids, MN (MNS)
Walter L. Rosin, St. Louis, MO (MO)

[redacted] D. Bell, St. Louis, MO (MO)

[redacted] Directors

[redacted]
[redacted] Bartels, Wahpeton, ND (ND)
[redacted] Arthur Cox, Bradford, PA (EA)
[redacted] Fluegge, Centerline, MI (MC)
[redacted] A. Janssen, Walnut Creek, CA (EN)
[redacted] R. Lemke, Milwaukee, WI (SW)
[redacted] H. Marxhausen, White Bear Lake, MN (MNS)

[redacted]
[redacted] E. Ludwig, Kalispell, MT (MT)
[redacted] E. Zielske, Catonsville, MD (SE)

[redacted]
[redacted] L. Daniel, Emmaus, PA (SELC)
[redacted] H. Goertz, St. Catharines, ON (ON)
[redacted] H. Mohr, Wauwatosa, WI (SW)
[redacted] Montz, Bismarck, ND (ND)
[redacted] Niedert, Boca Raton, FL (FG)
[redacted] Snyder, Henrietta, NY (EA)
[redacted] Tagge, Seattle, WA (NOW)
[redacted] Tanger, LaPorte, IN (IN)

[redacted] for Evangelism Services

[redacted]
[redacted] Draeger, Visalia, CA (CNH)
[redacted] A. Janssen, Walnut Creek, CA (EN)
[redacted] Martin, Chicago, IL (NI)
[redacted] Scudieri, Spotswood, NJ (NJ)
[redacted] Simcak, Houston, TX (TX)
[redacted] C. Tiemann, Pittsford, NY (EA)

[redacted]
[redacted] L. Geisler, Omaha, NE (NEB)
[redacted] Hoehne, Kirkwood, MO (MO)
[redacted] Mathews, Seward, NE (NEB)
[redacted] Preuss, Seward, NE (NEB)

[redacted]
[redacted] Aalbersberg, Utica, MI (MC)
[redacted] Downen, Fairview Heights, IL (SI)
[redacted] E. Koehlinger, Bourbon, IN (IN)
[redacted] Zehner, Punta Gorda, FL (FG)

[redacted] for Mission Services

[redacted]
[redacted] Brehmer, Arcadia, CA (SC)
[redacted] W. Eisold, Lake Worth, FL (FG)
[redacted] Hernandez, Watsonville, CA (CNH)
[redacted] Hunt, Selma, AL (SO)
[redacted] Lutz, Bozeman, MT (MT)
[redacted] Miller, Regina, SK (MS)
[redacted] Preus, Fort Wayne, IN (IN)
[redacted] L. Schindler, Chamberlain, SD (SD)

[redacted]
[redacted] J. Meyer, Whitestone, NY (AT)
[redacted] W. Wingfield, Corunna, IN (IN)

[redacted]
[redacted] Balke, Houston, TX (TX)
[redacted] G. Dennis, Flint, MI (MC)
[redacted] J. Greenwalt, Vera Cruz, Mex. (NW)
[redacted] Gruenhagen, Walcott, IA (IW)
[redacted] Hanusa, Wailuku, HI (CNH)
[redacted] Mansholt, Litchfield, IL (SI)
[redacted] W. Purdy, Jackson, MS (SO)
[redacted] Thies, Mapleton, IA (IW)

[redacted] for Parish Services

[redacted]
[redacted] Brunette, Little Rock, AR (MDS)
[redacted] Schumpe, Brownstown, IN (IN)
[redacted] Volz, Plantation, FL (FG)

[redacted]
[redacted] W. Baacke, Concordia, MO (MO)
[redacted] Eichhorn, St. Louis, MO (MO)
[redacted] Hintz, Topeka, KS (KS)
[redacted] V. Meyer, St. Paul, MN (MNS)
[redacted] F. Wildauer, Bremen, IN (IN)

[redacted]
[redacted] H. McCants, Sr., St. Louis, MO (IN)
[redacted] Molyneaux, San Francisco, CA (CNH)

[redacted] for Professional Education Services

[redacted]
[redacted] W. Garton, Pennsauken, NJ (EN)
[redacted] Meseke, Clinton, IA (IE)
[redacted] Ratcliffe, East St. Louis, IL (SI)
[redacted] C. Schildwachter, Dodge Center, MN (MNS)
[redacted] Zwerneman, Bronxville, NY (AT)

[redacted]
[redacted] H. Bellin, Little Rock, AR (MDS)
[redacted] Quade, Hillsboro, OR (NOW)
[redacted] Schroeder, Ogallala, NE (NEB)
[redacted] G. Straub, Millington, MI (MC)

[redacted]
[redacted] Israel, Ithaca, NY (EA)
[redacted] Kercher, Laramie, WY (WY)

[redacted] for Youth Services

[redacted]
[redacted] R. Baumgarn, St. Francis, MN (MNS)
[redacted] Eisberg, Merced, CA (CNH)
[redacted] Gross, Colby, KS (KS)

[redacted]
[redacted] Krueger, Amherst, CO (CO)
[redacted] Schultz, Henning, MN (MNS)

[redacted] (Youth)
[redacted] Bergman, Seward, NE (NEB)
[redacted] Burkhard, Dallas, TX (TX)
[redacted] Coyne, San Francisco, CA (CNH)
[redacted] Ebeling, Bloomington, IN (IN)
[redacted] Keseman, Warrensburg, MO (MO)
[redacted] Krieg, Maple Grove, MN (MNS)
[redacted] Orton, Appleton, MN (MNN)
[redacted] Ryan, Houston, TX (TX)

[redacted] on Adjudication

[redacted]
[redacted] Childress, Perryville, MO (MO)
[redacted] W. Elowsky, Bay City, MI (MC)
[redacted] J. Humann, St. Catharines, ON (ON)
[redacted] A. Pullmann, Winfield, KS (KS)

[redacted]
[redacted] I. Doggettt, Cincinnati, OH (OH)
[redacted] A. Utter, Edina, MN (MNS)

[redacted] on Appeals

[redacted] (incl. Teachers)
[redacted] Harnapp, Broomfield, CO (CO)
[redacted] T. Hartmann, Cape Girardeau, MO (MO)
[redacted] L. Heil, Battle Creek, MI (MC)
[redacted] E. Korte, Brookings, SD (SD)
[redacted] G. Mueller, Fort Wayne, IN (IN)
[redacted] Mueller, Sioux City, IA (IW)

[redacted]
[redacted] Dissen, St. Louis, MO (MO)
[redacted] Lohrmann, Walla Walla, WA (NOW)
[redacted] Marquardt, Dodge Center, MN (MNS)
[redacted] Pisieczko, St. Petersburg, FL (FG)
[redacted] L. Wahl, Monticello, IA (IE)

[redacted] on Theology and Church Relations

[redacted]
[redacted] Korcok, Niagara-on-the-Lake, ON (ON)
[redacted] Wollenburg, Billings, MT (MT)

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...keter, Blaine, MN (MNS)

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... Linde, Huntsville, AL (SO)
... C. Royal, Washington, DC (SE)
... Willhardt, Montgomery, AL (SO)

...*Regents—Seward*

... William Chandler, Grand Island, NE (NEB)
... H. Schroeder, Oak Lawn, IL (NI)

...(6 years)
... Biermann, Lexington, NE (NEB)
... G. Horn, Glendale, AZ (SC)
... J. Steiner, Omaha, NE (NEB)
... Verrett, New Orleans, LA (SO)

...SONS (3 years)
... R. Dumke, Lakewood, CO (CO)
... Hokamp, Arlington, NE (NEB)
... Krohn, Hastings, NE (NEB)
... Schlechte, Utica, NE (NEB)

...*of Regents—Winfield*

...SONS
... Bass, Leavenworth, KS (KS)
... G. Beltz, Bazine, KS (KS)
... Hamann, Overland Park, KS (KS)
... Newcomer, Overland Park, KS (KS)
... Perry, Edmond, OK (OK)

Closing Devotions

The closing devotion consisted of a Scripture reading from the Epistle of James by Dr. Eugene Linse, executive secretary of the Board for Social Ministry Services.

Session 5

Monday, July 11, Afternoon

Opening Devotions

Following the pattern established earlier in the convention, the opening devotions for the afternoon session were led by youth representatives attending the convention. The Scripture reading was taken from Matt. 16, containing the confession of Peter, and was followed by a statement of Luther. A youth representative expressed the personal meaning which this had for her, and the delegates then joined in confessing their faith together in the words of the Apostles' Creed. The devotion was closed with prayer and the singing of a contemporary song.

Announcements

President Ralph Bohlmann announced to the delegates that the film "Martin Luther: An Eye on Augsburg" was a new film that had been prepared by the Northern Illinois District. It was recommended for use in congregations and for viewing by the delegates at the convention.

Elections

Chairman Paul Wendling of the Floor Committee on Registration, Credentials, and Elections reported that 1,126 voting delegates were registered at the time of the voting for the Fifth Vice-President. 932 votes had been cast, with 467 needed for election. The results of the election were as follows: Oswald Hoffman—444, George Wollenburg—488. George Wollenburg was declared elected as Fifth Vice-President of the Synod.

Minutes

Dr. Walter Rosin, convention secretary, presented the Minutes for Saturday morning and afternoon for approval. These Minutes appear in *Today's Business* on pages 229—232 and 245—247. Since there were no substantive corrections to be made, the Minutes were adopted as printed.

Missions, Evangelism, Social Ministry

Chairman Albert Marcis of the Floor Committee on Missions, Evangelism, and Social Ministry introduced Res. 1-02 (*TB* 37), which called for reaffirming of inter-Lutheran cooperation in social ministry. An amendment asking for the inclusion of the words "closely examine before reaffirming" in line 48 and the exchange of the words "God pleasing" for "feasible" in line 52 was declined. After agreeing to cease debate the delegates adopted Res. 1-02 (*TB* 37) as presented.

Vice-Presidents

Since election for all the vice-presidential positions had been completed, Dr. Bohlmannn asked the elected Vice-Presidents to join him on the podium and introduced them to the convention.

Point of Privilege

Responding to a point of privilege that only the resolves of resolutions be read from this time on, the Chair agreed that at this point this would be the procedure which would be generally followed. This would not preclude a change at a later time in the convention.

Missions, Evangelism, Social Ministry

Chairman Marcis next introduced Res. 1-03A (*TB* 167), which called for efforts to reduce full-time professional church worker burnout and to continue efforts to

minimize and counteract this danger. After declining a number of amendments, as well as a motion to refer the matter back to the floor committee, the delegates agreed to cease debate on the original motion and then adopted Res. 1-03A (*TB* 167) as presented. They also adopted Res. 1-04 (*TB* 38), which called upon the Synod and its congregations to emphasize their commitment to campus ministry. This action was taken after the resolution was amended by inserting the words "their students of the presence of" between the words "notify" and "the" in line 3 (*TB* 39) and changing the word "congregation" to "congregations" in the same line.

John of Beverly Award

Thomas Armour of Mill Neck Manor was called upon to make a presentation of the John of Beverly Medal. In his remarks he stated that this was the 12th time the medal was being presented. He also referred to the establishment of Mill Neck Foundation, Inc., and introduced Philip Bauer, chairman of the board of trustees of the foundation, to make the presentation. The John of Beverly Award was made to Albert Quie, who had devoted much of his political life, in the House of Representatives of the United States Congress and as Governor of the State of Minnesota, to assisting the hearing impaired. The presentation and citation were interpreted in sign language by the Rev. Donald Zuhn, secretary for Deaf Ministries. The award to Governor Quie was accepted by his son, Joel, a second-year seminarian, on behalf of his father. Following the presentation, Joel Quie spoke on behalf of his father, reading a letter which had been prepared by him, expressing his thanks for the honor and his continued concern for the hearing impaired.

Parish, Youth, Communication Services

Dr. Arnold Kromphardt, chairman of the Floor Committee on Parish, Youth, and Communication Services, introduced Res. 2-22 (*TB* 59), which called for encouragement of the use of tracts and the recognition of 25 years of service of the Concordia Tract Mission. This resolution was adopted as presented.

Presentation

Dr. Kromphardt introduced Dr. Al Senske, vice-president of Concordia Publishing House, to make a presentation to certain people who were instrumental in the establishment and development of the Concordia Tract Mission. His discussion of the activities of the Concordia Tract Mission was accompanied by visuals which depicted the activity of the Tract Mission and the wide variety of tracts which were available for distribution. He described the progress and effectiveness of the tract program over the period of 25 years since 1958. Following the presentation, pioneers in the program, Emil Benz and Art Kaul, were presented with plaques for their efforts in the establishment of the mission.

Announcements

President Bohlmann read a communication from a delegate who is attending a synodical convention for the first time, expressing his feelings of highs and lows which were characteristic of the work of the convention. A request for first-time attending delegates to indicate their presence made it apparent that a significant number of delegates had not attended a previous convention.

Point of Privilege

Speaking on a point of privilege, a delegate asked that the display booths be either opened earlier or remain open later so that delegates might have the opportunity to view exhibits and materials which are available without having to leave the convention floor during the time when business of the convention was under discussion.

Theology and Church Relations

Chairman Arthur Kuehnert of the Floor Committee on Theology and Church Relations reintroduced Res. 3-02 (*TB* 61) on which discussion had begun in a previous session. This resolution called for the Synod to strive for external unity in the church. Prior to resuming discussion the convention agreed by common consent to change the first whereas to read as follows: "Whereas, The Scriptures of God (Rom. 12:14-21; 15:5-6; Eph. 4:1-3; 1 Cor. 1:10-13; 2 Cor. 13:11; Gal. 2:4; Phil. 4:2) mandate the quest for church fellowship (in the sense of the external unity of the church), as well as its acknowledgment when there is agreement in the confession of the heavenly doctrine 'according to God's Word of the prophetic and apostolic Scriptures . . .' (*FC* SD Comprehensive Summary, 16); and . . ." Discussion was resumed at the point of consideration of an amendment asking for the deletion of the fourth resolved of the resolution. After agreeing to cease debate on the amendment the delegates declined the amendment. In the call for cessation of debate the delegate had asked for the ceasing of debate on both the amendment and the pending motion. On a point of privilege a delegate asked that the matter be divided and that a decision first be made on voting to end the debate on the amendment and then to end debate on the resolution. This procedure was followed, and after also agreeing to cease debate on the main motion, the delegates adopted Res. 3-02 (*TB* 61) as revised.

Res. 3-03 (*TB* 62) was next introduced, calling for an encouragement of participation in the development of guidelines for inter-Christian relationships. Before reading the resolves of the resolution, the floor committee indicated that line 33 (*TB* 62) should be changed to read "Overtures 3-61—65" rather than "Overtures 3-61—64A—D." After declining a proposed amendment the delegates adopted the resolution as presented. By adopting Res. 3-08 (*TB* 65) the delegates commended the sending of observers to the Commission on the New Lutheran Church. Before consideration of the resolution the floor committee had added Overture 3-65 (*CW* 115) to the overtures related to this resolution. Prior discussion of the resolution prior to its adoption Pre

...mann responded to questions which were ... the floor regarding the identification of the ... and the format for reporting on this matter to ... tion. He stated that the person of the observ... vary depending upon the subject under ...ion, and that because of the nature of the next ...lating to the theological basis for the forma... New Lutheran Church, Dr. Samuel Nafzger ... the observer. He also pointed out that the ... Presidents would continue to be informed as ...is received. During discussion of Res. 3-26A ..., which called for nurturing relationships with ...urch bodies, the delegates considered an amend... add the words "provided that Article II of the ...tion not be compromised" after striking the ...words of the resolved. After agreeing to cease ...on the amendment, it was declined and the ... was adopted as presented. By adopting Res. ...(*TB* 63), the delegates encouraged the President of ...od to convene free theological conferences for ...ns in North America and throughout the world, ...ed that guidelines be prepared for participation ... free conferences in consultation with the ...ission on Theology and Church Relations. They ... asked the President of the Synod to report to the ... convention on the results of these conferences.

...ructure and Constitution

...Chairman Wilbert Griesse of the Floor Committee on ...ucture and Constitution reintroduced Res. 5-04 (*TB* ...), which called for a continuation of the current ...rocess of electing members to the Boards of Regents of ...olleges. Action on this matter had not been completed ...a previous session although discussion had been ...egun on the issue. During the discussion, the floor ...committee changed the word "four" to "five" in line 24 (*TB* 109). After agreeing to cease debate on the matter, the delegates adopted Res. 5-04 (*TB* 109) as presented. Chairman Griesse then indicated that Res. 5-05 (*TB* 109) would be included in the work of Committee 4 when Res. 4-01A was considered. The delegates were encouraged to refer to this resolution when Res. 4-01A was brought before the convention for discussion. After agreeing by common consent to make the word "Vice-President" plural in line 71 the delegates adopted Bylaws which reinstated the Commission on Worship, with the understanding that the Board for Parish Services would designate one of its members to serve as a liaison person with the commission. They took this action by approving Res. 5-06 (*TB* 110). This action was taken after a division of the house had been requested. Votes recorded on the positive and negative side respectively were 438 and 392. Prior to introducing the resolution the floor committee had changed the words "one pastor" to "two pastors" in line 61 (*TB* 113).

Closing Devotion

Using a paraphrase of 2 Cor. 5:17-20 and asking the delegates to respond to the reading of each verse with the words "me too," Dr. Erwin Kolb, executive secretary of the Board for Evangelism Services, led the delegates in a closing devotion. The devotion was concluded with the singing of the hymn, "Go Make Disciples."

Session 6

Tuesday, July 12, Morning

Opening Devotion and Essay

After calling the convention to order, President Bohlmann announced to the delegates that we would be following the procedure which had been begun in the previous morning session. The topic before the convention in this opening devotion could be stated in these words: "Dr. Luther helps us understand that we are simultaneously saints and sinners." Dr. Robert Sauer, First Vice-President of the Synod, asked the delegates to join in singing the first six stanzas of the hymn, "Here Is the Tenfold Sure Command." He then introduced Dr. Karl Barth, president of Concordia Seminary, St. Louis, who indicated that many of his remarks would be related to the words of Martin Luther on the matter of a Christian being simultaneously saint and sinner. In his remarks he pointed out that it is quite obvious that the Scriptures clearly indicate that sin originated in one man. It did not begin this morning, it did not begin yesterday, but originated with Adam. This original sin remains with man all his life and is like a beard which keeps growing back each day and must be shaved off. Likewise, man is plagued by sin until the final shovel of earth is pounded on his grave. In response to the question: "How does a sinner become a saint?" the answer is clearly that it is by grace, for Christ's sake, through faith. Consequently, a Christian is not a sinner yesterday and a saint today, not sometimes a sinner and sometimes a saint, but simultaneously sinner and saint. He pointed out that we are always sinning in spite of our best efforts but are always forgiven through Christ our Lord. After the singing of the hymn, "In You Is Gladness," an exchange took place between the delegates and the essayist, reflecting on the words of the essay for purposes of clarification and edification.

Greetings

President Bohlmann indicated that greetings had been received from Father Reinert, chancellor of St. Louis University, and from Gene McNary, county executive of St. Louis County. In response to a request from a delegate he asked that when resolutions were introduced they be introduced by book, page, and resolution number. As of Monday noon, 30% of the convention time had been consumed with slightly more than 7% of the resolutions having been considered. Announcements were made regarding the picnic and tours of the International Center of The Lutheran Church—Missouri Synod, which would take place in the evening between 5:30 and 7:30. Several birthdays were recognized with the delegates joining in wishing the celebrants a happy birthday. Dr. Bohlmann also announced that the time when booths and exhibits would be available for visitation was identical to the

1981 convention hours. Rental for the convention center had been based on those hours and it would be difficult to change them at this point.

Parish, Youth, and Communication Services

Dr. Arnold Kromphardt, chairman of the Floor Committee on Parish, Youth, and Communication Services, introduced Res. 2-05 (*TB* 51), which encouraged each District to identify an individual to be trained in the Peer Ministry Program, to expand its endeavors to provide opportunities for its youth to be trained in these very valuable helping skills, and to have as its goal by 1993, 75% of its congregations with developed Peer Ministry Facilitator Teams trained to help its youth gain these skills. The resolution was adopted as presented. By adopting Res. 2-06A (*TB* 170) the convention recognized outdoor ministries within the church as vital and important ministries and encouraged individuals, congregations, and groups to avail themselves of the unique opportunities provided by these ministries. They also encouraged the Board for Parish Services to study the role of outdoor ministries in relationship to the synodical staff structure and responsibilities to determine how best to give continued support and direction to this ministry. The studies and recommendations are to be forwarded to the Synod's Board of Directors for implementation.

Delegates next began discussion of Res. 2-07A (*TB* 171) for acceptance of the proposed *Lutheran Worship Agenda* as an official worship resource. Because the whereases were important for an understanding of the resolution, the resolution was read in its entirety. The delegates declined an amendment which called for the substitution of "the Commission on Theology and Church Relations" for "the Commission on Worship" in line 40 and striking the lines "the Council of Presidents be delegated by this convention to give final acceptance to these services" and to substitute for them the words "they be submitted to the 1986 convention for approval." The action was taken after Dr. Samuel Nafzger, executive secretary of the Commission on Theology and Church Relations, indicated that the commission had reviewed the Agenda. They also declined an amendment which called for the addition of the words "in consultation with the CTCR" after the words "Commission on Worship" in line 40 (*TB* 171) and the words "and other concerns raised at this convention" after the word "concern" in line 41. After agreeing to cease debate, Res. 2-07A (*TB* 171) was adopted as presented. After declining to change the percentage from "28%" to "50%" in line 7 (*TB* 53) the delegates adopted Res. 2-08 (*TB* 52). This resolution encouraged the congregations of the Synod to conduct a Bible study program which offers options both in small discussion groups and in larger classes and encouraged the Board for Parish Services to produce a variety of simple and concise short-term discussion guides designed for Bible study in small-group setting. It further asked the Board for Parish Services, together with Concordia Publishing House, to continue to market a supply of discussion guides for use by congregations of the Synod, encourage congregational boards of education to acquaint themselves with these materials and to provide funding for their use, and established a goal of involvement of at least 28% of confirmed members of the congregations of the Synod in a weekly Bible class series by 1994.

Point of Privilege

A point of privilege was granted in order to ask a question for clarification regarding an article which had appeared in the St. Louis newspapers relating to women's issues and abortion. The article which reported on interviews which had been held with President Bohlmann and with Dr. Jean Garton appeared to be misleading with regard to their positions on the issues of women's rights and abortion. Speaking for himself, President Bohlmann assured the delegates of his strong commitment to the support of the doctrinal position of the Synod on these issues. Dr. Garton also spoke briefly, indicating that the article provided a clear example of a communications gap. She was specifically concerned about the fact that her expressions of concern for unborn children, which were a part of the interview, had not appeared in the article.

Recognition

Dr. Norman Young, chairman of the Lutheran Education Association, addressed the convention briefly and presented the Christus Magister Award, an honor which is awarded annually to an outstanding educator, to Dr. Luther Mueller of the faculty of Concordia College, St. Paul, Minn. After receiving the award, Dr. Mueller spoke briefly to the convention expressing both his thanks and his commitment to education, particularly the education of children. Before the presentation of the award to Dr. Mueller, a specially framed edition of the teachers oath which had been adopted by the LEA was presented to President Bohlmann.

Lutheran Worship

Dr. Ralph Reinke, president of Concordia Publishing House, was introduced to the convention in order to allow him to make a special presentation and to report on the acceptance of *Lutheran Worship* within the Synod. He indicated that when the present printing is sold, 700,000 volumes of *Lutheran Worship* will have been distributed and 60% of the congregations would be using this worship resource. Specially bound volumes of the 699,998—700,000-numbered volumes were presented to Dr. Sauer in recognition of his unique contribution to its publication, to Dr. Fred Precht, executive secretary of the Commission on Worship, and to President Bohlmann as a symbol of rededication of the Synod to vital worship and to the support of Concordia Publishing House for *Lutheran Worship*.

Point of Privilege

Speaking to a point of privilege, a delegate who had been nominated for one of the boards of the Synod



Dr. Ralph Reinke presents *Lutheran Worship* to Dr. Fred Precht

expressed his concern over the fact that political lists of preferred candidates had been distributed. He pointed out that this breaks our trust with each other and breaks the bonds of unity which should exist among us.

Administration and Program Implementation

Dr. Richard Schlecht, chairman of the Floor Committee on Administration and Program Implementation, reintroduced Res. 4-01A (*TB* 223), on which discussion had been begun in a previous session. This resolution called for the establishment of a Planning Council and for the adoption of Bylaws for its implementation. Chairman Schlecht explained the resolution and its purpose to the delegates. After some discussion, the delegates agreed to change the word "establish" to "recommend" in line 36 (*TB* 224) and to change the word "shall" to "to" in line 42. After a total of 30 minutes had expired for discussion of the resolution the delegates agreed to cease debate and then adopted Res. 4-01A (*TB* 223) as amended. A division of the house which was called for sustained the ruling of the Chair that the resolution had been adopted.

Registration, Credentials, and Elections

Floor Committee chairman Paul Wendling of the Floor Committee on Registration, Credentials, and Elections introduced Dr. Elwood Zimmermann, chairman of the Committee for Convention Nominations, who informed the delegates of several changes in nominations. Since Dr. George Wollenburg had been elected Fifth Vice-President of the Synod, the name of Alvin Franzmeier was substituted for his name as the nominee for the Commission on Theology and Church Relations. It was pointed out that George C. Royal, a candidate for the Board of Regents at Concordia College, Selma, was a layman and not a pastor. In elections for the Board for Mission Services three laypersons were to be elected. The two receiving the highest number of votes when an election occurred would serve for terms of six years. The third person elected would serve for a term of three years. Two laypersons are to be elected to the Board of Regents for Fort Wayne. The elected person receiving the larger majority would serve a term of six years with the one receiving the smaller majority serving a term of three years. For the Board of Regents, Concordia College, Seward, two elected laypersons would serve for a period of six years with a third elected person serving a three-year term.

After these announcements Chairman Wendling of the floor committee issued directions for the voting procedures which would be followed. It was indicated that when delegates had completed voting, they were free to leave the convention floor and that when the last delegate had voted, the balloting would be declared closed. Prior to the beginning of balloting, Dr. Walter A. Maier, Jr., the Vice-President of the Synod who was chairing the convention at the time, led the delegates in prayer, asking for the guidance of the Holy Spirit as the decisions were made.

Closing

The session closed with each delegate offering his personal and private devotion.

Session 7

Tuesday, July 12, Afternoon

Opening Devotion

The convention was led by youth representatives once again in its opening devotion. The theme for the afternoon devotion related to the Ten Commandments, with a Scripture reading, Psalm 119:9-10, being the passage used by Dr. Martin Luther to lead into the question What then is the purpose of the Law? One of the youth representatives spoke of the personal meaning of the Ten Commandments to her. The delegates were then led in prayer and in the singing of a contemporary song introduced by the youth representatives.

Announcements

President Bohlmann requested that the delegates refrain from applause when resolutions are adopted or declined since the adoption of a resolution should not represent either a victory or a defeat. He also indicated that he would ask the delegates to stand occasionally when votes were taken. Provisions were suggested for assisting handicapped people who were attending the convention. Marvin Siebels, convention manager, presented a short audiovisual presentation on the International Center of the Synod, which would be visited by many of the delegates later in the day.

Minutes

After correcting the numbers "5-03" in lines 11 and 13 (*TB* 263) of the Minutes, to read "5-01" the delegates adopted the Minutes for the third and fourth sessions of the convention as presented.

Professional Education

Chairman Arnold Kuntz of the Floor Committee on Professional Education reintroduced Res. 6-05 (*TB* 146) which called for a revision of the colloquy procedures for pastors. This resolution had been under consideration

in a previous session when time expired before consideration of it could be completed. A delegate suggested that the words "only such" be stricken from line 12 (*TB* 147). That suggestion was declared out of order at the time it was presented. An amendment calling for the insertion of lines 34—37 (*TB* 147) in the same lines for the proposed bylaw was declined after the delegates had agreed to cease debate on the amendment. The resolution was then adopted as presented. The floor committee next introduced Res. 6-20 (*TB* 181) which was closely related to the resolution which had just been adopted. This resolution asked the Board for Professional Education Services and the Standing Committee on Pastoral Colloquy to consider further revisions to Bylaw 5.77 (Eligibility) and in conjunction with the seminaries to study the possibility of individualized programs of education to meet the requirements for pastoral certification. Their findings and recommendations were to be reported to the 1986 convention of the LCMS. The resolution was adopted as presented.

Point of Order

During the discussion of Res. 6-20 a delegate raised the question regarding the necessity of considering resolutions in the order of priority in which they appeared in the A and B Sections of *Today's Business*. It was pointed out that the convention had adopted standing rules which indicate that the resolutions would only be presented "normally" in the order in which they had been prioritized by the committee.

Professional Education

Chairman Kuntz introduced Res. 6-06 (*TB* 148) which declined Overture 6-26, asking for a revision of the regulations of the colloquy program for pastors. After Dr. Sauer explained that it was impractical to make this change at this time the delegates agreed with the recommendation of the floor committee and adopted Res. 6-06 (*TB* 148) as presented. A previous convention had recommended that the Council of Presidents and the Pastoral Colloquy Committee review the policy regarding acceptance of pastors from all Lutheran church bodies and report to the Synod with appropriate recommendations, with a view toward uniform practice. These policies and procedures had been prepared and with the adoption of Res. 6-07 (*TB* 148) the delegates approved the procedures which had been developed for receiving Lutheran pastors from other church bodies.

Greetings

President Bohlmann introduced Mrs. Alberta Barnes, newly elected president of the LWML, to address the convention. In her remarks Mrs. Barnes pointed out that the League had been founded to create mission consciousness among LCMS women and that its goals were education, mission inspiration, and mission service. In an expression of thanksgiving for 40 years of blessing, a special love offering of $192,000 had recently been gathered. The first $100,000 will be used to start new missions in Sierra Leone, and the second $100,000



Dr. Bohlmann welcomes LWML President Barnes

will be used for planting North American missions. The LWML has adopted a mission goal of $720,000 and has also established a $100,000 endowment fund for scholarships for students at Concordia Theological Seminary, Fort Wayne; Concordia Seminary, St. Louis; and the St. Catharines seminary in Ontario. Mrs. Barnes referred to the mite box and mustard seed projects of the league. She pointed out that 129 units have been added to the LWML in the past biennium, and the goal of the league is to increase membeship by 25%. She concluded her presentation by presenting a complete set of five mustard seeds, which had been translated into Spanish, to President Bohlmann.

Mr. Paul Wegele, vice-president of the International Lutheran Laymen's League, representing its president, Don Brosz, brought greetings from the officers, staff, and membership of the league throughout the world. He offered his prayers for the Holy Spirit upon the delegates as they return home to exercise their leadership and involvement in the sharing of Christ. He reminded the delegates that the league will be meeting in Kansas City at the end of July under the theme, "Proclaim the Risen Lord." Relating his remarks to the celebration of the 500th anniversary of the birthday of Martin Luther, Mr. Wegele indicated that the International Lutheran Laymen's League is also celebrating a number of birthdays. Among these are the 60th birthday of the Lutheran Hour, which presents its message in many forms in different countries throughout the world. Other birthdays are the 25th anniversary of "Day by Day with Jesus" and the 5th anniversary of Spanish programs. A new program, "Crosswalk," specifically geared for young persons, has just been born. This program is complete with contemporary music and is already broadcast over 300 stations. Mr. Wegele referred to many other activities, including printed and audio-visual materials already in existence, as well as to a new film which is being prepared by the league. He concluded by pointing out that the goal of the league is that Christ be brought to the nations.

Structure and Constitution

Chairman Griesse of the Floor Committee on Structure and Constitution presented Res. 5-08 (*TB* 115) which would declare directors of Christian education

eligible for membership in the Synod. During the discussion the delegates declined an amendment which would have inserted the categories of deaconess, lay minister, parish worker, parish assistant, and director of evangelism in lines 10, 17, 20, and 23 of Res. 5-08 following the words "Directors of Christian Education." It was originally ruled that this amendment was out of order since it was contrary to the Constitution. It was, however, later determined that the convention had the authority to interpret the meaning of the word "teacher" in the Constitution. After it was explained that it would be difficult to classify deaconesses and others as educators, the delegates declined the amendment. They also declined an amendment to include the word "deaconess" on the lines indicated above. This was done after the delegates had agreed to cease debate on the amendment. After they also agreed to cease debate on the main motion, Res. 5-08 (*TB* 115) was adopted. After Dr. Herbert Mueller stated that this action should not be interpreted by deaconesses as a judgment on their ministry, the convention applauded to demonstrate its appreciation of their services.

Res. 5-09A (*TB* 176) was next introduced for consideration. This resolution called for a three-fold classification of ministers of religion. Because of considerable discussion which followed, action could not be completed on this resolution before the expiration of time for committee presentations.

Point of Order

In response to a question from a delegate, asking whether the assembly could determine if it wished to continue discussion, President Bohlmann indicated that it could do so but a two-thirds vote would be required to change the orders of the day. The convention declined to continue the discussion.

Missions, Evangelism, and Social Ministry

Chairman Marcis of the Floor Committee on Missions, Evangelism, and Social Ministry introduced Res. 1-05 (*TB* 39) which encouraged more congregational participation in a personalized missionary support program. After brief discussion and after a number of questions relating to the program had been answered by Dr. Edward Westcott, executive secretary of the Board for Mission Services, the delegates adopted the resolution as presented. They also adopted Res. 1-06 (*TB* 39) which encouraged the Board for Mission Services to consider the establishment of a Synodwide "Laborers for Christ" program in order to help meet the Synodwide need for economical construction and/or remodeling of facilities. A suggestion to insert the word "volunteer" before "Laborers for Christ" in line 63 (*TB* 39) was withdrawn after it was explained that some of the workers are not really volunteers but provide their services on the basis of a minimum wage. The convention adopted Res. 1-07 (*TB* 40), calling for responsiveness to human needs. This resolution asked the Board for Social Ministry Services to continue to publicize such needs and encouraged congregations to continue to pray regularly and specifically for all oppressed people, for just government, and for the powerful effect of the Gospel upon the hearts of all. During consideration of Res. 1-08A (*TB* 168), which called for implementation of Res. 9-15 of the 1971 convention relative to world hunger, the delegates adopted an amendment which called for the addition of the two resolves of Overture 1-35 (*CW* 37) at the end of Res. 1-08A. A slightly altered addition of these resolves read as follows: "*Resolved,* That the Synod reaffirm its commitment to Res. 9-15 (1971); and be it further *Resolved,* That the Synod direct the appropriate synodical boards and committees, as well as the synodical news media and synodical agencies, and request the appropriate congregational boards and committees and the auxiliaries of the Synod to implement Res. 9-15 (1971)." After agreeing to cease debate on the proposed addition, the delegates adopted it. After further agreeing to cease debate on the main resolution, the delegates then adopted Res. 1-08A (*TB* 168) as amended.

Greetings

Chairman Marcis introduced Johannes Gedrat, president of a partner church in Brazil. In his remarks President Gedrat expressed his pleasure at being present at the convention even though it was as a guest and not as a member, which had been the case at other times. He reviewed the work of the Lutheran Church in Brazil and stated that it had three major priorities at this time. These were dividing large parishes or placing more than one pastor in large congregations, placing a missionary in each of the 26 state capitols or districts, and placing five to six new missionaries in entirely new areas. Seminary enrollment in Brazil has grown rapidly, and there are now 30 students in a new seminary, with 165 in the older one. 39 vicars and 25 new pastors were placed during the last year, a major factor in a church of 434 pastors. The attitude of the Lutheran Church of Brazil towards outreach is a legacy of the association with The Lutheran Church—Missouri Synod. The Lutheran Church of Brazil is working closely with the Argentine Lutheran Church and reaching out into other areas, particularly into Paraguay. Concluding his remarks, President Gedrat stated, "We never know for which blessing to thank God first when we wake up in the morning, and when we go to bed we do not yet have an answer." The Lutheran Church of Brazil is determined to continue to be thankful and faithful in proclaiming Christ as Lord and Savior.

Missions, Evangelism, and Social Ministry

Concluding its work for this session, the floor committee introduced Res. 1-09 (*TB* 40) which called for recognition and encouragement of the International Lutheran Conference. This resolution was adopted, and the President of The Lutheran Church—Missouri Synod was instructed to bring greetings to these churches through their presidents at the next meeting of the conference, which will be held in Obot Idim Nigeria, on Nov. 2—11, 1984. The delegates also encouraged the use

of this conference as a means of strengthening the voice of confessional Lutheranism throughout the world for a clear witness to and proclamation of the saving Gospel of Jesus Christ.

Announcements

President Bohlmann called on Ralph Phipps, President of the Colorado District, to report on the condition of Dr. George Bruening, President of the Kansas District, who had been stricken during the opening service of the convention. He reported that Dr. Bruening had been released from the intensive care unit and that he still hoped to return to the convention before its adjournment.

Closing Devotion

Closing devotions for the session were conducted by Dr. Victor Constien, executive secretary of the Board for Parish Services. In his devotion Dr. Constien pointed out that we have been warned, a matter which involves repentance, and taught, a matter which involves Christ and forgiveness, so that we may warn and teach others, with the goal of making every man complete, mature. The devotion was concluded with the singing of the hymn, "One Thing's Needful."

Session 8

Wednesday, July 13, Morning

Devotion and Essay

The theme for the morning devotional essay could be stated as "Dr. Martin Luther tells us we are priests before God." Dr. Michael Stelmachowicz, president of Concordia Teacher's College, Seward, Nebraska, and chairman of the Commission on Theology and Church Relations, presented the essay, dwelling on the great rediscovery of the Reformation that all Christians are priests before God. None is greater, none less. This thought was not emphasized in the early ministry of Dr. Martin Luther but the germ of the thought is already found in a number of the 95 Theses. It is, however, clearly stated already in his writings in 1523. Dr. Stelmachowicz pointed out that Martin Luther emphasized the fact that we are priests before God, a status of undeserved privilege which is ours only because of Christ. As priests we have the privilege of coming directly to God for others in prayer. Nevertheless, the distinction between this ministry and the public ministry must be maintained. By our baptism we become priests before God, priests who minister to physical as well as spiritual needs. To be priests before God means we are servants of men. We serve them best when we proclaim the Gospel to them, when we declare the praises of Him who called us out of darkness into His marvelous light. In the last portion of his remarks, Dr. Stelmachowicz emphasized the fact that the Scriptures speak of the Spirit of God being poured out on young men and women. The spirit is not only given to parents or adults, and we need to remember this as Satan seeks to pit groups against each other.

After Dr. Sauer led the delegates in a responsive prayer and in the singing of a hymn, an exchange between the convention delegates and the essayist took place for the purposes of clarification and spiritual growth. This exchange was chaired by Dr. Joseph Lavalais, Second Vice-President of the Synod.

Announcements

President Bohlmann thanked the delegates for their attendance at the picnic held at the International Center the previous evening. He pointed out that the beautiful and functional building could be paid for over a period of approximately 20 years at no greater cost than would have been involved in the rental of facilities. Obviously, of course, it would be advantageous to be able to fund the cost of the building at an earlier date in order to free monies for mission and ministry. He pointed out that the Canadian flag, which was now on the platform, serves to remind us that we are an international church body.

In additional announcements delegates were reminded to bring major amendments in writing to the podium, that information requests might be dealt with in consultation with floor committees rather than utilizing convention time, and that the President's reception would be held in the evening beginning at 8:00 p.m. In response to a written request the Chair indicated that the total amount of the offering at the opening service and Sunday morning service of the convention was not yet known but that it would be announced to the delegates as soon as the information was available.

In a progress report on the convention, President Bohlmannn announced that consideration had been completed on 36 of 164 resolutions. He stated that he would be meeting with floor committee chairmen in order to determine which resolutions required action before the close of the convention and should therefore be given priority.

As a final announcement Dr. Bohlmann read a letter of greetings from President Ronald Reagan in its entirety.

Elections

Chairman of the Floor Committee on Registration, Credentials, and Elections, Paul Wendling, assisted by a member of the floor committee, announced the results of elections which had been held on the previous day, indicating that a number of positions had not yet been filled because the required majority was not received. As the results were read, the following were declared elected:

Secretary

Walter L. Rosin, St. Louis, MO (MO)

Treasurer

Norman D. Sell, St. Louis, MO (MO)

Board of Directors

PASTOR

Victor H. Marxhausen, White Bear Lake, MN (MNS)

TEACHER
William E. Ludwig, Kalispell, MT (MT)
LAYPERSONS
David H. Goertz, St. Catharines, ON (ON)
George H. Mohr, Wauwatosa, WI (SW)
Florence Montz, Bismarck, ND (ND)
Donald Synder, Henrietta, NY (EA)

Board for Evangelism Services
LAYPERSON
Gerhard E. Koehlinger, Bourbon, IN (IN)

Board for Mission Services
TEACHER
Albert B. Wingfield, Corunna, IN (IN)
LAYPERSONS
Benjamin G. Dennis, Flint, MI (MC)
Gary Thies, Mapleton, IA (IW)

Board for Parish Services
TEACHER
Dennis Hintz, Topeka, KS (KS)
LAYPERSON
John H. McCants Sr., Gary, IN (IN)

Board for Professional Education Services
PASTOR
Horace W. Garton, Pennsauken, NJ (EN)
TEACHERS
Leland Schroeder, Ogallala, NE (NEB)
Carl G. Straub, Millington, MI (MC)
LAYPERSON
Conrad Kercher, Laramie, WY (WY)

Board for Youth Services
PASTOR
Jack R. Baumgarn, St. Francis, MN (MNS)
LAYPERSON
Rick Krueger, Amherst, CO (CO)
LAYPERSON (Youth)
Phil Ebeling, Bloomington, IN (IN)
Bruce Keseman, Warrensburg, MO (MO)
Lisa Krieg, Maple Grove, MN (MNS)
Denise Orton, Appleton, MN (MNN)

Commission on Adjudication
PASTORS
Earl W. Elowsky, Bay City, MI (MC)
Roger J. Humann, St. Catharines, ON (ON)
LAYPERSON
Robert I. Doggett, Cincinnati, OH (OH)

Commission on Appeals
PASTORS (incl. Teachers)
Harlan Harnapp, Broomfield, CO (CO)
Bernhard G. Mueller, Fort Wayne, IN (IN)
Paul Mueller, Sioux City, IA (IW)
LAYPERSON
Robert L. Wahl, Monticello, IA (IE)

Commission on Theology and Church Relations
PASTOR
John Korcok, Niagara-on-the-Lake, ON (ON)
LAYPERSON
Don Ridgeway, Raleigh, NC (SE)

Concordia Publishing House Board of Directors
LAYPERSONS
Fred L. Kuhlmann, St. Louis, MO (MO)
Albert Moeller, Cincinnati, OH (OH)
Melvin M. Olsen, San Jose, CA (CNH)

Board of Regents—Ann Arbor
TEACHER
David Krause, Saginaw, MI (MC)
LAYPERSONS
William Burks, Trenton, MI (MC)
Rolland Wilkening, Bloomfield Hills, MI (MC)

Board of Regents—Austin
TEACHER
Donald E. Schmidt, Austin, TX (TX)
LAYPERSONS
Gus Melde, Dallas, TX (TX)
Leonard F. Schroeder, Houston, TX (TX)

Board of Regents—Bronxville
TEACHER
Robert T. Beckmann, Cranston, RI (NE)
LAYPERSONS
Henry G. Appel Sr., Tinton Fall, NJ (NJ)
Arnold K. Weber, Prescott, AZ (SC)

Board of Regents—Concordia, MO
PASTOR
Walter E. Fehrmann, Higginsville, MO (MO)
TEACHER
Lester P. Golz, Frohna, MO (MO)
LAYPERSONS
Roger Alewel, Concordia, MO (MO)
Marvin Martens, Concordia, MO (MO)

Board of Regents—Fort Wayne
PASTOR
W. H. B. Fehl Jr., Beaumont, TX (TX)
TEACHER
Richard L. Bultemeyer, Fort Wayne, IN (IN)
LAYPERSON
Raymond N. Joeckel, Evergreen, CO (CO)

Board of Regents—Irvine
PASTOR
Walter H. Moeller, Santa Barbara, CA (SC)
TEACHER
George F. Zehnder, Alhambra, CA (SC)
LAYPERSON
Arthur Brackebusch, Missoula, MT (MT)

Board of Regents—Milwaukee
PASTOR
Elmer J. Sedory, Chicago, IL (NI)
TEACHER
Harold Kinas, Greenleaf, WI (NW)
LAYPERSONS
Ted Neuendorf, Madison, WI (SW)
Rodney L. Schroeder, Grafton, WI (SW)

Board of Regents—Portland
TEACHER
Richard Klatt, Lakewood, CO (CO)
LAYPERSONS
Roy J. Culley, Eastside, OR (NOW)
Jay F. Wisman, Lynnwood, WA (NOW)

Board of Regents—River Forest
PASTOR
Herbert T. Wians, Chicago, IL (EN)

TEACHER
Robert M. Carpenter, Romeo, MI (MC)
LAYPERSON
Richard Krause, Buffalo Grove, IL (NI)

Board of Regents—St. Louis
TEACHER
Henry Bergman, Manistee, MI (MC)
LAYPERSON
Arno A. Lehenbauer, St. Louis, MO (MO)

Board of Regents—St. Paul
TEACHER
Arnold W. Lohse, St. Paul, MN (MNS)
LAYPERSON
Harold Bartz, Alexandria, MN (MNN)

Board of Regents—Selma
TEACHER
Ralph Bleeke, Metairie, LA (SO)
LAYPERSON
John Willhardt, Montgomery, AL (SO)

Board of Regents—Seward
TEACHER
F. William Chandler, Grand Island, NE (NEB)
LAYPERSON
Gordon Schlechte, Utica, NE (NEB)

Board of Regents—Winfield
LAYPERSONS
Larry Bass, Leavenworth, KS (KS)
Robert Perry, Edmond, OK (OK)

Following the announcement ballots for the remaining positions were distributed and election procedures were outlined by Floor Committee Chairman Wendling. When all ballots had been cast, the balloting was declared closed. The Chair declared that all who had been reported as elected were elected.

Greetings

President Bohlman introduced Bishop James Crumley of the Lutheran Church in America to the convention. In his remarks Bishop Crumley congratulated Dr. Bohlmann on his election and directed his following remarks to the oneness and the differences which exist between the Lutheran Church in America and The Lutheran Church—Missouri Synod. He referred to these commonalities and differences with the hope that we could work together to overcome the latter. During the presentation he repeatedly spoke of the respect which the Lutheran Church in America has for The Lutheran Church—Missouri Synod and of its grief over the differences which exist.

Theology and Church Relations

Chairman Arthur Kuehnert of the Floor Committee on Theology and Church Relations introduced Res. 3-04B (*TB* 283), which called for reaffirming and implementing the Synod's pro-life position. Because of the importance of this resolution it was read in its entirety, including all of the whereases as well as the resolves. During the discussion, an amendment calling for the removal of lines 34—40 (*TB* 283) and an ending of the



entire resolution after the word "Synod" in line 62 failed to receive a second. An amendment calling for the deletion of the words "except as a tragically unavoidable by-product of medical procedures necessary to prevent the death of another human being, viz., the mother (1979 Res. 3-02A)" in lines 38—40 (*TB* 283) was also declined. The delegates did however agree to add an additional resolve after the fourth resolved which would read as follows: "*Resolved,* That the Board for Youth Services develop new materials regarding premarital relationships, abortion, and adoption that are pertinent to our youth society today." After further discussion and agreement to cease debate the delegates adopted both the amendment and the resolution as amended.

Recognition

Following the passage of the previous resolution, President Bohlmann took the opportunity to recognize Dr. Jean Garton and Rev. Robert Drews who have been active and effective leaders in the pro-life movement.

Point of Privilege

Responding to a point of privilege a delegate expressed thanks for the appointment by Dr. Bohlmann of the first Black member to the Commission on Theology and Church Relations and for appointing a Black delegate to each convention floor committee.

Structure and Constitution

Chairman Griesse of the Floor Committee on Structure and Constitution reintroduced Res. 5-09A (*TB* 176) which called for the classification of Ministers of Religion in three categories. Prior to the beginning of the continued discussion, Mr. Philip Draheim, legal counsel for the Synod, urged the delegates to focus solely on the theological issues which were involved and to render their decision on that basis. He asked that they concentrate on the office of the public ministry, the function of that ministry, and the role of men and women in relation to that ministry. He pointed out that the matter must be clarified and must not be delayed until a future convention. During the discussion Dr. Samuel Nafzger, executive secretary of the Commission on Theology and Church Relations, responded to a request for information. After his statement, a request was received from the floor asking that the statement be

included in the official *Proceedings* of the convention in order to clarify the fact that while teachers are ministers of religion, they are not pastors. Since 30 minutes of floor time discussion had elapsed, the convention voted on the question of ceasing debate on the issue and agreed to do so. Responding to a point of order, the chairman ruled that because of a previous statement amendments to the resolution would still be considered. The ruling of the Chair was appealed and in voting on the matter, the delegates did not sustain the ruling of the Chair. Res. 5-09A (*TB* 176) was then placed before the convention which adopted it as presented.

Point of Privilege

Responding to a point of privilege, a delegate asked that a motion be made to include the statement of Dr. Nafzger, verbatim, in the official *Proceedings* of the Synod. Although the Chair had already ruled that this be done, by a voice vote the delegates agreed with this request.

Parish, Youth, and Communications Services

Dr. Arnold Kromphardt, chairman of the Floor Committee on Parish, Youth, and Communication Services, introduced Res. 2-09 (*TB* 53) which called for a revision of the bylaws governing Concordia Publishing House. In response to a question it was stated that in line 42 (*TB* 53) the words "board of directors" referred to the Board of Directors of Concordia Publishing House. After the delegates had agreed to cease debate they adopted the resolution as presented. By adopting Res. 2-10 (*TB* 54) they also agreed that requests for special Sundays should be channeled to the Board of Directors for consideration under its policy statement regarding such Sundays and that the practice of designating Sundays for purposes other than those assigned by the liturgical church year be used most cautiously. Res. 2-11 (*TB* 54) which called for support of expansion of communications counsel services was introduced. This resolution asked the Board for Communication Services to keep abreast of current and emerging technologies in order to suggest their appropriate utilization and to give priority to offering the Synod and its congregations counsel on how to make the most efficient and effective use of these technologies in both internal and external communication. After a short period of discussion and after agreeing to cease debate, the delegates adopted the resolution as presented. Discussion was then begun on Res. 2-12 (*TB* 54) which called for retaining and using the 1943 catechism in its present form. During the brief discussion which followed an amendment calling for the words "begin to study" to replace the words "abstain from developing" in line 3 (*TB* 55) was introduced. However, time expired before action could be taken to cease debate and vote on the resolution.

Closing Devotion

Closing devotions for the morning session were conducted by Richard Bimler, executive secretary of the Board for Youth Services. Using the incident of the feeding of the 5000 as an example, he pointed out that we so often focus on the problem rather than the solution to our problems—Jesus Christ. The devotion was closed with the singing of the hymn, "Him We Proclaim."

Session 9

Wednesday, July 13, Afternoon

Opening Devotion

Opening devotions for the afternoon session were once again led by the youth representatives, with emphasis for the devotion being on the Lord's Prayer. After the singing of the hymn "Come My Soul," a youth representative read Luke 11:2-4, which Martin Luther used to introduce the answer to the question, What is the most excellent of all prayers? Another youth representative described the personal meaning of prayer for her. The delegates were then led in prayer, followed by the singing of the Lord's Prayer in a contemporary setting by the convention.

Announcements

President Bohlmann made a number of announcements to the delegates. He read a suggestion that the delegates skip lunch tomorrow and provide an offering for world hunger. In response to a question as to why representatives from other church bodies with whom we are not in fellowship were invited to the convention to address the group, Dr. Bohlmann indicated that this is a business session and that it does not involve a violation of our fellowship principles. He also shared a strongly worded resolution protesting the provision of election lists for the delegates.

Minutes

The Minutes for Sessions 5 and 6 of the convention were presented and adopted as printed.

Elections

Chairman Paul Wendling of the Floor Committee on Registration, Credentials, and Election reported the results of the second ballot for officers and boards of the Synod. Those elected were the following:

Board for Evangelism Services

PASTORS

Ihno A. Janssen, Walnut Creek, CA (EN)
Andrew Simcak, Houston, TX (TX)

TEACHER

Ralph L. Geisler, Omaha, NE (NEB)

LAYPERSON

Ted Aalbersberg, Utica, MI (MC)

Board for Parish Services

PASTOR

Wayne Schumpe, Brownstown, IN (IN)

Commission on Appeals

LAYPERSON

Walter Dissen, St. Louis, MO (MO)

Board of Regents—Ann Arbor
PASTOR
James Nickel, Elkhart, IN (IN)

Board of Regents—Austin
PASTOR
Marvin Lehnhardt, New Orleans, LA (SO)

Board of Regents—Bronxville
PASTOR
Arthur Geidel, Palisades Park, NJ (EN)

Board of Regents—Fort Wayne
PASTOR
Donald E. Kirchner, Chestnut, IL (CI)

Board of Regents—St. Louis
PASTORS
Edgar F. Rehwaldt, Richfield, MN (MNS)
Neil R. Schmidt, St. Ann, MO (MO)

Board of Regents—St. Paul
LAYPERSON
Ed Gensmer, Hutchinson, MN (MNS)

Board of Regents—Selma
PASTOR
Howard Foard, Chicago, IL (NI)

Those who were reported elected were then declared elected to the positions. Ballots for the remaining unfilled positions were distributed, and after balloting had been completed, the voting was declared closed.

Point of Privilege

Speaking on a point of privilege, a delegate asked that delegates age 65 and over be asked to rise. The request was granted.

Missions, Evangelism, and Social Ministry

Chairman Marcis of the Floor Committee on Missions, Evangelism, and Social Ministry introduced Res. 1-10 (*TB* 41). The delegates adopted this resolution and thereby asked that the Synod support the second Great Commission Convocation scheduled for October 25—28, 1984, in St. Louis, and asked the Districts to promote attendance at the convocation, plan for followthrough reporting of the convocation, and conduct District convocations, and urged the Circuits of the Synod to promote attendance at the convocation, and the congregations to send representatives to it. The convention also adopted Res. 1-11A (*TB* 168) which asked congregations to renew their support for refugee sponsorship and resettlement. This resolution encouraged congregations which had sponsored and resettled refugees in the past to do so again, asked the Synod and District social ministry committees to continue to make available materials and guidelines concerning refugee sponsorship, resettlement, and Christian education to congregations, and asked the congregations to lend their complete support to the observance of "Refugee Concerns Sunday" on May 6, 1984. During the discussion of the resolution delegates were asked to remember the homeless who are abandoned in the cities and who live in its streets.

By adopting Res. 1-12 (*TB* 43) the delegates expressed concern and support for the health and healing ministry of the church. Prior to the introduction of the resolution the floor committee had deleted the words "at home and" in line 37 (*TB* 43). The adoption of the resolution took place after it had been amended in line 32 (*TB* 43) by changing the word "ask" to "instruct" and replacing the words "encourage the preparation and distribution of" with the words "to prepare and distribute" in lines 32 and 33. The resolution was adopted as amended after the assembly had agreed to cease debate. Before introducing Res. 1-13 (*TB* 43), which affirmed the conviction of the Synod that Christians should take an active part in social, economic, and political issues and encouraged its members to become more informed on civil matters, the floor committee had removed the prefix "non" in the word "non-Christians" in line 74 (*TB* 43). The resolution was adopted as presented. After declining to remove lines 45 and 46 (*TB* 44) and agreeing to cease debate on the main resolution, the convention adopted Res. 1-14 (*TB* 44) which recommended certain approaches and resources in evangelism. Among these were Lutheran Open House activities on the District, regional, Circuit, or congregational level. The resolution also encouraged the Districts to sponsor Lutheran Open House activities on these levels and asked the Board for Evangelism Services to assist Districts in conducting Lutheran Open House events by providing guidance, training, and necessary materials. It also asked that the Synod commit itself to the principle that assimilation begins the moment a person first attends the services of a congregation and especially when a person enrolls in the adult membership class of that congregation. It further recommended that the resources developed by The Board for Evangelism Services and Concordia Publishing House be commended to the congregations, seminaries, and colleges of the Synod for their use in the church.

Special Recognitions

Mr. Franklin L. Jensen of the Lutheran Immigration and Refugee Service was introduced to the delegates. In his remarks he pointed out that the Lutheran churches have been involved in resettling 4,600 persons. He introduced three families to the convention and pointed out that the children of all of them had been baptized. He acknowledged the leadership which had been given by Pastor Eugene Gunther to the efforts of resettlement, as well as those of August Bernthal. In recognition of all of this action, the delegates joined in the singing of the second stanza of the refugee hymn. Mr. Jensen stated that there were still 150 open cases which needed sponsorship within the next month or they would be returned for resettlement by other groups. He reminded the delegates that there are still 216,000 refugees in camps in Southeast Asia, some of whom have been there for two to three years.

Mr. Rodney Rynearson, director of the Lutheran School for the Deaf, was introduced to the convention. In his remarks he pointed out that the goal of the school

in the past 110 years has been to proclaim Christ. During that period of time the work carried out by the school has changed and at the present time there are five different programs for special children. In order to encourage work among the deaf on the local level, the school has established an Ephphatha Award to encourage people to become involved in this effort. A number of persons had been nominated for the award, and Mr. Rynearson pointed out that the awarding group had looked for a "surprised saint." As a result they had chosen Don and Lois Fairman to receive the award during the present year. He called upon President Meyer of the Southern District to present the award on behalf of the Lutheran School for the Deaf. The recipients responded briefly, interpreting their remarks in sign language to the convention.

Professional Education

Chairman Arnold Kuntz of the Floor Committee on Professional Education introduced Res. 6-04A (*TB* 257) relating to shared responsibilty for higher education in Canada with the Lutheran Church—Canada. Prior to consideration of the resolution the Rev. Elroy Treit, president of the Lutheran Church—Canada, spoke to the delegates, relating his remarks to the matter of seminary education in Canada as well as the time line for autonomy of the Lutheran Church—Canada, which would be considered later in the convention. Following his remarks, the delegates adopted Res. 6-04A (*TB* 257) as presented. They also adopted Res. 6-08 (*TB* 148) which revised bylaws for the purpose of clarifying provisions for modified service and retirement of faculty members. During the discussion President Bohlmann pointed out that these revisions would not preclude the engagement of a faculty member to teach a specific course or to serve as a guest lecturer even after reaching the age of 75. The convention next adopted Res. 6-09 (*TB* 149) which asked the Board for Professional Education Services to consider alternatives to tenure for faculty members. This study was desirable because the present bylaws limit the percentage of faculty members who are normally tenured. In the discussion it became apparent that the delegates wished to have consideration given to a study of the possibility of changing present bylaws related to this matter. The convention next adopted Res. 6-10A (*TB* 180) which called for a review of presidential performance at the colleges and seminaries by the Board of Regents every five years. The review is to be conducted by the Board of Regents of each institution on the basis of an evaluation instrument prepared in consultation with the Boards of Regents of the institutions. The results of the evaluation are to be submitted promptly to the Board for Professional Education Services.

Since the Synod has been unable to fund previous requests and has approved resolutions to decrease financial costs to full-time church work students and because there is an expectation that the newly formed Department of Stewardship and Financial Support will be able to improve the financial status of the Synod, although its efforts will take time to bear fruit, the delegates agreed that Overtures 6-30, 6-31, and 6-46A—C should be declined by adopting Res. 6-11 (*TB* 150). These overtures had asked that full support be granted for theological students, for the increase of synodical financial support for teacher candidates, and the assumption of a major portion of seminary funding by the Synod. After declining to amend the resolution by substituting the word "required" for "encouraged" in line 15 (*TB* 151) the delegates adopted Res. 6-12 (*TB* 150) entitled "To Further the Education of Seminary Professors." This resolution encouraged seminary faculty members to incorporate some parish service experience during leaves, with these activities being adminstered by the seminaries with the assistance from District presidents. In adopting Res. 6-13 (*TB* 151) they also encouraged synodical college professors and teachers to gain parish experience. Res. 6-14 (*TB* 151), calling for the development of a plan for the recruitment of church workers, was introduced to the convention. Time expired however before consideration of this resolution could be completed.

Administration and Program Implementation

Dr. Richard Schlecht, chairman of the Floor Committee on Administration and Program Implementation, introduced Res. 4-02A (*TB* 225), which asked the Synod to proceed with a total Biblical stewardship plan and to address the problem of financial planning. After the resolution had been presented, the Chair indicated that the resolution would be discussed in three parts individually, that the delegates would then go back to the preamble and the whereases, and that the entire resolution would then be voted upon. During discussion of the resolution the delegates adopted an amendment which called for the insertion on line 69 (*TB* 225) of two resolves from Res. 12-05 adopted at the 1981 convention of the Synod. Because of the change in the convention cycle adopted at that convention, the word "biennium" in the resolves would be changed to the word "triennium." The resolves which were to be added were as follows: "*Resolved,* That during the next triennium every congregation in the LCMS be encouraged to contact every member (individually or in a group setting) for their stewardship commitment and response; and be it further *Resolved,* That, God willing, during the next triennium all members of LCMS congregations be urged to give proportionately, moving toward or beyond tithing, by annually increasing their regular giving by at least one percent of their personal income, e.g., two percent to three percent, ten percent to eleven percent." After agreeing to cease debate the assembly declined to refer the resolution back to committee. However, they also declined to cease debate on the main motion. After agreeing to divide the question into two parts by a vote of 497 to 427 the delegates also agreed to extend the orders of the day to 6:30 p.m. if needed to discuss the resolution and to carry out the necessary final elections process.

Elections

Chairman Wendling of the Floor Committee on Registration, Credentials, and Elections reported election results for the remaining unfilled positions. Those elected were as follows:

Board of Directors
PASTOR
Ervin R. Lemke, Milwaukee, WI (SW)

Board for Mission Services
PASTORS
Bernhard Lutz, Bozeman, MT (MT)
Robert Preus, Fort Wayne, IN (IN)
LAYPERSON
Ronald Gruenhagen, Walcott, IA (IW)

Board for Parish Services
TEACHER
Charles F. Wildauer, Bremen, IN (IN)

Board for Professional Education Services
PASTOR
John C. Schildwachter, Dodge Center, MN (MNS)

Concordia Publishing House Board of Directors
LAYPERSON
David A. Kaufmann, Gainesville, FL (FG)

Board of Regents—Fort Wayne
LAYPERSON
John Wiebe, Omaha, NE (NEB)

Board of Regents—Seward
LAYPERSON
Albert Hokamp, Arlington, NE (NEB)

Those who had been reported elected were then declared elected. Ballots for the one remaining unfilled position were then distributed, and after the delegates had completed voting, balloting was declared closed.

Administration and Program Implementation

Having agreed to divide the question, discussion by the delegates was begun on section one as amended, as well as the preamble and whereases found in lines 13—49 (*TB* 225). After several points of order and information had been dealt with and after agreeing that the amendments which had been adopted were not in conflict with the remaining resolves of part one, the delegates adopted this portion of the resolution as amended.

Discussion was next begun on the second portion of the resolution, which included lines 51—55 (*TB* 225) and lines 15—48 (*TB* 226), relating to a Synodwide major appeal in 1986, with a goal of $60 million and with the possibility of periodic jubilee celebrations. After agreeing to cease debate, a division of the house showed that a proposed amendment had been declined. This amendment called for the addition of the words "with special emphasis upon providing for ethnic ministries, such as the Black Scholarship Endowment Fund to which we committed ourselves in Res. 10-19A of the 1977 Dallas convention" after the words "church workers" in line 21 (*TB* 226). The delegates, however, once again declined to cease debate on the main resolution. An amendment was next introduced which called for striking lines 31—42 (*TB* 226) from the resolution. After agreeing to cease debate on the amendment, the delegates declined it. They also agreed to cease debate on the second portion of the resolution. At this point a motion to table the entire matter until the 1986 convention of the Synod was introduced. When the motion was declared out of order since the proper resolution would be to "postpone" until that date, a motion to simply table the matter was introduced. The delegates, however, declined to do so and then adopted the second portion of the resolution by a vote of 463 to 355. Since both portions of the resolution had now been approved, Res. 4-02A (*TB* 225) was declared adopted as amended.

Elections

Chairman Paul Wendling of the Floor Committee on Registration, Credentials, and Elections announced that in the final balloting 867 votes had been cast, with five abstentions. 430 votes were needed for election. Having received 457 votes, David Krohn was declared elected to the Board of Regents of Concordia College, Seward, Nebraska. A motion was then adopted, authorizing the Floor Committee on Registration, Credentials, and Elections to destroy the ballots.

Closing Devotions

Mr. Richard Engdahl, of the Department of Stewardship and Financial Support, led the delegates in a closing devotion which consisted of the singing of a hymn and a brief prayer.

Session 10

Thursday, July 14, Morning

Devotion and Essay

The devotional essay for Session 10 was presented by Dr. Paul Zimmerman, president of Concordia College, River Forest. The theme of the devotion and essay for the day was "Luther tells us we are freed to serve." Dr. Robert Sauer, First Vice-President of the Synod, led the delegates in the devotion which consisted of the singing of the hymn, "All Glory Be to God Alone," and the reading of 1 Cor. 9:16-28. Dr. Zimmerman based the content of his essay on three passages from Gal. 5 and from a passage in Rom. 6. In his essay he pointed out that Luther sets forth two seemingly contradictory propositions in his essay *Freedom of the Christian.* The two propositions are: (1) A Christian is a perfectly free Lord of all, subject to none. (2) A Christian is a perfectly dutiful servant, subject to all. The entire life of the Christian is based on the forgiveness of sins which he has in Christ Jesus, which frees him from the compulsion of the law. While the Christian also needs the law to help him understand the perfect will of God, the law is not the motivation, the driving force for his actions. That is the Gospel which moves him forward in service to his fellow man. Following the presentation of the essay, the delegates were led in a responsive prayer and

in the singing of "Isaiah, Mighty Seer." Following this, an exchange took place between the essayist and the convention delegates for the purposes of clarification and edification.

Announcements

Dr. Joseph Lavalais, the Vice-President who had chaired the opening portion of the session, was thanked for his services and was wished the blessing of the Lord as he returned to his home congregation during this day of the session.

President Bohlmann announced that the delegates would have to make a decision regarding an evening session which would most likely be required to complete the business of the convention. Vice-President Sauer announced that action had been completed on 54 of 164 resolutions amounting to approximately 33% of the work. In a final announcement President Bohlmann called the attention of the delegates to a statement of the legal counsel for the Synod which was related to a resolution which the convention had previously adopted regarding the classification of church workers.

Point of Privilege

Responding to a point of privilege, a delegate made a statement from the floor regarding the necessity of moving forward with the business of the convention and concluded his remarks with a short prayer.

Administration and Program Implementation

Chairman Schlecht of the Floor Committee on Administration and Program Implementation introduced Res. 4-03 (*TB* 93) which would amend Bylaw 2.621a to include in the *Handbook* the formula for the number of members of The Lutheran Church Exension Fund. The delegates adopted this resolution as presented. They also adopted Res. 4-04A (*TB* 175) which restated and clarified the Lutheran Church Extension Fund—Missouri Synod loan policies. It is the policy of the Board for Church Extension to assist congregations with the necessary capital funds under existing loan policies consistent with prudent management. Districts are responsible for the review of all loan applications, consultations with the congregations, and recommendations to the Lutheran Church Extension Fund—Missouri Synod. Prior to January 1, 1984, the Board for Church Extension is to arrange a meeting to include all Districts for discussion of the present Board for Church Extension policies and to develop procedures as these affect those Districts not currently members of the Lutheran Church Extension Fund—Missouri Synod.

Discussion was begun of Res. 4-05 (*TB* 94). By adopting this resolution the convention affirmed the concept of a balanced synodical budget, commended the Board of Directors for its efforts in managing the deficit and operating the Synod at a drastically reduced "real dollar" income level, expressed its concern about certain Districts balancing their budgets by reducing the percentage shared for national programs, and about the Synod balancing its budget by decreasing support to



partner churches, colleges, and seminaries and thus increasing their deficits or curtailing their ministries. The resolution also resolved that Districts and national conventions not add or increase programs without participating in the planning cycle and stipulating a source of funds and authorized the Board of Directors to continue its present policies of funding the accumulated operating deficit until it is repaid from increased income and/or the 1986 major appeal. During the discussion the delegates declined an amendment which called for the addition of the words "or by sharing a very low percentage of their budgets for national programs" after the words "national programs" in line 41 (*TB* 94).

Special Recognition

In a special presentation of Res. 4-26 (*TB* 227) the delegates joined in the reading of the resolution which expressed thanks to God for the ministry of retiring Secretary of the Synod, Dr. Herbert Mueller, for the past 18 years and 12 conventions at which the Synod had enjoyed his capable services as Secretary. They expressed their gratitude to God by rising and joining in the singing of, "Now Thank We All Our God." Dr. and Mrs. Mueller were presented to the convention and were given an overview of some of the major events in their lives with the use of visuals. In a brief response, Secretary Mueller, also known as "Mr. Synod," expressed his thanks to the convention for the opportunity to serve in the capacity as Secretary. He also asked the delegates to give special recognition to his wife, who had been an inspiration and support during his entire ministry.

Point of Order

Responding to a point of order, the chairman reminded delegates that they must identify themselves to the convention prior to speaking from the floor.

Administration and Program Implementation

In continuing action on resolutions from the Floor Committee on Administration and Program Implementation, the convention adopted Res. 4-06 (*TB* 94) which resolved that the Board of Directors should continue its current practice of using Forward in Remembrance funds as they are needed for distribution or until the deficit is paid. The delegates also adopted Res. 4-07 (*TB*

95) and thereby reaffirmed the commitment of the Synod to the Forward in Remembrance mission and ministry statement.

Point of Privilege

Responding to a point of privilege, a delegate introduced an amendment to revise Standing Rule 5 (*TB* 8) to change the number "30" to "15" in order to reduce the time in which the assembly would be given the opportunity to determine if they wish to cease debate. The delegates agreed and amended the standing rule as suggested.

Greetings

Dr. Robert Abolins, vice-president of the Latvian Evangelical Lutheran Church in America was introduced to the convention. This church is an immigrant church which has a problem of training Lutheran pastors for its constituency because it does not have a seminary. Some pastors of the Latvian Evangelical Lutheran Church in America are being trained at Concordia Seminary, St. Louis, and President Abolins asked that vicarages for such persons be in Latvian churches so that they might be better prepared to minister to this group of people.

Special Award

Chaplain Jim Shaw, the newly elected executive secretary of the Armed Forces Commission, was introduced to the convention to present the silver Martin of Tours Award to Dr. Gerhardt Hyatt, Vice-President of the Synod and former chief of chaplains of the army. In his remarks, Chaplain Shaw pointed out that this medal is given only to those who have made highly significant contributions in service to the Armed Forces and that only nine medals had been given in the past. The one being presented to Dr. Hyatt was the tenth. The citation was read by Dr. Edward Westcott, executive secretary of the Board for Mission Services. Among other things it referred to Dr. Hyatt's service to military personnel and their families and the culmination of his military career as army chief of chaplains. Following the presentation Dr. Hyatt expressed his appreciation for this honor which had been given.

Point of Privilege

Speaking on a point of privilege, Mr. Albert Wingfield, chairman of the Board for Mission Services, informed the delegates that the Board for Mission Services now has three members from the same District and the same congregation as a result of the recent elections. He informed the delegates that he was considering resignation from the board at its September meeting and asked the delegates to remember the board in its prayers as the decision is made.

Parish, Youth, and Communication Services

In presentations accompanied by visuals, Dr. Victor Constien, executive secretary of the Board for Parish Services, Mr. Richard Bimler, executive secretary of the Board for Youth Services, and the Rev. Paul Devantier, executive secretary of the Board for Communication Services, described for the convention the scope and activities of each of their boards. The presentation involved both present services which are provided and future plans in each of these areas. Pastor Devantier reported that he is investigating the possibility of putting together a packet of 40 slides which could be used by the delegates in reporting to their Circuits on the activities of the convention.

Announcement

In response to a request made in a previous session, Dr. John Schuelke, administrative officer of the Board of Directors, announced that the total offering received at the opening service and Sunday morning service was $7,900. He read a resolution of the Board of Directors which designated $4,500 of this offering to be used for strengthening the youth evangelism program and $3,400 for the Luther birthday celebration.

Point of Privilege

Responding to a point of privilege, a delegate asked whether Res. 4-02A, which had been adopted as two separate resolutions in a previous session, would be printed as a single resolution or as two separate resolutions. The chairman pointed out that the matter would be taken under advisement since some editorial difficulties might be involved as a result of the preamble being applicable to both resolutions.

Parish, Youth, and Communication Services

Dr. Arnold Kromphardt, chairman of the Floor Committee on Parish, Youth, and Communication Services, reintroduced Res. 2-12 (*TB* 54) on which discussion had begun in a previous session. Discussion was resumed at the point of considering an amendment which called for striking the words "abstain from developing" and substituting the words "begin to study" in line 3 (*TB* 55). After some discussion the amendment was declined. During the discussion an amendment to the amendment had been declared out of order at that point since it was not really an amendment to an amendment but an entirely separate resolve. This would have stated *"Resolved*, That language and style of such revision should be congruent with the style of *Lutheran Worship*, particularly in translation of Bible passages and wording of material in liturgical services." Immediately after declining the amendment, the delegates agreed to cease debate on the resolution by a vote of 688 to 234. Judgment based on a voice vote indicated that the resolution had been declined. However, a division of the house showed that Res. 2-12 (*TB* 54) had been adopted by a vote of 533 to 425.

Point of Privilege

Responding to a point of privilege, a delegate asked that those voting be given a third option, that of abstention. It was ruled that this could be done but that

the abstention was to be stated in writing and forwarded to the Secretary.

Procedure

Prior to returning the Chair to President Bohlmann, Vice-President Hyatt asked the delegates to give the Chair the authority to determine if a motion is frivolous without asking the delegates to determine if this was actually the case. The convention agreed to grant that authority.

Theology and Church Relations

Chairman Arthur Kuehnert of the Floor Committee on Theology and Church Relations introduced Res. 3-07A (*TB* 220) which encouraged the President of the Synod to continue to work toward the formation of an inter-Lutheran agency by inviting all Lutheran churches to participate and granted authority to the Board of Directors, upon recommendation of the President of the Synod and the Commission on Theology and Church Relations and after consultation with the Council of Presidents, to approve the creation of any new inter-Lutheran agencies and the restructuring of or withdrawal from any current inter-Lutheran agencies including the Lutheran Council in the United States of America. This authority would be granted on an interim basis. The delegates adopted the resolution as presented. This was done after an amendment to strike the words "and the restructuring of or withdrawal from any current inter-Lutheran agencies, including the Lutheran Council in the United States of America" from lines 3 and 4 (*TB* 221) and to add an additional resolve stating, "*Resolved*, That we withdraw from LCUSA as early as possible" was proposed. The Chair ruled that this was a substitute motion. Following the "Behnken Rule," the delegates voted on the matter and declined to consider it. They also declined an amendment which would have substituted the word "impossible" for the word "difficult" in line 52 (*TB* 220).

After substituting the words "knowledgeable about" for the words "familiar with" in line 3 (*TB* 222), the floor committee introduced Res. 3-06A (*TB* 221) which encouraged peacemaking and the study of problems concerning the church and nuclear arms. An amendment which would have deleted the final two resolves of the resolution was ruled to be a substitute motion. Following the "Behnken Rule" once again, the delegates declined to consider the substitute resolution. After agreeing to cease debate the convention adopted the resolution as presented. The delegates also adopted Res. 3-09 (*TB* 66) to clarify the position of the Synod on anti-semitism. They took this action after declining an amendment to insert the three resolves of Overture 3-36 (*CW* 108) after line 40 (*TB* 66) and after agreeing to cease debate on both the amendment and the main resolution. After agreeing to insert the words "and members" in line 24 (*TB* 67) the delegates adopted resolution 3-10 (*TB* 67) as amended, urging the Commission on Theology and Church Relations to give priority to its study of women's role in the church. In adopting Res. 3-11 (*TB* 67) the members of the Synod were encouraged to distribute and study the CTCR report, "Theses on Justification," which appeared in the *Convention Workbook*, pages 338 ff.

Point of Privilege

In response to a point of privilege, a delegate asked that the time for the evening session be determined at this point in the session. Following some discussion the delegates determined to recess at 5:30 and to meet in an evening session from 7:30 to 9:30.

Closing Devotion

Closing devotions for the morning session were conducted by Dr. John Schuelke, administrative officer of the Board of Directors. Preceding his devotion, which was based on 1 Cor. 4:1-2 relating to the matter of stewardship, particularly stewardship of the Gospel, the delegates were led in several intercessory prayers by Vice-President Sauer. The devotion was concluded with the singing of a hymn.

Session 11

Thursday, July 14, Afternoon

Opening Devotion

Mr. Les Stroh, staff member of the Board for Youth Services, introduced the youth representatives leading the devotion for the afternoon session. These were devoted to that portion of doctrine called the Office of the Keys. After the singing of the hymn, "We Praise You, O God," one of the youth representatives read John 20:22-23, the passage which Luther used to introduce the question, To whom then has Christ given this power, that is the Office of the Keys? After hearing Luther's statement on this matter, another youth representative spoke of the personal meaning of prayer in her life. After the delegates were then led in prayer, the devotion was concluded with the singing of a contemporary hymn entitled, "How Gentle the Wind."

Announcement

Mr. Marvin Siebels, convention manager, informed the delegates about arrangements for departure at the close of the convention.

Point of Privilege

A delegate responding to a point of privilege introduced a resolution regarding election lists and their use by convention delegates. This matter had been referred to previously by other delegates at the convention. While the resolution might be considered to be a good one, the request for consideration was ruled out of order on the basis of the fact that the convention has a procedure for forwarding overtures for consideration by the floor committees and that this procedure had not been followed. Having been granted a point of privilege, a delegate informed the convention that he was giving notice to request reconsideration of Res. 2-12 for the purpose of submitting a substitute resolution. This was

also ruled out of order when it was determined that the delegate had not voted on the prevailing side when the resolution was adopted.

Orders of the Day

A delegate called for the orders of the day at this point in the session.

Minutes

Dr. Walter Rosin, assistant secretary, introduced the Minutes of Session 7 and 8 of the convention. These Minutes were adopted as printed.

Point of Privilege

Speaking on a point of privilege, a delegate presented a resolution asking the convention to adopt Res. 3-13, 3-14, and 3-15 as a unit. This procedure was declared out of order.

Orders of the Day

The chairman informed the delegates of the orders of the day which would be followed in the evening session.

Theology and Church Relations

Chairman Arthur Kuehnert of the Floor Committee on Theology and Church Relations introduced Res. 3-12 (*TB* 67), which called for promotion of a uniform practice of the Lord's Supper. This resolution encouraged broad and comprehensive study of the Scriptures with respect to the confessional character of the Lord's Supper, encouraged broad and comprehensive study of the CTCR document relating to this matter, encouraged congregations to report their findings and reactions to the CTCR, and encouraged and requested the congregations of the LCMS and their pastors to abide by the practice of "close" communion. After declining an amendment to strike the final resolve and agreeing to cease debate on the resolution, the delegates adopted Res. 3-12 (*TB* 67) as presented. They also adopted Res. 3-13 (*TB* 68), which called for a continued study of the CTCR's report on the ministry. This resolution was adopted as presented after an amendment calling for the addition of the resolved of Overture 3-19 (*CW* 103) to the resolution had been declined. During the discussion, the Chair ruled that the "Behnken rule" would not be applied to the amendment. The action of adopting the resolution as presented was taken after the assembly had agreed to cease debate on both the amendment and the resolution.

After adding the words "We honor God and our neighbor rightly when we" to line 63 (*TB* 68) and enclosing the remaining portion of the resolution with quotation marks, the floor committee introduced Res. 3-14 (*TB* 68). The convention adopted this resolution after changing the title in line 48 (*TB* 68) to read "To Commend Statements on Human Sexuality." They also adopted Res. 3-16 (*TB* 69) expressing gratitude and praise to God for the long history of fraternal association that the Synod has enjoyed with the Confessional Lutheran Church of Finland and for the recent decision of this church to extend the hand of church fellowship once again to the Synod. By adopting Res. 3-15 (*TB* 69) the convention urged the Synod to continue discussions with the ELCC during the coming triennium with the prayer that the issues in question between the two church bodies might be resolved.

Greetings

The Rev. S. T. Jacobson, president of the Evangelical Lutheran Church of Canada, was introduced to the convention. He expressed his pleasure over the fact that Res. 3-15 had been adopted, since this would help in carrying out cooperative church work which is so necessary in Canada. He acknowledged that differences such as views on women's ordination and membership in the Lutheran World Federation and World Council of Churches existed. At the same time, he pointed out that the ELCC is facing many of the same concerns and issues which confront The Lutheran Church—Missouri Synod. He expressed his appreciation for the privilege of being allowed to appear at this time since it would perhaps be the last convention of the Synod before which he would appear if the formation of a new Lutheran church is completed.

Presentation

Dr. William Meyer, head of the editorial division of Concordia Publishing House, was introduced to the convention. In his brief remarks he discussed the purpose of Concordia Publishing House and then presented President Bohlmann with a specially bound copy of the book *Principles of Biblical Interpretation in the Lutheran Confessions*," which had been written by Dr. Bohlmann and had recently been revised. He also announced tht Dr. Bohlmann would be available after the session to autograph copies of the book for those who wished to purchase it.

Structure and Constitution

Before the introduction of a resolution relating to church polity, Mr. Philip Draheim, legal counsel for the Synod, spoke on the matter of the polity of the Synod and the various issues which were involved. He pointed out that it was essential for the Synod to make its statement on polity if any legal issues which developed were to be resolved. Following his presentation, the Floor Committee on Structure and Constitution introduced Res. 5-10A (*TB* 179) which called for a reaffirmation of the essential congregational polity of the Synod. In the resolve it was pointed out that the Synod believes that the courts should recognize that there are church polities other than "congregational" and "hierarchical" but that unless and until courts do so, the present status of case law compels the Synod to use certain legal terminology. After declining to table the resolution and agreeing by common consent to strike the word "etc." in line 58 (*TB* 179) and after agreeing to cease debate by a vote of 653 to 290, Res. 5-10A (*TB* 179) was adopted by the convention.

Point of Privilege

Responding to a point of privilege, a delegate introduced a motion calling for the publication of Mr. Draheim's explanation as an Appendix to the convention *Proceedings*. This motion was adopted. It was also agreed that the remarks of the Secretary, Dr. Herbert Mueller, should also be published as an Appendix.

Structure and Constitution

Chairman Griesse of the Floor Committee on Structure and Constitution next introduced Res. 5-11B (*TB* 302) which called for the establishment of a Standing Committee on Pastoral Ministry. After a brief discussion, time for consideration of the resolution expired before action on it could be completed.

Notice of Intention

President Bohlmann announced that a notice of intention had been filed to call for a reconsideration of Res. 2-12 when matters relating to Parish, Youth, and Communication Services appeared again on the agenda of the convention.

Professional Education

Chairman Arnold Kuntz of the Floor Committee on Professional Education reintroduced Res. 6-14 (*TB* 151), which called for developing a plan for the recruitment of church workers. In the discussion which followed, the delegates amended the resolution to add the words "and to prepare for submission to the 56th regular convention (1986) a program for the substantial financial support of pastoral and teacher candidates," at the end of line 63 (*TB* 151). After agreeing to cease debate, the delegates then adopted the resolution as amended. After agreeing by common consent to change the words "an Hispanic seminary extension program" to "Hispanic seminary extension programs" and the words "an avenue" to "avenues" in lines 13 and 14 (*TB* 258) and after agreeing to cease debate, the delegates adopted Res. 6-15B (*TB* 258), thereby asking the Board for Professional Education Services to continue and intensify its efforts to develop Hispanic seminary programs for the preparation of men in on-site locations in order that they might be equipped for pastoral ministry among Hispanics. They also asked that information on development of these programs be shared with the entire church through the *Reporter*.

Since it was agreed that the designation CQ followed by the year of completion of the colloquy program is helpful and that this designation implies no stigma whatsoever, the delegates adopted Res. 6-16 (*TB* 152) and declined Overture 6-27 (*CW* 266). By adopting Res. 6-17 (*TB* 152) they also declined Overture 6-48 (*CW* 271) which called for recognition of Concordia Seminary, Fort Wayne, for overcoming insurmountable odds. This was done both because of the wording of the overture

Seminary and college presidents



and because of fact that many of the same situations would apply to other institutions.

Recognition

At the request of the Floor Committee on Professional Education, presidents of the colleges and seminaries of the Synod were presented to the convention delegates. Following their appearance on the platform, the delegates adopted Res. 6-18 (*TB* 152), in which special recognition was given to Dr. Paul Zimmerman for his 39 years of ministry. In the resolution, the convention also thanked and commended Dr. Zimmerman and assured him and Mrs. Zimmerman of their continued gratitude, prayers, and best wishes. The delegates expressed their approval of the resolution by rising and joining in singing a stanza of the hymn, "Praise to the Lord." After expressing his thanks to all of the presidents for their support, Dr. Walter Rosin, executive secretary of the Board for Professional Education Services, presented Dr. Zimmerman with a set of inscribed bookend plaques. Dr. Zimmerman, who has served as president of three of the colleges of the Synod, expressed his thanks to the convention and to God for the opportunity to serve in this special way during the past years. He concluded his remarks by urging the convention to support the colleges and seminaries of the Synod, which provide the pastors, teachers, and other church workers for the Synod.

Following his remarks, President Bohlmann introduced each of the presidents of the higher education institutions of the Synod, expressing appreciation for their dedication and unselfish service to the church.

With the adoption of Res. 6-18, the work of Committee 6 was declared completed.

Closing Devotion

Closing devotion for the afternoon session was led by Dr. Robert Sauer, First Vice-President of the Synod.

Session 12

Thursday, July 14, Evening

Opening Devotion

Beginning the special evening session which had been agreed to earlier in the day, the delegates were led in prayer by Dr. Robert Sauer, First Vice-President of the Synod.

Missions, Evangelism, and Social Ministry

Before beginning the discussion of new resolutions presented by the Floor Committee on Missions, Evangelism, and Social Ministry, Chairman Marcis called the attention of the delegates to a recommended rewording of the fourth resolve for Res. 1-04 (*TB* 38). Since the recommended rewording was in keeping with the intention of the delegate who had offered an amendment and was also the understanding of the convention, the rewording found on page 299 of *Today's Business* was accepted by common consent. The rewording is as follows, "*Resolved*, That home congregations of students be asked to (1) notify the LCMS congregations near the campus where the students are enrolled, and (2) notify the students of the presence of LCMS congregations near the campus where the students are enrolled so that a contact can be made."

The delegates began consideration of Res. 1-15A (*TB* 169), which referred the subject matter of Overture 1-22 (*CW* 33), that of church growth, to the Council of Administrators for the purpose of coordinating church growth programs so that the appropriate aspects of that program would be best utilized by the boards, Districts, and congregations of the Synod. After brief discussion the overture was adopted as presented. The convention also adopted Res. 1-16 (*TB* 45) encouraging each District during the next triennium to arrange for one or more Witness Workshops for pastors only, asking the Board for Evangelism Services to provide resource materials and recommend leaders for such workshops, and encouraging the whole church to pray for the Holy Spirit's blessings on these gatherings. By adopting Res. 1-17 (*TB* 45) the delegates encouraged congregations to continue to support the ministry to the Armed Forces by prayer and faithful contributions, and to fully utilize the services of the Ministry to the Armed Forces by forwarding the names of all military members to its Ministry-by-Mail office and by establishing their own program of ministry to members in the military. They also encouraged congregations whose pastors are members of the military reserves to facilitate their pastors' participation in and fulfillment of the requirements placed upon them as members of our nation's military forces.

Point of Privilege

Responding to a point of privilege, a delegate introduced a resolution calling for the presentation of remaining resolutions by title and number only. This resolution was adopted by the convention with the understanding that the floor committees might read resolutions in their entirety if, in the judgment of the committee, it was felt to be necessary. Responding to a division of the house, it was determined by a rising vote that the delegates had agreed to this procedure. When the decision of the Chair was challenged, the convention determined that it did not desire a division of the house by delegate count and sustained the decision of the Chair.

Missions, Evangelism, and Social Ministry

Continuing consideration of resolutions in the area of Missions, Evangelism, and Social Ministry, the delegates adopted Res. 1-18 (*TB* 46) urging the President of the Synod to consider an emphasis on the mission of the church to the growing ethnic population of the nation as the theme of the 1986 convention of the Synod. This action was taken after the delegates had declined to add an amendment as a last resolve which would state, "*Resolved*, That the Synod continue to implement the 'moving into the '80s' goals set for ethnic ministry development at the 1979 synodical convention." They

had also declined to add as a third resolve the words, "That the Synod in convention direct the appropriate boards to coordinate and sponsor regional lay leadership training programs for ethnic ministry." The convention made its decision after agreeing to cease debate on both the amendment and the main resolution. By the adoption of Res. 1-19 (*TB* 46) the delegates requested the Commission on Health and Healing to gather and maintain a realistic roster of "health workers for Christ" and acknowledged and encouraged the service of these workers. After changing the word "the" to "some" in line 67 (*TB* 46) and the word "instruct" to "encourage" in lines 21 and 25 (*TB* 47) the floor committee introduced Res. 1-20 (*TB* 46) encouraging the bringing of the Gospel to Jewish people. The convention adopted this resolution, affirming its belief that the Messiah, Jesus, is the only way for all people to be reconciled with God and affirmed its desire that Jewish people be included in the proclamation of this truth. It also instructed the Board for Evangelism Services and its Task Force on Witnessing to Jewish People to continue to provide help to Districts and congregations for proclaiming the Gospel to Jewish people and for dealing with anti-Semitism. It further commended the Commission on Theology and Church Relations for providing guidance for bringing the Gospel to them, encouraged the Board for Parish Services to cooperate with the Task Force on Witnessing to Jewish People in providing study materials on the Jewish people today, as well as the problems of anti-Semitism and Jewish evangelism, and instructed the Board for Social Ministry Services to include concern for anti-Semitism and prejudice against Jewish people in its materials and programs which deal with all forms of prejudice. With the adoption of this resolution the work of the Floor Committee on Missions, Evangelism, and Social Ministry was declared completed.

Announcement

The Rev. Paul Devantier, executive secretary of the Board for Communication Services, announced that a number of materials would be made available to delegates for reporting the actions of the convention to the congregations of their Circuits. Among these were a four-page printed overview of activities and a press release which would be distributed at the close of the convention. Within two weeks, lay delegates would also be provided with slides, as well as a four-page summary of the convention and a four-color insert which would be made available in quantity. It is intended that the insert will also appear in the *Lutheran Witness*.

Theology and Church Relations

Chairman Kuehnert of the Floor Committee on Theology and Church Relations introduced Res. 3-17A (*TB* 239) expressing the joy of the LCMS in the fraternal relationship which exists between the Synod and the Lutheran Church of Australia. By adopting the resolution the Synod reaffirmed its continued desire to establish altar and pulpit fellowship with that church, authorized the President to communicate to the Lutheran Church of Australia its desire to establish closer relationships and its willingness to engage in fraternal discussion, and invited the Lutheran Church of Australia to join the Synod in the prayer that God would lead the two groups to work together in mutual consolation, encouragement, and exhortation toward maintaining and establishing sound confessional Lutheranism in our world. During consideration of Res. 3-21A (*TB* 284) the delegates amended the resolution by striking the word "sainted" in line 10 (*TB* 284) and adding after the word "teachers" in that line the words "who have gone before us." They also agreed to change the words "the resolution" to "this resolution" in line 28 (*TB* 284). The resolution was then adopted as amended, asking the Board for Parish Services and the Department of Stewardship and Financial Support to implement the resolution, which called for the creation of an endowment fund which would make financial resources available to the Standing Committee on Church Literature for scholarly research and writing.

By adopting Res. 3-18 (*TB* 70) the delegates agreed to the inclusion of Bylaws in the *Handbook* of the Synod, which would provide for an appeals procedure for doctrinal materials already published. During the discussion the word "board" was changed to "commission" in line 38 (*TB* 71) and the word "challenge" was changed to "challenger" in line 44 (*TB* 71). The convention also considered the addition of the words "of any congregation" after the word "member" in line 18 (*TB* 71) but declined to do so. In taking this action, it was agreed that the word "member" refers to pastors, teachers, and congregations. Action on the resolution was taken after the delegates had agreed to cease debate on both the amendment and the main resolution. Since adequate procedures for doctrinal review are provided in the *Handbook* of the Synod, the convention declined Overture 3-34 (*CW* 107). This was accomplished by adopting Res. 3-19 (*TB* 72).

Progress Report

Dr. Robert Sauer, First Vice-President of the Synod, indicated that at this time 76 resolutions still remained for consideration by the convention. The tally according to committees and resolutions was as follows: Committee #2—12 resolutions; Committee #3—5 resolutions; Committee #4—16 resolutions; Committee #5—43 resolutions.

Constitution and Structure

Chairman Griesse of the Floor Committee on Constitution and Structure reintroduced Res. 5-11B (*TB* 302) on which discussion had begun in a previous session. Immediately after the introduction of the resolution a delegate proposed that the convention consider as a substitute motion Overture 5-49A (*CW* 225) which called for the establishment of a Board for Pastoral Ministry. Following the "Behnken rule," the delegates voted immediately on the proposal and declined to consider the substitute motion. After agreeing to cease debate the

delegates then adopted Res. 5-11B (*TB* 302), agreeing that the Board for Professional Education Services should continue at this time to supervise the operation of the colleges and seminaries of the Synod. The resolution also asked the Commission on Structure to carefully consider the special needs of seminary education in consultation with the President's Commission on Higher Education, to consider in particular how a separate Board for Pastoral Ministry or a combined Board of Regents might enhance or detract from the goals established by that commission, and that in the interim the Board for Professional Education Services should establish a Standing Committee on Pastoral Ministry and assign a staff person with expertise in seminary theological education to serve the standing committee.

Alberta—British Columbia president, Edwin Lehman, a member of the Floor Committee on Constitution and Structure, was called upon to introduce Res. 5-14 (*TB* 119) which would provide for the formation of an autonomous partner church in Canada. Prior to the reading of the resolves, the delegates were given an overview of the background of this resolution. It was pointed out that presently Lutheran Church—Canada is merely a federation of Districts and does not exist as an autonomous body. Before the resolves were read, the words "Board for Mission Services" were inserted by the committee in line 70 (*TB* 119) and line 14 (*TB* 120) after the word "Matters." These words were also inserted in line 35 (*TB* 120) after the word "Directors." After the reading of the resolution an amendment was introduced, asking for the addition of a resolve at line 7 (*TB* 120) and a procedure between lines 17 and 18 (*TB* 120). It was agreed that the resolve should read as follows: *"Resolved*, That Lutheran Church—Canada provide for a vigorous program of presentations to be made to each of its local congregations *before* the Canadian Districts request dissolution by the Synod, so that individual pastors and lay people may clearly understand and discuss strengths and weaknesses of the proposed autonomy." The procedure to be inserted read as follows: "1983, November through 1985, April—Lutheran Church—Canada conducts congregational presentations described above." After some discussion and after agreeing to cease debate the delegates adopted the amendment as presented. After continued discussion and after agreeing to cease debate on the resolution, Res. 5-14 (*TB* 119) was adopted as amended. Following the adoption of this historic resolution, the delegates rose and joined in the singing of the Canadian national anthem, "O Canada."

Point of Privilege

Responding to a point of privilege, a delegate expressed his thanks for the opportunity of attending the convention and the inspiration which it provided. In response to his question as to whether the *Lutheran Witness* might carry articles on Lutheran Church—Canada, particularly responding to the question, Why Lutheran Church—Canada? the chairman stated that this matter would certainly be considered by the editorial staff.

Announcements

The chairman announced that a delegate had filed notice of his intent to request reconsideration of Res. 5-11B (*TB* 301) when the Floor Committee on Constitution and Structure appeared before the convention in its next session. A progress report at this time indicated that 74 resolutions still remained to be considered by the convention before its adjournment.

Closing Devotion

Closing devotions for the session were led by retiring Secretary of the Synod, Dr. Herbert Mueller. He based his devotion on Is. 49:15, pointing out that there are memories that burn and memories that bless. Those that burn are best forgotten, while those that bless deserve to be remembered. He reminded the delegates of the fact that God has both memory and forgetfulness. It is a blessing that He forgets our sins and remembers them no more. It is a blessing that He remembers us in our need and continues to sustain us daily. Closing the devotion, the delegates rose and joined in the singing of the hymn "Now Thank We All Our God."

Session 13

Friday, July 15, Morning

Devotion and Essay

Beginning the morning session, Dr. Robert Sauer, First Vice-President of the Synod, asked the delegates to join in the singing of the hymn "God of our Fathers." He then introduced Dr. David Schmiel, president of Concordia College, Ann Arbor, Mich., who used 1 Peter 2:9, 13-17 and statements of Luther as a foundation for his remarks. The theme for the morning essay was "Luther tells us we are citizens of two kingdoms." Every Christian is a citizen of two kingdoms, or as Luther describes them, the kingdom of God's right hand and God's left. The kingdom of God's left hand is the kingdom of His power, while the kingdom of His right hand is that area of life in which he rules by the Gospel. The temptation is always there to muddy the waters even though the principles of separation of these two kingdoms are clear. The principles are as follows: (1) You don't make believers by force of law. (2) You don't rule the civil realm by the Gospel. Nevertheless, there is no room in the life of Christians for "quietism." Christians must become involved in politics and social action.

After the delegates had joined in a responsive prayer and a hymn, they also carried on an exchange with the essayist for clarification, for inspiration, and for encouragement in living the Christian life.

A-V Presentation

With the use of visuals, a presentation was made on the scope of work carried out by the Board for Mission Services, the Board for Evangelism Services, and the Board for Social Ministry Services.

Announcements

President Bohlmann informed the delegates that District delegation photographs were now available. In response to requests for the printing of Dr. Herbert Mueller's closing devotion, the Chair ordered that the devotion be included in the convention *Proceedings*. The devotion will also be available on tape.

Referring to resolutions which had been submitted to him during the past day, President Bohlmann indicated that at this late date overtures cannot be considered although a motion from the floor could be offered. He also stated that it had been the tradition of previous conventions not to allow for motions of reconsideration, in the last session of the convention, of resolutions which had been adopted in previous sessions.

Standing Rules

A delegate introduced a motion to the effect that reconsideration of resolutions already adopted by the convention not be permitted in the last session of the convention. Because this involved a change in the standing rules, it required a two-thirds majority vote of the delegates. The delegates adopted the recommendation after amending it to include the morning session as well with the exception of two resolutions on which notice had already been given for intent to request reconsideration.

Point of Privilege

Responding to a point of privilege, a delegate introduced a motion asking that "the convention refer the matter of the propriety of distributing lists of preferred candidates to the Council of Presidents for study and recommendation to the next convention of the Synod." After some discussion the delegates declined the motion. The chairman stated, however, that this motion, as well as others which had been introduced in previous sessions, should be regarded as a plea of the minority to the majority to be sensitive to their concerns.

Parish, Youth, and Communication Services

Chairman Arnold Kromphardt of the Floor Committee on Parish, Youth, and Communication Services introduced Res. 2-16 (*TB* 56) which called for a change in Bylaw 11.23 relating to the appointment of editors for official periodicals of the Synod. The resolution was adopted. The delegates also adopted Res. 2-17 (*TB* 57) so that the bylaw would include the words "the most effective educational agencies available to the church for equipping God's people for ministry are the full-time Lutheran elementary and secondary schools" which had been omitted by the 1981 convention of the Synod in the revision of Bylaws. By adopting Res. 2-21A (*TB* 173) the convention agreed that the terms of office of the Concordia Historical Institute's Board of Governors should be extended from three to six years with terms limited to two six-year periods. The President of the Synod is to designate two of his five appointees to serve for a six-year term and three for a three-year term. The first three members elected to the Board of Governors by the membership of the institute in 1983 are to be elected for a six-year term while the next two are to be elected for a three-year term. The Synod's Commission on Structure was also asked to study the advisability of establishing greater uniformity of tenure for all elective and appointive offices and to make appropriate recommendations to the 1986 convention. After agreeing to strike the words "because Black Lutherans are reminded annually at the time of the Reformation of their Lutheran heritage" in lines 28 and 29 (*TB* 172) and adding the words "in February" at the end of the resolve in line 34 (*TB* 172), the delegates adopted Res. 2-15A (*TB* 172) directing the Board for Parish Services to work closely with the Commission on Black Ministry to prepare materials which would help elementary and secondary schools in their observation of National Black History Month. They also adopted Res. 2-14 (*TB* 55) which resolved that the Synod, in consultation with its Districts, direct the Board for Parish Services to identify the needs for educational materials for urban areas and multi-cultural ministries.

The convention adopted Res. 2-23 (*TB* 173) which resolved that the Board for Parish Services be requested to ask its executive secretary to administer the 1983—84 programs for services to the developmentally disabled through his office and encouraged the Board for Parish Services, as its first priority, to appoint a secretary of services for such persons.

During the consideration of Res. 2-18 (*TB* 57), and after the floor committee had deleted the words "other" in lines 66 and 70 (*TB* 57) and line 3 (*TB* 58), the delegates adopted an amendment which would add as a last resolve the words *"Resolved,* That the Synod strongly encourage synodically certified personnel to serve congregations desiring such personnel but unable to obtain them by reason of either location or financial condition." After agreeing to cease debate, the delegates adopted Res. 2-18 (*TB* 57) as amended. The convention next adopted Res. 2-13A (*TB* 171) which encouraged the members of the Synod, its Districts, and its congregations to pray and work to establish and preserve Lutheran schools, to recruit talented and consecrated young people for the teaching ministry, to encourage young people from different ethnic backgrounds to enter this profession, and to encourage the leaders of congregations to review the facilities, working conditions, and salaries of their teachers so that young people would be encouraged to enter and remain in the teaching ministry. With the adoption of Res. 2-20A (*TB* 172) the members of the convention also resolved to urge congregations to develop accurate soul-accounting systems which keep track of each child from the time of Baptism on and to encourage the Board for Evangelism Services in cooperation with the Board for Parish Services to develop materials for programs of outreach which the local Sunday School could use. This resolution also encouraged the Board for Parish Services to emphasize evangelism in church growth as the theme for the synodical Sunday school convention in July 25—27, 1986. With the adoption of Res. 2-24 (*TB* 174) the

delegates resolved that the Districts and congregations of the Synod should be encouraged to place the *Lutheran Witness* into every household of their membership. After the floor committee had added the words "The congregations of" between the words "Whereas" and "The" in line 19 (*TB* 58) and had changed the words "our" to "these" in lines 22 and 40 (*TB* 58) and after the delegates had agreed to add the words "and report on the results of their study no later than the 1986 convention" at the end of the last resolve, the delegates adopted Res. 2-19 (*TB* 58) as amended. This resolution asked the Board for Parish Services to alert schools to the false doctrine contained within some educational materials and to avoid the uncritical use of them, as well as to continue to study the feasibility of providing Christian textbooks for the Christian day schools of the Synod.

Reconsideration

One of the delegates of the convention had filed notice of his intent to request reconsideration of Res. 2-12 (*TB* 54) which had previously been adopted by the convention. After the motion to reconsider had carried, he proposed consideration of a substitute resolution printed on page 327 of *Today's Business*. Following the "Behnken rule" related to substitute motions, the delegates agreed to consider the resolution as a substitute for that which had been adopted. The substitute resolution (Res. 2-12A) asked the Synod to instruct the Board for Parish Services to continue publishing the 1943 catechism but also to prepare and submit to the Commission on Theology and Church Relations for approval and review a new translation of it in contemporary English. Upon the recommendation of the CTCR, the Board for Parish Services was instructed to make this new translation available for use to the church at the earliest practical date. After some discussion, the delegates adopted the substitute resolution as presented.

With the adoption of this resolution, the work of the Floor Committee on Parish, Youth, and Communication Services was declared completed.

Administration and Program Implementation

Chairman Richard Schlecht of the Floor Committee on Administration and Program Implementation introduced Res. 4-08A (*TB* 226) which was intended to provide for improved communications between the synodical President and Circuit Counselors. Before considering the resolution, the delegates declined a substitute motion according to the "Behnken rule" which would have called for the improvement of such communications by diligently carrying out the responsibilities which are presently assigned to Circuit Counselors by Bylaw provisions. While discussing the resolution, the delegates adopted an amendment which added the words "and Circuit lay delegates" after the word "Counselors" in line 70 (*TB* 226) and added as a second resolve on line 9 (*TB* 227) the words *"Resolved*, That Circuit lay delegates be advised of such opportunities and welcomed at them." They then agreed to cease debate on the resolution and adopted Res. 4-08A (*TB* 226) as amended. With the adoption of Res. 4-18 (*TB* 99) the name of the Colorado District was changed to The Rocky Mountain District. Before the resolution was adopted, it was pointed out that the word "The" should be added in line 43 (*TB* 99) and that the "The" on line 68 (*TB* 99) should be capitalized. It was also pointed out that the word "Denver" in line 61 (*TB* 99) should be changed to the word "Golden" and that the date of "August 1" in line 73 (*TB* 99) should be changed to "October 1." The delegates next approved the transfer of the membership of St. Peter's, Oyen, Alta., to the Alberta-British Columbia District by the adoption of Res. 4-19 (*TB* 100). This congregation had formerly held membership in the Manitoba and Saskatchewan District. With the adoption of Res. 4-20A (*TB* 175) the matter of a proper observance of the centennial of the death of Dr. C.F.W. Walther was referred to the President and the Board of Directors for suggestions on ways in which the Synod, its agencies, and its congregations might properly observe this occasion. Since Bylaw 2.29 b and c provides that synodical conventions may be conducted in areas other than St. Louis upon special request, the delegates adopted Res. 4-09 (*TB* 96) and accepted the criteria which had been adopted by the Board of Directors for selection of sites for synodical conventions. This action was taken after the assembly had agreed to cease debate on the resolution. Immediately following the adoption of this resolution the delegates agreed that the 1989 convention of the Synod should be held in Wichita, Kans. This action was taken by adopting Res. 4-10 (*TB* 97). Since investment portfolios have been made available to the members of the Concordia Plans upon request, the delegates agreed by the adoption of Res. 4-11 (*TB* 97) to ask officials responsible for its various investment programs, excluding the LCMS Foundation, which holds stock in trust for others, to continue to disclose upon request at the end of each calendar year those stocks in which the Synod's membership has an interest. They also agreed to decline Overture 4-52 (*CW* 180) by adopting Res. 4-12 (*TB* 97). This overture had asked for consideration of the use of Church Extension funds as loans for the purchasing of homes for church workers. The overture was declined because it was inconsistent with the purpose for which the Church Extension Fund has been established. Overture 4-53 (*CW* 180—181) was also declined by the adoption of Res. 4-13 (*TB* 98). This overture had asked that the minutes of the Board of Managers of Concordia Plans be made available. It was declined because the minutes contain private information about specific individuals which would not be appropriate for more general distribution. Overture 4-56 (*CW* 181) was also declined by the adoption of Res. 4-14 (*TB* 98). This resolution had asked for congregational approval for any changes which would be made in the Concordia Plans. Since the issues raised in Overture 4-59 (*CW* 182) are presently under study by the Board of Managers—Concordia Health Plan, the delegates adopted Res. 4-15 (*TB* 98) and declined the overture. During discussion of Res. 4-16 (*TB* 99) a motion for

referral back to committee was introduced from the floor. After some discussion the delegates agreed to cease debate on the question of referral and declined the request. They also agreed to cease debate on the resolution and adopted it as presented. The overture which was declined had asked the Concordia Health Plan to pay interest on late payments. The overture was declined because this is a practice which is presently being followed by the Concordia Plans upon request. Since independent studies and consultants indicate to the Board of Managers that the current plan of providing benefits is the most cost effective and since delays in the payment of claims are being corrected, the delegates in Res. 4-17 also declined Overture 4-61 (*CW* 182) which called for a review of the operations of Concordia Plans.

Since the Ohio District has been in existence for 20 years since its creation by the Synod in 1963, the delegates joined in thanking God on the 20th anniversary of this District by the adoption of Res. 4-21 (*TB* 100) and commended the Ohio District to the Lord in prayer, seeking His blessing on the congregations of the District as they carry on the mission of Jesus Christ and His church. By rising and joining in the singing of the common doxology, the delegates adopted Res. 4-22 (*TB* 101) and commended Trinity Lutheran church, New Orleans, for its mission contributions to Lutheranism in the New Orleans area. The resolution also contained a statement that we "rejoice in this work accomplished among our Black brothers and sisters which continues to the glory and through the power of Jesus Christ." Overture 4-18 (*CW* 172) was declined by the adoption of Res. 4-23 (*TB* 101). Prior to introducing the resolution, the floor committee had changed the title, since the overture referred to "District reports and synodical conventions," whereas the title as printed referred to the "number of District executives" in line 31 (*TB* 101). The convention also declined to change the name of the Synod by adopting Res. 4-24 (*TB* 101). They took this action after determining not to consider Overture 4-15 (*CW* 171) as a substitute resolution.

In its final action, the Floor committee on Administration and Program Implementation reported that a request had been received to review the duties of the office of the Secretary. The committee reported that it would forward the request by letter to the Commission on Structure to deal with the matter and to make its recommendation to the next convention. Following this report, the work of the committee was declared completed.

Structure and Constitution

Chairman Wilbert Griesse of the Floor Committee on Structure and Constitution introduced Res. 5-16 (*TB* 121) related to the revision of Bylaws regarding the appointment of staff, tenure, and termination. Before presenting the resolution to the delegates, the words "the principal staff person with the approval of" were added after the word "by" in line 60 (*TB* 122). During the discussion which followed, the words "in consultation with" were substituted for the words "upon recommendation of" by the delegates in line 24 (*TB* 122). An amendment asking for the addition of the words "with the request for nominations being printed in the Synod's official publications" in line 29 (*TB* 122) was declined after the delegates had agreed to cease debate on the amendment. After also agreeing to cease debate on the resolution, the delegates adopted Res. 5-16 (*TB* 121) as amended. Before introducing Res. 5-20A (*TB* 240) relating to bylaws which established new regulations on adjudication and appeal, the floor committee struck the words "and responsibilities" in lines 16 and 17 (*TB* 241) and indicated that the number "6.53" should read "6.43" in line 5 (*TB* 242) and the number "2.03 c" should read "1.03 c". During the discussion of the resolution, the delegates declined to substitute the words "his/her" for the word "his" wherever it appeared in Bylaw 8.43. Time for consideration of the resolution expired before action on it could be completed.

Orders of the Day

Announcing the orders of the day for the afternoon session, the chairman indicated that the session would begin with discussion of resolutions presented by Committee 3, the Floor Committee on Theology and Church Relations.

Greetings

President Bohlmann introduced Rev. Keith Nagel, representing the Lutheran Church of Australia. In his remarks to the delegates he referred to the work of the Lutheran Church of Australia and its relation to other Lutheran churches throughout the world.

Closing Devotion

Dr. Norman Sell, treasurer of the Synod, led the delegates in the closing devotion for the morning session.

Session 14

Friday, July 15, Afternoon

Opening Prayer

The delegates were led in an opening prayer for the final session of the convention by Dr. Robert Sauer, First Vice-President of the Synod.

Announcements

Dr. Gus Melde, vice-chairman of the Board of Directors of the Synod, announced that the installation of officers and boards elected at the convention would be held at the International Center on September 25 at 3:00 p.m. In another announcement, Paul Devantier, director of communication services, informed the delegates of materials which would be made available to them in reporting the actions of the convention to their Circuits. He offered the assistance of the communications department to the delegates in making their reports as complete and meaningful as possible. Rev. Devantier, who was responsible for many of the visual presentations during the convention, was thanked for his efforts.

Minutes

Dr. Walter Rosin, assistant secretary, presented the Minutes for Sessions 9 and 10 to the delegates. The Minutes were adopted as printed.

Theology and Church Relations

Chairman Arthur Kuehnert of the Floor Committee on Theology and Church Relations introduced Res. 3-20 (*TB* 72) reminding the congregations of the Synod of their responsibility to review, in the light of Scripture and the Confessions, all hymns, instructional, liturgical, and practical materials used in their total ministry and encouraging them to seek the advice and counsel of their Circuit Counselors if in doubt as to the suitability of such materials. The resolution was adopted as presented. The convention commended the CTCR and its Social Concerns Committee for their work, encouraged continuing liaison between the Board for Social Ministry Services and the CTCR and its Social Concerns Committee to address major social issues, and supported an expanded budget and staff appropriations for the study of social-ethical concerns and issues when additional funds became available. The delegates did this by adopting Res. 3-22 (*TB* 73). With the adoption of Res. 3-23 (*TB* 73) the convention commended the Commission on Organizations for its work and study and encouraged it to continue its study of groups, movements, and organizations such as resurgent pagan religions, parachurch organizations, and quasi-religious lodges. Pastors and congregations of the Synod were encouraged to make use of the resources produced by the Comission on Organizations. During consideration of Res. 3-24 (*TB* 74), which encouraged congregations and pastors to educate their members on the designs and wiles of Satan and to pray that no one be lured into evil by what is seemingly harmless and entertaining, the delegates declined to replace the second and third whereases of the resolution with the fourth and fifth whereases of Overture 3-47 (*CW* 111). The motion to take this action was ruled to be a substitute motion and was declined for consideration, following the procedures outlined under the "Behnken rule." The delegates then adopted Res. 3-24 (*TB* 74) as presented. As a final resolution, the Floor Committee on Theology and Church Relations presented Res. 3-25 (*TB* 74), requesting the Commission on Theology and Church Relations to prepare a study of the end times, including millennialism, for the guidance of the church. The resolution was adopted as presented. With the adoption of this resolution the work of the Floor Committee on Theology and Church Relations was declared completed.

Greetings

The chairman introduced President Rakow of the Evangelical Lutheran Church of England to the convention and asked him to bring words of greeting to the delegates. In his remarks President Rakow spoke of the responsibilities which he was asked to assume upon the sudden death of Dr. E. George Pearce. He thanked the Synod for its support of the Evangelical Lutheran Church of England during the past year and assured the delegates of his prayers for the blessings of God upon the convention. Following his remarks, President Bohlmann referred to greetings which had been received from a number of other partner churches during the convention.

Structure and Constitution

Chairman Wilbert Griesse of the Floor Committee on Structure and Constitution reintroduced Res. 5-20A (*TB* 240) on which discussion had begun in a previous session. This resolution called for the establishment of new regulations on adjudication and appeal and involved the adoption of bylaws related to these matters. Before beginning discussion the delegates were reminded that most of the material found in pages 200—213 of the *Convention Workbook* was also being considered with this resolution. An amendment was introduced, asking for the deletion of lines 19 and 26—30 (*TB* 242). These lines dealt with refusal to cooperate and advocacy of false doctrines as reasons for removal of faculty members from office. After agreeing to cease debate on both the amendment and the resolution, the delegates declined the amendment and adopted the resolution as presented by the floor committee. Since there are times when a pastor or teacher cannot be recommended at least temporarily by the District President for a call, the classification of c.r.m. does not appear to be appropriate. Because of this, the delegates agreed that Res. 5-24 (*TB* 127) should be adopted and that the proposed Bylaws contained in the resolution should be included in the *Handbook* of the Synod. Res. 5-25A (*TB* 300) was next presented by the floor committee for consideration. During discussion of the resolution the words, "*Resolved*, That the following process be adopted on a trial basis" were accepted by the committee to replace the words, "*Resolved*, That the following amendments be adopted" in line 28 (*TB* 300). During further discussion the delegates declined to consider a substitute motion which called for the first three whereases and the first two resolves of Overture 5-66 (*CW* 230) and the addition of a final resolve, asking for the development of Bylaws by the Commission on Constitutional Matters, to replace the resolution offered by the floor committee. Res. 5-25A (*TB* 300) was then adopted, as revised by the floor committee. Since colloquy practices and requirements for teacher colloquy programs are not uniform and consistent among synodical colleges, a condition which is not desirable, the Board for Professional Education Services was directed to appoint a committee to study present teacher colloquy requirements and practices and to recommend uniform guidelines for this program to participating synodical colleges. This was done with the adoption of Res. 5-27 (*TB* 130). Through the adoption of Res. 5-26A (*TB* 301), including the Bylaws contained in the resolution, the convention agreed that the Teacher Colloquy Committee should be reorganized and that the President of the Synod should appoint two of the presidents of the

synodical colleges offering bachelor's degrees in teacher education to represent all such college presidents on a Colloquy Committee for the Teaching Ministry.

After the floor committee had corrected the spelling in line 50 (*TB* 303) of "Saveur" to "Sauveur," Res. 5-29A (*TB* 303) was presented to the delegates. They adopted the resolution and in doing so received the following congregations into membership in The Lutheran Church—Missouri Synod: Highlands Lutheran Church, Lincoln, NE; Our Savior Lutheran Church, Bartlett, NE; Faith Lutheran Church, Nevada, IA; Good Shepherd Lutheran Church, Kitchener, Ont.; Sauveur Vivant, Gatineau, Que.; Christ the King Lutheran Church, Spencer, IA; Our Savior Lutheran Church, Walnut, IA; Faith Lutheran Church, Roosevelt, UT; Our Savior Lutheran Church, Pueblo West, CO; Shepherd of the Lake Lutheran Church, Garrison, MN; Beautiful Savior Lutheran Church, Fargo, ND; Holy Cross Lutheran Church, Albany, OR; Messiah Lutheran Church, Pittsburg, KS; Faith Lutheran Church, Emporia, KS; Peace Lutheran Church, Arlington, MN; Resurrection Lutheran Church, Boron, CA; Cross of Christ Lutheran Church, Downers Grove, IL; St. Paul Lutheran Church, Hazard, KY. During consideration of the resolution the delegates had declined to delete Messiah of Pittsburg, KS (line 4, *TB* 304) from the resolution. By adopting Res. 5-30A (*TB* 304) the following congreations were readmitted into membership with The Lutheran Church—Missouri Synod: First Lutheran Church, San Fernando, CA; St. Paul Lutheran Church, Bethpage, NY; St. Paul Lutheran Church, Wellston, OK.

Since experience during the first biennium with standing committees indicated that it would be helpful if Bylaws would spell out in greater detail the timing of appointments, as well as any subsequent decisions regarding their size, the delegates adopted Res. 5-36 (*TB* 134) approving such Bylaws. They also agreed that the last sentence of present Bylaw 1.37 c, stating, "The size of each standing committee shall be determined by the Board of Directors after consultation with the respective board," should be deleted. Prior to consideration of the resolution the floor committee had inserted the word "board" in line 33 (*TB* 134) before the word "unit." With the adoption of Res. 5-37 (*TB* 134) the delegates agreed to the adoption of Bylaws which would identify the Board for Mission Services as the only sending agency through which workers and funds are to be sent to the mission areas of the Synod even though other programs might be supported by Districts or other entities. In adopting Res. 5-47 (*TB* 139) they also agreed that the words "Lutheran Church Extension Fund—Missouri Synod" should be included in Bylaw 8.09 a of the *Handbook*. The term "department" in the *Handbook* of the synod was redefined by the adoption of Res. 5-50 (*TB* 140) which contained a Bylaw providing the new definition. After adding the words "in consultation with the Board for Mission Services" in line 10 (*TB* 121) after the word "Texas" and deleting the word "Licensed" in line 22 (*TB* 121) the floor committee introduced Res. 5-15 (*TB* 120), calling for intensification of ministry to Hispanics through the development of a pilot program at Concordia College, Austin, Texas, for the preparation of lay evangelists. During discussion of the motion the delegates declined to act on the resolution by agreeing to table it. By the adoption of Res. 5-17 (*TB* 123) they agreed that the Commission on Black Ministry should be continued as long as there is a demonstrated need for its existence and that the date of 1986 should be removed for discontinuation of the Commission on Black Ministry. They also instructed the Commission on Structure to give further study to structured relations between the Synod and racial and ethnic groups. Since they agreed that it might be advantageous for Districts to elect board members to six-year terms, allowing for staggered terms, the delegates adopted Res. 5-43 (*TB* 136), resolving that Bylaw 3.125 should be changed to allow Districts to elect board members for six-year terms if this is their wish. During discussion of Res. 5-54 (*TB* 305), which called for the reestablishment of a Commission on Church Literature and approval of Bylaws relating to that commission, a motion was introduced to table the matter. The delegates agreed to do so, taking no action on the resolution.

Since time for the close of the convention had arrived, this concluded the business of the committee and of the convention. It was announced that the resolutions of the Committee on Structure and Constitution on which action had not been taken would be noted in the *Proceedings* of the convention.

Registration, Credentials, and Elections

Since Chairman Paul Wendling of the Floor Committee on Registration, Credentials, and Elections was not present, the report of convention registrations was presented by Orval Oswald, President of the California-Nevada-Hawaii District and a member of the floor committee. The final report of the Registrations Committee before audit disclosed the following: voting pastoral delegates—565; voting lay delegates—565; total voting delegates—1,130; advisory pastors—43; teacher delegates—98; youth representatives—46; official representatives—223; others (guests, etc.)—34; total registrations—1,574. [See Tabular Survey for audited figures].

Convention Closing

After thanking the members of *Today's Business* staff, the pages, registration committee and volunteers, the committee staff, the essayists, parliamentarian, devotion leaders, and many others, President Bohlmann directed the attention of the delegates once again to Col. 1:28 and the theme for the convention, "Him We Proclaim." Emphasizing each of the words in the theme, he once again referred to the content of our message, the people who are to carry that message, and the task of proclamation which belongs to every Christian. He also reminded the delegates of the many resolutions which had been adopted in the convention and which must now be implemented in congregations,

Districts, and at the national level, remembering that in all we do it is "Him We Proclaim."

As a part of the closing devotion, the convention was presented with a stirring audiovisual overview of the activities of the convention, inspiring the delegates to return home renewed and dedicated to the proclamation of Jesus Christ.

Using the historic gavel which had been used in the opening of the convention, President Bohlmann closed the final session in the name of the triune God, Father, Son, and Holy Spirit.

Walter Rosin, *Assistant Secretary*



Election Results

President	Nominating Ballot (Congrs.)	Election Ballot
*Ralph A. Bohlmann	2139	844
Charles S. Mueller	171	declined
Walter A. Maier	157	declined
Robert C. Sauer	95	declined
Guido Merkens	48	54
Gerhardt W. Hyatt	46	declined
Richard T. Hinz	29	75
L. Lloyd Behnken	25	95
Arnold G. Kuntz	18	declined
Ray F. Martens	18	11
August Bernthal	16	
Oswald C. J. Hoffmann	10	
Robert D. Preus	8	
Karl L. Barth	7	
Joseph G. Lavalais	7	
August T. Mennicke	7	
†Orval M. Oswald	7	

First Vice-President	Nominating Ballot (Congrs.)	Election Ballot
*Robert C. Sauer	1308	525
Walter A. Maier	265	133
Guido Merkens	180	declined
Charles S. Mueller	169	declined
Gerhardt W. Hyatt	159	160
Ralph A. Bohlmann	121	declined
Joseph G. Lavalais	59	100
Richard T. Hinz	46	118
Arnold G. Kuntz	41	
L. Lloyd Behnken	32	
George F. Wollenburg	31	
August Bernthal	25	
Ray F. Martens	25	
August T. Mennicke	25	
Richard L. Schlecht	16	
Robert D. Preus	15	
Eldor W. Meyer	11	

Wilbert J. Sohns	11
Paul P. Spitz	11
Glenn R. O'Shoney	10
Richard H. Meyer	8
Henry E. Simon	8
Karl L. Barth	7
Edmund H. Happel	7
Arnold E. Kromphardt	7
†Paul A. Zimmerman	7

Nominating Ballots Recorded

	1983	1981	1977	1973
For President	2,923	4,890	2,921	4,112
For First Vice-President	2,819	4,430	2,738	3,899
	5,742	9,320	5,659	8,011

Other Vice-Presidents	Nominating Ballot	Election Ballots (1)	(2)	(3)
*Hyatt, Gerhardt W.	607	791		
*Lavalais, Joseph	595	714		
*Maier, Walter A.	501	500	593	
Merkens, Guido	447	declined		
Hinz, Richard	344	declined		
Behnken, L. Lloyd	159	declined		
Mueller, Charles	140	333	518	
*Wollenburg, George	124	340	540	488
Zimmerman, Paul	79	declined		
Kuntz, Arnold	62	declined		
Martens, Ray	53	158		
Harnapp, Harlan	51	172		
Mennicke, August	51	declined		
Bernthal, August	50	273		
Schlecht, Richard	50	declined		
Preus, Robert	33	218		
Spitz, Paul Ph.	29	declined		
Hoffmann, Oswald	25	329	525	444
Bornemann, George	21	142		
Barth, Karl	19	declined		
Kromphardt, Arnold	17	declined		
Sohns, Wilbert	16	75		
Fink, Ronald	15			
Meyer, Eldor	15			
O'Shoney, Glenn	15			
Biesenthal, LeRoy W.	13			
Happel, Edmund	13			
Meyer, Richard H.	12			
Nieting, Ellis	12			
Mueller, Herbert	11			
Oswald, Orval	11			
Reimnitz, Alwin	9			
Westcott, Edward	9			
Simon, Henry	8			
Barry, Al	7			
Cloeter, O. H.	7			
Griesse, Wilbert	6			
Zeile, Walter	6			
Fritz, Ronald	5			
Marcis, Albert	5			
Pittelko, Roger	5			
Kollmann, Alvin	4			
Kraus, George	4			
Scaer, David	4			
Weber, Paul	4			
Bailey, Robert	3			
Bauer, Erhart	3			
Hermetz, Harold	3			
Hoffman, Walter	3			
Holm, Roy	3			
Janssen, Ihno	3			
Lundi, Martin	3			
Phipps, Ralph	3			
Rosin, Walter	3			
Sauer, Robert	3			
Thompson, William	3			

* Elected

† Persons who received fewer than 7 nominating votes are listed in the *Workbook*.

Following are the results of balloting for offices and boards other than President and Vice-Presidents. Individuals who were elected are indicated by means of an asterisk to the left of the nominee's name.

	Ballots (1)	(2)	(3)	(4)
Secretary				
PASTOR				
Howard Kramer (MC)	167			
Richard A. Krogen (MNS)	103			
*Walter L. Rosin (MO)	783			
Treasurer				
LAYPERSON				
*Norman D. Sell (MO)	999			
Board of Directors				
PASTORS				
Ernest Bartels (ND)	369	331	402	
J. Arthur Cox (SO)	166			
Wilton Fluegge (MC)	175			
Ihno A. Janssen (EN)	274	253		
*Ervin R. Lemke (SW)	488	449	485	
*Victor H. Marxhausen (MNS)	546			
TEACHER				
*William E. Ludwig (MT)	617			
Edwin E. Zielske (FG)	369			
LAYPERSONS				
John L. Daniel (SELC)	464			
*David H. Goertz (ON)	578			
*George H. Mohr (SW)	588			
*Florence Montz ND)	494			
Ralph Niedert (FG)	384			
*Donald Snyder (EA)	493			
Gordon Tagge (NOW)	347			
Philip Tanger (IN)	480			
Board for Evangelism Services				
PASTORS				
Harold Draeger (CNH)	302	306		
*Ihno A. Janssen (EN)	410	506		
Juan Martin (NI)	251			
Robert Scudieri (NJ)	339	367		
*Andrew Simcak (TX)	439	517		
Delbert C. Tiemann (EA)	289	303		
TEACHER				
*Ralph L. Geisler (NEB)	434	668		
Emil Hoehne (MO)	295	302		
William Preuss (NEB)	226			
LAYPERSONS				
*Ted Aalbersberg (MC)	488	567		
Lydell Downen (SI)	484	400		
*Gerhard E. Koehlinger (IN)	624			
Larry Zehner (FG)	359			
Board for Mission Services				
PASTORS				
Charles Brehmer (SC)	139			
Theodore W. Eisold (FG)	201	213		

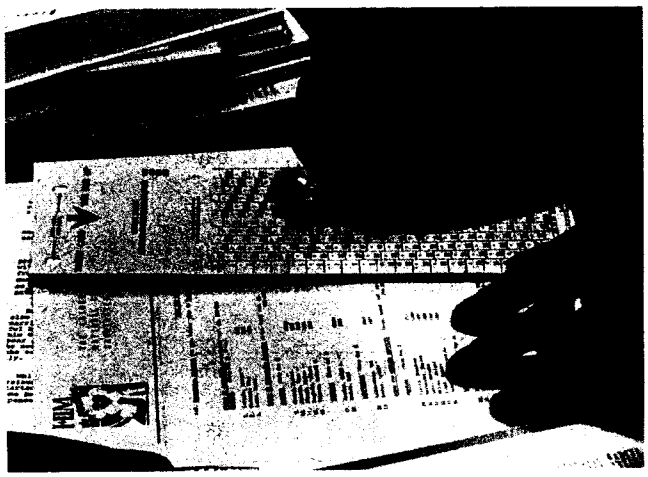
	Ballots (1)	(2)	(3)	(4)
Carlos Hernandez (CNH)	291	367	363	
Peter Hunt (SO)	93			
*Bernhard Lutz (MT)	358	458	466	
Roland Miller (MS)	230	227	221	
*Robert Preus (IN)	440	495	468	
Vernon L. Schindler (SD)	264	269	246	
TEACHER				
Alan J. Meyer (AT)	424			
*Albert W. Wingfield (IN)	581			
LAYPERSONS				
Ernest Balke (TX)	341	256		
*Benjamin G. Dennis (MC)	480			
Robert J. Greenwalt (NW)	290			
*Ronald Gruenhagen (3 yrs.) (IW)	447	444	525	
Robert Hanusa (CNH)	124			
Dorothy Mansholt (SI)	308	298	326	
Paul W. Purdy (SO)	263			
*Gary Thies (IW)	611			
Board for Parish Services				
PASTOR				
Duane Brunette (MDS)	221			
*Wayne Schumpe (IN)	450	564		
Walter Volz (FG)	339	457		
TEACHERS				
LeVerne W. Baacke (MO)	312	246		
Arthur Eichhorn (MO)	245			
*Dennis Hintz (KS)	565			
Gerhardt V. Meyer (MNS)	358	285	379	
*Charles F. Wildauer (IN)	439	460	473	
LAYPERSON				
*John H. McCants, Sr. (IN)	557			
Dorothy Molyneaux (CNH)	424			
Board for Professional Education Services				
PASTORS				
*Horace W. Garton (EN)	580			
Gilbert Meseke (IE)	354	264		
Kermit Ratcliffe (TX)	249			
*John C. Schildwachter (MNS)	464	474	582	
James Zwerneman (AT)	347	290	308	
TEACHERS				
Willard H. Bellin (MDS)	311			
James Quade (NOW)	362			
*Leland Schroeder (NEB)	627			
*Carl G. Straub (MC)	602			
LAYPERSON				
Herbert Israel (EA)	371			
*Conrad Kercher (WY)	592			
Board for Youth Services				
PASTOR				
*Jack R. Baumgarn (MNS)	547			
Clarence Eisberg (CNH)	175			
Gordon Gross (CO)	266			
LAYPERSON				
*Rick Krueger (CO)	591			
William Schultz (MNN)	389			
LAYPERSONS (Youth—3 years)				
Jon Bergman (NEB)	444			
Ronald Burkhard (TX)	368			
Jon Coyne (CNH)	356			
*Phil Ebeling (IN)	572			
*Bruce Keseman (MO)	501			
*Lisa Krieg (MNS)	583			
*Denise Orton (MNN)	554			
Chris Ryan (TX)	386			

	Ballots (1)	(2)	(3)	(4)
Commission on Adjudication				
PASTORS				
W. M. Childress (MO)	428			
*Earl W. Elowsky (MC)	491			
*Roger J. Humann (ON)	545			
Martin A. Pullmann (KS)	479			
LAYPERSON				
*Robert I. Doggett (OH)	610			
Daniel A. Utter (MNS)	362			
Commission on Appeals				
PASTORS (incl. Teachers)				
*Harlan Harnapp (CO)	543			
Robert T. Hartmann (MO)	383			
Thomas L. Heil (MC)	351			
Carl E. Korte (SD)	444			
*Bernhard G. Mueller (IN)	541			
*Paul Mueller (IW)	572			
LAYPERSONS				
*Walter Dissen (MO)	441	533		
John Lohrmann (NOW)	363	291		
Ronald Marquardt (MNS)	276			
Charles Pisieczko (FG)	278	192		
*Robert L. Wahl (IE)	487			
Commission on Theology and Church Relations				
PASTOR				
*John Korcok (ON)	512			
Alvin Franzmeier (TX)	472			
LAYPERSON				
Henry J. Boehm, Sr. (TX)	220			
*Don Ridgeway (SE)	529			
Richard Watson (SI)	226			
Concordia Publishing House Board of Directors				
LAYPERSONS				
Roger Bettin (FG)	347			
Marvin L. Jenkins (MNS)	399	304	340	
*David A. Kaufmann (FG)	443	488	537	
Robert Kratzke (NOW)	274			
*Fred L. Kuhlmann (MO)	621			
Virgil Mauer (IE)	270			
*Albert Moeller (OH)	518			
*Melvin M. Olsen (CNH)	510			
Enno T. Sauer (IN)	363	216		
Board of Regents—Ann Arbor				
PASTOR (3 years)				
Alan Braun (MC)	244			
Joseph P. Fabry (EN)	248	377		
*James Nickel (IN)	474	640		
TEACHER				
*David Krause (MC)	493			
Justin C. Schwartz (MC)	464			
LAYPERSONS				
*William Burks (MC)	509			
Thomas Jaffke (MC)	281			
Kathryn Renken (MC)	353			
Robert Schoenherr (MC)	240			
*Rolland Wilkening (MC)	495			
Board of Regents—Austin				
PASTOR (3 years)				
*Marvin Lehnhardt (SO)	391	606		
DeWayne Ray Nelson, Jr. (TX)	295	374		
Ronald Reinhardt (SO)	244			

	Ballots (1)	(2)	(3)	(4)
TEACHER				
*Donald E. Schmidt (TX)	611			
Clarence Weiser (TX)	308			
LAYPERSONS				
Clarence Dockweiler (TX)	327			
Ida M. Hansen (TX)	406			
*Gus Melde (TX)	569			
*Leonard F. Schroeder (TX)	540			
Board of Regents—Bronxville				
PASTOR (3 years)				
*Arthur Geidel (EN)	385	555		
Alfred Graser (AT)	228			
Lester E. Zeitler (SE)	331	438		
TEACHER				
William L. Baessler (FG)	292			
*Robert T. Beckmann (NE)	651			
LAYPERSONS				
*Henry G. Appel, Sr. (NJ)	618			
Robert Heichberger (EA)	334			
Leroy Saylor (SE)	338			
*Arnold K. Weber (SC)	552			
Board of Regents—Concordia, Mo.				
PASTOR (3 years)				
*Walter E. Fehrmann (MO)	548			
Herbert E. Muench (MO)	381			
TEACHER				
Franklin J. Fischer (MO)	338			
*Lester P. Golz (MO)	580			
LAYPERSONS				
*Roger Alewel (MO)	471			
Robert M. Eichler (MO)	378			
Paul M. Heins (MO)	434			
*Marvin Martens (MO)	524			
Board of Regents—Fort Wayne				
PASTORS				
William Britton (OH)	421	454		
*W. H. B. Fehl, Jr. (TX)	492			
James F. Haupt (CNH)	262			
*Donald E. Kirchner (CI)	455	551		
Willard Niederbrach (SC)	217			
TEACHER				
*Richard L. Bultemeyer (IN)	594			
Marvin Himmler (MC)	335			
LAYPERSONS				
Dale Borchard (SD)	277	261		
*Raymond N. Joeckel (CO)	530			
Joseph Schradie (OH)	228			
Harry C. Smuda (MNS)	280	299	339	
*John Wiebe (3 years) (NEB)	365	395	511	
Board of Regents—Irvine				
PASTOR				
*Walter H. Moeller (SC)	541			
James W. Zimmerman (CNH)	410			
TEACHER				
Helen Hilst (CNH)	372			
*George F. Zehnder (CNH)	563			
LAYPERSON				
*Arthur Brackebusch (MT)	518			
Jay Pfotenhauer (CNH)	429			
Board of Regents—Milwaukee				
PASTOR (3 years)				
Theodore E. Gundlach (SW)	456			
*Elmer J. Sedory (NI)	478			
TEACHER				
*Harold Kinas (NW)	491			
Richard E. Maas (SW)	428			
LAYPERSONS				
Carol M. Barton (NW)	467			
John Bolgart (SW)	272			
*Ted Neuendorf (SW)	493			
*Rodney L. Schroeder (SW)	576			
Board of Regents—Portland				
TEACHER				
*Richard Klatt (CO)	528			
Ken Norton (NOW)	386			
LAYPERSONS				
*Roy J. Culley (NOW)	543			
Gilbert McMillan (CNH)	346			
Donald J. Nowatzki (NOW)	337			
*Jay F. Wisman (NOW)	540			
Board of Regents—River Forest				
PASTOR				
Robert D. Koeppen (NI)	458			
*Herbert T. Wians (EN)	481			
TEACHER				
Arthur Bathje (NI)	302			
*Robert M. Carpenter (MC)	609			
LAYPERSON				
Earl Hoffman (NI)	351			
*Richard Krause (NI)	542			
Board of Regents—St. Louis				
PASTORS				
Oscar A. Gerken (FG)	304	398		
Eugene Heckmann (TX)	237			
Howard Jording (ND)	138			
*Edgar F. Rehwaldt (MNS)	441	570		
*Neil R. Schmidt (MO)	444	565		
Richard H. Warneck (MO)	310	347		
TEACHER				
*Henry Bergman (MC)	536			
John F. Walther (CI)	372			
LAYPERSON				
Herbert Freise (NOW)	337			
*Arno A. Lehenbauer (MO)	594			
Board of Regents—St. Paul				
TEACHER				
Terry Hubbard (IW)	358			
*Arnold W. Lohse (MNS)	546			
LAYPERSONS				
*Harold Bartz (MNS)	607			
*Ed Gensmer (MNS)	410	495		
Kerry Koestler (MNS)	406	455		
Gary Specketer (MNS)	332			
Board of Regents—Selma				
PASTOR				
*Howard Foard (NI)	439	571		
Carlton Reimer (SO)	270	403		
James R. Taglauer (SO)	187			
TEACHER				
*Ralph Bleeke (SO)	582			
John Brazeal (SO)	302			
LAYPERSON				
Walter Linde (SO)	186			

	Ballots (1)	(2)	(3)	(4)
George C. Royal (SO)	237			
*John Willhardt (SO)	467			
Board of Regents—Seward				
TEACHER				
*F. William Chandler (NEB)	599			
Melvin H. Schroeder (NI)	306			
LAYPERSONS				
Warren Biermann (NEB)	360	388	360	410
Paul R. Dumke (CO)	218			
*Albert Hokamp (NEB)	385	443	472	
Robert G. Horn (SC)	225	195		

	Ballots (1)	(2)	(3)	(4)
*David Krohn (3 years) (NEB)	361	388	381	457
*Gordon Schlechte (NEB)	521			
Paul J. Steiner (NEB)	285	216	225	
Joyce Verrett (SO)	242	248	250	
Board of Regents—Winfield				
LAYPERSONS				
*Larry Bass (KS)	552			
Sidney G. Beltz (KS)	326			
Bob Hamann (KS)	207			
Ed Newcomer (KS)	228			
*Robert Perry (OK)	505			





Special Standing Rules

(These standing rules were adopted in the first session.)

1. The Chair shall see that the agenda is followed as closely as possible.
2. Resolutions of each floor committee shall be prioritized by number and shall normally be presented in the numerical sequence published in *Today's Business*.
3. Each member of the convention, when recognized by the Chair, shall state his name. He shall also state the name of his District or of the administrative unit (board, faculty) he represents.
4. The two-minute rule shall apply for all who speak from the floor.
5. While any voting delegate may call the question at any time, after every 30 minutes of debate on any one motion there shall be an automatic call of the question by the Chair.
6. Instead of only a voice vote on motions before the convention, the Chair shall ordinarily also call for the raising of the right hand.
7. If a substitute motion is offered, the convention shall first decide by majority vote whether or not to consider the substitute. If the decision is in the affirmative and the substitute motion is adopted, the original motion falls; if the substitute motion does not receive favorable action either to consider or to adopt, the original motion is again before the house. (This is the so-called "Behnken rule" for dealing with substitute motions.)
8. Questions of privilege shall be addressed in writing to the Chair, or its appointee, instead of consuming convention time.
9. In the sessions of the last two days the President shall have the privilege of calling up for action resolutions which in his judgment must be acted upon by the convention before adjournment.
10. Resolutions prepared by the floor committees which are not acted upon by the convention before adjournment die. The subject matter may be reintroduced at the next convention by means of an overture.
11. Minutes shall be distributed every morning in *Today's Business*. The first item of business in the afternoon session shall be the formal approval of these minutes. However, at that time only corrections involving convention action shall be offered from the floor for consideration. Simple editorial corrections involving, for example, misspelling of names and faulty titles and references shall be submitted in writing to the Secretary for incorporation in the minutes after verification.
12. The preface, preamble, and whereas sections shall be considered an integral part of the resolution or overture, and as such subject to the same serious consideration and adoption in all its parts as the main motion itself.
13. Unless covered by these standing rules of the convention, parliamentary procedure shall be governed by *Roberts Rules of Order*, newly revised (1981 edition).

PRESIDENT'S REPORT

(Part I)

"The time of the parenthesis." That's how John Naisbitt, author of *Megatrends,* describes our present time. He explains: "We are living in the time of the parenthesis, the time between eras. It is as though we have bracketed off the present from both the past and the future, for we are neither here nor there. We have not quite left behind the either-or America of the past... But we have not embraced the future either. We have done the human thing: we are clinging to the known past in fear of the unknown future." The time of the parenthesis, as Naisbitt explains in careful detail, "is a time of change and questioning" (p. 249). What is true of our age is also an apt description of the church: for us, too, this appears to be a time between eras, a time of change and questioning. There are two ways to respond to such change and uncertainty. One is to accept change passively, and in a somewhat fearful and depressed manner—as though change were inevitable, and inevitably bad! The other way is to respond actively and eagerly, realizing that in the "time of the parenthesis" each of us has magnificent opportunities to make positive contributions.

Small wonder that Naisbitt can admonish: "Although the time between eras is uncertain, it is a great and yeasty time, filled with opportunity. If we can learn to make uncertainty our friend, we can achieve much more than in stable eras. In stable eras, everything has a name and everything knows its place, and we can leverage very little. But in the time of the parenthesis we have extraordinary leverage and influence—individually, professionally, and institutionally—if we can ony get a clear sense, a clear conception, a clear vision, of the road ahead." "My God," Naisbitt concludes his book, "what a fantastic time to be alive!" (p. 252).

Brothers and sisters in Christ, it is also a "fantastic time to be alive" and serving the Lord of the church in The Lutheran Church—Missouri Synod. Firmly anchored by God's Holy Spirit in the Word of God and our Lutheran heritage (which we especially commemorate in this 500th anniversary year of Luther's birth), we are on the threshold of challenges and opportunities for the Gospel of our Lord Jesus Christ that are truly exciting. God has richly blessed the ministry of the Gospel in our midst. More than 100 new ministries were begun by last year. Baptized and communicant memberships have increased for the third consecutive year. Sunday Schools and Bible classes, elementary and high schools, colleges and seminaries all report strong signs of health and growth. Deeds of love on behalf of people in need all over the world are being carried out with enthusiasm and vigor by the people of our church body. The new technologies of our age are being pressed into service on behalf of the Gospel. Young men and young women are eager to serve the Lord as pastors, teachers, and church workers. Yes, indeed, it is a fantastic time to be alive in and for the Lord Jesus Christ. In Him and His message of life and forgiveness we indeed have "a clear sense, a clear conception, a clear vision, of the road ahead!"

The theme for the 55th general convention of The Lutheran Church—Missouri Synod reminds us of that in simple but powerful words: "Him We Proclaim," based on the apostle Paul's proclamation of the cross to the Colossians (1:28). It is *Him* that we proclaim—not ourselves, not worldly wisdom, not mere moral and ethical counsel, certainly not advice to governments about temporal matters, but *Him*—Jesus Christ and Him crucified, the message of God's good cheer that the life, death, and resurrection of our Lord has brought us and all mankind forgiveness of sins, life, and salvation.

This is not only an individual conviction, but something *we* proclaim. *We* have formed congregations, gathered around His Word and sacraments, in order to worship Him and serve Him as His people. As congregations we have formed a Synod and the Synod has formed Districts, so that *we,* walking together under His Word, can serve Him more effectively by training our pastors, teachers, and other church workers *together;* by sending our missionaries *together;* by performing our deeds of love in the name of Jesus Christ *together.*

The work that we do at local, District, national, and international levels—all centers in *proclaiming* Him. He did not ask us to become revolutionaries, to conquer nations, to transform societies, but simply to proclaim that God was in Christ reconciling the world to Himself, and that He has come to bring life and to bring it more abundantly. Indeed, "Him We Proclaim" is the motto not only of our convention, but of every day of our lives and service as Christ's people. How fitting that in this convention, we should give particular focus both to the ministry of and to youth, as well as to the magnificent gifts of God to His church through Dr. Martin Luther, whose 500th birthday we commemorate this year. For the center of Christian ministry, whether of Dr. Luther or of our youth, must always be and remain, "*Him* We Proclaim."

The convention of our church body, as you know, plays a very important role in our ministry of proclaiming Christ. If a convention is to be most effective, its delegates, leaders, and committees need to understand its primary function. Our Bylaws state it quite well:

2.01 Function of Convention

The general convention of the Synod shall afford an opportunity for worship, nurture, inspiration, fellowship, and the communication of vital information. It is the principal legislative assembly, which amends the Constitution and Bylaws, considers and takes action on reports and overtures, and handles appropriate appeals. It establishes general synodical positions and policies, provides overall program direction and priorities, and evaluates all such positions, programs, policies, directions, and priorities in order to provide responsible service for and in behalf of

its members. Only a delegate convention of the Synod shall authorize affiliation or association of the Synod with other church bodies, synods, or federations, and the discontinuance of such affiliation or association.

The primary role of floor committees, simply stated, is to assist the convention in taking actions that proclaim our Lord and Savior Jesus Christ, and do so in the most effective way possible. Several observations are therefore in order. Committees must, first of all, assist a convention in using its time well. A convention does that when it devotes the major portion of its time to major issues. As committees review the reports and overtures submitted to them, one important goal is to identify the priority items to come before the convention itself. If the Synod in previous conventions has already acted on items in a satisfactory manner, or if items presented to the committee would be handled more effectively by boards, commissions, or other agencies of the Synod rather than by the convention itself, committees should not hesitate to recommend the usage of either Resolution A or Resolution B; they can save a great deal of time.

Again, in framing responses to overtures submitted to them, floor committees should ask which group within the Synod is best suited to respond; in that connection, it is important to remember that not all decisions in a church body of our size and complexity are best made by a convention. A convention, for example, should ordinarily not decide to create or to abolish staff positions or handle any of the other details that are more effectively done by our boards and commissions or other entities. Again, when major policies or positions need to be described for the Synod, it is important to make sure that time for adequate study and reflection has been given, lest the Synod take precipitous action.

It is also important that all committees be very conscious of the cost of embarking upon new programs or establishing new directions, for we simply do not have the resources readily available at this time to undertake everything that we want to do.

It should also be noted that a synodical convention is not only our principal legislative assembly, but exists to provide "an opportunity for worship, nurture, inspiration, fellowship, and the communication of vital information" (Bylaw 2.01). Floor committees can assist the convention, and indeed the entire Synod, to learn more about the wonderful things God is doing through us, and to have a deepened sense of appreciation and thanksgiving for such ministries. To that end, the convention provides a number of worship and inspirational opportunities. Committees may want to coordinate requests for action with various presentations to the convention by audiovisual means, invited guests, and other presentations.

Our floor committees will spend a great deal of time on the overtures submitted to the convention by congregations and others in the church. In fact, you will be dealing with 527 overtures, 353 which were received from 189 congregations (about 3% of the total number of congregations). It is important that these overtures be reviewed and that responses be given. But it is of equal importance that floor committees address the reports of our elected and appointed boards, commissions, and officers. It is critical that floor committees be not merely reactors to overtures, but concerned churchmen who address "big picture" questions. To that end, a number of key planning assumptions, together with questions for consideration and reflection and specific suggestions and recommendations from my office, will be presented to each floor committee. Although your time is short, I challenge and invite all of you, both as individual churchmen and as committees, to give the primary attention and emphasis in your work to the *major* opportunities, problems, and challenges facing The Lutheran Church—Missouri Synod as we confront both church and world in this "time of the parenthesis."

1983 comes only once, and we do not gather again as a Synod for three years. We need to ask: What has the Lord called us to do at this place and at this time? What blessing is He providing *now* that will enable us to do His will, to proclaim Him, to further the cause of the Gospel in our world? What can we do *now* to meet the new challenges that He is presenting to us in this time between the eras of past and future? Where do we want to be as a church body, in 3, 6, or 10 years? And how do we begin the journey to reach those goals?

The times in which we live, in both world and church, call for a sense of urgency as we carry out our work. All around us, wars and rumors of wars abound. Concerns about nuclear weaponry have made large areas of the world population apprehensive about the very future of mankind.

People, both young and old, are suffering from psychoses and neuroses brought on, at least in part, by problems in society. The list of "isms" plaguing our secular world is long and frightening; naturalism, subjectivism, rationalism, skepticism, materialism, technologism, cynicism, nihilism, relativism, secularism, atheism—and these are merely some of the most obvious. To a world still lying in the bondage of sin, whose life is fraught with such "isms," we have an opportunity to respond with the only message that can save and redeem, in this "time of the parenthesis," "Him We Proclaim."

Moreover, this is a unique period in the history of the church, as well. All over the world many Christian churches are struggling even to retain a measure of the Christian doctrinal heritage. More and more frequently churches find themselves more comfortable addressing complex political issues than articulating the basic Gospel of Jesus Christ as we know it from His inspired Word, Holy Scripture. It is also a time of organizational change within the church, including American Lutheranism. More than 5 million American Lutherans are currently involved in discussions to form a new Lutheran church, and this has had a profound effect on the way five of our churches relate to each other in the Lutheran Council. We need to address our involvement with other Christians and other Lutherans in the most responsible way, and this convention can help to that



It will need the assistance and direction of our floor committees, as you give your careful attention to the big challenges and opportunities that we face together under the Word of God—in this "time of the parenthesis."

In my judgment, the coming convention needs to be particularly conscious of seven major areas as we carry out our business. They are: theology, mission, leadership support, relationships with other Christians, utilization of resources, corporate planning, and human care.

1. *Theology.* Theology should always top the list of major emphases in a confessional church body like ours. Our Lord admonished us to seek first the kingdom of God, and that's what theology is all about. Lutheran theology, as heirs of Dr. Martin Luther have been privileged to know and confess it, is simply language about the God of our salvation, Jesus Christ, and it is drawn from His Word—Holy Scripture. At a time when we are tempted to focus on organizational problems and opportunities, it is important to focus again and again on the Gospel message we proclaim, to study it, learn it, teach it to our children, confess it, apply it, defend it against errors and diminution, and to discover more and more of its glorious and brilliant facets to enrich and deepen the spiritual lives of our people. There are many reports, recommendations, and overtures before this convention that will enable us to continue to give confessional Lutheran theology the preeminence it must have in our midst, especially in this "time of the parenthesis."

2. *Mission.* We have many outstanding opportunities at this time in both foreign and North American missions. What will we do in 1983 to insure continued growth and expansion in our outreach to others with the Gospel? The world population today stands at approximately 4.3 billion people who live in 223 nations, 8,993 people groups, in 16,750 subcultures, speaking 7,010 languages. Nearly 3 billion of these people are still sitting in the darkness of sin and unbelief, and have not heard of Him whom we proclaim. Only 1,811 languages have the Holy Scriptures or any part of it. The field is ripe and the harvest indeed is waiting. We have begun 102 new ministries in North America within the last year and have initiated new work in five foreign countries in the last two years. In large part, we have been able to expand our mission outreach in these ways largely through the generous outpouring of gifts from our members in our Forward in Remembrance appeal. Several graduates of our seminaries have again been assigned to ministries within foreign lands. Our mission momentum is building. A question before this convention is how to keep that momentum going and to extend it even more. We must find ways to capitalize on our blessings and to continue with even greater vigor to reach out into our communities and into our world to touch the lives of people with the message of salvation

in Jesus Christ. This is in reality our primary task as a church body. Our rich heritage of Lutheran doctrine is ours not only to keep and preserve, but to pass on to others. All else that we do, in one way or another, supports this task. As the committees go about their work reviewing reports, overtures, and recommendations and considering the big picture as it pertains to them, let us ask how each item on our agenda supports, enhances, and fosters the primary mission of the church, especially in this "time of the parenthesis."

3. *Leadership Support.* Our church body has been blessed with many fine pastors, teachers, and other professional church workers. But it has become increasingly obvious that they need our strong support and encouragement. The expectations we have of our various ministers of the Gospel are very great, indeed. A pastor is expected to be all things to all people. He often has very little time to grow and develop his skills in order to keep up with the demands upon his time and energies. Our teachers are often unappreciated as they carry out their ministries of educating our young people. The stress and strain under which many of them work have caused anxieties and problems in their personal and family lives. We need to give urgent attention to providing additional support for our workers. To some extent, this concern begins already as we consider our professional education programs and institutions. We need to provide more help for our parish pastors, more support for our Sunday school and Bible class teachers. Continuing education programs and opportunities for growth in professional skills need to be developed and encouraged—especially now, in this "time of the parenthesis."

4. *Relationships with other Christians.* Throughout our church there is a great deal of concern among our people about our relationships with other Lutherans, and indeed all other Christians. In our last convention, we asked for a major church-wide study of inter-Christian relationships. Our Commission on Theology and Church Relations, in consultation with the Council of Presidents, has developed a basic plan for a church-wide study of many issues confronting us in this area. Clearly, our church body does not want to surrender its confessional heritage nor compromise God's truth in any way. We want to be faithful to God and His Word in all that we do. But we also recognize that we need to maintain friendship and good will with other Christians, especially other Lutherans. We need to intensify our efforts to overcome the differences that now divide us from others. This is particularly true at a time when other Lutherans in our land are forming a new church body. We are being asked why we are not a part of that movement. To answer that question, we need to know who we are and why we are who we are. Others are inclined to see us, at least in some areas, as sectarian, isolationistic, and even legalistic in our attitudes toward others. You and I know this is not true, but we need to address and find ways of approaching other Christians with friendship and good will.

At times it seems that we have an all-or-nothing-at-all relationship with others who share our faith in the Lord Jesus Christ, but may not agree with us in doctrine. We need to give attention to the question of whether different forms of activity may be appropriate for different levels and depths of relationships. We need to consider whether our work in the Lutheran Council in the U.S.A. contributes to the furtherance of our proclamation of Jesus Christ and the building of stronger inter-Christian relationships. This is not a simple question to answer: a withdrawal from such activities would be viewed by many as proof of our alleged isolationism, while our continued membership in the council may well cause our witness to be ambiguous from time to time. It is my prayer that this convention can give strong support to developing responsible guidelines for all of us—pastors, congregations, teachers, and laymen—in our efforts to relate well to other Christians, especially now in this "time of the parenthesis."

5. *Utilization of Resources.* We have been blessed with a wide variety of resources to be utilized in ministry for the sake of our Lord Jesus Christ. We have outstanding *human* resources in the great people of this church body. It is almost overwhelming to witness the talents and abilities God has given individuals throughout our church body, and we praise Him for that. In this modern age, we have also been blessed with *technological* resources that give us unparalleled opportunities to communicate with others in this world, and to share with them the most important and precious message imaginable: "Him We Proclaim." We have great *material* resources. Our chuches, schools, educational institutions, and offices are oustanding assets for the work God has given us to do. But in 1983 we are facing questions like these: Are we making the best use of the resources God has so freely given to this church body and its members? Are we preparing for the best utilization of resources in the future? I regret to say that in some respects we have fallen behind in our use of emerging technologies; this convention can help us to recover some of the ground we have lost. We will very soon need to have an integrated, coordinated, and efficient computer system and network that benefits the work of our church body at all levels. Video technology, even now, is being put to good use throughout our Synod, but we need to do more and to do it soon. I pray that one day soon we may benefit from a satellite communications network and that we will begin to make more extensive use of radio, television, cable, teleconferencing facilities, and the like to further the cause of the Gospel of Jesus Christ in our midst and abroad.

But in this area of resources, perhaps no question is of greater importance for this convention than the matter of our finances. Although many of us would protest the statement, our people do have great financial resources. Many are giving very generously to carry on the work of the Lord in various ways, but others must still learn the joy of giving. Our statisticians tell us that our members contributed an average of 2.3 percent

their income to the church in the last reporting period. Imagine what would happen if that percentage were increased by only one-half of one percent, to 2.8 percent? Do you realize that would mean additional income to our church body of $123 million this year alone? Imagine how many new mission projects could be begun with that amount! Think what it would mean for mission and ministry in North America! Let your mind dwell on what this would mean for additional work through your local congregation and your District! With that kind of increase, we could even pay off the operating debt of the Synod at the national level and still have $111 million left over—just by increasing our average gift to the Lord by one-half of one percent!

Some may think that such talk is naive and unrealistic, but I do not agree. Our financial problem, described in recent publications of our church and discussed at many levels of our work, is not really a financial problem, but a spiritual one. Too few of our people have seen the vision of what could be accomplished for the Lord with adequate support for the ministries carried on in His name. This convention will need to give strong direction in the area of stewardship education to help our people learn more about the joy of sharing all that God has given us in order to share the Gospel of Jesus Christ with others.

In the meantime, attention needs to be given to the effect our financial situation has on the work we are able to do together in 1983 and the years to come. In many respects we are not acting like a single church body at all, but more like a loose federation of autonomous Districts, congregations, institutions, and other agencies. At times we give the impression that our financial situation is out of control, although this is most definitely not the case. But it is my hope and prayer that the committees will give strong leadership to this convention so that our delegates will return to their homes and congregations with a renewed sense of the Christian stewardship life and its importance for the ministry and mission of proclaiming the Lord Jesus Christ—in this "time of the parenthesis."

6. *Corporate Planning.* Perhaps that terminology suggests to some of you that the church needs to become more like a business or industry, but that is surely not what I mean. However, there are many fine models of planning that can help our complex and large organization. Emphasizing the spiritual nature of our church body as we do should not mean for any of us that we fail to recognize that our Synod is very much an organization with objectives, offices, staffs, accountability, responsibility, communication needs, and many other elements quite similar to those of other large organizations. It is apparent to many of us who serve the church in an administrative capacity that our church body is not engaged at all of its levels in sound and extensive planning for the organizational dimensions of our life together. Too frequently, one part of the Synod is unaware of the needs and opportunities of another component of the Synod.

Some, to be sure, fear a trend toward centralization, and reacting to that fear, engage in activities that promote an opposite danger, namely, a kind of autonomy and individualism that produce costly waste, inefficiency, and corporate narrowmindedness. Neither extreme is desirable. We need to give attention to structural decisions that will reduce inefficiencies, provide a stronger sense of walking together, and help District and national operations as well as local congregations to make the best possible use of the resources God has given us as we carry out our task. We have developed into a church body that speaks of itself too frequently in terms of "we" and "they" instead of realizing that we are all the Synod and that the needs and opportunities of each of us are the needs and opportunities of all of us—especially now in this "time of the parenthesis."

7. *Human care.* We don't need to impress upon one another how much the world around us is hurting. People are hungry, and dying because of it. The poor in many countries of the world, including our own, are very poor indeed. Victims of prejudice, persecution, natural disasters, or war are eking out a living not very many miles from our own borders. A growing influx of refugees has brought the matter much closer to home for many of us. In our hospitals and institutions there are thousands of people suffering need and want. A growing number of elderly persons in our church body and in our society stand in need of our friendship, companionship, and support. Perhaps no one in our day and age needs our strong voice and concern so much as the unborn. Just think of it: an estimated million and a half unborn babies died through abortion last year alone! Our church body has a very strong position on this issue, but it often appears that we are not doing very much about it. Some say that it's because conservative and confessional groups like ours are concerned only about doctrine, and not about suffering and hurting people. I do not believe that, and neither do you. One of the great challenges facing this convention is to reaffirm loudly and clearly that we are a church body that cares about social ministry, that is, caring for other human beings in the name of our Lord Jesus Christ whose love and forgiveness we proclaim to one and all in this "time of the parenthesis."

There are of course many issues of great importance before this convention in the areas we have been discussing and in many others we have not even mentioned. I hope and pray that you will help the convention discover courses of action that will encourage greater involvement in the mission and ministry of our Lord. We especially need to involve more women with their fantastic gifts in the service of our congregations and our church body. Our young people are eager to play greater roles in the life of our Synod. What a wonderful thing it is that this convention can give leadership and direction to the ministry of youth, and I strongly encourage you to that end.

In this "time of the parenthesis," a time between eras, we have many reasons to look back from time to time, particularly upon 500 years of blessing as the

spiritual heirs of Dr. Martin Luther. Moreover, we still remember very vividly the experiences of the '70s when our church body passed through a time of great confessional crisis. Today, we can see that that decade, although filled with bitterness and hostility and pain—some of which still remains—was in many respects used by God to help us grow stronger in our faith and confession. But our task now is to build on the past, not to live in it. We can learn from the past and thereby become stronger and wiser; but if we live in the past we become its victims.

Some have described this time as a new era for The Lutheran Church—Missouri Synod, and I would like to believe they are correct. I, for one, am more concerned about where we are going than where we have been, and I hope you will help lead the church toward that future. Help us to focus on the big-picture opportunities that are before us, to see the primary task of the church as proclaiming the Lord Jesus Christ, to catch a vision of the future that our Lord has in store for us as a church body—strong in confession, united in our life together, zealous to carry out the Great Commission, and eager to show love to all men, especially those in need of our help. We will be able to do that in our convention, and prior to that in our floor committee sessions, if we keep our eyes focused on the theme of this convention, "Him We Proclaim."

Dr. Martin Luther said it very well in a letter to an Augustinian monk whom he had come to know well, in a letter written in 1516. "My dear brother," he wrote, "get to know Christ and Him crucified. Learn to praise Him and to despair of yourself, and then say to Him, 'Dear Lord Jesus, You are my righteousness, I am Your sin. You have accepted what is mine, and given me what is Yours. You took upon Yourself what you were not and gave to me what I was not, for Christ lives only among sinners.' In Him alone, and utterly despairing of yourself and your works, you will find peace and you will experience that He makes His righteousness to be yours, just as He accepted you and made your sins to be His very own." To Him we dedicate the 55th convention of The Lutheran Church—Missouri Synod. May all of our deliberations help us and all of our people to say with vigor and enthusiasm, with excitement and vision, especially in this "time of the parenthesis," "Him We Proclaim!"

(Part II)

I. Missions, Evangelism, and Social Ministry

Related Planning Assumptions from ECC Report (page 169)

1. The Lutheran Church—Missouri Synod will continue to be a confessional church.
2. People want to be in mission. If the Synod doesn't provide mission opportunities, people will find them elsewhere.
3. The Synod has a real opportunity to provide world leadership in confessional Lutheranism. It has something to offer to the world.
4. The Synod will be a church which will take the changeless Word and apply it to a changing society.
5. The composition of age groups in North America is changing from a pyramid with a high percentage of young people at the base to a block with even distribution throughout. This will affect church programs and priorities.
6. The population will continue to be mobile, and the Synod will have to move with it.
7. Openings of new ministries will be on a national priority basis. Funds will have to be distributed on a priority basis around North America for the Synod to continue to serve its present membership.
8. Some Lutherans in North America will have as high priority items merger and ecumenism. Others will have to put additional emphasis on North American mission and ministry for Lutheranism to grow this next 10 years.
9. The population of ethnic minority groups is growing fast, and sometime in the next century minorities will become the majority of the population. The Synod will expand its work with these groups and keep up with these population changes.
13. While continuing to emphasize the separation of the two kingdoms of church and state, the Synod needs to provide added resources to help its constituency reach informed decisions.

Questions for Consideration and Reflection

1. Many good things are happening in missions, evangelism, and social ministry. What can be done to help our people know more about them?
2. Is the Synod pleased with World and North American Missions, Evangelism, and Social Ministry planning assumptions and goals for the next 10 years and the mission planning process contained in the ECC report? Realistic mission goals are essential for planning higher education and most other synodical programs.
3. Please consider the report of each board and commission and determine agreement with the direction it is taking.
4. Several hundred new ministries have been opened during the last several years and are scheduled for the next three years. Yet, baptized membership grew only 3,740 and communicant membership only 5,460 in 1982. Are we simply spreading our current membership among more congregations? In 1981, 1,470 congregations gained 0 adults and 680 gained 1 adult. How can national and District evangelism programs be strengthened? What

should be done nationally and what through Districts?

5. Are we serious about being in ministry to minorities? If so, how best can we plan together for such ministries and fund them? Are we willing to make greater use of evangelists and special colloquy programs? What should be the roles of national and District programs?
6. Do we give adequate emphasis to social ministry? Are we giving sufficient support to institutional chaplaincy programs? What should be the national and District responsibilities for such programs?
7. Should we encourage greater use of volunteers in District and national programs of mission and ministry? If so, please consider the "Laborers for Christ" program (1-18), an expanded volunteer health program (1-34), and the various programs in the report of the Board for Social Ministry Services.
8. When should the Synod speak out on social issues? The following introductory statement was used in a question and answer brochure on the tuition tax credit. Would this statement be an appropriate guide for addressing other social issues?

> The Lutheran Church—Missouri Synod holds that it is important for the Synod as a visible, external organization to study and keep itself informed regarding current social and governmental issues "as they affect the church and as the church may affect such social issues" (Bylaw 2.593b4).
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> There are times when the Scriptures speak so clearly and directly to a particular issue that it is possible and may even be necessary for the church to take a corporate stance on it. This is the case with respect to such problems as abortion and euthanasia. In some cases it may only be possible for the church to speak to the morality of a given issue without coming out in favor of or in opposition to legislation in this area, e.g., homosexuality or divorce. In still other cases, sensitive questions may arise for public debate concerning which God's Word provides even less specific guidance. Even here, however, these issues may have important implications for the church as an institution, or may have a potential for depriving individuals of religious rights or liberties. In these cases it may be helpful for the Synod, while recognizing that Lutheran Christians equally committed to following God's will as revealed in Holy Scripture may come to different conclusions, to keep its members informed and offer guidance to them as they determine their own positions.
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> The question of tuition tax credits is such an issue. This is an important contemporary topic of debate. The way this question is resolved has far-reaching implications for the individual members of the Synod and for its congregations and schools. What follows is a catechism of questions and answers which has been prepared by the Board for Parish Services at the request of the President of the Synod. Its purpose is not to suggest an official stance of the Synod on this question but rather to provide reliable information about this proposal and make available the most important arguments which knowledgeable people have offered in favor of and in opposition to legislation pending in this area.

9. Is the Synod doing enough to help full-time church workers with mental health problems? The Synod's ministerial health program to date has focused on remedial programs. Should preventative and redirective programs also be developed? If so, what are the priorities compared to other programs of mission and ministry?
10. Are inter-Lutheran developments affecting our mission, evangelism, and social ministry programs?

Specific Suggestions and Recommendations

1. Strengthen partner church ties through ILC.
2. Commend NAME (North American Mission Executives) for coordination of mission planning.
3. Give increased organizational visibility to North American missions; encourage closer organizational liaison with Board for Evangelism Services.
4. Stress importance of campus ministries; urge respect for the Synod's fellowship principle.
5. Encourage evangelism programs, but do not mandate new staff positions.
6. Support refugee resettlement efforts.
7. Encourage congregational social ministry programs and greater emphasis on social ministry in the national budget.
8. Encourage stronger District and national programs in minority ministries.
9. Expand efforts to increase ministries of and to the aging.
10. Expand ministerial health programs (e.g., 1-30).

II. Parish, Youth, and Communication Services

Related Planning Assumptions from ECC Report (page 169)

1. The Lutheran Church—Missouri Synod will continue to be a confessional church.
4. The Synod will be a church which will take the changeless Word and apply it to a changing society.
5. The composition of age groups in North America is changing from a pyramid with a high percentage of young people at the base to a block with even distribution throughout. This will affect church programs and priorities.

Questions for Consideration and Reflection

1. Many good things are happening in Parish Services, Youth, and Communications. What can be done to help our people know more about them?
2. Is the Synod pleased with Parish Services, Youth, and Communications planning assumptions and goals for the next 10 years contained in the ECC report?
3. Please consider the report of each board and commission and determine agreement with the direction it is taking.
4. Are Sunday school, Bible class, and other curricular materials meeting the needs of our people?
5. With 49.1% of students in our elementary and secondary schools being non-Lutheran, including 8.7% unchurched, how can schools be more effective as a mission arm of the Synod? How can inner-city schools receive greater support?
6. Will the rapid development of secondary schools

encourage more students to attend the Synod's colleges and enter full-time church work careers? (A shortage of synodically trained teachers is noted.)
7. What should be the relationship between the Synod and our parochial schools? Should they be accredited by the Synod similar to a "Listed Service Organization"?
8. With the percentage of children baptized in our churches and later confirmed having dropped to 55.68% in 1981, what can be done to stay in closer contact with the families of baptized children?
9. Are Lutheran Youth Fellowship and the Resources for Youth Ministry meeting the needs of our people?
10. In view of the rapidly changing age pyramid, do any national or District programs or priorities need to be changed?
11. How can Circuit Forums assist our parishes in their ministries? What can national and District programs do to strengthen our parishes?
12. To what degree should new communications technology, such as computers, video equipment, and cable TV, be used by the national offices, Districts, and congregations? Can we do more to coordinate these efforts?
13. Would it be desirable to develop an "Annual Report" that could be sent to all homes in the Synod?
14. Should a blanket subscription to the *Lutheran Witness* be provided every home in the Synod as one of the benefits of membership?
15. Who "owns" the *Lutheran Witness* mailing list? Subscribers, Districts, or all of the Synod?
16. A number of program reductions were made on a priority basis in recent budget reductions. How do we minimize the impact of such reductions?
17. Are inter-Lutheran developments affecting our work in parish, youth, and communication services?

Specific Suggestions and Recommendations

1. Approve the new *Agenda* and commend its widespread use.
2. Refer school accreditation matters to BPS and staff.
3. Encourage efforts to recruit more male teachers.
4. Encourage congregations to call synodically trained teachers.
5. Strengthen and support Sunday school programs more vigorously.
6. Encourage strong pro-life and family educational efforts by synodical boards and congregations.
7. Continue strong programs for the developmentally disabled.
8. Support LYF and current directions in youth ministry.
9. Decline to change current doctrinal review processes; they are functioning well.
10. Encourage and develop ways to provide the *Lutheran Witness* to all synodical homes.
11. Support improved communication services for pastors and congregational leaders.
12. Encourage the rapid development of synodical use of new communications technology.

III. Theology ad Church Relations

Related Planning Assumptions from ECC Report (page 169)

1. The Lutheran Church—Missouri Synod will continue to be a confessional church.
3. The Synod has a real opportunity to provide world leadership in confessional Lutheranism. It has something to offer to the world.
8. Some Lutherans in North America will have as high priority items merger and ecumenism. Others will have to put additional emphasis on North American mission and ministry for Lutheranism to grow this next 10 years.
13. While continuing to emphasize the separation of the two kingdoms of church and state, the Synod needs to provide added resources to help its constituency reach informed decisions.

Questions for Consideration and Reflection

1. Many good things are happening in Theology and Church Relations and through the Commission on Organizations. What can be done to help our people know more about them?
2. Please consider the report of each commission and determine agreement with the direction it is taking.
3. How strong is the Synod's commitment to work with other Lutherans wherever possible as long as it does not compromise our theological position?
4. Should we continue or expand our theological discussions with other Lutherans? with other church bodies? If so, how?
5. Should we work toward a new inter-Lutheran cooperative organization to replace LCUSA as presently structured? What about other inter-Lutheran agencies?
6. Assuming the present study of LCUSA results in program adjustments acceptable to the administration for the interim period until the new Lutheran church body is formed, should we commit ourselves to specific programs of LCUSA for the interim period? Which programs should have the highest priority?
7. What guidance can we provide our pastors, teachers, and laity on fellowship, worship, and Communion practice? How can we encourage widespread participation in the churchwide study of such issues?
8. Should the LCMS provide world leadership to confessional Lutheranism? If so, how? Should this be a higher priority item in the budget?
9. How can more timely resources be provided to help our people reach informed decisions on social issues?
10. Our Synod has taken a strong pro-life position. What can be done to strengthen our involvement in its implementation?
11. Are more theological resources needed by parish pastors to help them in their ministry? If so, what?
12. Is the present doctrinal review process functioning effectively?
13. What can be done to strengthen our pastors

teachers, and congregations in presenting a strong confessional witness to one another and to the world?
14. Are our theological positions adequately known and understood by people? If not, how could our publications provide greater assistance?
15. How can we encourage greater study of major issues like justification, ministry, and abortion?
16. What should be our response to theological questions arising from current developments in world Lutheranism?

Specific Suggestions and Recommendations

1. Encourage widespread study of justification, Communion practices, and guidelines on inter-Christian relationships.
2. Develop a statement of synodical appreciation for Dr. Martin Luther's contributions to the church; encourage congregations to celebrate the 500th anniversary of his birth.
3. Develop stronger efforts to oppose abortion and to encourage our pastors, congregations, boards, and agencies to increase their involvement and educational efforts.
4. Support our LCMS proposal to form a new inter-Lutheran association to replace the Lutheran Council as soon as possible prior to 1988.
5. Call for a theological study on questions pertaining to the end-times.
6. Encourage participation in free Lutheran theological conferences.
7. Give strong support to an intensive study on the role of women in the church; resist efforts to reverse our position on woman suffrage.
8. Encourage greater liaison between the Board for Social Ministry Services and the Committee on Social Concerns; support expanded budget and staff for social-ethical concerns when additional funds become available.
9. Call for a study on peace in this nuclear age, as well as a rationale to guide the church's speaking on social-political issues.

IV. Administration and Program Implementation

Related Planning Assumptions from ECC Report (page 169)

7. Openings of new ministries will be on a national priority basis. Funds will have to be distributed on a priority basis around North America for the Synod to continue to serve its present membership.
10. The Synod will have to rethink its philosophy of higher education and do some restructuring of its higher education system.
14. The accumulated operating debt will be repaid.
15. The debt on the new building will be repaid.
16. Strong Districts are good for the Synod.
17. Changes will take place in sharing resources.
18. District and synodical structures will need to be changed to make maximum use of available resources.

Questions for Consideration and Reflection

1. Many good things are happening in the areas of Administration, Treasurer's Office, Internal Auditing, Personnel, Stewardship, Foundation, and Concordia Plans. How can we help our people know more about them?
2. Is the Synod pleased with the planning assumptions and goals (*Workbook,* p. 169)? (Committee IV has primary responsibility for reviewing the ECC report, but all committees are also studying pertinent assumptions.)
3. Please consider the reports of officers, boards, and departments and determine agreement with the general direction they are taking.
4. In 1979 Res. 12-06, the Synod resolved "to commit itself to developing new methods for joint planning of the work of the Synod and its Districts, so that new work can begin on a priority basis; that present programs which may not meet the needs of the Synod can be revised or terminated; that duplication between the Synod and its Districts can be minimized; and that resources can be shared in such a way so that cutbacks of needed programs will not be required and the challenges of the 80s can be met. . . ." If this is still valid, should any of the options in the ECC report, Board of Directors Supplemental Report, or other proposals for planning and budgeting together be adopted by the convention? Should some short-term actions be taken and some processes be approved for long-term solutions?
5. Is the planning process outlined in the ECC report acceptable? If not, what changes are desirable?
6. Is the Planning Council proposed in the ECC and Commission on Structure reports a viable approach? Should the relationships between national and District conventions, boards of directors, officers and staffs, with respect to program planning and budgeting, be reviewed?
7. Are the seven related planning units in the ECC report still valid?
8. How best can we eliminate the synodical deficit—and the negative impact it is having on the desire of our church body to move forward?
9. Should the convention change the Bylaws to state that conventions cannot mandate expenditures without, at the same time, providing such funds in a manner other than borrowing?
10. Should an extensive stewardship program be requested of all Districts? If so, how best can congregations be encouraged to participate?
11. In the last 10 years, receipts by congregations increased 95 percent, receipts by Districts, 65 percent, and receipts by national Synod, 4.2 percent. How can we alter this trend? Would it be desirable for Districts and congregations to enter into agreements on the percent of increased congregational receipts from new stewardship programs that will

be kept at home and the percent to be shared for District and national work? Should the convention provide for sharing covenants between District and national operations? Should these covenants provide that no District can reduce the percentage shared with the national Synod without approval of a Planning Council or some other group? If not, what alternatives should be considered?

12. Should the Synod adopt the philosophy of funding District and national operations, including colleges, seminaries, and world missions, from Sunday morning offerings, but utilizing periodic special appeals for capital and other special purposes, including the expansion and continuing support of new mission starts?
13. Should the Synod support the proposal for another major appeal in order to continue the momentum of Forward in Remembrance?
14. Are there better ways to fund the Synod's system of higher education? Should BPES administration, seminaries, and colleges be funded from three separate budget allocations? Should special capital and operating appeals of colleges and seminaries be encouraged or discouraged?
15. What did we learn from FIR that can assist us in doing the Lord's work during the next critical years?

Specific Suggestions and Recommendations

1. Give strong encouragement to an intensive stewardship effort throughout the Synod.
2. Support the formation of a new stewardship council.
3. Support a major appeal for mission and ministry efforts as early as 1986.
4. Develop an early means to eliminate the synodical debt without cutting programs or staff, and without redirecting FIR receipts.
5. Support a new District/National Planning Council to coordinate and prioritize the prudent use of all synodical resources.
6. Develop improved ways for congregations to become better informed of national and District programs and provide opportunities for congregations to support them more adequately.
7. Call a Circuit Counselors Conference (perhaps via teleconferencing) for early 1984 to deal with stewardship education and other important matters (perhaps in conjunction with Committees I, II, and III).
8. Encourage the synodical administration to utilize regional groupings of District leaders to achieve greater coordination of staff personnel and other services.

V. Structure and Constitution

Related Planning Assumptions from ECC Report (page 169)

10. The Synod will have to rethink its philosophy of higher education and do some restructuring of its higher education system.
16. Strong Districts are good for the Synod.
17. Changes will take place in sharing resources.
18. District and synodical structures will need to be changed to make maximum use of available resources.

Questions/Comments for Consideration and Reflection

1. Many good things are happening because of recent modifications in our structure. National officers and staff are planning, coordinating, and working together in a better way. But a number of refinements would help to clarify and strengthen the structure.
2. The Commission on Structure has offered a process of testing reactions to certain potential changes by proposing action at a future convention. Is this helpful? Or does it cause unnecessary delays? (For example, having both a Church Council to act for the convention between conventions, while at the same time retaining a Board of Directors to handle legal, property, and fiduciary matters.)
3. What can be done at this convention, and what should be referred to the Commission on Structure for recommendation to the 1986 convention?
4. How can we clarify the identity of the Synod and its various national and District components? Are the functions of national and District conventions, officers, boards, and staffs sufficiently clear to avoid duplication?
5. Would the proposed Planning Council help achieve coordination of District and national programs? How much responsibility should it have for budgets?
6. Are strong Districts good for the Synod? Are strong national programs? If so, in which areas?
7. How should the Synod view the trend toward regionalization? Should Districts share staffs? Should national staff be deployed to regions or clusters of Districts?
8. Should the number and size of Districts be studied with recommendations made to the next convention? What criteria are important in such considerations?
9. Some have suggsted that the principal staff people in such areas as Missions, Professional Education, Parish Services, and Administration, elected by boards with the approval of the President, be given titles of Vice-President (for their area) and officially represent the President in various capacities, without right of succession. (Similar to what colleges, seminaries, CPH, Foundation, and Church Extension have already done.) What do you think of that suggestion?
10. Should the Board for Professional Education Services be separated into two boards—one for colleges and one for seminaries? Should the seminaries operate under a single Board of Regents? Should separate budget allocations be made for the system of colleges and for the seminaries? Or can the positive features of such proposals be achieved more adequately within the present structure?
11. Would the proposed Council on Stewardship assist

the efforts of the Board of Directors and the Department of Stewardship and Financial Support to serve the Synod?

12. Will the proposed Bylaw revisions on adjudication and appeals help us resolve disagreements more amicably?
13. Will continuation of the *status quo* on the franchise question be acceptable to our membership? If not, what is the best alternative?

Specific Suggestions and Recommendations

1. Discontinue the offices of Vice-Presidents two through five effective immediately, but retain the full-time First Vice-Presidency at least until 1986. (If it is preferable to retain Vice-Presidents two through five, allow District Presidents to hold these offices concurrently).
2. Approve proposed Bylaw changes on the Board of Directors.
3. Approve the proposed Planning Council.
4. Eliminate 1986 as a necessary termination date for the Commission on Black Ministry. (All commissions should be discontinued if and when they are no longer needed.)
5. Approve proposed new Bylaw 2.68 on Standing Committees.
6. Change Standing Committees on Worship and Church Literature to commissions, but provide for liaison between them and the Board for Parish Services.
7. Approve the formation of a Council on Stewardship.
8. Approve the proposed new Bylaws on staff, tenure, and termination.
9. Change nomination procedures for President and Vice-President to provide that only those of the top five are to be considered nominees to the convention who receive at least five percent of the total number of nominations submitted. (But retain the present policy of permitting a majority of convention delegates to nominate one or more candidates from the floor.)
10. Adopt the proposed new reconciliation, adjudication, and appeal Bylaws.
11. Retain our present policy on the franchise.
12. Support 5-17 on an autonomous partner church in Canada.
13. Adopt the Board of Directors' proposal on the classification of ministries (5-38).
14. Decline overtures to form a separate Board for Pastoral Ministry or to have a single Board of Regents for the Fort Wayne and St. Louis seminaries, but provide for a new Standing Committee on Pastoral Ministry to serve under the aegis of the BPES.
15. Return to our former (or 5-62) procedures for electing Boards of Regents.
16. Restructure the synodical nominations committee as proposed in 5-63.
17. Instruct the CCM to revise all synodical Bylaws to eliminate language which distinguishes between "Synod" and "District," preferring a national/District distinction in all such references. (Districts are the Synod, not something distinct from it.)

VI. Professional Education

Related Planning Assumption from ECC Report (page 169)

1. The Lutheran Church—Missouri Synod will continue to be a confessional church.
3. The Synod has a real opportunity to provide world leadership in confessional Lutheranism. It has something to offer to the world.
4. The Synod will be a church which will take the changeless Word and apply it to a changing society.
9. The population of ethnic minority groups is growing fast, and sometime in the next century minorities will become the majority of the population. The Synod will expand its work with these groups and keep up with these population changes.
10. The Synod will have to rethink its philosophy of higher education and do some restructuring of its higher education.
11. The Synod will be able to utilize all of the pastor and teacher graduates of the colleges and seminaries.
12. More programs of continuing education are required to help full-time church workers in their personal and professional lives.

Questions for Consideration and Reflection

1. Many good things are happening in Synod's professional education system. How can we help our members to know more about them?
2. Is the Synod in agreement with the planning assumptions and goals for the next 10 years and the Professional Education planning process contained in the ECC report?
3. Please consider the report from each board or commission and determine agreement with the direction it is taking.
4. Can our system of higher education meet our need for pastors in view of our mission challenges of opening 1,800 new ministries in North America in the next 10 years, entering 10 more unreached areas of the world, and increasing our missionary staff to 500? (see page 166). Should the seminaries establish a mission school or greater mission emphases to help meet these needs?
5. How can the Synod once again train the number of teachers required for the system of elementary and secondary schools? Are more teacher colloquy programs in order? What can be done about the large number of nonsynodically trained teachers serving in our parochial schools?
6. Are the colleges and seminaries operating effectively as a system? Should the colleges and seminaries be under separate boards? Does the system of colleges need restructuring? Should the colleges become primarily regionally supported colleges? Should Synod support be limited to church-worker students only?

7. An in-depth study of the colleges has been begun by a President's Commission on Higher Education. Should the Synod wait until the 1986 convention to implement the recommendations of the commission? If not, who should implement them?
8. Are the colleges and seminaries properly equipped to train minority workers required for mission expansion? Are more special colloquy or other training programs in order?
9. Are we properly equipping current and new pastors to meet the challenges of this changing society? Are we giving full-time church workers the support they need in their professional and personal lives? Do we need additional programs of continuing education and professional growth?
10. Are new pastors and teachers meeting the expectations of congregations? If not, how can their education be improved?
11. Are present plans for Canadian seminary education adequate, even though some disagreement remains?

Specific Suggestions and Recommendations

1. Support the strong review of all colleges and seminaries by a presidential task force and authorize responsible entities within the Synod to take appropriate actions on the basis of that report at an early date (cf. 6-21).
2. Reduce synodical restrictions on fund solicitation for the educational and general budgets of the seminaries, provided that the central responsibility for such solicitation rests with the Department of Stewardship and Financial Support and provided there is adequate control of approved seminary budgets.
3. Ask the Board for Professional Education Services to develop a projection for the Synod's church-worker needs for the next decade and to devise a corresponding recruitment program in cooperation and coordination with our colleges and seminaries.
4. Support a periodic review of the performance of college and seminary presidents (6-36).
5. Support a strong emphasis on continuing education programs for pastors, teachers, and other church workers through the creation of a Standing Committee on Continuing Education and increased efforts on the part of Districts.
6. Support 6-49 and 6-58 on Canadian seminaries and decline request to reconsider prior actions which established two Canadian seminaries.

(Part III)

Dear Friends in Christ:

It is a pleasure and a privilege for me to welcome the delegates, representatives, and friends of The Lutheran Church—Missouri Synod to its 55th regular convention. May the Lord of the church guide all our deliberations and help us to proclaim Him faithfully and well through all that we do.

In the first two sections of the President's Report (delivered to the meeting of floor committees in St. Louis at the end of May and printed in *Today's Business* beginning with page 19), I outlined a number of major challenges facing our Synod today in this time of change and uncertainty in our society, and also listed my personal suggestions and recommendations on several items requiring action by the convention. Those sections were intended not only to guide the members of floor committees, but to help all of you prepare for the decisions to be made at this convention. In this section of the report, presented as we begin our actual convention sessions, I should like to do two things with you: first, to briefly overview some of the specific activities of my office during the past biennium not treated elsewhere in the *Convention Workbook* and, second, to consider together with you what we can do to help ourselves and our fellow members be a church in mission, proclaiming Him to one and all.

A. Overview of Activities

1. *Transition.* Former President J. A. O. Preus effected an exceptionally smooth transition, and has continued to provide able and helpful counsel from time to time as requested. As a new President, I have understandably spent a great deal of time these past two years in becoming better acquainted with the other officers and the synodical staff as well as the many boards, commissions, and committees of the Synod. They have been most kind and helpful, and I am grateful to all of them for their patience and assistance.

2. *Synodwide Visits.* In accepting the high honor bestowed on me in 1981 by the Synod, I promised to listen and learn in an effort to serve the whole Synod and not just some of its people or some of its parts. Throughout the biennium, I have traveled extensively throughout the Synod in order to familiarize myself with as many of the people and programs of the Synod as possible. These visits have included participation in major gatherings in 29 of our 38 Districts, including 27 District conventions, 9 District pastoral conferences, meetings of Circuit Counselors, and 5 District pastoral convocations. I have also been privileged to visit the national conventions of our Sunday school teachers, the Lutheran Laymen's League, the Lutheran Women's Missionary League, Lutherans for Life, and the Black Ministry Convocation. I have had the opportunity to visit several of our colleges and seminaries, and to preach the good news of Jesus Christ to many congregations of the Synod observing special events or anniversaries. Special videotaped messages have often been used for reports to a number of other groups when it was impossible for me to be present personally. I am [illegible]

grateful to the many fine people of the Synod for their graciousness and kindness toward me, and especially for the encouragement provided by their commitment to the Lord and His church.

3. *Government Contacts.* I have also been involved in a number of contacts with national governmental leaders, particularly when matters of interest and concern to the Synod have been involved, such as pro-life questions, tax matters, chaplaincy programs, the welfare of church workers serving abroad, or human rights dimensions of national and international events. These contacts have included briefings from state department officials, meetings with national military leaders, and various visits with Lutheran Congressmen, Cabinet officers, White House staff persons, and, on two occasions, the President of the United States. Government leaders have not only expressed sincere appreciation for the people and programs of the Synod, but have been very helpful in dealing with a number of problems including the recent detention of two of our Lutheran workers in El Salvador. Inasmuch as the Synod does not participate in the Washington-based LCUSA Office of Governmental Affairs, such contacts have been particularly valuable.

4. *Council of Presidents.* The Council of Presidents (consisting of our District Presidents together with the synodical President and Vice-Presidents) has continued to provide excellent leadership, counsel, and support, not only for those who are privileged to be its members, but for the Synod itself and its many fine programs. Ably chaired until 1982 by Dr. Wilbert Griesse, and since then by Dr. August Mennicke, the council has contributed much to the confession, solidarity, and mission of the Synod during the past biennium and has provided invaluable advice and support in the conduct of the synodical Presidency.

5. *Presidential Appointments.* In keeping with synodical Bylaws, a number of appointments were made to fill vacancies on synodical boards, commissions, and committees. Their names were published in the *Reporter* and are included in the list of board and committee members in *The Lutheran Annual.* In addition, a number of special committees were called for by the 1981 synodical convention, as follows:

- To study the franchise (2-14). See Report 5-05, *CW,* pp. 213—215.
- To rewrite adjudication procedures (2-23). See Report 5-04, *CW,* pp. 200—213.
- To hold discussions with the ALC (3-10). See Report 3-01B, *CW,* pp. 97—98.
- To hold discussions with Valparaiso University (4-18). See Appendix A below.
- To expand continuing education committee (6-25A). See Report 6-01, *CW,* p. 241.
- To plan Luther quincentennial celebration (9-03). See Appendix B below.

6. *Dual Memberships.* When Resolution 5-20 (To Remove Those Holding Dual Membership from the Rosters of the Synod) was passed at the 1981 synodical convention, there were 9 congregations, 32 active pastors, 28 retired pastors, and 11 teachers claiming dual membership in the Synod and the Association of Evangelical Lutheran Churches. Through the patient efforts of our District Presidents and the encouragement of Vice-President Sauer, those numbers today stand at 3 congregations, 7 active pastors, 20 retired pastors, and 0 teachers. In keeping with the provisions of Res. 5-20, extensions have been granted when warranted by pastoral considerations or unusual circumstances. It is hoped, however, that the remaining dual memberships will be resolved in the very near future.

7. *Theological Issues.* Some of the President's involvement in theological matters is indicated in the CTCR report (*CW,* pp. 89 ff.). The President's office also monitors the involvement of the Synod's theologians as they engage in various studies under way in the Division of Theological Studies of LCUSA (see *CW,* pp. 307—308), including the implications of historical criticism as requested by our 1981 synodical convention (Resolution 3-20). In addition I have addressed various theological issues in numerous conferences and gatherings, in several articles in the *Lutheran Witness* and elsewhere, and in consultations with District Presidents as they deal with various problems. Considerable effort was spent in attempting to resolve issues that had arisen in recent years concerning Dr. Walter A. Maier's teaching of the doctrine of justification (see Appendix C below for my public report); this rather complex matter is currently receiving careful attention from the leadership of our Fort Wayne seminary, and we pray God's blessings on those efforts. In general, the theological health of the Synod appears to be very sound, for which we praise our gracious God.

8. *Unionistic Services.* During the past biennium, nearly 60 instances of alleged unionistic worship services were reported in 16 Districts of the Synod. All cases were referred to the respective District Presidents to determine the facts and, whenever warranted, to minister to the involved pastors and/or congregations. Several alleged instances proved to be based on inaccurate accounts, but all others have been or are being dealt with. Considerable study and continued effort is needed within the Synod on this issue.

9. *Church Relations Matters.* Considerable time and effort were expended during the past biennium on the Synod's relationships with other Christians. In addition to the activities detailed in the CTCR report (see *CW,* pp. 92 ff.), several related matters should be noted briefly. In November 1981 I visited the offices of the Ecumenical Institute in Strasbourg and the Lutheran World Federation in Geneva. In September 1982 official greetings were brought to the conventions of the AELC, LCA, and The ALC as those bodies voted to form a new Lutheran church body by Jan. 1, 1988. Later that month, I issued a proposal to the presidents of other American Lutheran church bodies to form a new inter-Lutheran agency to replace the Lutheran Council in the U.S.A. as soon as possible (attached as Appendix D). That proposal received considerable attention and resulted in an

agreement by the LCUSA church body presidents to begin planning future inter-Lutheran cooperation as soon as possible (attached as Appendix E). To date, Lutheran bodies outside of LCUSA have displayed little or no interest in forming such a new agency.

Meanwhile, the work of the Lutheran Council (see Report in *CW,* pp. 303—308) has continued to receive careful monitoring by the Board of Directors, the CTCR, and the President's office. Because of inadequate financial resources in the Synod, we were again forced to reduce our annual membership contribution to the council. A special ad hoc committee was then appointed by the presidents of LCUSA church bodies in order to determine which council programs will receive priority in future funding. In late June, this committee was asked to undertake a similar review of the programs of LS/3, an inter-Lutheran social ministry agency. I have consistently reported to other Lutheran leaders that The Lutheran Church—Missouri Synod remains committed to inter-Lutheran cooperative activity that can be carried out in a manner consistent with our church body's confessional position, but I have also explained that the precise structural form such cooperation takes may vary from time to time. Because of the highly uncertain nature of such inter-Lutheran cooperative activity at the present time and for the foreseeable future, I ask this convention to accord synodical leadership considerable flexibility in restructuring inter-Lutheran cooperative activity prior to our next synodical convention, should that be necessary or desirable.

During the past biennium, I gave strong encouragement to the Council of Presidents, Board of Directors, CTCR, and other synodical leaders for a major Synod-wide, in-depth study of our church relations principles and their application to our contemporary needs (see document attached as Appendix F). In the meantime, the need to provide guidance on the application of the Synod's position on joint worship services led to the preparation of theses and questions for discussion that were considered with the Council of Presidents and published in the *Reporter* (attached as Appendix G).

Strengthening and deepening relationships with our partner churches around the world remains a matter of the highest priority for the Synod. We hosted 20 world-wide churches at the International Lutheran Conference in St. Louis in August 1981 (see *CW,* p. 92). April 5—8, 1983, the President met with other members of the steering committee of that organization in Munich to plan the November 1984 ILC meeting in Obot Idim, Nigeria, and to consider ways of increasing the effectiveness and visibility of this association of confessional Lutheran churches.

There have been several contacts with church bodies formerly in fellowship with the Synod (see *CW,* pp. 94 and 97—98). In general, these contacts have been very positive and friendly, but they do not encourage us to feel that the resumption of fellowship may be near at hand.

Personal contacts with non-Lutheran church bodies have been minimal. In April 1982 and April 1983 the President participated with the heads of other denominations in the U.S. Church Leaders Conferences and in 1983 served as the comoderator of that annual gathering. In 1982 he also met with other national religious leaders in a White House Conference on the Voluntary Sector of American Society.

10. *Commission on Higher Education.* It has become increasingly apparent that our Synod needs a professional feasibility study on the future direction of our colleges and seminaries. Encouraged by the Board of Directors and other synodical leaders, I recently appointed a special President's Commission on Higher Education to that end. Information on the responsibilities and membership of that commission is provided in Appendix H.

11. *Dedication of International Center.* One of the most exciting ventures of the past biennium has been the construction and dedication of the Synod's new International Center. More than 300 persons serve the Synod in this buiding, which also houses a very worshipful chapel and excellent conference facilities for the boards, councils, commissions, and committees of the Synod. Because the official periodicals of the Synod have carried extensive reports on this significant project, I will not repeat the details at this time. However, I invite the members and friends of the Synod to visit the center during the convention or at other times throughout the year. I know you will agree that this beautiful and cost-efficient building is indeed a striking symbol of The Lutheran Church—Missouri Synod today—a church body in mission for her Lord.

12. *Office of Secretary.* On June 20, 1983, Dr. Herbert Mueller, Secretary of the Synod for 18 years, announced his decision to retire at the end of his present term. I ask this convention to express its gratitude to this good and honorable man for his faithful service to the Synod. I also recommend that the Synod take this occasion to review the responsibilities of the Secretary's office and to make any modifications which it deems appropriate; to that end, I have asked Floor Committee 4 to draft appropriate resolutions.

13. *Structural Changes.* The 1981 synodical convention adopted a number of changes in the synodical structure. During the past biennium considerable effort has gone into the implementation of those changes, which in most instances have proved to be very positive. In other cases, various adjustments have been recommended to this convention. Through the Commission on Structure, we will need to monitor structural questions very closely in an effort to achieve the most efficient and effective administration of our many church-wide programs.

14. *Synodical Publicity.* During the past two years the Synod has received favorable national attention on a number of occasions. In December of 1982 the Synod received an award from the National Kidney Foundation for our efforts to promote organ transplants among our members. That project also received national attention through CBS-TV. A major article on the Syn

appeared in the December 1982 issue of the *Saturday Evening Post.* More than 500,000 copies of reprints of that article have been purchased by synodical congregations for distribution to others.

15. *Unfinished Tasks.* Because of inadequate time, staff, or funding, a number of projects could not be accomplished during the biennium. These include visits to our partner churches, increased involvement in District activities, and the regular publication of a clergy newsletter.

B. A Church in Mission

The activities of the past biennium have underscored that we are in fact living in "the time of the parenthesis," a period between the known past and the unknown future, a time of change and questioning. Such a time can indeed bring uncertainty and even fear, but it can also be a period of exceptional creativity, movement, and progress—"a fantastic time to be alive," to quote John Naisbitt, "if we can only get a clear sense, a clear conception, a clear vision, of the road ahead" (*Megatrends,* p. 252).

How are we in The Lutheran Church—Missouri Synod handling this time of change and opportunity? What kind of church body are we and do we want to be? Are we content to be an ecclesiastical organization that moves steadily onward, doing things very much the way we have always done them, but somewhat timorous in the face of change? Or do we perhaps have a deeper sense of being Christ's church in mission, a body of believers with a challenging and exciting task to carry out for our Lord and the resources from Him to accomplish that task? My strong conviction—and I say it with an enthusiasm based on meeting tens of thousands of our members throughout our church body—is that the people of the LCMS are eager to be involved in the possibilities and challenges confronting our church body. Many of us sense that the Lord of the church has placed us where we are in our various communities, in our nations, in our world, for just such a time as this.

Many factors in our life together support that optimistic reading of the Synod:

- In the year 1982 we began 102 new ministries, 80 of them congregations—more than all other American Lutheran church bodies combined.
- Last year, a year in which most church bodies declined in membership, we registered a small gain.
- For the second year in a row, our Sunday school and Bible class participation increased; not very much, to be sure, but our trend line is moving in the right direction.
- Our synodical elementary and high school enrollments are at an all-time high.
- According to published national reports, our total congregational, District, and church body giving for all purposes increased 13 percent last year, one of the top three figures for all American church bodies.
- So far in the 1980s, we have begun work in five new countries, and our partner churches in Korea, Brazil, and other lands are experiencing many blessings in growth and outreach.
- Our 16 seminaries and colleges in North America have outstanding enrollments of dedicated young men and women preparing for full-time service in the church.
- The International Lutheran Laymen's League and the Lutheran Women's Missionary League, our men's and women's auxiliaries, report many heartwarming stories of commitment and dedication to the Lord's work; their conventions this summer have both emphasized their deep dedication to the mission of the church.
- Our $1 million loan commitment to the Nehemiah Project in Brooklyn, New York, has given strong encouragement to other groups to join in a major redevelopment effort to provide 5,000 homes and countless opportunities to share the Good News.
- Our Lutheran Church Extension Fund has prospered beyond our fondest expectations, with national and District resources well in excess of $300 million for the building of new church properties and the extension of Christ's kingdom.
- Our Forward in Remembrance effort continues to provide funding for badly needed work at our colleges and seminaries and the expansion of our mission efforts at home and abroad as the people of this church body continue to contribute generously toward the $75 million we pledged—almost double our goal.
- More than 3,500 of our congregations now have chapters of Lutheran Youth Fellowship, our new organization for synodical young people, and many other signs indicate a revitalization of youth ministry throughout the Synod.
- In District after District, exciting new ministries are started and continued each year, providing care for people in institutions, spiritual resources for thousands of young men and women on college and university campuses, and encouragement and nurture to new congregations of God's people.

Such a list could go on endlessly, particularly if we were to include all the heartwarming stories of faithful pastors and teachers serving their congregations through Word and Sacraments, and of faithful congregations simply doing what the Lord has asked them to do. Such activities may seem ordinary, but they are the backbone of this great church body. They illustrate the continuing power of God's Word and Sacraments in the lives of His people and His people's response to His love in those countless ways that keep the church moving forward in this world with the precious message of life and salvation through Him whom we proclaim.

But you and I know very well, indeed, that there are counterindicators of our organizational and ecclesiastical health—suggestions that in many areas of our synodical life and work we have not yet caught the vision of what all we might be and do for the sake of our Lord and His precious Gospel. Whether we look at national, District, or local programs, must we not confess a frequent preoccupation with the following?

- A tendency to be an inward-looking church, engaged in mundane organizational problems and concerns and content to be receivers and beneficiaries of the activities of others rather than doers and givers on behalf of our brothers and sisters.
- A fascination with rumor, small talk, and even gossip about the woes and difficulties of others in our Synod, often accompanied by an excessively critical attitude toward those who serve and lead. (Few church bodies are as self-critical as we are.)
- A tendency to "guard our own turf," our own acre of the Lord's vineyard—whether that is our local congregation, a District program, or a national effort—rather than being concerned about and personally involved in the total work of our Lord. We are all the victims of our own particular contexts; the blinders we all wear focus our attention most readily on the things closest to our eyes, as we fail to share in the vision of what we can do together.

Are such statements too harsh? As general descriptions of our membership as a whole, they surely are, but they are all too common among us to be dismissed lightly. Look, for example, at our recent membership statistics. To be sure, we have grown slightly, and we may take a small measure of pride in that. But, my brothers and sisters, in 1982 our baptized membership increased only 3,740. That is only one new member for every 722 existing members. Another way to describe that statistic is to note that on an average it took nearly two congregations of the Synod to bring in one new member: In 1982, 1,470 of our congregations gained no adults while 680 gained only one. There may be valid reasons for such statistics in some instances, but for a church in mission they are hardly cause for pride.

Again, our financial situation, particularly at the national level, is indeed cause for concern, as you know from many of the materials before this convention. Exciting opportunities and challenges to serve one another and the world around us with the Gospel have to be declined week after week and month after month, not only because funds are not available, but because our distribution of resources between local, District, and national work has not been done on a carefully prioritized basis. A church in mission will solve these problems:

To cite other weaknesses in our church body would not be difficult: our disappointing efforts with minorities; our meager programs for the elderly; our failure to follow strong words with strong actions against abortion; our growing shortages of synodically educated teachers for our parochial school system; our continuing backdoor loses, including a high number of young people between the years of Baptism and confirmation (in 1981 only 56 percent of children baptized 14 years earlier were confirmed); and our slowness in making use of modern communications technologies in the service of the Gospel.

Such weaknesses and failures on our part are a sobering reminder of the presence of sin in our individual and corporate lives, and of our continuing need to fall on our knees before the throne of God's grace, confess that we have sinned and fallen short, and seek His forgiveness. Such examples also challenge us, not only at this convention, but in our various ministries and areas of service in the church, to correct what is amiss, to strengthen what is weak, and to build up what is unsatisfactory. We are indeed a church in mission—but a large part of our mission is to use the rich resources of our gracious and bountiful God toward *our own* strengthening and edification.

And that, my brothers and sisters, is precisely why our focus in this convention is "Him We Proclaim." For it is the Christ of the cross and empty tomb who is the heart and center, the foundation and structure, the basis and goal of every aspect of this church body. If we were only an organization with its typical needs and challenges, we would have no other resources than human ones. But we are a church in mission! We have the proclamation of Christ with His forgiveness, life, meaning, and hope as our strength and power. Of all reasons for optimism, enthusiasm, and encouragement as we face the future in this time of uncertainty and change, none can come close to the solid fact that Jesus Christ is the Lord of the church, and *our* Lord, and that in Him and His message we do indeed have "a clear sense, a clear conception, a clear vision of the road ahead."

In this quincentennial year of Dr. Martin Luther's birth, we have special cause for hope, as well. Through Dr. Luther, a blessed man of God and gift to His whole church, God has bestowed extraordinary blessings upon all of Christendom and especially upon those church bodies that bear Dr. Luther's name. Not only in these days of convention decisions, but in the months ahead, we will have many opportunities to praise God for his insights and to learn from him anew to be the church in mission for our Lord. How important that is for world Lutheranism at this time ought to be understood by each and every one of us! Throughout the world, millions of fellow Lutherans are looking to The Lutheran Church—Missouri Synod for our strong reiteration and proclamation of confessional Lutheranism. This is particularly true in North America as more than 2 million American Lutherans prepare to form a new church body. How we as a Synod respond to the challenges and opportunities facing us, both internally and externally, may indeed be of critical importance not only for ourselves but for countless others in this generation and beyond.

We in The Lutheran Church—Missouri Synod have a rich heritage, not only in the Biblical and evangelical teachings of Dr. Luther, but in the unique way we have kept various dimensions of Christian faith and ecclesiastical life in their proper balance; you might say we are a "both/and" rather than an "either/or" church body.

- We emphasize both sound Biblical doctrine and the mission outreach of the church to all the world. A doctrinal focus without mission fervor makes for an arid church, but a church concerned about mission

the exclusion of its message may easily become vacuous.

- We have both a strong appreciation for our past and a deep anticipation of the future. This convention, with its twin foci on the 500th anniversary of Dr. Martin Luther's birth and the ministry of youth, is again evidence of that fact.
- We have both a profound appreciation for the traditional and a capacity to be innovative in the use of new technologies in our Savior's service.
- We have both a strong commitment to ministering to the souls of people and to caring for their bodily needs, as evidenced, for example, in our balanced commitments to both education and social ministry.
- We realize the values of both discipline and pastoral care in dealing with one another in our corporate lives. We have not hesitated to take strong positions in doctrine and practice and to expect their implementation, but we have always recognized the primacy of pastoral care, especially in dealing with unusual cases.
- We have both a strong regard for our pastors and their ministries and a deep appreciation for the priesthood of all believers as exercised by our laymen. The balance of pastors and laymen in our leadership positions, such as this convention, and the ease with which they work together is one of God's great gifts—often taken for granted—to our church body.
- We emphasize the importance of both the individual Christian and the corporate dimensions of the church in mission.
- Our organizational pattern has both its centralized and its decentralized dimensions, as we adminsiter services for one another centrally while retaining a healthy measure of respect for decisions made locally and regionally.

Admittedly, keeping these various elements in balance is difficult, if not precarious, from time to time, and it requires a deep sense of collegiality, commitment, and understanding on the part of the Synod's leadership as well as its members. But Christ's mission demands nothing less!

But above all—and I cannot emphasize this too strongly—to be a church in mission in this exciting time requires more than organizational expertise. Our past successes, our present strengths, and our future goals are totally dependent on the blessing of the Lord of the church Himself. Our relationship to the Lord Jesus Christ and His life-giving promises is of the very essence and lifeblood of our existence both as individuals and as a church body. To be a church in mission, we need to be immersed in Him and His Word, to live daily in our baptism, to eat His body and drink His blood for our sustenance, and to bask endlessly in the warmth and power of His forgiveness through the Gospel. We need powerful proclamation of Law and Gospel from our pastors in all churches on all occasions. We need hundreds of thousands of people studying His Word both formally and informally. We need a strong stewardship program for each and every member of our church body and for every one of our congregations; what that really means is that we help one another grow in the grace and knowledge of our Lord Jesus Christ so that we, like the Corinthians, first give ourselves to God, and then our gifts as well.

The joyful news as we begin this 55th convention of The Lutheran Church—Missouri Synod is that it really is possible! Under the Holy Spirit's guidance and blessing, we can indeed impact the future of this church body and the world it serves in new and dramatic ways. What we do here can help chart a course that will involve us all in the mission of our Lord Jesus Christ to an extent that exceeds our fondest expectations. Some call this a new era for our church body. It will be that, indeed, if our focus remains on Him whom we proclaim! By God's grace let us dedicate ourselves and this church body to the task, the joyous task, of proclaiming Him, and in that commitment give ourselves and those we serve "a clear sense, a clear conception, a clear vision, of the road ahead." Because of God's grace and power, it is indeed "a fantastic time to be alive in the Lord!" Amen.

Appendices

A—Dialogs with Valparaiso University
B—Luther Anniversary Committee
C—Public Statement on the Dr. Walter A. Maier Matter
D—Proposal for a New Inter-Lutheran Association
E—Planning Process for Inter-Lutheran Cooperation
F—Church Relations Principles and Practices: Developing Guidelines
G—The Missouri Synod and Joint Worship
H—President's Commission on Higher Education
I—Entered into Rest

Ralph A. Bohlmann

Appendix A

Dialogs and Conversations with Valparaiso University

Pursuant to Res. 4-18 of the 1981 convention, the synodical President appointed a committee to pursue with representatives of Valparaiso University "dialogs and conversations toward a resolution of the theological concerns" and to make a report on these conversations in a way determined by the synodical President.

The synodical representatives are Drs. Richard Bardolph, Greensboro, N.C.; Gerhardt Hyatt, St. Paul, Minn.; and George Wollenburg, Billings, Mont.

Representatives of the Synod and the university met on 13 Dec. 1982. They discussed the purposes and goals of the consultation as well as the agendas of future meetings that would culminate in an achievement of those objectives and goals.

It was agreed that it is important that the laity and ministers be able to understand the nature, mission, role, and value of the university and that they have confidence in it as an asset to Lutherans and to the propagation of the Lutheran faith. The university agreed to provide the synodical representatives with syllabus materials and books used in the university's

basic religion courses and in its confirmation classes. It also agreed to prepare "working papers" on the teaching of religious and theological studies at Valparaiso which would delineate such matters as academic freedom and responsibility, the canons of scholarship in university education in a religiously pluralistic setting, the nature of doctrinal and Lutheran confessional affirmation, and the character of the university's chapel ministry.

At the second meeting, 16 June 1983, the representatives discussed the large volume of materials made available by the university. A member of the theology faculty discussed a "working paper" on "The Nature and Role of Theology at Valparaiso University."

The discussion explored the impact of university-type teaching by questioning, challenging, and testing on the faith of a freshman student, how such methods can be used without lapsing into religious debunking, destroying faith, and inducing skepticism. It also explored what degree of orientation a freshman needs to undergo to understand and cope with university-type teaching and how university questioning and inquiry can serve to strengthen rather than threaten the faith of students.

It was agreed that at the next meeting the synodical representatives will respond to the instructional materials made available by the university and present the specific concerns of the university's LCMS constituency.

Gerhardt W. Hyatt, *Chairman*

Appendix B

Luther Anniversary Committee

In keeping with the provisions of 1981 Res. 9-03, "To Commemorate the 500th Anniversary of the Birth of Martin Luther," in the fall of 1982 the President of Synod appointed a special Luther Anniversary Committee to plan the synodical commemoration of this event and the Board of Directors of Synod approved Oct. 30, 1984, as the recommended date for congregational and regional celebrations.

The Luther Anniversary Committee held three meetings on Nov. 1, 1982, Dec. 6, 1982, and Feb. 22, 1983. The committee focused its attention on three objectives: the monitoring and coordinating of the various Luther anniversary celebrations throughout the Synod; the preparation and distribution of resource material for use by congregational and regional celebrations, and the planning of a special rally to mark the Synod's official celebration of Luther's 500th birthday at the 1983 synodical convention.

In order to accomplish the first objective, the committee compiled a listing of the various celebrations planned by Districts, colleges, seminaries, and auxiliaries of the Synod for publication in the *Reporter*. It also brought to the attention of synodical leaders various celebrations of Luther's birthday throughout the world.

In April of 1983 the committee, with the assistance of the Board for Parish Services, sent a packet of resource materials to all synodical congregations. Included in this mailing were the following items: monthly program suggestions for August 1983 to July 1984; worship suggestions, including orders of service, sermons, and sermon outlines; messages for children; a banner pattern; a Luther tract; and a listing of resource items available from CPH.

"Live and Proclaim: A Night with Luther" is the theme of the Luther rally planned by the committee for the official synodical celebration of Luther's 500th birthday at the 1983 synodical convention. The rally, which will be introduced by a proclamation of the Synod's celebration of this event by President Ralph A. Bohlmann, features Luther quotations on the six chief parts of Christian doctrine, Luther hymns sung by a mass choir and by rally participants, a brass choir, and a multi-media presentation. Copies of this program will be sent to all synodical congregations following the convention.

Serving on the Luther Anniversary Committee were the following: Mr. H. James Boldt, Dr. Robert Kolb, Dr. Samuel Nafzger, chairman, Dr. Milton Nauss, secretary, and Prof. William Schmelder. Throughout its work the committee has sought to provide assistance to the members of the Synod in giving thanks to God for the work of His servant Martin Luther by focusing on the great truths of the Christian faith so boldly and clearly proclaimed by the Reformer.

Samuel H. Nafzger, *Chairman*

Appendix C

Public Statement on the Dr. Walter A. Maier Matter

In 1980 and 1981 former synodical President J. A. O. Preus called the Synod's attention to concerns that had been expressed about Dr. Walter A. Maier's teaching of the doctrine of justification. Since my installation as synodical President in September 1981, I have met with Dr. Maier on numerous occasions to discuss his position in depth. He has also made presentations on this subject to the Council of Presidents in September and November 1982. The purpose of these conversations and discussions has been to gain a careful understanding and evaluation of his viewpoint in order to advise his seminary president and Board of Regents, who remain primarily responsible for his doctrinal supervision.

In November 1982 and January 1983 I gave the president and Board of Regents of the Fort Wayne seminary an extensive two-part report which concludes that Dr. Maier should not be dealt with at this time as a "persistent advocate of false doctrine," but nevertheless finds his position on justification, "while containing many fine emphases and insights," to be "defective in both substance and clarity." That report noted further that his position "in some but not all respects" must be regarded "as dissenting from the position of The Lutheran Church—Missouri Synod and for that reason must be handled in keeping with the provisions and procedures of our synodical *Handbook*." Subsequent conversations and correspondence with President

Robert Preus and Dr. Maier have suggested steps that might be taken to resolve the matter, including continuing discussions within Dr. Maier's primary peer group, namely, the Fort Wayne seminary faculty. Such discussions are currently taking place.

I thank Dr. Maier for his cooperation and good will and pray that God will richly bless the efforts of Dr. Maier, President Robert Preus, and the Fort Wayne Board of Regents and faculty to bring this matter to a God-pleasing conclusion. To spare Dr. Maier, the seminary, and the Synod unnecessary pain and embarrassment, I have requested that these efforts take place with Dr. Maier's supervisors and within his peer groups, rather than in a public forum.

May the Lord of the church help all of us to confess clearly and boldly that we are justified by grace, for Christ's sake, through faith.

Ralph A. Bohlmann
April 20, 1983

Appendix D

Proposal for a New Inter-Lutheran Association

It is my present opinion that the time has come for American Lutherans to consider the formation of a new national inter-Lutheran association to replace the present Lutheran Council in the U.S.A. and perhaps other inter-Lutheran agencies at the earliest possible date.

Because the CTCR is the agency of the Synod with the primary responsibility for advising the Synod and its President in matters of church relations, I am herewith requesting the Commission to review this proposal and to offer whatever counsel and support you consider appropriate. I will also be seeking the advice of other synodical leaders on this proposal, and I have asked that it be placed on the agendas of the November meetings of the Lutheran Council and of its church body presidents. Announcement of this course of action was included in my remarks to the national conventions of the AELC, LCA, and ALC, Sept. 7—10.

Rationale

Three primary factors underlie this proposal: the formation of a new church body, the changed priority of seeking theological consensus, and the growing unsuitability of many council programs. Because of these factors, two others also bear consideration, namely, the desirability of broadened membership and the need for greater effectiveness and cost efficiency. Let us look briefly at each of these factors.

1. *The decision of three LCUSA member bodies to form a new church body.* The Lutheran Council exists to further the witness, the work, and the interests of the participating bodies; to seek to achieve theological consensus in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions; to provide an instrumentality through which the participating bodies may work together in fulfilling their responsibility of Christian service where coordination or joint activity is deemed by them to be desirable and feasible" (LCUSA Constitution, Art. IV). The new church body now being formed may well prefer to carry out some current council activities itself, while the two other council members may also elect to alter current council assignments in view of the formation of the new church body. Without doubt, the decision to form a new church body necessitates a careful analysis of all LCUSA programs by all LCUSA members, accompanied by the identification of those current Lutheran Council programs which the new church body or the other council members wish to conduct jointly and which programs they prefer to do as individual church bodies. For the sake of both the new body and The Lutheran Church—Missouri Synod, this activity must not be delayed, whether the present council structure is retained or a successor association is created. In my judgment, it would be preferable, for pragmatic reasons alone, to create a new association for those functions we choose to do together rather than attempt to adapt the present council structure to new circumstances. This association might also provide a means for combining other inter-Lutheran activities and thus reduce the number of agencies.

2. *Changed priority for seeking theological consensus.* The September 1982 convention actions of three LCUSA-member church bodies establishing a policy of Interim Eucharistic Sharing with the Episcopalian Church clearly demonstrate that those bodies do not attach the same priority to theological consensus that we do in The Lutheran Church—Missouri Synod. One of the chief purposes and objectives in forming the Lutheran Council in the mid '60s was "to seek to achieve theological consensus in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions" (Constitution, Art. IV, b.). Many members of The Lutheran Church—Missouri Synod remember how this important objective was stressed by then President John Behnken and others as a chief reason for forming the council. While some important steps have been taken toward that objective, it must be frankly acknowledged that the LCA, ALC, and AELC, particularly in recent years, have moved away from rather than closer to the doctrinal position of The Lutheran Church—Missouri Synod. The divergent theological directions within the council were clearly articulated in the FODT report issued by the council some years ago and have become increasingly apparent in many areas of the council's program. But my point here is *not* that the theological dissensus between The Lutheran Church—Missouri Synod, on the one hand, and other Lutheran Council members, on the other, is too great for our continuation in a common agency; on the contrary, a council whose members shared the same commitment to overcoming doctrinal differences might indeed provide a ray of hope. My point is rather that the establishment of Interim Eucharistic Sharing with a church body that admittedly does not hold the Lutheran confessional position clearly means that three member

bodies of the Lutheran Council evidently no longer attach the same theological significance to seeking theological consensus that was entailed in the formation of LCUSA and stated in its constitution and bylaws. It should be added that this different understanding of the priority of theological consensus has become increasingly evident within American Lutheranism in recent years and that the decision on Episcopalian-Lutheran intercommunion is merely one logical practical application of the theoretical position on consensus expressed by other Lutheran bodies in recent years.

Without doubt, The Lutheran Church—Missouri Synod will want to continue its efforts to engage in studies and discussions to resolve doctrinal differences that exist between us and other Lutherans and other Christians, for we have explicitly assured other Lutheran church bodies of our "continuing desire to seek agreement in Biblical and confessional doctrine and practice" (1981 Res. 3-06). But the council's lack of success in seeking theological consensus combined with the changed priority that three member bodies evidently attach to such consensus argues strongly that the perpetuation of the present Lutheran Council will not contribute significantly to the achievement of this goal.

3. *Increasing unsuitability of many council programs.* Many council programs have proved to be very satisfactory for all members, including the LCMS, and the sharing of ideas and resources through council structures has also been quite beneficial. But doctrinal differences, fellowship limitations, divergent political and ethical emphases, and limited financial resources have combined to decrease the suitability of many council programs for the LCMS in recent years. Examples include the news bureau, campus ministry, mission planning, Indian affairs, and governmental relations.

The future identification of the LCMS in *all* council programs needs to be reviewed in view of the decision of three Lutheran Council church bodies to form a new church body and to extend Eucharistic privileges to non-Lutherans. It can be cogently argued that these actions of fellow council members have made it difficult, if not impossible, for the LCMS to maintain even its present level of involvement in council programs, let alone expand it. For example, can we continue to participate in interconfessional dialogues under the aegis of DTS/LCUSA when our Lutheran dialog partners and we have not only different theological positions in key areas (as we have had for several years) but diverging views on the role and significance of theological consensus itself?

Rather than subject present LCUSA programs to increasing scrutiny, criticism, and potential LCMS disengagement, I believe it would be better churchmanship to design a new national inter-Lutheran association to meet those programmatic needs we choose to address jointly with other Lutherans. Furthermore, I believe such an association should become operational as soon as possible, certainly well before the new church body begins its official existence on Jan. 1, 1988.

4. *Desirability of broadened Lutheran membership.* Throughout its 16-year history the membership of the present Lutheran Council has remained fairly constant, with only the AELC and the Latvian church having joined. It is clear that the present council has little if any appeal for such church bodies as the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod. Perhaps a new national inter-Lutheran association could be structured in such a way that all Lutheran bodies in the United States could be related to it in some way. In any event, the LCMS will need to intensify its efforts to achieve a closer relationship with other Lutheran church bodies, especially those whose historical and confessional ties to us are very close.

5. *Need for greater cost efficiency.* Under the leadership of its Board of Directors and encouraged by convention actions, The Lutheran Church—Missouri Synod has in recent years reduced its level of participation in a number of council programs and has introduced several cost savings throughout the council structure. But the council continues to be a costly operation. If the factors sketched above were not present, we might well conclude that the cost of the council is worthwhile because of the benefits it provides; that has been our position for several years and it has had considerable cogency. It should also be recognized that a great deal of inter-Lutheran cooperative program work is not done through the council but through a variety of other organizations, such as CCCPCL, and at very little cost to the church bodies. At a time when we are having difficulty funding a number of vital ministries and programs within our own synodical structure, it is especially difficult to justify the continuation of the present costly operation of the council, particularly in view of the factors sketched above.

It will be extremely difficult to introduce significant additional savings into the present council structure. But a new inter-Lutheran association could without doubt be designed to meet our current needs in a more effective and cost-efficient manner.

Type of Association Needed

No single member involved in forming an association can determine its characteristics apart from the needs and wishes of other members, but it would appear that The Lutheran Church—Missouri Synod would want a new inter-Lutheran association to be primarily involved in the following functions on behalf of its members.

1. Directing and coordinating a limited number of joint activities and programs, such as immigration and refugee services.

2. Arranging meetings, as requested by member bodies, of church body representatives, staffs, and specialists in given areas for the purposes of coordination and communication, perhaps using a format similar to the present CCCPCL. Ideally, all major national inter-Lutheran activities should be coordinated through

this national association, something not yet achieved through the Lutheran Council.

3. Developing and arranging a significant number of so-called "free theological conferences" among American Lutherans to study and discuss the doctrinal differences that divide us from each other.

In many of the above areas, a new association might well function primarily as a "broker" on behalf of member churches, rather than as their program arm. Members would be free to participate in whatever functions of the association they choose as they now do with CCCPCL. Since the association would not have positions or programs of its own, membership would not imply that any one member shared the position of other members. Church bodies more comfortable with "observer" status or advisory membership would be welcome to participate in any way they felt comfortable. Some costs could be prorated on the basis of church body size, while others might be assigned on a purchase-of-services basis. The net effect would be an association with relatively small staff and space requirements, and with a correspondingly low budget.

Timetable

It should not be particularly difficult to have such an association operational in a relatively short time, and therefore well in advance of the Jan. 1, 1988, date when the new church body is scheduled to begin its existence. Since the present program and staff of the Lutheran Council would be vitally affected by this action, care should be taken to work with a time frame that respects council needs. A target date might well be suggested by the LCUSA bylaws, as recently amended, which require a two-year notice, tied in with the fiscal year, of any cancellation of council programs. On that basis, July 1, 1985, would appear to be the earliest date that could be considered for discontinuing major programs of the present Lutheran Council. The constitution of the Lutheran Council provides that participating bodies may terminate their membership in the council "upon action by the church body concerned" and that such termination "shall become effective three months after written notice thereof." However, since convention actions would no doubt be required by member churches to discontinue the present council and begin the new association, it would seem unlikely that a new association could be operational before 1985. This matter would need more careful study.

Our own synodical convention cycle (1983, 1986) would strongly suggest that enabling action be taken in the 1983 convention. That, in turn, would entail considerable preparatory work, including the following:

Step 1: Conversations with leaders of other Lutheran church bodies;

Step 2: Analysis and identification of potential activities to be carried out through a new association.

Step 3: Discussions with appropriate officers and staff of the Lutheran Council and other applicable inter-Lutheran organizations.

Step 4: Development of a final proposal for submission to appropriate authorities.

With the concurrence of appropriate LCMS leaders, Step 1 should be initiated immediately by having the LCMS president invite other Lutheran church body presidents to discuss the proposal, ascertain its acceptability, and determine the process to be used in a joint study to be conducted under the leadership of the presidents of the participating church bodies (rather than by LCUSA).

Step 2 would be initiated immediately after the meeting of the participating presidents in order to determine the possible organizations that might be combined into a new association and the potential programs and activities that could be conducted by that association. This would be undertaken by a representative committee, appointed by the synodical President, consisting of representatives of the CTCR, Board of Directors, Council of Presidents, and Council of Administrators; if possible, one or more existing committees could be used. Step 3 can be initiated at the November meeting of the Lutheran Council and followed by meetings with other appropriate inter-Lutheran agencies. In Step 4 the representative committee would develop a final proposal to be reviewed by the CTCR and Board of Directors in early 1983; suitable recommendations could then be made to the May 1983 meeting of the Lutheran Council and to the July 1983 convention of The Lutheran Church—Missouri Synod, as appropriate.

Consideration of Alternatives

There would appear to be only three alternatives to this proposal. One is the continuation of the present Lutheran Council, perhaps modified slightly to accommodate changes necessitated by the formation of a new church body. This would perpetuate the problems and shortcomings sketched above, place the uniting churches in a stronger position to determine the future shape and direction of the council, and no doubt delay changes that should be introduced soon.

Another option would be to withdraw from council membership at the earliest possible date. A third option would be to scale down our participation in the council by withdrawing, gradually or simultaneously, from a number of council programs. Both of these options would necessitate our identifying and providing ways within our own structure to accomplish those tasks currently carried out through our participation in the council.

Of the four options—continuation, withdrawal, reduced participation, or a new association—I believe the formation of a new association has the most to commend it at this time. It would serve as a symbol and an instrument for our ongoing quest for Lutheran unity, it would enable us to cooperate with other Lutherans in meeting human needs in an effective and efficient manner, and it would give us a means to guide, assist, monitor, and coordinate inter-Lutheran activities throughout the Synod. Without a national agency for such purposes, we would face a random, ad hoc,

uncoordinated, and perhaps undisciplined approach to inter-Lutheran activities that could cause considerable confusion and difficulty. May our consideration of this matter assist our efforts to serve our Lord and his church more faithfully and effectively.

Ralph A. Bohlmann
Sept. 16, 1982

Appendix E

Planning Process for Inter-Lutheran Cooperation

We, the presiding officers of the church bodies belonging to the Lutheran Council in the U.S.A., concur in the following planning process for inter-Lutheran cooperation and respectfully urge its implementation by our respective constituencies:

1) That planning for future inter-Lutheran cooperation will be developed by the churches now participating in the council, with the Commission for a New Lutheran Church as the group through which the ALC, LCA, and AELC will participate with the other two churches in that planning;

2) That other Lutheran church bodies will be invited to join in such planning;

3) That such planning will begin as soon as the work of the commission has progressed to the point that ecumenical relationships and interchurch cooperation can responsibly be discussed and will be completed at about the same time that completed plans for the new church are approved by the three churches which have joined in forming it. The present Commission for a New Lutheran Church time frame would enable all churches to deal with a proposal at their 1986 convention.

4) That the process, timetable and progress reports will be shared at the next general conventions of all churches participating in the process and that present inter-Lutheran agencies be consulted and kept informed of developments;

5) That the Lutheran Council and its programs will be maintained until such time as they are relocated in a restructured Lutheran Council or a new inter-Lutheran cooperative structure or are lodged in one or several Lutheran church bodies.

Signed:
Ralph A. Bohlmann, President,
The Lutheran Church—Missouri Synod
James R. Crumley, Bishop,
Lutheran Church in America
William H. Kohn, Bishop,
Association of Evangelical Lutheran Churches
David W. Preus, Presiding Bishop,
The American Lutheran Church
Arturs Voitkus, President,
Latvian Evangelical Lutheran Church in America
Jan. 21, 1983

Appendix F

Church Relations Principles and Practices: Developing Guidelines

Many factors today compel The Lutheran Church—Missouri Synod to undertake a careful study in order to provide concrete guidelines for itself and its people in the broad area of Christian interrelationships and involvements. These factors include the following:

—The sadly divided state of Christendom with its negative impact on the mission of the church;
—The widespread departure from Biblical doctrine within Christian churches with its negative impact on the mission of the church;
—The increased popularity and influence of para- and transdenominational groups and activities;
—The growing impact of the electronic church and other religious media efforts;
—New configurations in American conciliar and denominational structures;
—The growing use of common or similar liturgical texts, forms, and hymns by church bodies whose doctrine remain divergent;
—The deep involvement of many church bodies, including Lutherans, in political and social questions sometimes at the expense of emphasis on evangelism, mission, and nurture;
—The recent decision to form a new church body serving 5.5 million American Lutherans;
—The diminished priority given by fellow Lutherans to the achievement of theological consensus, as evidenced by their decisions to establish Interim Eucharistic Sharing with the Episcopalian Church;
—An exaggerated individualism and congregationalism with a correspondingly diminished sense of responsibility for the whole church;
—An inadequate understanding of our own positions and policies, together with the reasons that underlie them, on the part of a significant number of our own members and the members of other Lutheran church bodies;
—The deepened sense of partnership between The Lutheran Church—Missouri Synod and its partner churches, including a growing awareness of our responsibility to provide strong leadership for confessional Lutheranism throughout the world.

Our CTCR will give direction and shape to this study and the development of guidelines. But the involvement and leadership of all synodical officials is critical if we are to achieve widespread participation, understanding, and acceptance by our people.

Our study and guidelines need to be especially thorough, comprehensive, and concrete, and they should to deal with the application of our Biblical and confessional position and principles to our contemporary situation—a situation that has changed in many respects since some of our traditional applications were developed. We will need to ask some new questions and explore various approaches to new situations.

...ical and confessional position is not under question, ...needs to be understood more widely, developed ...comprehensively, and applied to our lives in ...'s world.

Basic Premises: Commitment to Truth, Unity, and Love

I. The LCMS today is strongly committed to being ...maining a strong confessional church body, both ...official position and in its life together, and is ...to give leadership to confessional Lutheranism in ...S.A. and abroad. We recognize, with deep regret, ...ivergent theological and ecumenical direction of ...r Lutheran bodies in the U.S.A. and abroad. We ...ge our earnest and continuing efforts to bear strong ...effective witness to confessional Lutheran doctrine ...nly to our own members but, as we have opportu...ty, to all other Christians and to the world at large. ...o so is to proclaim and preserve the Gospel—the ... means by which the Lord creates, expands, and ...ains His church.

II. The LCMS today is strongly committed to recog...zing and giving appropriate expression to the under...ing unity *(unitas)* of all Christians. We believe that the ...ue unity of the church is served, rather than hindered, ...y a clear, strong, and evangelical witness to confes...onal Lutheran doctrine. The underlying unity of faith ...nitas)* among Christians impels us to seek and work ...ward consensus "in doctrine and in all its articles as ...ell as in the right use of the holy sacraments" (FC Ep ...7) which constitutes the confessional basis for church ...llowship. Our basic unity with all other Christians is ...lso a presupposition for many of the activities in which ...e engage jointly, and for the spirit of brotherliness, ...ood will, and cooperation which should characterize ...ll inter-Christian relationships. Guidelines are needed ...o help our church body identify principles, circum...tances, and actions that typify our commitment to ...xpressing the *unitas* of the church.

III. The LCMS is strongly committed to the practice ...f Christian love in all our actions, whether directed ...nternally or externally, both in giving witness to the ...ruth (confessional doctrine) and in manifesting and ...deepening Christian unity. Manifesting true Christian ...ove toward brethren includes our clear, strong, and ...vangelical witness to confessional doctrine in our ...elationships with others, particularly those we regard ...o be in error. But it also entails our earnest efforts to ...orrect abuses of Christian love in our midst, including ...xcessive faultfinding, public character assassination, ...aricaturing the positions of others both within and ...utside of our Synod, and showing disregard for the ...orporate position of the Synod and the consciences of ...thers by engaging in practices contrary to our cove...ant. Love also compels us to manifest a spirit of ...rotherliness, good will, and cooperation in all our ...elationships with other Christian individuals and ...hurch bodies.

(Note: For a somewhat amplified treatment of these three principles and the way they can assist us in the church relations area, please see my essay, "The Celebration of Concord," especially pp. 56—59 and 85—89.)

Working Assumptions

1. Our fundamental principles of church fellowship, as stated, for example, by the CTCR in its *The Nature and Implications of the Concept of Fellowship* document, are Biblical and confessional and therefore provide a sound basis for the development of guidelines.

2. We need to distinguish between our principles of inter-Christian relationships and their application. Some historic applications of principles easily come to be regarded as principles, when in fact they are not. This easily leads to a kind of nomistic ecumenism instead of the Gospel-centered approach of our confessional heritage.

3. A number of difficult questions in the area of church relations urgently need attention and solution; for a partial list of such questions, please see my essay, "The Celebration of Concord," pp. 75—85.

4. Our church-relations actions, whether of individuals, congregations, or church bodies, are, in fact, confessional acts. They bear witness, to a greater or lesser extent, to what we ourselves believe as well as to our perception of the beliefs of those with whom we relate. Determining the witness value of church-relations actions entails important theological considerations. Theology and church relations belong together.

5. A key question, however, is whether *every* inter-Christian or interdenominational action is a confession of *total* agreement in the whole corpus of Christian doctrine. If we grant that some actions may properly be undertaken jointly with other Christians without complete prior agreement in confessional doctrine—and this has been our practice for many years—we must then recognize the need to clarify and explicate the principles and circumstances which determine which actions fall into that category.

6. Our LCMS tradition has regarded the use of the means of grace as the key to distinguishing between *communio in sacris* (fellowship in sacred matters) and *cooperatio in externis* (cooperation in external matters). We have required full doctrinal agreement for the former and a lesser degree of consensus for the latter. This distinction remains valid, but we must recognize both that it is often an extremely difficult distinction to make, and that practical guidelines are urgently needed to help our people in concrete situations.

7. Our study and guidelines need to provide concrete counsel and direction for the interrelationships and involvements of:

—individual Christian laypersons in their daily lives and callings;
—individual pastors, teachers, and other professional church workers of the Synod;
—individual officers, board members, and staff members of the Synod and its Districts, institutions, and agencies;

—the congregations of the Synod and the schools and other agencies owned and operated by them;
—the corporate entities of the Synod, including its Districts, institutions, agencies, boards, commissions, and committees;
—the Synod itself, including its memberships in councils and federations of churches as well as its witness to other church bodies, religious groups, and society in general.

8. Our guidelines need to address the implications for church relations of the variations of doctrinal position and understanding that frequently exist within church bodies and their congregations as well as between them. This will entail adequate provision for responsible pastoral care to individuals who belong to congregations of other denominations, for positive relationships with congregations and pastors who share our doctrinal position but are members of church bodies not in fellowship with us, and for dealing effectively and evangelically with our own pastors and congregations who consciously deviate from our established position and policies.

9. Individual Christians, congregations, and church bodies interact with and relate to other Christian, religious, and secular groups in a variety of ways (concentric circles illustration). Not all such relationships require full agreement in confessional doctrine as either a prior condition or a goal. We need to provide concrete guidance to our church body on the principles that should govern our relationships and actions at every level of involvement.

10. Since there will continue to be many gray areas, particularly where one circle of involvement begins to mesh with another, we also need to develop deeper levels of trust within our membership so that responsible decisions by brethren are accepted rather than condemned. A deeper trust level will be assisted by the following steps:
—total involvement of our people, especially our pastors, in the study, discussions, and decisions in this area;
—total commitment of all synodical leaders to the effective carrying out of the principles, policies, and decisions of our Synod in all aspects of its corporate and congregational life;
—total communication at all levels of church life with the goal of informing, educating, and motivating our proper interrelationships with other Christians;
—the development of serious, nonthreatening, and positive means for receiving, evaluating, and dealing evangelically and fraternally with responsible expressions of dissent from the policies and positions of the Synod, and for the responsible review and reconsideration of synodical policies when circumstances warrant it.

For Immediate Attention and/or Action

1. The CTCR will develop a plan and a schedule for developing the study and guidelines described above, and share it with other synodical leaders for review, refinement, and early implementation.

2. The CTCR has been asked to review with me a proposal to form a new inter-Lutheran association to replace the LCUSA as soon as possible. Your consent in invited.

3. The action of the ALC, LCA, and AELC in establishing Interim Eucharistic Sharing with the Episcopalian Church may well have a more profound effect on inter-Lutheran relations in this country than their decision to form a new church body. I am asking the CTCR to review the implications of this action for the LCMS, including comity arrangements, inter confessional dialogs, and other forms of pan-Lutheran activity. Your counsel is invited.

4. Press reports state that two Lutheran church body presidents have expressed a willingness to have the LCMS represented on the committee to form a new Lutheran church body, provided we request it. I have told the press that we would be happy to consider the possibility, provided we were invited by the other Lutheran bodies to do so, but that we would find it somewhat strange asking to attend someone else's party without an invitation. Protocol aside, we should consider this possibility. Your counsel to me and the CTCR is invited.

5. The three consolidating church bodies have been assured, both orally and in writing, of our "continuing desire to seek agreement in Biblical and confessional doctrine and practice, whether those church bodies continue to exist as individual denominations or in a new organizational structure" (1981 Res. 3-06, *Proceedings,* p. 157). Are the present theological discussions within the Division of Theological Studies of LCUSA and the pilot discussions between the LCMS and the ALC adequate for this purpose at this time, or should we provide other forums for discussion? Should we hold further doctrinal discussion in abeyance until the new church is formed? Your counsel to me and the CTCR is invited.

6. The CTCR, in consultation with the Board for Mission Services, needs to develop a plan for deepening and strengthening our ties and our witness to confessional Lutheranism throughout the world. Your counsel is invited.

Today's circumstances clearly call for us to be warm, friendly, positive, and cooperative in our relations to fellow Lutherans, especially at the congregational level. It is important that we avoid defensiveness and that we give a clear and unified witness to our position. Your leadership is vital.

Ralph A. Bohlmann
Sept. 20, 1982

Appendix

The Missouri Synod and Joint Worship

Background

At the February meeting of the Council of Presidents the synodical President presented a brief paper

lining the Synod's position on joint worship. The need for such a paper stemmed from recognition by the council of the need for guidance regarding participation in inter-Lutheran events, particularly during this 500th anniversary year of Martin Luther's birth, and prior to the completion of a proposed churchwide study of inter-Christian relationships.

Previously in that meeting the council had supported a long-term study process presented by the Commission on Theology and Church Relations for developing guidelines for all inter-Christian relationships. Such guidelines were requested by the 1981 synodical convention. Stages of the study process include development of case studies through widespread regional and District pastoral conferences before guidelines would be distributed for study in early 1985.

The Council endorsed the principles in the President's paper and agreed to use it as counsel in the church.

Participation in joint worship services is often a cause of confusion or discord; no other question creates more problems for us. Our handling of it requires great churchmanship on the part of all—particularly now as we await the completion of our churchwide study and the development of new guidelines. Theses I and II—and presumably V—*are* the official Missouri Synod position and should therefore be honored and upheld by all. Theses III and IV are an exploratory effort to apply our traditional criteria to some current questions in a responsible manner. Taken together, the theses uphold our Synod's position on joint worship services while offering possible ways for meaningful involvement with other Christians.

The Question

How does the LCMS position on joint worship apply to our participation in various inter-Lutheran events?

Its Importance

1. For continued faithfulness to God's truth
2. For LCMS solidarity
3. For maintaining the bond of peace within Lutheranism
4. For clarity in broader ecumenical relationships

Historical Factors

1. Unionism implied doctrinal compromise or indifference
2. Scriptural injunctions to avoid, separate, and beware
3. Fear of causing offense
4. Concerned with witness given by *all* joint actions
5. Focus on the use of the means of grace
6. Distinction between *fellowship in sacred matters* and *cooperation in external matters*
7. Difference in application to various forms of worship
8. Efforts to manifest unity inadequate?

Theses for Discussion

I. The members of the Synod (that is, pastors, teachers, and congregations) are expected to observe the positions and policies of the Synod. Deliberate failure to do so breaks our covenant, creates discord, and often causes offense.

II. It is the position of the Synod that its members are free to engage in joint worship only with the pastors, teachers, and congregations of the Synod, its partner churches, and church bodies with whom the Synod is in altar and pulpit fellowship.

(See Constitution, Art. VI, which renounces "unionism and syncretism of every description, such as . . . taking part in the services and sacramental rites of heterodox congregations or of congregations of mixed confession." Several synodical resolutions have also spoken against holding joint worship services with those with whom we have not established pulpit and altar fellowship; see e.g., 1965 Res. 2-16, 1967 Res. 2-18 and 2-19, and 1969 Res. 3-18).

III. Members of the Synod may conduct, cosponsor, or participate jointly with other Christians in certain public events (such as celebrations, gatherings, rallies, convocations, exhibitions, pageants, concerts, colloquia, or conferences), provided the following principles are observed:

a. The event is not a joint worship service. This would mean that any clergy participants would not be vested and that program components would not include either sermon or sacrament;
b. The event does not imply that doctrinal unity exists among the sponsors or participants;
c. The purpose of the event is fully consistent with the position, policies, and objectives of the Synod;
d. Program components should be consistent with the inter-Lutheran, inter-Christian, interreligious, or civic nature of the event, as the case may be;
e. Participation in the event does not compromise or weaken the witness of the Synod in any respect;
f. Permission to conduct, cosponsor, or participate in the event has been granted by the responsible synodical official (namely, District Presidents for events within their Districts, and the synodical President for regional, national, or international events).

IV. Members of the Synod may find it particularly desirable to conduct, cosponsor, or participate in such public events with other Lutherans for purposes such as the following:

a. *Commemoration* of a significant event in our common Lutheran history, such as the birth of Luther, the beginning of the Reformation, or the adoption of our confessional documents;
b. *Thanksgiving* for the doctrinal heritage of Lutheranism;
c. *Education* of participants in one or more aspects of Lutheran history or doctrine, or in a subject of special interest and importance to all participating Lutheran church bodies;

d. *Exchange of information* and viewpoints on issues that divide Lutherans from each other and/or from other Christians;
e. *Prayer* for greater doctrinal unity on the basis of God's Word and for the guidance of the Holy Spirit to better understand and love each other;
f. *Encouragement* of appropriate cooperative efforts *(in externis).*

V. Members of the Synod will make every effort to honor and uphold the positions and policies of the Synod (responsible commitment), to respect and trust each other's judgments in matters where the Synod has no corporate position (responsible freedom), and to strengthen and expand the solidarity and the confessional witness of the Synod.

Possible Theses Discussion Questions

1. (Thesis I): Are our synodical procedures for adopting statements, expressing dissent, and seeking change (e.g., Bylaws 1.03 c, 7-10; 1.19 e) adequate? Are they effective? If not, what changes are needed?

2. (Thesis I): How can we achieve greater clarity and consensus in determining which corporate decisions a congregation may regard as inexpedient *(ungeeignet)*? Does congregational autonomy in such cases extend to a congregation's pastors and teachers?

3. (Thesis II): Do we need to distinguish between various forms of "joint worship"? If so, why and on what basis?

4. (Thesis II): We have applied the same limitations to the official participation of others in our services and, ordinarily, to our official participation in the services of others. What criteria should govern any exceptions to this policy?

5. (Thesis II): Does the same principle apply to individual laymen? If not, why not? Have we adequately prepared our laymen to make responsible decisions in such matters?

6. (Thesis III): How do we measure the potential witness value, for good or bad, of such events?

7. (Thesis III, d): Is it valid to assume that program components may to some extent reflect the measure of doctrinal consensus of the participants?

8. (Thesis III, f): Is this proviso consistent with the authority presently granted to synodical officials?

9. (Thesis IV): Are there other valid reasons for such inter-Lutheran events? Can we reasonably expect other Lutherans, as well as our own members, to understand a distinction between inter-Lutheran "events" and inter-Lutheran "worship"? Granted that this distinction may be somewhat artificial in certain respects, does it nevertheless make a valid point in terms of our witness by symbolizing the priority we give to prior doctrinal agreement?

10. (Thesis V): Is it proper to give such a high priority to the impact of our actions on our own synodical fellowship?

Ralph A. Bohlmann
Feb. 21, 1983

Appendix H

President's Commission on Synodical Higher Education

Responsibilities

The colleges and seminaries of the Synod are being adversely affected by the changing conditions of our times. Some of them are already facing serious enrollment and financial difficulties.

It is common knowledge that the pool of prospective students nationwide will be shrinking during the 1980s, reflecting a declining birth rate two decades ago. This situation presents a special problem for the private colleges because they must charge more than the state-supported institutions and are losing out in the competition for available students. An additional factor of concern, particularly for our synodical colleges and seminaries, is that the number of church-work students enrolled has leveled off or declined. These institutions therefore find it necessary to expand their offerings in general education in order to keep an adequate enrollment.

Rising costs together with declining enrollments place a heavy financial burden upon the synodical colleges and seminaries. Several of them are already incurring substantial operating deficits. Annual fund-raising campaigns by the institutions are necessary to keep them viable, resulting in competition among them and with the Synod for support by our constituency.

The commission has been appointed to undertake a comprehensive study of the synodical colleges and seminaries, including the following directives:

First, review of the mission and purpose of the schools, their past successes and weaknesses, their current problems, and their potential for future service to the church.

Second, analysis of the interrelationships of the synodical colleges and seminaries, their past as a "system," and the possibilities for closer ties and joint endeavors in the future as an integrated structure of synodical higher education.

Third, evaluation of the nature and extent of the changes which the individual colleges and seminaries of the Synod are undergoing, especially in the broadening of the general education and non-church-work programs on the college level and the increasing dependence of all the institutions on their own resources for enrollment and financial support.

Fourth, submission of proposals for the restructuring of the higher education system of the Synod, including the redefinition of synodical relationship, support and control of the colleges and seminaries; a realistic appraisal of the needs of the Synod for meeting its higher education objectives; a corresponding determination of the number and nature of the colleges and seminaries required; and a consolidation of synodical institutions in one form or another, eliminating those which do not meet established criteria and strengthening those which can best serve synodical purposes.

To this end, the President's Commission on Syn

ical Higher Education has been asked to devise, direct, and supervise the development of long-range plans and courses of action. The commission consists of representatives from the President's office, the Board of Directors, the Board for Professional Education Services, the Treasurer's office, the District Presidents, the college presidents, and the pastors, teachers, and laymen of the church.

The commission will solicit advice from experts in higher education who are outside as well as within the Synod. It will be supplied with staff personnel to provide studies and serve as liaison between the commission and the appropriate agencies of the Synod.

The commission will begin its work in the summer of 1983 and report its findings and recommendations by Sept. 1, 1985. Funding for the expenses of the commission is estimated to cost approximately $200,000.

Membership

Laymen:
Dr. Raymond Hilgert
Mr. Edwin Trusheim

Pastor:
Dr. George Wollenburg

Teacher:
Dr. W. James Kirchhoff

Synodical College Presidents (elected by Advisory Council):
Dr. Ralph Schultz
Dr. Michael Stelmachowicz

District Presidents:
Dr. Alvin V. Kollmann
Dr. Ellis Nieting

Board for Professional Education Services:
Dr. Charles Reimnitz

Board of Directors:
Dr. Henry Koepchen

Advisory:
Dr. Ralph A. Bohlmann, President
Dr. Walter Rosin, Board for Professional Education Services
Dr. Norman Sell, Treasurer

Consultants:
Dr. Herbert Bredemeier
Dr. Albert Huegli

Appendix I

Entered into Rest

Pastors:

Acker, Lawrence W.
Albertin, Edward W.
Ansorge, Karl S.
Bachanz, August H.
Bangert, Norman J.
Bartsch, H. Elmer
Baum, Robert W.
Baumann, Emanuel W.
Baumann, Walter C.
Baumann, William A.
Beck, John H.
Beckmann, Samuel H.*
Behnke, Albert A.
Beiderwieden, Theodore W.
Berger, Harold E.
Berner, Edwin E.
Bertram, Martin H.
Blake, Karl E.
Blessin, Otto Henry
Blume, Melvin D.
Bobzin, August F.
Boernke, Donald R.
Boriack, C. T.
Bornemann, Martin A.
Bouman, Herbert J. A.
Brase, Herbert R.
Brauer, Paul W. Herman
Breuer, Frederick F.
Broetzmann, Truman W.
Brust, Theodore W.
Buss, Henry W.
Clausen, Martin H.
Cone, Chester E.
Daib, Walter C.
Daniel, John
Degner, Hugo W.
Deichmann, August G. C.
Deke, Arnold G.
Diehl, William Dark
Discher, Walter H.
Droegemueller Theodore
Eggers, Martin E.
Eggold, Henry J.
Egloff, Lee G.
Eichenlaub, Valentine
Eickhoff, Lewis Edw.
Eifert, William Carl
Eissfeldt, Walter August
Ellwanger, Walter H.
Fahr, John C.
Faulstick, Alfred H.
Feucht, Oscar E.
Finke, Frederick K.
Fischer, Hillman
Frederking, Theodore Wm.
Frey, August O.
Fricke, Harry C.
Friedrich, Edward J.
Gaertner, Henry Emil
Gaertner, John F.
Gebhardt, Arnold H.
Gehrke, William H.
Gigstad, Kenneth K.
Gode, Albert Wm.
Golish, Clarence F.
Grapatin, John Walter
Grimm, Herman J. C.
Gumz, Frederick A.
Hardt, Carl A.
Harm, Calvin L.
Hartenberger, Henry
Heitmann, Paul H.
Hoemann, Otto Adolph
Hofmann, Eldred
Hofmann, Karl E.
Huber, Louis H. F.
Hubertz, John W.
Hussmann, Otto B.
Ilten, Frederick Henry
Jagels, George Henry
Jones, Lymon E.
Karstensen, Theodore Wm.
Kerkhoff, Paul Ernest
Klattenhoff, George F. S.
Klein, Herman*
Koehler, Alfred W. P.
Kosche, Martin G.
Kothe, Herbert G.
Krach, George M.
Kratzke, Albert Carl
Krause, Edward A.
Krugler, Emil
Kruse, Wilfred Frederick
Kurz, Victor A.
Laesch, William F., Jr.
Lange, Philip D.
Lankow, Martin W. F.
Lichtsinn, Walter F.
Loesch, Luther H.
Luker, Henry J.
Lutz, Merle G.
Mack, Luther J.
Medler, William H.
Mehl, Paul Theodore
Meichsner, John H.
Meister, Harold C.
Meske, Samuel
Mette, Albert H.
Meyer, Arthur John
Meyer, Caryl G.
Meyer, Fred W.
Meyer, Henry F.
Meyer, Melvin H.
Milke, Oscar E.
Moeller, Theodore C., Jr.
Montgomery, Thomas
Musser, Richard P.
Nauyok, Elmer Henry
Neemeyer, Victor W.
Nees, Martin W.
Nieting, Hugo
Noffze, Richard T. H.
Olson, Richard M.
Oswald, Arthur A. H.
Otten, William H.
Otto, Arthur F.
Parduhn, Frederick W.
Paul, Erwin L.
Pebler, William C.
Pfotenhauer, Carl W.
Pingel, Alva F., Jr.
Plagens, Robert F.
Plischke, Walter John T. F.
Ploetz, George L.
Poellot, Daniel E. W.
Polster, Arnim H.
Potratz, John F.
Prange, Bruno F.
Prokopy, Paul Gustav
Raedeke, Gilbert H.
Raedeke, Richard H. P.
Ramming, Martin E.
Rast, Herbert A.
Reese, Albert W.
Rehwaldt, Traugott H.
Reichmann, Richard A.
Riske, Edwin Julius
Roesener, Gustav F.
Rolf, Walther F.
Rosenkoetter, Robert H.
Rosenwinkle, Kurt L. C.
Roth, Herman M. G.
Rottmann, Theodore J.
Rusch, Gerhardt O.
Schaller, Winfred B.
Scharlemann, Martin H.
Scheidt, Arthur L.
Schlecht, Otto F.
Schlicker, Harold
Schlie, George W.
Schliepsiek, John F.
Schroeder, Armin
Schultz, Gordon
Schulze, Andrew
Schwarting, John F.
Sippola, John W.
Smith, Harry H.
Sommer, Edwin A.
Sommer, Roger L.
Sommerfield, Walter P.
Stammel, Edward H.
Steinhoff, Henry C.
Steinman, Earl E.
Streufert, Paul W. A.
Taylor, James F.
Torbeck, Martin F.*
Tschatschula, Marvin F.
Tschirley, Richard A.
Ulmer, John
Wallner, Herbert E.
Waschilewsky, Paul C.
Weber, George V.
Weber, John R.
Weinhold, Paul Gerhardt
Weinrich, George A.
Weiss, C. F.
Wendling, Erwin L.
Wendling, Otto J.
Wessel, Adolph H.*
Westphal, John R.

Wetzel, Herman F. C.
Widiger, Arthur C.
Wiese, Frederick W.
Wilkening, Arnold W.
Wilkins, Walter E.
Witte, Ernest Leopold
Woldt, Enno L.

Teachers

Becker, Louis H.
Bierwagen, Albert
Bonnin, Edward H.
Brauer, Samuel C.
Buchhorn, Otto A.
Buddenlaum, Fred C.
Burroughs, Martin E.
Busse, Walter C.
Duensing, George F.
Enders, Philip J.
Engelhardt, Clarence H.
Ernst, Emil A.
Gross, Herbert H.
Guenther, Walter F.
Heulle, Carl W.
Kaiser, Christian F.
Kallies, Walter
Klammer, Edmund G.
Koepsell, Arnold
Krenzke, Louis F.
Lampe, Mary E.
Maurer, Albert V.
Meyer, Herman E.
Roesener, Deborah
Rosenthal, Raymond M.
Rottmann, Paul
Sauer, Charles
Scheffler, Adams
Schnackenberg, Eldo
Schoech, Arthur
Schrieber F. C. Walter
Schulz, Henry W.
Schumm, Otto H.
Schwanke, Martin H.
Sohl, James D.
Strayer, James S.
Teinert, Walter H.
Teschler, Howard A.
Theel, Frank R.
Uffelman, Fred W.
Waiser, Alwin O.
Waldburger, Kenneth
Waldschmidt, Henry M.
Weil, George
Werner, Edward G.
Wiese, Erwin F.
Wolter, George M.

July 1, 1981, to June 30, 1983

* Was not in 1981 synodical *Convention Proceedings*

CONVENTION SERMON

Grace be unto you and peace from God our Father and from our Lord and Savior, Jesus Christ. Amen.

Brothers and sisters in Christ:

What a delightful evening this is for all of us! Of the many things that we will remember of the 55th convention of The Lutheran Church—Missouri Synod, whether we are here as delegates or advisers or friends of the Synod, among the most memorable will be this service of worship and praise to the Lord of the church. What a wonderful experience it is, not only to worship with such glorious singing and music, but also to realize who our fellow-worshipers are—the representatives of more than 6,000 congregations throughout North America, served by the leaders of our Synod and its 38 Districts with Word and Sacrament.

Of all things that we do together on this festive occasion, none is more significant nor more important than what we do together this evening, or, to be more precise, than which God the Father, Son, and Holy Spirit does in and through us this evening as we lift high His cross—in song, in Word, and in the body and blood of our Lord Jesus Christ.

We can easily imagine what Peter must have felt on the Mount of Transfiguration many years ago, when, in the glory of that worshipful experience, he exclaimed, "Lord, it is really good to be here. Let's build a tent and stay awhile!"

But, alas, we cannot stay awhile, for as soon as tomorrow morning arrives, the delegates of the Synod must reassemble and begin to tackle the awesome business of the Synod, representing as we do the Circuits and the congregations of our Synod, who, through our actions, hope to move forward with the message of Jesus Christ into a darkling world.

We must transact the business of this church body. We must reconsider together its task, its focus, and its goals. What better words, my brothers and sisters, than those that have been chosen for the theme of this convention, namely the words from St. Paul to the Colossians in Chapter 1, verse 28. "Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ."



These words emphasize that our task as the church of Jesus Christ is *proclamation.* You may say that it is very obvious that the church proclaims. That is what preachers do! They are proclaimers of the truth!

But think about it. It is not really that obvious in our day that the church's task is proclamation. There are some church bodies, some gatherings of Christians, for whom proclamation does not appear to be the overriding concern. And every once in a while, even in an organization like ours, with its tremendous heritage of 500 years of Luther's doctrine pure and with preaching seen as a central task of the church—even we need to be reminded, especially as we gather together to transact business in 160-plus resolutions, that our essential task is to proclaim Christ.

Sometimes we are tempted to think that our work is to be carried out in some other way—through political change, power voting, tightening up the structure, the proper kind of communication, good stewardship, or through the many other important things that we consider and do together.

Surely no one would suggest that such things are unimportant. But there is really one thing needful when the church looks at itself and asks, "Lord, what would You have us to do?"

Paul said it to the Colossians in one simple word, a word he loved to use. He uses it again and again when he talks about the task of the church. It is the word "proclaim."

In writing to the Colossians, he also used other words to explain the proclamatory task of the church. He reminds his readers, in the words of the Epistle read by Dr. Lavalais just a few moments ago, that God had made him a minister of the church on the church's behalf. In that work he sought "to make the Word of God fully known." He did not see that his task as apostle was to change society. He did not think of himself primarily as a teacher, or as an agent of social, political or cultural change, and certainly not as a philosopher, moral teacher, or advocate for the rights of mankind—as important as those various activities might well be.

His task, he said simply in verse 25, was "to make the Word of God fully known." Proclaiming Jesus Christ is the one essential task of the church, and therefore it is ours, too!

Secondly, it is not just proclamation in general that is our task. Let us understand that quite well. Sometimes, it does seem as though the church is content to talk. And it doesn't much matter what we talk about, so long as we are proclaiming something!

We proclaim about peace, about the wisdom (or lack of it) of nuclear freezes or unilateral or multilateral disarmament or disinvestment in far-off countries. We proclaim, we speak, we take positions.

But St. Paul is not talking about that in this Word of God. Granted that it may be important for us to speak out on such matters on some occasions on the basis of God's Word. But the essential task of the church is to proclaim something very definite, something very specific. The apostle says it in one simple word—*Him* we proclaim!

To be sure, the apostle's context tells us what he is including in this word "Him" as it refers to our Lord Jesus Christ. Look at verse 26. To make the Word of God fully known, Paul says, is his task. And that he further defines in one clear sentence: "The mystery hidden for ages and generations, but now made manifest to his saints." Whenever the apostle Paul talks about the "mystery," he is using a word that for him was very, very special, and possessed a profound meaning. The word "mystery" embodied God's entire redemptive mission for the world He had created, but which fell into sin and rebellion against God.

Paul speaks of God's redemptive plan as a "mystery" because it is not readily perceived by anyone in our human society. Yet, as Paul describes it in the New Testament, God's mystery is something that He began to plan already in eternity. Already before He created man, He knew that He would redeem us from the sin and judgment that we would fall into. Then He carried out that plan, and did so in our human history—working through His chosen people in the Old Testament, the children of Israel, sending prophets to buoy up their hopes by keeping their eyes focused on the coming One.

But most profoundly His mystery is carried out in the person and work of Jesus Christ—coming not as a great conquerer, nor as a great hero, but as a common ordinary man, with feet of clay walking upon this earth, living the life that God wanted us all to live and dying the death that we should all have died because of our sin, in order to reconcile us to God! That is God's "mystery."

Paul tells the Colossians that this great mystery hidden for ages and generations is now made manifest to the saints. Suddenly God has turned the lights on into the windows of eternity! He has let the church, the saints of Jesus Christ, know something of His "secret" plan: His plan to redeem and restore all of mankind. In fact, Paul describes the mission of the church in reality as disclosing or revealing the mystery of Christ. This mystery is not to remain secret, not at all! God, having disclosed His plan for us and for all mankind in Jesus Christ, now calls upon us to make that Word of God fully known! God's "open secret" is the message of the church. We proclaim the "mystery"—that is our task.

Simply stated, our message, as Paul summarizes it, is "Christ in you." "Christ among you" might be a better way of translating his words. The Christ who is in among us in the church is "the hope of glory." For that message which He proclaimed and which is laid upon the church as its essential task is indeed "the hope of glory," the life with God that knows no darkness nor despair.

What a magnificent task is ours to proclaim such a message! What fantastic substance our proclamation has when it is centered in Him!

The goal of the church in this task of proclamation is also beautifully described in the words of our text. What is our goal? That we may present "every man mature in Christ." Growth in Christ is the task of proclamation. The word "mature" may be translated in various ways, such as "complete," "perfect," or "mature."

It is an interesting and fascinating word because it emphasizes growth and process as our goal in proclaiming Christ. The task of the church in proclaiming Jesus Christ and disclosing the mystery of God's redemptive plan for one and all is nothing less than to present every person perfect, complete, or mature in Jesus Christ. What a challenge that is for all of us!

Think about it for a moment. Our goal pertains to "every man," and to accent that fact he says it no less than three times in one verse! No one is excluded!

But our goal is nothing less than to present every person mature, complete, or perfect in Christ. Already at the font of Holy Baptism, He gave birth to us who are Christ's people—new birth through the blood of Jesus, placing us into the family of God, laying upon each of us the name of the triune God Himself, calling each of us by name: "My son, my daughter, I have begotten you anew of water and the Word." Then, the process of growth begins through the work of the church in using Word and Sacraments. Under the Holy Spirit's guidance every one baptized into the new life of God in Christ begins to grow and mature and move toward perfection and completion. Our proclamation of Christ is to be focused inwardly upon ourselves as we eat and drink the body and blood of the Lord this evening and Sunday after Sunday. God's majestic cupboard is a never ending source of food, of life and nutrition and growth for all of us who are the church.

But the message of proclamation not only has a growth and maturation goal for ourselves—not at all! For the apostle Paul and the whole New Testament, this glorious task of making known the whole Word of God, of disclosing God's mystery, this great "open secret" plan of human redemption in Christ, is a task that extends to every person on the face of this earth.

My brothers and sisters, this is a majestic theme for this 55th convention and for each and every decision that comes before us. What a fine question it will be to ask ourselves: how does this help the church present Him? What does it do to move us forward in that task of presenting every person in this world perfect and complete in Christ? Perfect, not in the sense of personal moral achievement, for none of us can be that. We are perfect through the forgiveness of sins in Jesus' blood. Perfect through the sanctification of the Spirit working through Word and Sacrament to each and every one of us and received by faith! That is God's goal for our life together. That is the standard for measuring everything we do as the church of Jesus Christ.

Our deep dedication to proclaiming HIM is desperately needed by both the world around us and the church in which we live and move and serve. This

planet earth has 4.4 billion people, with nearly 3 billion of those not knowing Jesus Christ at all. What an unfinished task is ours! How fantastic that this convention will be asking itself again and again how we, this little band of 2.6 million people, can impact that world of billion people that does not know Christ's "open secret" for its salvation and redemption.

That is not the only problem, of course. We are living a time of great uncertainty and change. We have been calling that to one another's attention in many ways. For many years we have known, in the words of Bob Dylan, "For the times they are a changing."

And, indeed, they are! This is a time of uncertainty, a time of doubt. It is a time when the world looks at many of the attractive "isms" that confront us every time we turn around: naturalism, subjectivism, rationalism, skepticism. As you have suspected, I am reading from a list. I tell you, it lists no less than 21 "isms"! There ought to be a word like "ism-itis," to characterize the tendency to describe these horrible times with such "isms."

The sad thing is that they are all true of our age! There is nihilism and cynicism and materialism and technologism. How do you like that one? That is the notion that the most important question you can ask about anything is its usefulness. What can it do? What can it help to accomplish? Not a bad question, to be sure, but far from basic. There are so many things all around us in our world that make our task of proclaiming Him to the 3-billion non-Christians an almost impossible task at times, or so it seems.

We look at our own church body with its many good stories and its many fine achievements. We look at the congregations which we all serve and to which we belong. And we find such horrible statistics from time to time that we really don't know what to do about it. For example, in 1981, 1,470 congregations of The Lutheran Church—Missouri Synod reported that they had gained zero members from the outside. It took two congregations, on the average, to bring one new member into the family of Jesus Christ in the last year.

We have other disappointing statistics, for example, the children born 14 years ago who are coming into the church in confirmation ceremonies to repeat their baptismal vows in that way, number only 58 percent of those baptized 14 years earlier. At one time, that statistic was as high as 93 percent in The Lutheran Church—Missouri Synod.

I say these things not to shame us, and certainly not to suggest for one moment that the recitation of our sins is going to impel us to do anything for the Lord Jesus Christ, but merely to say the obvious—that the times we are living in are not only "a changing." They are not only filled with uncertainty and isms; but the times in which we are living have extended their difficulties right into the life of the church itself, including The Lutheran Church—Missouri Synod.

But this convention has one opportunity above all others. It is to say to itself through you, and through those who have sent you and who will hear from you when you return home, that we have rededicated ourselves as a church to the one task that is most needful of all—the task of proclaiming Him who offers us the hope of glory through His blood.

What more fitting way could there be than to praise and thank God in this 500th anniversary year of Dr. Luther's birth than to dedicate ourselves again to Jesus Christ as the Center of all we do and to the disclosure of God's secret plan of redemption for the whole world. More important than social, political, and cultural change, this message brings the forgiveness of sin. It brings it into your life, and into mine, and into the life of this church body with all of its weaknesses and its failures.

That message of Jesus Christ is a daily message of "Son and daughter, be of good cheer. Your sins are forgiven you." In that message, there is meaning for our lives that often seem to be pulled in every direction, and so lacking in hope.

"There is hope, the hope even of glory," Paul says to the Colossians. Not only the hope of finding food and sustenance, as important as that may be, but the hope of glory itself! Life eternal with the God of gods and the Lord of lords and the King of kings! And all through this simple basic task as the lifelong commitment of each and every Christian—the task of "Him We Proclaim."

Let us say it together, my brothers and sisters, as our pledge and commitment as the church of Jesus Christ: HIM WE PROCLAIM. One more time. HIM WE PROCLAIM. To that end, God help us. Amen.

Ralph A. Bohlmann, *President*

DEVOTIONAL ESSAYS ON THE LUTHER THEME

Alive Through Baptism

Romans 6:1-11

(*Sunday Morning Sermon*)

On the day of St. Martin of Tours, 11 Nov. 1483, Martin Luther was baptized. He was baptized into the death of Jesus Christ and was raised in Him to newness of life.

The words of our Scripture lesson and its context in the fifth and sixth chapters of Romans and all that Luther taught about Baptism affirm for us that it was through God's intervention at the baptismal font at St. Peter's Church in Eisleben that life really began for Martin of Wittenberg. There, in his baptism, Luther was incorporated into the body of Christ's death and then made alive again in His resurrection. He became a new man in Christ. Thus, really, it is more appropriate for us, as for Luther, that, rather than birth or death, we celebrate Baptism. That's when life really begins. Thus and then we can signify that we are alive through Baptism. "For if we have been planted together in the likeness of Christ's death, we shall be also in the likeness of His resurrection," St. Paul assures us.

Luther believed and taught that the water and the Word in his baptism most assuredly had saved him! In his Large Catechism Luther says that Baptism means: "Nothing less than to be delivered from sin, death, and the devil and to enter into the kingdom of Christ and live with Him forever." He teaches us according to Holy Scripture that through Baptism God places all our sinfulness onto the crucified Christ and thus hides our sins away in the tomb of Christ forever. He tells us that we enter Christ's kingdom and we enter life with Christ because God exchanged our sinfulness for the gift of a new life in the resurrected body of Jesus.

It is obvious from his writings that Luther frequently meditated on his baptism and its significance for his daily life. These meditations were occasions for him to remind himself of the need for daily repentance and a renewed dedication to the struggle against sin and Satan. With blessed memory we recall his clear words in his Small Catechism that we learned in our childhood and confirmation: "[Baptism] signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death, and that a new man should come forth daily and rise up, cleansed and righteous, to live forever in God's presence" (SC IV, 12). Luther communicates personal experience in his many spiritual struggles when he writes in his 1519 treatise on *The Holy and Blessed Sacrament of Baptism:* "There is no greater comfort on earth than baptism. For it is through baptism that we come under the judgment of grace and mercy, which does not condemn our sins but drives them out by many trials." Then he bequeaths to you and me for our comfort the following words in his Large Catechism: "In Baptism... every Christian has enough to study and to practice all of his life. He always has enough to do to believe firmly what Baptism promises and brings—victory over death and the devil, forgiveness of sin, God's grace, the entire Christ, and the Holy Spirit with His gifts.... To appreciate and use Baptism aright, we must draw strength and comfort from it when our sins or consciences oppress us, and we must retort, 'but I am baptized! And if I am baptized, I have the promise that I shall be saved and have eternal life....'"

That's being alive through Baptism! The salvation delivered in his baptism freed Luther to live the baptized life day by day. It freed him from the need constantly to justify himself and to protest his own worthiness. Now he could preoccupy himself with what God wanted to do in his life. He could in faith and by the power of the Holy Spirit put away those "habits of hell" that he had grown to practice when he still lived in that defensive posture which he later described as "being curved in upon yourself."

You and I, too, really can be alive through Baptism when we have such assurance as that. We are no longer slaves to sin and Satan but free to be servants of Christ and to do what He wills in our lives.

Vernon Gundermann, one of the authors of the newly published volume *Martin Luther, Companion of the Contemporary Christian*, captures these thoughts on Baptism in these words: "[Baptism] means that we are free to commit ourselves to the most Christlike living, not by retreating from life, but by entering into the midst of life with courage and hope."

Baptismal courage and hope, baptismal vision and assurance, these are the blessings Martin Luther of Wittenberg would bequeath to the delegates of this convention. He also gives to each of us great comfort as he explains from Holy Scripture what it means to be alive through Baptism.

We truly are comforted! But being a *comforted* delegate does not mean the same thing as being a *comfortable* delegate. Being alive through Baptism doesn't mean being comfortable in our faith. What it does mean is that we, like Luther, find ourselves free of the baggage of sin, death, guilt, struggle for self-justification, and slavery to good works that the devil laid on our consciences. We are free to serve our Lord Jesus and the purposes for which He commissioned us when He commanded us to "Teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Nothing in this great challenge makes us comfortable. Nothing in what He has given us to do

gives us the kind of peace of mind and peace of soul for which one generation of recent memory strived so frantically.

Do you believe that a delegate to this convention has a right to be comfortable? What right has any one of us at this convention to have peace of mind or peace of soul when we know what our Board for Mission Services will report to us? There are four billion people who inhabit this earth with us who have been redeemed by their loving Savior and whose sins have been forgiven, and we haven't even told them that good news. Our souls and minds should be mightily disturbed; they should be anything but at peace when circumstances over which we ought to have control, such as shortage of workers, lack of zeal, too much love of the world, everlasting budget constraints, and our own fearfulness, thwart the commitments we make to the Great Commission of our Lord Jesus.

What does it mean to you as a delegate to be alive through Baptism? What does it mean to you to be a delegate to this convention that has chosen for its theme "Him We Proclaim"? You see, you are not just a person who wears a badge that entitles you to vote. For the next seven days you and your fellow delegates are the leaders of this church body. For the next seven days it is you who will speak for the three million members of this component of the holy Christian church we call The Lutheran Church—Missouri Synod. You will set goals and objectives, you will plan, and you will pray. Let me remind you with all the gravity the circumstances warrant that when these seven days are over, you will have determined how and to what extent our Synod will be an instrument of the Holy Spirit to respond to the Great Commission of our Lord Jesus Christ. You will determine that directly for the next three years and residually for this decade and this century. The history you make will be written. What should have been done can never be retrieved. For the next seven days you are the leaders—not the synodical President, not the Board of Directors, nor the staff. The leadership is yours.

Let me remind you of something you already know about leadership. If you set goals and objectives that reflect fearfulness on the part of leadership, the people will respond in fearfulness. If a leader shows courage, the people who are alive through Baptism will respond with courage. If the leader proposes courses of action with boldness tempered by prudence, the people will respond with boldness and even recklessness for the Gospel of Jesus. And let me say with great confidence that if the leader-delegates to this convention resolve to be participants with the Holy Spirit of God in a miracle for the mission and ministry of the church, the people of God will not only approve but will rise up and call you blessed.

Four years ago a convention of delegates seated in this hall struggled and prayed. They overcame their fearfulness and in a great venture of faith they undertook what seemed to be and was often characterized an impossible goal. They did that because they knew that their God wanted to do mighty things in mission and ministry through this church body in the 1980s. The Lord their God saw the faith in those delegates and in the people they represented. He opened their hearts, and under Him they realized the miracle of Forward in Remembrance. They brought to the altar of God the largest thankoffering for mission and ministry ever gathered by a single church body in the history of the Christian church.

The church is an institution of miracles. A miracle is performed in Baptism. The forgiveness of sins is the result of a miracle. Word and Sacrament have power because of miracles. Faith is a miracle. The church will not fulfill its mission or achieve its goals if we make plans and set objectives that you and I can achieve in and of ourselves. They will be achieved only if we believe that God will do miracles through us and His church. If we pass only resolutions that we can carry out, then I'm sure our battle hymn soon will be "Asleep in Jesus, Blessed Sleep."

I sat through the Memorial Day weekend floor committee meetings and heard our President and his staff describe one exciting, God-given opportunity after another challenging our beloved Synod. Then I heard one reason after another why we can't do the work God is asking us to do. I wanted to pray that God would send Paul to be His delegate to this convention. He would stand before us who are timid and fearful, and he would cry out, "I can do all things through Christ, who strengthens me." If a floor committee would bring a resolution concerning mission and ministry, and the consensus of the delegates would be, "Sure, we can do that," St. Paul would counsel, "Send it back to committee." If the committee would bring in a new resolution and a delegate would say, "I feel comfortable with this," St. Paul would insist it go back to committee. Then when the committee members, alive through Baptism, would propose a resolution of which all the delegates would say, "Wow! This would take a miracle!" Then pleased St. Paul would say, "This time the committee got it right!" You and I and the three million members of our Synod, like St. Paul, can do all things through Christ, who strengthens us.

If in our Baptism we have the entire Christ and His Holy Spirit and all His gifts, then we will begin to make courageous resolutions that recognize the presence and the power of the Holy Spirit in the mission and ministry of the church. We will come to the conclusion to do what we should have come a long time ago: God has never intended that we should be able to do without Him. Then we will have the means and the power to bring to the four billion unclaimed in our world the only really good news they need to hear: that they too are His redeemed and forgiven children.

That's what it means to be alive through Baptism. That's what it means to wear those badges this week. By the grace of God and the power of the Holy Spirit we are participating in a convention that could be the beginning of a great evangelism crusade in our church, a crusade that could change the history of hundreds of thousands of people's lives: a crusade whose ultimate objective

must be to tell all the people of this earth that they are saved by grace, for Christ's sake, through faith, and that they, too, can be free from sin and death and be alive through Baptism.

God give you the courage, boldness, and faith of St. Paul and Luther so that you may claim for your battle hymn, "Lift high the cross, the love of Christ proclaim, till all the world adore His sacred name."

G. Wil Hyatt, D.D., D.H.L.



Captives of the Word

(Monday Morning Devotion)

In the Old Testament God is described as a living God. This is the most important thing in the world for us to know and believe today, in this day of secular humanism. When Scripture calls God the living God, this is not a mere portrayal, a caricature, some kind of unreal anthropomorphism, but a description of what God truly is, of His reality. To be the living God means that the Lord God is Creator of all things visible and invisible, Sustainer, Ruler, Provider, a provident and loving Father God who, as Luther says, "richly and daily provides me with all that I need to support this body and life . . . defends me against all danger, and guards and protects me from all evil," in short, gives me everything I have. That God is a living God means, furthermore, that He is my Redeemer, that He has gone to work on my behalf and at great cost and effort has redeemed me, a lost and condemned creature, and you and our entire human race. And through His Holy Spirit our living God works to bring the fruits of His redemption to the whole world of sinners. All this is meant when we describe God as the one living God.

Idolatry of every kind, fine and gross, ancient and modern, is a denial of the living God, which in turn is a denial of God's very reality. That is why idols are likened throughout the Scriptures to inanimate and dead objects like sticks and stones, objects which cannot create or provide or love or redeem because they are not alive.

Now how does our living God act? How does He operate? How does He deal with us, His creatures? Through His Word. By speaking. The psalmist says (Ps. 33:9): "For He spake, and it was done; He commanded, and it stood fast." And Luther, who had a profound insight into the nature and power of God's Word, said: "God's works are His words" (WA 3, 152).

My assignment in the next few moments is to speak to you on the theme "Captives of the Word." That means captives of the living God. What makes us captives of the Word? The Word itself makes us captives to Christ and His Word. How does this happen? How can the Word accomplish this? In the Scriptures a trinitarian answer to this question suggests itself. We are captives to the Word of the living God because:

1. His Word is a life-giving Word.
2. His Word is a pardoning Word.
3. His Word is a transforming and sanctifying Word.

I

God's Word is a creative and life-giving Word. Ten times in Genesis 1 our Creator God speaks—"God said," we are told—and what He says comes true, all things come into being, everything into place, everything. In six days He finished that creation out of nothing. But God still creates and sustains all things and gives life through His Word.

Jesus, the Son of God, shows us this. To the centurion who believed in His Word Jesus spoke the Word, "As thou hast believed, so be it done unto thee" (Matt. 8:13). And his servant for whom the centurion prayed was healed in that selfsame hour. Jairus comes to Jesus and prays that He will come and save his dying 12-year-old daughter. But it is too late. Jesus is delayed in coming to the child, and she dies. "Thy daughter is dead," Jairus' servants report to him, "trouble not the Master" (Luke 8:49). And she was dead, alright. The friends and mourners had come. They saw her pass away. They felt her pulse. She was dead! But Jesus speaks the Word, "Young girl, arise." And she is alive! To Lazarus, three days dead in the tomb, Jesus says, "Come forth!" "And he that was dead came forth," alive (John 11:43-44). Jesus stands at the coffin of the only son of the widow of Nain and speaks the Word, "Young man, I say unto thee, arise" (Luke 7:14). "And he that was dead sat up, and began to speak" (Luke 7:15).

Yes, the Word of Jesus, the Son of the living God, is a life-giving Word. And if He doesn't raise the dead today and perform such dramatic miracles through His Word, He nevertheless works powerfully through it, giving life and sustaining life and making us new creatures, creating in us a new spiritual life through His Word. The evangelist John tells us not only that Christ, whom he significantly calls "the Word," created all things, but that "in Him was life, and the life was the light of men" (John 1:4). We become a new creation through the Word of Baptism, and our life in Christ is sustained by the Word of the Scriptural Gospel. Luther said that when God works faith in the heart of one lost sinner, He does something as great as when He created heaven and earth. We are captives of the Word because it has given us life.

II

God's Word has taken us captive because it is a pardoning Word. Through His Word God reveals everything He wishes us to know about Him. He tells us of His almighty power and wisdom, of His holiness and hatred of sin, of His love for our ruined world and His redeeming grace, of His Son and the forgiveness He has procured for us through His holy life and awful sufferings and death, of His Holy Spirit the Comforter. If God were not an acting, speaking God, we would never know any of this.

And, of course, the most important revelation God makes in His Word is the revelation of His grace and forgiveness for Christ's sake. Luther says: "What does it matter to know that God created heaven and earth, if I do not know that God is my Savior and forgives me?" And again Luther says: "The one gift which embraces and contains all others is God's gift of the Word which proclaims that God is merciful and promises forgiveness of sins" (St. Louis Ed. IV, 1806).

God's Word which has taken us captive not only reveals that God wishes to forgive us, but it declares mightily that God has forgiven us. And God's declaration is according to fact. It is the truth, whether people believe it or not and however they might think. Paul says in Rom. 3:3-4: "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." We might say, in fact, that God's Word creates what it reveals and declares. God declares that the daughter of Jairus is only asleep, and lo and behold it is true. She is not dead but only asleep, all empirical evidence to the contrary notwithstanding. Christ's Word declares His forgiveness, and we are forgiven, really and truly! In the Sacrament Jesus says, "This is My body, given for you," and it is true. We eat His body and drink His blood and receive the salvation and forgiveness procured by His body and blood.

The truthfulness and reality underlying every declaration of God is brought out most clearly in the story of the paralytic who was brought by his friends to Jesus and let down through the roof of the house where Jesus was preaching. We are told that when Jesus saw their faith He said to the man, "Thy sins are forgiven thee" (Luke 5:20). A simple declarative statement! But the Pharisees present did not believe it. And so, Jesus healed the man with His Word to prove that whatever He says, also to this paralytic about divine forgiveness, is true and according to fact. What a blessing for us today to know this! What a blessing to know that Christ's Word of pardon—which was not only that paralytic's greatest need, but is our greatest need today—that Word, in whatever form it may come to us, in the promises of Scripture, in Gospel preaching, in the Sacrament of the Altar, or however—that Word declares not an empty hope or desire or unfulfilled divine plan, but an irrefutable fact: God, the living God, has saved us and forgiven us all our sins for Christ's sake. Luther says: "God's Word matters more than all the world" (St. Louis Ed. III, 536). And again he says: "Our treasure is the Word through which we have come to know God our



Father and Jesus Christ whom He has sent to us" (Concordia Ed. V, 271).

III

God's Word to which we are captive is a transforming and sanctifying Word. Jesus says in His high priestly prayer, "Sanctify them through Thy truth; Thy Word is truth" (John 17:17). He says to His disciples, "Ye are clean through the Word which I have spoken unto you" (John 15:3). He affirms that we are clean when we give heed to His Word and treasure it (John 1:28). When we hear His Word, He says, and believe we have eternal life, we have already passed from death to life. Again and again Jesus tells us that His Word sets us free, transforms us. And it has that marvelous power and capacity not only to make us new creatures, but to sustain us and bless us and work in us every faith and hope and love it solicits from us.

Only the Word can do this. God does not quicken us or bestow His grace and forgiveness upon us, He does not take us captive and rule in our hearts in any other way than through His quickening, pardoning, and transforming Word. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). And Luther says in the Smalcald Articles (III VIII, 3 and 10): "We must hold firmly to the conviction that God gives no one the Spirit or grace except through or with the external Word. . . . We should and must constantly maintain that God does not deal with us except through his external Word and sacrament."

How do we respond to God when He speaks to us today in His written and preached Word? There is only one appropriate response, the response of faith. That is what Jesus refers to when He speaks of "hearing," "receiving," "continuing in" His Word. Luther says very aptly: "God has not dealt with men nor does He deal with men in any other way than through His Word of promise. We in turn cannot deal with God in any other way than with faith in that Word of promise."

How very little God requires of us in His Gospel Word, that Word which gives us life and pardon and transforms us! He does not require good works, for He knows we are lost in sin and can never please Him by our lives. He does not ask for acts of sacrifice and propitiation, for He has already sent His Son to sacrifice Himself for us on the altar of the cross, and Christ "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:2). Really, God requires nothing of us. He only invites us to believe His Word. And that's not a requirement but a gift. Our response of faith is His gift which He works in us through His Word to which we respond.

What a joy! What an utter privilege! What an inestimable blessing to be taken captive by the Word of God! When we are tempted to compromise our faith and the saving doctrine, we confess with Luther: "I am conquered by the writings [of Scripture] cited by me, and my conscience is captive to the Word of God; I will and can recant nothing, neither is it safe nor honest to do anything against one's conscience." When the secular world entices us, and we shrink from Jesus' easy yoke, we cry with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (John 6:68-69). When we grow indifferent or reluctant, hesitant or afraid to confess our Savior before men, then we recall His Word, the last, sure, and irrefragable Word of promise before He ascended into heaven, "I am with you always" (Matt. 28:20).

Our theme this convention week is, "Him We Proclaim." We shall do this because we are captives of the Word.

Robert Preus, Ph. D., D. Theol.

Simultaneous Saints and Sinners

(Tuesday Morning Devotion)

I

"Simultaneous saints and sinners!" When did it all begin? The "sinner" part certainly did not begin this morning when we perhaps gave God, His Word, and prayer only a passing nod while preparing to attend this session. It didn't begin yesterday when we spoke that unkind word out in the hall or last week when we tried to browbeat either the Board of Elders or our pastor. It didn't even begin "when you and I were young . . ." and teased little girls or pulled the wings off butterflies. Martin Luther, who will do much of the speaking for us and to us today, talks about when it began in the Smalcald Articles and says, "We must confess what St. Paul says in Rom. 5:12, namely, that sin had its origin in one man, Adam, through whose disobedience all men were made sinners and became subject to death and the devil. This is called original sin, or the root sin" (SA III I, 1). And a little later he adds, "This hereditary sin is so deep a corruption of nature that reason cannot understand it. It must be believed because of the revelation in the Scriptures" (SA III I, 3).

Indeed, this original sin is the cause of all the so-called actual sins that we commit day by day. One of the passages that Luther referred to in the Smalcald Articles is the 51st psalm, where David says by the inspiration of the Spirit, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." In a previous lecture on this psalm the great reformer reminds us, "We are not sinners because we commit sin—now this one, now that one—but we commit these acts because we are sinners before we do so; that is, a bad tree and bad seed produce bad fruit, and from an evil root nothing but an

evil tree can grow" (WA 40 II, 380). Put in concrete terms, we are not sinners because we pulled little girls' hair, but we pulled little girls' hair because we are sinners. Take another example. Most of us shaved this morning. And most of us will shave again tomorrow morning. In his "Tischreden" Luther says that "original sin in a man is like his beard," shaved off today yet grown again by tomorrow. And it is only, so Luther goes on, "when the shovel beats the ground on his grave," that the beard quits growing. In the meantime, we can only resist it and must "always cut off its hair" (WA—T 1, No. 138).

We feel this burden. We confess it to God and to one another. We feel bad about it. However, no matter how contrite we may be, no matter how vigorously we "shave the beard," we do not fathom the evil, our evil before Him whose eyes are "as a flame of fire, and his feet like unto fine brass . . . and his voice as the sound of many waters" (Rev. 1:14; 15). Luther says, "By special benefit of divine goodness no one fully and perfectly understands and feels what sin and the power of the Law really are. If conscience truly touched and tormented a man, if he truly felt the gravity and the enormity of sin, he could not live long if indeed he did not suddenly die" (WA 40 III, 629).

What folly then to seek comfort in ourselves, our works, whether that be in the daily routine of our calling back home or in passing the most stirring resolution that would, under God, give wings to the Gospel and send it to the uttermost part of the earth. And no wonder that Melanchthon reminds us so frequently in the Apology to the Augsburg Confession that we cannot set our works "against the wrath and judgment of God." He is simply repeating the message of the Spirit in Romans 3: "By the deeds of the Law there shall no flesh be justified in His sight" (v. 20). And the Law speaks so that "every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). It is "not of works," as Luther drives home so strongly in his lectures on Galatians when he says: "Our sins are so great, infinite, and invincible that it is impossible for the whole world to render satisfaction for one of them" (WA 40 I, 84). Let this suffice for now about "sinners."

II

It is time to hear how sinners become saints! Luther asks, "What, now, is the treasure wherewith we are ransomed? Not corruptible gold or silver but the precious blood of Christ, the Son of God. This treasure is so costly and noble that no human sense or reason can grasp it, insomuch that only one drop of this innocent blood would have been more than enough for the sin of all the world. Nevertheless, the Father wanted to lavish His grace upon us so richly and has let our redemption cost Him so much that He permitted Christ, His Son, to shed all His blood for us and has thus bestowed on us the entire treasure" (WA 12, 291). Here our father in Christ capsules all those beautiful passages from Paul's Letter to the Galatians that speak of the Savior's work in carrying our sins to His cross and earning our heaven.



Dr. Reuben Swanson and Dr. James Crumley

He "gave Himself for our sins, that He might deliver us from this present evil world" (1:4). "Christ hath redeemed us from the curse of the Law, being made a curse for us" (3:13). He "loved me and gave Himself for me" (2:20). "God forbid that I should glory, save in the cross of our Lord Jesus Christ." No wonder that Luther, in expounding this letter says, "The Christ who is given to us has not done something meager for us and has not been playing" (*LW* 26, p. 234). And already in his earlier 1519 lectures on the same book he said, "May there perish and be accursed every doctrine from heaven, from the earth, or whencesoever brought, which teaches man to place his confidence in works, in righteousness, in merits other than those which belong to Jesus Christ" (WA 2, 462).

What is the result? Because Christ has paid the price, God now covers us with the mantle of Christ's righteousness. He declares us just, holy, pure, righteous, "without spot, or wrinkle, or any such thing" (Eph. 5:27). We call this justification, that is, God, out of pure mercy, for the sake of the merits of Christ, declares us just by faith. Luther says it this way: "The doctrine of justification is this, that we are pronounced righteous and are saved solely by faith in Christ, and without works" (*LW* 26, 223). And who can speak of this most glorious article of faith without quoting the fourth article of the Augsburg Confession: "It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for His sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness . . ."

Through faith, we say. The merits of Christ are grasped by faith. "Abraham believed God," so Paul says in Galatians 3, "and it was accounted to him for righteousness." When Luther lectured on this verse, he pointed out, "On account of this faith in Christ, God does not see the sin that still remains in me. For so long as I go on living in the flesh, there is certainly sin in me. But meanwhile, Christ protects me under the shadow of His wings and spreads over me the wide heaven of the

forgiveness of sins, under which I live in safety" (*LW* 26, 231 f.).

Now let us be sure that we understand the role of faith. In his 1875 essay to the Western District on "The Justification of the Sinner by Grace Alone Through Faith in Jesus Christ Without Any Merit of Works," Dr. Walther asked the delegates to consider five points on justification. The fifth point was, "God does not justify us conditionally." In that section he says, "We are not reconciled to God when we believe, but we are already redeemed, are already reconciled to God, so that we believe. This is also true regarding justification," Walther goes on. "The whole world is already justified in Christ. Faith is not the condition under which we are justified but the way and the means by which we become partakers of the justification which God has long ago given us" (*Convention Essays*, p. 105). In that connection Walther quotes John 3:16 and reminds that God "did not merely grant the world permission to appropriate His Son; but . . . gave Him to us that we should believe in Him and not only when we believe." To emphasize that point again, Walther, in discussing the means of grace the following year says, "This would certainly be a curious situation: if you believe something, it happens, but if you do not believe it, it does not happen. That would be sheer folly! . . . there isn't a single sinner in the world to whom forgiveness of sins has not already been given through the Gospel. Also to Judas, Ahithophel, Cain, Manasseh (even before the latter repented) grace had been given." Luther says the same when he talks about the Office of the Keys: "Even he who does not believe that he is free and his sins forgiven shall also learn, in due time, how assuredly his sins were forgiven, even though he did not believe it" (*LW* 40, 366).

What then is faith? And why does it save? Faith is the hand that grasps what God extends to us through Christ. And it does not save, as both the Apology and the Formula of Concord emphasize, "because it is so good a work and so God-pleasing a virtue, but because it lays hold on and accepts the merit of Christ in the promise of the holy Gospel" (FC SD III, 13). To speak thus is to reflect what Paul is saying in Rom. 4:16: "Therefore it is of faith, that it might be by grace."

Now let us apply this 'saint" business to ourselves in this convention hall. We who were once "children of wrath," "dead in trespasses and sins," are saints. We are holy. We are adjudged by God for the sake of Christ to be perfect. Up here we have St. Ralph and St. Herbert and even St. Karl. Maybe we should try that out on each other at the next break in the hall. This is no time for false modesty. Luther becomes almost vehement on this subject in one of his sermons from 1530 and states, "All of us are saints, and accursed be he who does not call himself a saint and glory in it. If you believe the words of Christ, you are a saint as well as St. Peter and all the other saints; for, depend on it, Christ will not lie to you. Therefore if you do not say: I have as much as St. Peter and am as saintly as St. Peter, then you are ungrateful to your Lord Christ. . . . . Nor is such glorying in our sainthood arrogance but modesty and thankfulness. In fact, he who does not do it is slandering Christ and Baptism" (WA 32, 92).

And I want to add a word about this sainthood to you young people, who are rightly receiving special notice and emphasis at this convention. You are saints by the grace of God through faith in Christ Jesus. We like to think about saints as the aged ones with gnarled hands and furrowed brows, those who have borne the burden and heat of the day and have showed special love to their Savior and to their fellowmen. Very well, they are saints indeed if they have washed their robes and made them white in the blood of the Lamb. But you, you teenagers who do battle with the sins of the flesh and must flee continually to the arms of the Savior, you are saints. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). His merits are your merits, His righteousness your holiness. Hold your head high! You have dignity. You have worth. Not only have you been created by the gracious and omnipotent hand of God, you have been redeemed in the blood of His Son and sanctified by the power of His Spirit through Word and Sacrament.

And it is this message that we bring to the world. "Him we proclaim!" This is why we gather from all over this great church body and have floor committees and overtures and resolutions and debates and votes. It is so that we can proclaim Him by whom we sinners are saints. Walther puts it so beautifully in the essays referred to before. He says, "We pastors are put into office [and were he here, he would probably say, God has put us all on this earth—pastors, teachers and laity alike—] so that we can say: 'My dear redeemed fellow member of the human race! You are reconciled with God, who no longer has anything against you.' That is essentially our office; everything else we do is merely auxiliary. The kernel, the soul, the heart of our office is this, that we seek to bring every individual sinner to the knowledge that he is redeemed, reconciled with God" (*Convention Essays*, p. 164).

III

Saints and sinners! Indeed, *simultaneous* saints and sinners! This is the glorious truth of our Christian faith. It is not that yesterday we were sinners and today we are saints. It is not that sometimes we are sinners and sometimes we are saints. We are *simul*, simultaneous sinners and saints, saints and sinners. Let Luther speak again: "Thus a Christian . . . is righteous and a sinner at the same time, holy and profane, an enemy of God and a child of God. None of the sophists will admit this paradox, because they do not understand the true meaning of justification" (*LW* 26, 232 f.). Again, he says: "Therefore if you look at faith, the Law has been fulfilled, sins have been destroyed, and no Law is left. But if you look at the flesh, in which there is no good, you will be compelled to admit that those who are righteous in the spirit through faith are still sinners" (*LW* 27, 231). And again: "The inner man is a saint; the outer man is a sinner. That is why we confess in the Creed that the church is holy but pray for forgiveness of sins in the

Lord's Prayer" (WA—T 2, No. 2128b). This fact just overwhelmed Luther, and in his lectures on Galatians he breaks out and says, "Who will reconcile these utterly conflicting statements, that the sin in us is not sin, that he who is damnable is not damned, that he who is rejected will not be rejected, that he who is worthy of wrath and eternal death will not receive these punishments?" And he answers, "Only the Mediator between God and man, Jesus Christ" (*LW* 26, 235 f.).

Simultaneous saints and sinners. We can't emphasize that first word too much. This does not mean that we are sinners most of the time, but then, when we have sinned and sinned and sinned some more, we hear the Gospel or go to confession and receive absolution or come to the Lord's Table for forgiveness and then we're saints, only to walk out of church, have an evil thought and then become a sinner again until we have once more heard the Gospel promise. No, there is continual cleansing and peace with God, as the apostle says in Romans 5, by that "grace wherein we stand." We are always sinning, in spite of our best efforts, always forgiven through Christ our Lord.

"Simultaneous" also destroys any idea that we are most of the time saint, winning this battle over evil, showing love and compassion, reading the Word, witnessing, giving, praying, but now and again lapsing for a moment or two into sin, as though we had only little "timeouts" in our sainthood when we lie, cheat, lust, gossip or doubt, only to turn it all around again and thus return to sainthood. No, even in our best works there is always sin, and we can only praise our God that He overlooks that sin for the sake of Christ and is pleased with our tainted works and in fact sees no taint in them. Simultaneous saints and sinners, we live at the Cross and there find both peace and power.

It is because we are simultaneous saints and sinners that we also go through such testing, trial, temptation, those untranslatable *Anfechtungen.* The devil would have us look at the outer man, the sinner, and cause us to doubt God's goodness. When we listen to him, we become fearful, wondering whether we have done enough, whether God will indeed forgive such a poor wretch who stumbles so easily. Then we must turn again outside ourselves to Christ, whose blood "cleanseth us from all sin." What does this mean? Luther explains: "Thus a Christian remains in pure humility. He really and truly feels that there is sin in him and that on this account he is worthy of wrath, the judgment of God, and eternal death. Thus he is humbled in this life. Yet at the same time he remains in a pure and holy pride, by which he turns to Christ. Through Him he strengthens himself against this feeling of divine wrath and judgment; and he believes that he is loved by the Father, not for his own sake but for the sake of Christ, the Beloved" (*LW* 26, 235).

Here then is the key to orthodoxy, the way to preserve theological soundness, by a right understanding of the doctrine of justification and that we are simultaneous saints and sinners. Let Luther have the final word: "The doctrine of justification must be learned diligently. For in it are included all the other doctrines of our faith; and if it is sound, all the others are sound as well" (*LW* 26, 283).

Soli Deo Gloria

Karl L. Barth, D.D.

Priests Before God

(*Wednesday Morning Devotion*)

Dear Fellow Disciples of Our Lord, Jesus Christ:

One of the great legacies of the Reformation was the rediscovery of the Biblical truth that all who truly believe in Jesus Christ as the Son of God and Lord and Savior are priests before God. Such believers are described in the New Testament Scriptures as members of Christ's body. As members of His body all believers before God are equal in rank; none is more privileged or more important than another. All are priests before God; all have equal access to the Father through the Head of the body, even Jesus Christ.

This year as we celebrate the 500th anniversary of the birth of Dr. Martin Luther, we honor him best by letting him speak to us and by listening to his expositions and applications of the Word of God. We seek to do that today through our devotional essay topic, which is "Priests Before God."

In the early days of his Reformation writings, Dr. Luther did not clearly enunciate this theological truth of the universal priesthood of all believers. For example, in the 95 theses, which initially attracted wide attention in the Augustinian scholar, no direct reference to the doctrine of the universal priesthood is made. The prim focus of the renowned theses was on the abuse of th practice of the sale of indulgences. Underlying many the theses, however, is the germ of the truth that no on neither pope, nor bishop, nor ordained priest, ca rightfully place himself between the penitent sinn and God. For example, in Thesis 6 he writes, "The po himself cannot remit guilt, but only declare and confir that it has been remitted by God." In Thesis 21 he stat "Hence those who preach indulgences are in error wh they say that a man is absolved and saved from eve penalty by the pope's indulgences."

In Theses 36 and 37 Luther comes closer to pressing the doctrine of the priesthood of all believ than in any of the other theses when he writes, "An Christian whatsoever, living or dead, participates in the benefits of Christ and the church; and this parti pation is granted to him by God without letter

indulgence." In Thesis 37 he declares, "Any Christian whatsoever who is truly repentant enjoys plenary remission from penalty and this is given him without letters of indulgence." With these words Luther stresses the direct relationship of forgiveness of sins that exists between God and the penitent sinner without the necessity of any intermediary authority. And Luther does not limit this relationship between the believer and God to forgiveness, but includes, "all the benefits of Christ and the church" as freely available to "any Christian."

In 1520, three years after posting the 95 theses, Dr. Luther wrote his *Treatise on Christian Liberty*, also commonly known as the *Freedom of a Christian.* In that treatise Luther sets forth clearly and emphatically the Biblical truth that all true believers in Christ are indeed priests before God when he writes,

> Not only are we the freest of kings, we are also priests forever, which is far more excellent than being kings, for as priests we are worthy to appear before God to pray for others and to teach one another divine things. These are the functions of priests, and they cannot be granted to any unbeliever. Thus Christ has made it possible for us, provided we believe in Him, to be not only His brethren, coheirs and fellow-kings, but also His fellow-priests. Therefore we may boldly come into the presence of God in the spirit of faith (Heb. 10:19, 22) and cry, "Abba, Father!" pray for one another, and do all things which we see done and foreshadowed in the outer and visible works of priests." *Luther's Works*, (Vol. 31, p. 355)

It is in our special role as priests that every Christian is privileged to communicate directly with God and make intercessions on behalf of others. It is because of Christ and His work of atonement that all believers in Him now have the right to address God directly in prayer and call Him, "Our Father." This is so because we have been born again through the waters of Holy Baptism and have been adopted into the family of God the Father, as sons and daughters and joint heirs with His only begotten Son, Jesus Christ.

Priests before God is a privileged status which none of us deserves but which we all receive solely because of the perfect merits of our Lord Jesus Christ. To fail to exercise our priesthood regularly on behalf of others by failing to pray for them is a serious omission in our spiritual life. Praying for others is a Christian duty which the New Testament exhorts us to practice. Neglecting to intercede for those who are in need is a sin of omission. Our Lord Jesus Christ commanded us to pray not only for our loved ones but also for our enemies. The sacred right to approach God the Father directly in the name of His Son Jesus Christ is more than a blessed duty; it is also a unique privilege, granted only to those who have been called by the Gospel, enlightened by the Holy Spirit, and given the gift of faith.

Even though Luther stresses the equality of all true believers in Christ as priests before God, he never vacillates or waivers on the question of the necessity of the office of the public ministry in relation to the universal priesthood. He writes in the same treatise these words, "Although we are all equally priests, we cannot all publicly minister and teach. We ought not do so even if we could. Paul writes accordingly in 1 Cor. 4:1, 'This is how one should regard us, as servants of Christ and stewards of the mysteries of God'" (*LW* 31, 356).

In his essay directed *To the Christian Nobility*, also written in 1520, Luther adds another important dimension to the meaning of being priests before God when he emphasizes that it is by our baptism that all Christians become priests before God. But even as he stresses the universal priesthood of all believers which results from Baptism, Luther never fails to point out the necessity for the office of the public ministry. He writes,

> For whoever comes out of the water of baptism can boast that he is already a consecrated priest, bishop, and pope, although of course it is not seemly that just anybody should exercise such office. Because we are all priests of equal standing, no one must push himself forward and take it upon himself, without our consent and election, to do that for which we all have equal authority. For no one dare take upon himself what is common to all without the authority and consent of the community." (*LW* 44, 129)

Luther's concept of the distinctiveness of the office of the public ministry from the universal priesthood of all believers is inextricably linked to his total understanding of the meaning of vocation. Luther saw every honest occupation as a God-pleasing activity which contributes to the welfare of the community. He saw the members of the body of Christ as ministering to one another's physical needs as well as to their spiritual needs. Listen to his beautiful description of a practical, functioning universal priesthood of believers,

> A cobbler, a smith, a peasant—each has the work and office of his trade, and yet they are all alike consecrated priests and bishops. Further, every one must benefit and serve every other by means of his own work or office so that in this way many kinds of work may be done for the bodily and spiritual welfare of the community, just as all members of the body serve one another." (*LW* 44, 130)

In support of this statement Luther cites St. Paul's description in 1 Cor. 12 of the members of the body of Christ each serving one another and the whole body by carrying out their distinctive specialized function whether it be the function of hearing, smelling, or seeing.

The *sedes doctrinae* for the teaching of the universal priesthood of all believers is, of course, located in 1 Peter 2:5 and 9 where we read:

> [You] also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light.

Listen now to some excerpts from Dr. Luther's sermonic commentary on these passages from the First Epistle of Peter written sometime in 1522. They show a much more developed insight and a more detailed articulation of this important doctrine. Luther writes:

> It would please me very much if the word "priest" were used as commonly as the term "Christian" is applied to us. For priests, the baptized, and Christians are all one and the same. For just as I should not put up with it when those who have been anointed and tonsured want to have exclusive right to the terms, "Christians" and "baptized," so I should also not put up with it when they alone want to be called

> priests. . . . For it must be our aim to restore the little word "priests" to the common use which the little word "Christian" enjoys. . . . And just as you are not called a Christian because you have a great deal of money and property but because you have been built on the Stone and believe in Christ, so you are not called a priest because you are tonsured or wear a long coat but because you may approach God. . . .
>
> Therefore when Peter says here, "You are the royal priesthood" this is tantamount to saying: "You are Christians." . . .
>
> A priest must be God's messenger and must have a command from God to proclaim His Word. You must, says Peter, exercise the chief function of a priest, that is to proclaim the wonderful deed God has performed for you to bring you out of darkness into the light. And your preaching should be done in such a way that one brother proclaims the mighty deed of God to the others and how you have been delivered through Him from sin, hell, death and all misfortune and have been called to eternal life. Thus you should also teach other people how they, too, come into such light. For you must bend every effort to realize what God has done for you. Then let it be your chief work to proclaim this publicly and to call everyone into the light into which you have been called. (*LW* 30, 63—65)

"Priests before God" therefore implies that we are servants before men. And we serve them best when we witness to the Gospel of our Lord Jesus Christ. We serve them best when we tell others what great things God in Jesus Christ has done for us. We serve them best when we proclaim Jesus Christ as the only Lord and Savior of mankind. We serve them best when we extend God's gracious call and invitation to them to "come and see" and to "come and taste and see that the Lord is good." In short, we serve them best in the words of St. Peter when "we show forth the praises of Him who has called us out of darkness into His marvelous light."

It may be well to remind ourselves at this point that the Biblical teaching of the universal priesthood of all believers in Christ is not a concept introduced by, or found exclusively in, the New Testament. Already in the Old Testament, God speaking through His servants, the prophets, said, "I will pour out My Spirit on all flesh" (Joel 2:28). Through Jeremiah God said, "I will put My Law within them, and I will write it upon their hearts; and I will be their God, and they shall be My people. . . . for they shall all know Me, from the least of them to the greatest" (Jer. 31: 33-34). Through Isaiah God said, "All your sons shall be taught by the Lord " (Is. 54:13). In lecturing on these texts sometime between 1524 and 1526 Luther wrote the following:

> Here, then, he is speaking about the Holy Spirit as He is manifestly poured out and revealed with obvious signs. . . . Here there will be no respect for persons, for to each will be given the authority to teach and to preach, neither through man nor by man but divinely by God. There will not be some order—as there was in that old people—of those who alone had the power of priestly function. Instead, the Holy Spirit will be poured out on all flesh. All will be teachers and priests of God. . . . This was fulfilled on the day of Pentecost. . . . You see, there is no doubt about the verity of the Gospel, which was confirmed by such clear and visible signs at a time when there was a need for it, when the preaching of it was still a new thing. We, therefore, must no longer look for signs to confirm the Word, which has already before been clearly confirmed and shown to the world. . . . This prophecy of Joel, then, is a prophecy . . . of the Holy Spirit. After all, the Holy Spirit has always been in the devout from the beginning of the world, which no one can deny, but He has not been publicly manifested. . . . We now have no other revelation of the Holy Spirit other than the Holy Scripture. (*LW* 18, 106—108)

Commenting on the prophet Joel's words, "Your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions. Even upon menservants and maidservants in those days, I will pour out My Spirit," Luther states:

> In this kingdom there will not be some difference of persons. There will not only be prophets, priests, and Levites as before, but sons as well as daughters will prophesy and teach without difference. . . . Christ says that all His faithful people are going to be priests. After all, what else does a priesthood require except the declaration of the works of and the Word of God? No one can deny here that this is being given to every Christian. Indeed, Christ says without any discrimination of persons that He will give His Holy Spirit to both sons and daughters, menservants and maidservants, etc. (*LW* 18, 108—109)

How appropriate these words of the prophet Joel are for us today during this convention in which we are emphasizing the importance of youth in the church and the significance of their role in ministry to one another, to the whole church, and to all people. The prophet Joel stresses the fact that the outpouring of the Spirit's gifts is not something that is reserved exclusively for parents or for adults. No indeed, he specifically includes, "sons, daughters, young men, and young women." The youth are just as much priests before God as are adults and the elderly. All of us are privileged, all of us are commanded, and most importantly, all of us are enabled by the Spirit to show forth His praises and to proclaim Him who has called us out of darkness into His marvelous light.

There was a time not too many decades ago when the attitude prevailed among many that children and teenagers should be seen but not heard. Then shortly after World War II the pendulum of public opinion began to swing in the other direction. Children and youth suddenly began to be regarded as the most important people in the world. For a time our society began almost to idolize and worship at the shrine of youth and youthfulness. To be young was equated with good; to be old was bad. Needless to say, both of these extreme positions and distortions of the truth are to be avoided. The fact is that youth are neither more important nor are they less important than adults. Rather, youth are equally important as adults. They are equally important because Christ died for the youth no less than for adults. They are equally important because God loves youth just as much as he loves adults. They are equally important as adults because their sins have been equally forgiven. And they are of equal status before God because both adults and youth are equally priests before God.

In the church today as throughout the ages, Satan seeks to divide the membership of Christ's body. Satan likes to fracture and fragment the unity of spirit and break the bonds of peace which unite us in brotherly love and harmony. Satan likes to pit one group against another. He would pit white against black and against brown and tan. He would pit women against men and

men against women; he would pit the young against the old and the old against the young. He, the father of lies, sows the seeds of division and stirs up feelings of suspicion and dislike toward others in the church who differ in some respect from ourselves. Accordingly he would pit the intellectuals against those less formally educated, and he would pit the cautious and very traditional among us against those who may be more innovative and open to changes in procedures and methodology. And, of course, he would delight in pitting the adults against the rising generation of youth in our Synod, and vice versa.

Let this convention, therefore, serve as an opportunity for all of us, men and women, black and white, urban and rural, professional and factory worker, the traditional among us as well as the nontraditional, and especially the young and the old, to boldly reaffirm together our oneness in Jesus Christ as priests before God. Let us be very conscious of the fact that our common similarities far outweigh our few distinctive differences. Let us remember and acknowledge publicly that in one respect we are all absolutely and identically alike: all of us have sinned and come short of the glory of God. "All we like sheep have gone astray" (Is. 53:6). All of us, therefore, stand daily in need of His divine forgiveness and renewal; and all of us stand reconciled before God through the perfect and complete atoning work of our Lord Jesus Christ. For God the Father "has laid on Him the iniquity of us all" (Is. 53:6). "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1).

There is now so much more that unites us spiritually in the body of Christ than the few physical, social, or ethnic differences which may serve to divide us. We are all blood brothers by our baptism, rebirth, and adoption into the family of God and by our sharing His true body and blood in, with, and under the bread and wine in His holy Sacrament. May we all learn to spend more time and energy and money focusing on Jesus Christ rather than focusing on ourselves. As priests before God, may all of us, adults and youth alike, learn to point people to Jesus Christ as did John the Baptizer and proclaim with him, "Behold the Lamb of God who takes away the sin of the world," and with St. Paul may we shout boldly to the whole world, "Him we proclaim!" to the glory of God the Father. Amen.

M. J. Stelmachowicz, Ph. D

Freed to Serve

(Thursday Morning Devotion)

Grace and peace from God our Father and our Lord Jesus Christ.

The Word of God on which we shall base our meditation this morning is found in three verses from the fifth chapter of Paul's Letter to the Galatians and one verse from Paul's Letter to the Romans:

Gal. 5:1. Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.

Gal. 5:13. Brethren, you have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another.

Gal. 5:25. If we live in the Spirit, let us also walk in the Spirit.

Rom. 6:18. Being then made free from sin, you became the servants of righteousness.

* * *

"Freedom!" The word has a grand sound! In every age and every culture mankind has always sought to achieve freedom. In our days we hear much about the struggle for freedom in various lands around the globe, and in our own nation we have just celebrated another anniversary of the Declaration of our Independence. We treasure our freedoms, especially the freedom of worship. It is one of the great blessings that we enjoy in these United States.

Martin Luther, whose 500th birthday we have been preparing to celebrate, was vitally interested in freedom, especially freedom from the greatest slavery of all, freedom from the bondage of sin and eternal punishment. Early in his career Luther wrote a little essay about this basic human freedom that has become quite famous. It bears the title *The Freedom of a Christian.*

In the summer of 1520, Pope Leo X had issued a papal decree condemning Luther and his writings. However, Luther had not been intimidated. Rather, with a courage born out of faith he stood his ground and wrote a strongly worded reply condemning the papal bull. Then in the late fall of the same year he wrote a letter to the pope and also an essay setting forth kindly, but firmly, his position. That essay is called *The Freedom of the Christian.* It is regarded as one of the greatest treatises on Christian ethics ever written. The essay sets forth clearly the twin truths that a believing Christian is free from the curse of the Law through faith in Christ, yet he is also bound by love to serve his neighbor.

With characteristic theological boldness, Luther sets forth two seemingly contradictory propositions:

1. "A Christian is a perfectly free lord of all, subject to none."
2. "A Christian is a perfectly dutiful servant, subject to all."

Yes, a seeming paradox: a free man and yet a servant; subject to no one, yet subject to all.

In his essay the great Reformer resolves the paradox. He speaks, he says, of spirit and of body. First, there is that glorious truth set forth by the apostle Paul in our text that in Jesus Christ a believer is perfectly free. Paul writes of "the liberty wherewith Christ has made you free." Because of our Savior's redemptive work, we, through faith, by grace, are perfectly justified. There-

fore, we are no longer under the oppression of the Law with its slavery and its curse on sinners. Luther says, "Faith alone, without works, justifies, frees, and saves." Note the Reformer's logic when he says, "It is clear that a Christian has all that he needs in faith and needs no works to justify him; and if he has no need of works, he has no need of the Law; and if he has no need of the Law, surely he is free of the Law. . . . This is that Christian liberty, our faith, which does not induce us to live in idleness or wickedness, but makes the Law and works unnecessary for any man's righteousness and salvation." At another place in his *Freedom of the Christian* Luther rejoices "Yes, since faith alone suffices for salvation, I need nothing except faith exercising the power and dominion of its own liberty. Lo, this is the inestimable power and liberty of Christians." Thus Luther points out that the Christian has no need of indulgences, no need of the fancied merits of the saints, no need to try vainly to outbalance his sins with good works. In Christ we are free.

In that spiritual freedom we still rejoice today, 500 years after the birthday of Martin Luther and almost 2,000 years after Paul wrote to the Galatians. We need not fear that we cannot please God enough to win His eternal favor. We need not fear the curse of a Law that no sinful man can keep to perfection. We are sure that we are God's children. We are free by grace, through faith in our Savior. With Luther, we rejoice in the words of Jesus recorded in John 8:36, "If the Son makes you free, you will be free indeed." Thus we, like Luther, recognize the vital importance of evaluating everything in relation to God and His revelation in Christ. Luther points us to the center of God's self-revelation in the Gospel of the forgiveness of sins. Unless we possess this forgiveness of sins, we cannot have a saving relationship with our Lord.

This, then, is the liberty to which we witness when as The Lutheran Church—Missouri Synod we meet under the theme "Him We Proclaim." This is the most basic of all freedoms, the one thing needful. It is even more vital than political freedom, precious as that is to people everywhere. How important then that all our plans and energies and prayers be focused on proclaiming Him who made us free. This is the objective of our Synod, as Article III of the Constitution states—to "strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world." We do that personally through our congregations and Districts, and in a very special way through the general Synod.

* * *

Yes, we are freed for a purpose! Paul in his letter to the early Christians in Galatia says we are not to use our liberty as an excuse for a fleshly, sinful life. To do that would be to return to the slavery of sin. Rather the apostle exhorts us, "In love serve one another." We are to "walk in the Spirit." Or as Paul wrote to the Romans,



"Being then free from sin, you became the servants of righteousness."

Yes, we are freed for a purpose, freed to serve! Luther writing about the "outer man" speaks of his second thesis, "A Christian is a perfectly dutiful servant subject to all." Luther bids us look to Jesus Christ as our example. He refers to Paul's description in Philippians Chapter 2, of Christ's state of humiliation. Even though Jesus Christ is Lord of the universe, the Scriptures state "He humbled Himself and became obedient unto death even the death of the cross" (Phil. 2:8). Luther then exhorts "I will therefore give myself as a Christ to my neighbor, just as Christ offered Himself to me." What a powerful motive for service—"to give myself as a Christ to my neighbor." Christ is not only our Savior; He is our example and our inspiration to serve.

Luther then says it is the wicked man who ignores Christ's example and abuses his liberty and asks, "Why not take our ease and do no works and be content with faith." Rather the Christian recognizes the importance of the warning of the apostle Paul who speaks against the "flesh." In 1 Cor. 9:27 he writes of the importance of discipline: "I pound my body and subdue it." Indeed the Christian does good works, not for justification, but as we read in the *Freedom of a Christian*, the believer does "out of spontaneous love in obedience to God who considers nothing except the approval of God whom he would most scrupulously obey in all things."

Thus there is no room for "situational ethics." There is no implication that man goes his own way, setting his own standards. The law of God expresses the perfect will of God. The third use of the Law is that of a guide for the Christian who still needs this guide.

The historian Bainton points out that Luther is frequently quoted out of context when he is reported to have advised his colleague Philipp Melanchthon to "sin boldly." In reality, Luther was joking with Melanchthon who was a timid soul, constantly fearing that he was committing a sin. In fact, the great Reformer says our goal is to live as Adam and Eve originally lived in paradise. All our works are to be "done only to please God," even though our faith and love are not yet perfect. We are to be aware of our Savior's words in Matthew, "A good tree cannot bear evil fruit, nor can a bad tree bear good fruit."

The motivation to serve God and our neighbors is beautifully set forth by Dr. Luther when he speaks of the "third benefit of faith." It is this: that faith unites the Christian with Christ as a bride is united with her bridegroom. We today look on opportunities to serve in congregations, Districts, Synod, and in our communities as all being ways of pleasing our Bridgeroom with whom we are united in spiritual marriage. In turn, as Luther writes, not only does Christ "pray and intercede for us, but He teaches us inwardly through the living instruction of His Spirit." As the inspired apostle Paul wrote to the Galatians (5:22-23): "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

It is then no imposition when the Synod calls upon us to work together to bring life to the resolutions adopted by our Synod. Whether the resolutions relate to doctrine, to missions and evangelism, to stewardship, to parish education, to educate church workers, to help the hungry and oppressed of the world, all these resolutions are opportunities to use our Christian liberty. In the *Freedom of a Christian* the great Reformer writes, "A man does not live for himself alone in the mortal body to work for it alone, but he lives also for all men on earth; rather, he lives only for others and not for himself." He echoes the apostle Paul's words in Rom. 14:7-8, "None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord."

Yes, we are free in order that we may gladly serve the Lord who made us free and His agents in serving our fellowmen. There is a youth emphasis in our convention, an emphasis which we pray will be maintained throughout the Synod. We and our children are freed to serve. What a great thing for a young man and woman to face the challenges of the years that lie ahead of them and to say, "I am free. Christ has freed me. Now like Christ and in His Spirit of love I shall serve my fellow human beings. I will support the evangelism and mission thrust of my church. I will seek to bring comfort and aid to the oppressed and disadvantaged. I will devote my talents daily to putting God and His people first." And in many, many instances our young people will also answer the Spirit's call to the ministries of our great and blessed Synod, and will enter our colleges and seminaries. They will become the pastors, teachers, directors of Christian education, missionaries, deaconesses, chaplains, professors, and other professional church workers of the new generation. They have been freed to serve—to join the long line of those who in all ages have proclaimed Him who loved us and bought our freedom with His suffering and death.

* * *

We close our meditation with words from Luther's *Freedom of a Christian.*

> If we recognize the great and precious things which are given us as Paul says (Rom. 5:5), our hearts will be filled by the Holy Spirit with the love which makes us free, joyful, almighty workers and conquerors over all tribulations, servants of our neighbors, and yet lords of all.

In Jesus' name. Amen.
Paul A. Zimmerman, Ph. D., D.D.

Quotations from Luther are from *Christian Liberty by Martin Luther,* edited by Harold J. Grimm. Philadelphia, Pa.: Fortress Press, 1957.

Citizens of Two Kingdoms

1 Peter 2:9, 13-17

(Friday Morning Devotion)

Luther: "For this reason God has ordained two governments: the spiritual, by which the Holy Spirit produces Christians and righteous people under Christ; and the temporal, which restrains the un-Christian and wicked so that—no thanks to them—they are obliged to keep still and to maintain an outward peace" ("Temporal Authority," in *Selected Writings of Martin Luther,* Vol. II, p. 281, Theodore G. Tappert, ed. Philadelphia: Fortress Press, 1967).

One of my sons is a police officer in a town in Minnesota. I like to kid him: "You do the law; I do the Gospel." But there is an important truth here: Each of us, each in his own vocation, is serving the rule of God. As Peter points out, we are citizens of God's rule of grace, the heavenly kingdom, who are nevertheless up to our eyebrows in His rule of reason and law, the earthly kingdom. The quotation from Luther makes the same point: God has ordained two governments, the spiritual and the temporal. You and I are "Citizens of Two Kingdoms."

I

You and I live, by the grace of God, in what Lutherans traditionally have called "the kingdom of God's right hand." That's simply a way of talking about our life in Jesus Christ, by the power of the Holy Spirit whom he sends. He won this life for us by His death and resurrection. He gave it to us in our rebirth through Holy Baptism, and He constantly sustains it for us through the Gospel in Word and Sacrament.

The kingdom of the right—which is essentially not a place or an institution or an organization but God's rule of grace—is by human standards a strange and wonderful kingdom, for it is a rule completely without law or

force. It is a kingdom of love, love from God to us who as the holy Christian church, the communion of saints, are the objects of this rule, love from us to God, love from us to each other. It's a reality for us right now, in this life, but because we are still sinners we will not *experience* it in all its fullness until in the life to come, when this present kingdom of grace becomes the kingdom of glory. So we might say that for us the kingdom is here *for* us through faith in Christ, but not wholly fulfilled *in* us because we're still this side of our eternal destination. We are, Peter says, "pilgrims and strangers."

And there, of course, is the rub. You and I are citizens of the kingdom of the right, God's rule of grace and love; but as long as we are in this world we are also ruled by God's kingdom of the left. That's a traditional term to designate God's powerful rule over this world.

II

The rule of God's left hand is quite a different matter than His rule in the hearts of believers through the Gospel. There He is revealed to us in His Word as our loving, heavenly Father. But here in the kingdom of the left He rules with reason and law, to keep order in the world. The instruments of His rule are fully visible to us: the whole civil order, from parents to police officers to judges to mayors and governors and presidents. This order embraces the entire collective wisdom and experience of the civil realm. It has nothing to do with the salvation of souls; it has everything to do with keeping this world a safe and civil place in which to live. Thus even the most secular wisdom of the pagans can be turned to the divine purpose in maintaining order and security in the world. Here Christians can cooperate with worldlywise unbelievers in the promotion of the common good. For all people who accept their civil responsibility are what Luther called the "masks" of the invisible God. Indeed, he could view a decent civil order as a kind of symbol of the heavenly kingdom (WA 51, 41-42), the instrument through which God works His sovereign will.

Martin Luther was able to visualize an ideal Christian community in which the rule of reason and law would not be necessary and people would simply live together as Christians. Sometimes his language is almost utopian. But he was finally a realist, who knew that Christians too remain sinners and that they are not only participants in and beneficiaries of the civil realm, but they also must be ruled by law when they fail to live up to the commitments of their faith. "Now since no one is by nature Christian or righteous," he wrote, "God through the law puts them all under restraint so they dare not willfully implement their wickedness in actual deeds" ("Temporal Authority," op. cit., p. 280). We are part of the rule of reason and law, bag and baggage.

There is a dark side to the kingdom of the left, and this should be boldly admitted. Underneath the rule of the two kingdoms there lie another "two kingdoms," the kingdom of God and the kingdom of Satan. All the good things that God wants for His human creation are the objects of the insidious efforts of Satan to undermine them. He plants the seeds of pernicious teaching in the minds of the very people who are God's instruments to proclaim the Gospel of the kingdom of love. And he corrupts the very people who are to serve as God's masks to preserve order in this world. One of the most touching aspects of American life in recent times was the discovery on the part of so many people, especially the youth during the '60s, that the ruling powers, the whole establishment that seems to be in control of human affairs, is tainted with hypocrisy. Of course it is! The establishment has always been. Even the religious establishment can be so tainted, for it partakes of the nature of a human organization. The civil order is a superficial, forced kind of order among people and does not necessarily or consistently have anything to do with true humanitarian love, let alone Christian love. It can even become grossly evil.

Therefore even though the people who are the "masks' of God's civil rule are clearly visible, God's rule and purpose for this world are often hidden to us. That He rules is, like our confidence in His forgiving love, to be believed rather than clearly seen. So often it appears to us as though the forces of evil are in control. But faith knows that God has the world on a leash. He holds the nations in derision, the psalmist says. He laughs at their childish attempts to play god with each other, for He is Himself in control. Man sets himself up, plays his little games; and then, when He determines, God enters in and says, "This game is over." This too is an aspect of His kingdom of the left, for it is a rule of power.

III

So there they are, the kingdoms of the right and of the left, God's rule of grace and love and His rule of reason, law, and power. You and I live, by faith, in the kingdom of the right. We have experienced the joys of God's peace and love which He offers us in our Lord Jesus Christ. In Him, God offers us forgiveness for the past and the ever-new potential to love Him and live for Him, to love and serve our fellow human beings. Where His forgiveness and love abound in our lives and take possession of us, there no force of law is needed to move us to serve God and man. But we are pilgrims in this world, sinners still. We are both instruments and objects of His rule of law and reason. We have an obligation to serve this civil realm, and are ourselves ruled by it.

As we participate in both kingdoms, one of our greatest challenges is to distinguish between them. Muddying the waters of the two kingdoms has always been a pernicious problem. And yet, the basic principle is clear and simple:

1. You don't make Christian believers by force of law.
2. You don't rule the civil realm by the Gospel.

Let's let Luther speak to this:

> For this reason one must carefully distinguish between these two governments. Both must be permitted to remain, the one to produce righteousness, the other to bring about external peace and prevent evil deeds. Neither one is sufficient in the world without the other. No one can

become righteous in the sight of God by means of the temporal government, without Christ's spiritual government. Christ's government does not extend over all men; rather, Christians are always a minority in the midst of non-Christians. Now where temporal government or law alone prevails, there sheer hypocrisy is inevitable, even though the commandments be God's very own. For without the Holy Spirit in the heart no one becomes truly righteous, no matter how fine the work he does. On the other hand, where the spiritual government alone prevails over land and people, there wickedness is given free rein and the door is open for all manner of rascality, for the world as a whole cannot receive or comprehend it. (Ibid, p. 282)

This doctrine of the two kingdoms, misinterpreted, has been a perennial subject of discussion and object of criticism. It has been misinterpreted by Lutherans and others to mean that Christians don't get involved in the affairs of society and government, but as citizens of the heavenly realm are humbly obedient and silent no matter what government does. This is sometimes called Lutheran "quietism," and its ultimate caricature is the German exterminator of Jews who defends himself by saying, "I just followed orders." Lutherans and their critics both err if they think that either quietism or obedience to evil orders can be based on Luther. Turn the cheek for yourself, but get involved on behalf of the other fellow was his principle, rooted in Scripture. One could cite a long list of examples of how he spoke out in civil matters. Let one suffice. When the peasants' rebellion was brewing in Germany, he called both peasants and lords to account. His harsh language against the rebellious peasants is well known and often quoted. Less frequently quoted are these words of his to the big shots:

We have no one on earth to thank for this disastrous rebellion, except you princes and lords, and especially you blind bishops and mad priests and monks, whose hearts are hardened, even to the present day. You do not cease to rant and rave against the holy gospel, even though you know that it is true and that you cannot refute it. In addition, as temporal rulers you do nothing but cheat and rob the people so that you may lead a life of luxury and extravagance. The poor common people cannot bear it any longer. The sword is already at your throats, but you think that you sit so firm in the saddle that no one can unhorse you. This false security and stubborn perversity will break your necks, as you will discover. I have often told you before to be aware of the saying, in Psalm 107 [:40], *"Effudit contemptum super principes,"* "He pours contempt upon princes." You, however, keep asking for trouble and want to be hit over the head. And no warning or exhortation will keep you from getting what you want. ("Admonition to Peace," op. cit., Vol. III, p. 319).

Clearly, Luther intended that Christians should serve as conscientious leaders in the civil realm. He did so himself, though without civil office.

We contemporary Lutheran Christians have a calling and an obligation as citizens to address the problems that confront our society today, just as Luther the religious leader and citizen addressed the problems of his day. Civil righteousness does not save eternally, but it is God's will for this life. Thus, we address the continuing issue of racial discrimination. We join our fellow citizens in seeking ways to prevent the nuclear holocaust that hangs as a threatening pall over the nations. We actively oppose the "pro-choice" movement, which a Lutheran Church in America theologian recently called "an eruption from hell itself" which Christians must fight "privately and politically and on pain of apostasy" (Robert Jenson, *Lutheran Forum*, Lent 1983, p. 32). We join with others who share our convictions in these matters, always remembering that civil morality does not save but is God's will for this world.

IV

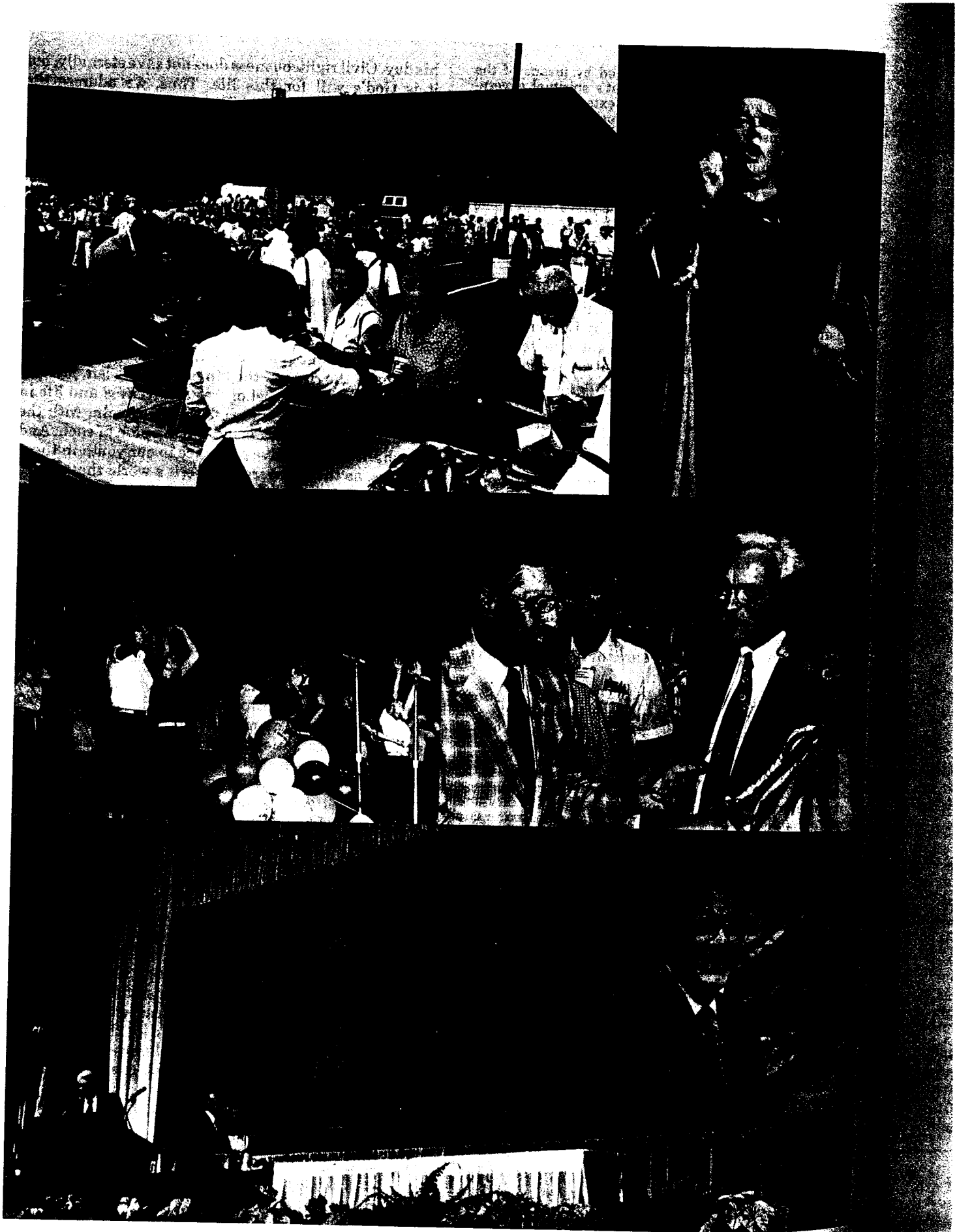
Our challenge and our calling, then, is to live as citizens of the right in the kingdom of the left, joyfully proclaiming the Gospel of free forgiveness and life in Christ, but not trying to rule the civil realm with the Gospel, which only leads to the confusion of each. And our challenge is to give guidance to our youth in these matters, as they prepare to inherit a world that will be even more complex than ours.

Probably the most helpful thing we can do is to recapture, for ourselves and our youth, the old and almost forgotten concept of vocation: the concept that all useful roles that Christians can play in human society and government are a service to God the Creator and man, His creature; that as we fulfill our roles conscientiously we are God's instruments, the "masks" of Him who is truly the Creator and Preserver of all things. For a Christian no honorable occupation in society or government is just a "job"; it's a vocation that we carry out under the call to service issued by God Himself. It may be humble and inconspicuous; or it may call some to dramatic and decisive action that alters the course of human events.

Our calling as Christians is not to live some vaguely "spiritual" life but to take our places in the affairs of people and of our nation, as God gives us talents and opportunity. Our calling as Christians is to be *critically* involved, bringing to bear our witness to God's will for order in the civil realm. And always, always, the testimony to the free grace of God in Jesus Christ, not by force of law but by winsome invitation.

"You do the law; I do the Gospel?" No, we are all citizens of both kingdoms. We live by God's grace in the freedom of the Gospel. We serve in our vocation in the ordered civil realm. We are citizens of the right in the kingdom of the left, bringing to those who know only of this earthly kingdom the peace and joy that we know in Christ, so that they too will glimpse the ultimate kingdom, the enduring land, which comes by faith in Jesus Christ. Him we proclaim!

David G. Schmiel, Th. D.



SPECIAL EVENTS

In the opening Communion service on Friday evening, July 8, President Ralph Bohlmann was the preacher. The sermon is reprinted elsewhere. The other clergy officers of the Synod and the District Presidents assisted in the distribution of the Lord's Supper.

On Saturday evening the delegates, together with their families, participated in a family celebration at Cervantes Convention Center. This was under the sponsorship of the Board for Youth Services. It was not only a fun evening, but also one which exhibited how closely old and young can live together in a family relationship governed by the presence of our gracious Lord.

A similar theme was continued on Sunday morning when during the Bible study hour Dr. Jean Garton led the delegates in a forum discussion on the family, using Luther's words relating to husbands and fathers, wives and mothers, and children.

The Sunday morning worship service had Vice-President G. Wil Hyatt as the preacher.

On Sunday evening a huge celebration marking the 500th anniversary of the birth of Martin Luther was held at the beautiful Fox Theatre in St. Louis. Pastor Clifford Frederich gave an unforgettable portrayal of Martin Luther. The program was woven around the Chief Parts of Luther's Small Catechism. The audience participated through the singing of hymns by Luther.

Throughout the convention, both during the services and also prior to the opening of sessions, the delegates were edified or entertained, as the situation dictated, by various choirs and other musical groups.

Many booths were available to the delegates in the exhibit area.

On Tuesday evening a picnic was held on the grounds of the new International Center in Kirkwood. This gave the delegates also an opportunity to tour the new building.

The schedule also called for alumni gatherings on Monday evening and a President's reception on Wednesday evening. Thursday evening was devoted to a catch-up business session, and in this way every evening was filled with some type of activity for the delegates.

Mention should also be made of the fact that quite a number of awards were presented during the course of the convention. Special resolutions were also adopted, together with ceremonies, marking the retirement of Dr. Paul Zimmerman, President of Concordia College, River Forest; Dr. E. Weber, President of Concordia College, Portland, Oreg.; and Dr. Herbert Mueller, Secretary of the Synod.

Throughout the convention visuals were presented on three screens on the rostrum to accompany the flow of business and the special ceremonies that were observed.

DEVOTIONS

Daily Devotions

One hour was set aside every morning, beginning with the Monday session, for a devotion featuring an essay on the meaning of Martin Luther for our day. These essays are reprinted elsewhere in the *Proceedings*. After the brief essay, time was given for discussion and for questions. Since the Sunday morning sermon was part of the series, it is included in the section on devotional essays.

The afternoon sessions were opened with a devotion conducted by youth representatives, again on a Luther theme, stressing the Small Catechism.

The closing devotions each morning and each afternoon and evening were conducted by members of the Council of Administrators in the following sequence: Paul Devantier, Walter Rosin, Edward Westcott, Eugene Linse, Erwin Kolb, Victor Constien, Richard Bimler, Richard Engdahl, John Schuelke, Robert Sauer, Herbert Mueller, Norman Sell.

Both the opening devotion of the convention and the closing devotion were conducted by President Ralph Bohlmann.

On Sunday morning, prior to the service, Mrs. Jean Garton gave a presentation on family life.

Thursday Evening Devotion

(Printed by resolution of the convention)

In Isaiah 49:15 God says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

Friends:

There are memories that burn and there are memories that bless. Some things should be remembered, some are best forgotten.

Memories

I

In speaking of God in human terms so that we can fathom the unfathomable, Scripture tells us that God has a memory, that He is capable of remembering and also capable of forgetting.

We are grateful that He is capable of forgetting. He says, "I will remember their sins no more!" What a blessed word that is from Him. It is a blessed forgetfulness for, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared!" This is the forgetfulness of forgiveness, earned at so great a price for us on Calvary, where God made Him who knew no sin to be sin for us so that God in turn could look upon us as though we had never sinned. Sweet forgetfulness!

But God also does remember. How good it is to know that, too. Through Isaiah God asks, "Can a mother forget her child?" She may indeed, says God, but "I will never forget you." No matter how dark, we know that He is there in the darkness. He knows us by name, He keeps His eye on us, He upholds us lest we stumble and fall.

II

But *we* have a memory too. Memory is a gift of God. It is capable of good and of evil. The memories that burn because of our own sin ought best be forgotten; for if God remembers our sin no more, is it not an expression of distrust toward Him if we continue to grieve over our sin? Memories that burn because of the sins of others against us are best forgotten, too; such memories we can safely leave in the hands of Him who judges righteously.

But there are many memories that bless. The memory of work and of accomplishment, the memory of marital love and of family affection, the memory of fellowship with Christians in a church convention or at a church picnic, the memory of friendships, the memory of joys found in the arts and in the sciences.

Yes, even the memory of a whole lifetime or of a whole career in association with faithful and loving children of God. That, too, is a memory that blesses.

III

If you will allow just a few personal comments in this connection, I rather imagine that this devotion has been assigned to me in these closing hours of a convention in view of the fact that this will be my 12th and final time on the rostrum. It has been a delightful and enriching experience. People have told me at times that I resemble Bob Hope. I doubt that, but I do wish to borrow at least one thing from him today, and say to you in the words of his theme song, "Thanks for the memories!" They will be cherished.

Above all, as all of us look back on our relatively long or relatively short lives, there is the memory of uncounted blessings and kindnesses which have come to us in such an undeserved way from the hand of our gracious God—Father, Son, and Holy Spirit. So again we return to the fact that God has a memory, too. When we come to the end of our own little day, one need surfaces, and one only. That need was expressed so well many years ago, and the words still echo to us from Calvary, "Lord, remember me when Thou comest into Thy kingdom."

And He will remember us. He will indeed. For He has promised it with His "Verily" and has sealed it with His sacred blood.

When all the trumpets have sounded for us from the other side, then indeed we shall thank Him as we ought for the memory of a whole lifetime of His unfailing love, concern, and care. We shall join in the never-ending anthem of praise. In the meantime we can begin the song already now. Let us then stand and with angels and archangels and with all the company of heaven laud and magnify His glorious name, evermore praising Him and joining now in singing that great hymn of the church on earth "Now Thank We All Our God."

Now thank we all our God
With hearts and hands and voices,
Who wondrous things has done,
In whom his world rejoices;
Who from our mothers' arms
Has blest us on our way
With countless gifts of love
And still is ours today.

Oh, may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us
And keep us in his grace
And guide us when perplexed
And free us from all harm
In this world and the next!

All praise and thanks to God
The Father now be given,
The Son, and him who reigns
With them in highest heaven,
The one eternal God,
Whom earth and heav'n adore;
For thus it was, is now,
And shall be evermore.

Lord, remember us in Your kingdom! Amen.

Herbert Mueller, D.D.

OTHER PRESENTATIONS

1. Greetings of the Former President of the Synod

Dr. Bohlmann, Members of the Convention, Brothers, and Sisters in Christ:

The synodical *Handbook* somewhere stipulates that the former President, First Vice-President, Secretary, and Treasurer are to be the guests of conventions after they leave office. So I am here in response to the directive of the Synod and at the invitation of Dr. Bohlmann. There's an old saying that old presidents should be seen and not heard. Or as they say it down in Arkansas, old presidents never die, they just smell that way. But at any rate I'm here out of loyalty to that *Handbook* and my dear friend, Dr. Bohlmann. And it is really a great pleasure and honor to be here and have an opportunity to address you briefly.

First of all, I congratulate Dr. Bohlmann on his wonderful reelection. It was touch and go there, and I'm glad that we called those two fellows out to the telephone at the time of the 32nd ballot. But I think that's just great, Ralph, and I'm proud of you. You've been a fine President, and I believe you're going to be one of the best Presidents The Lutheran Church—Missouri Synod ever had. Congratulations also to Dr. Sauer, who was of such great help to me during my years as President. A very special warm word of thanks to Dr. Mueller, who's leaving office. I don't know that the Synod will ever be able to replace him, but I know that he was a wonderful person to work with, and I wish him nothing but well.

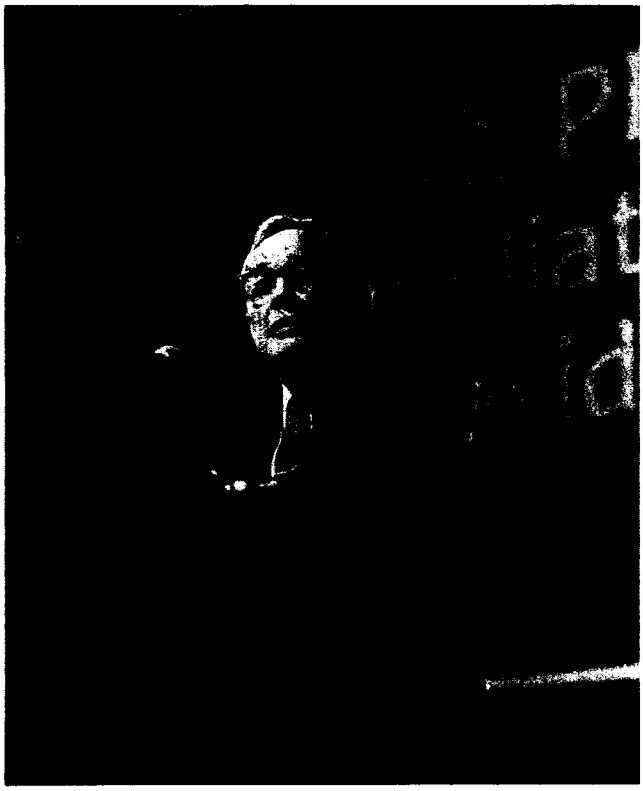
On a personal note, Delpha and I are enjoying retirement. We've never been so happy. I believe that it is the vocation for which I am best suited. I have never found one that is so—with which I so completely agree as retirement.

I

Now, just four points. I'm not here to make any trouble or stir up anything, which is an unusual role and one that's hard to get used to. But it is really a marvelous thing, as so many people have said, to be here on the 500th anniversary of the birth of Martin Luther. Whoever in the world born in 1483 is still remembered? And yet today there are many, many times as many people whose hearts warm at the name of Luther, whose lives are touched by his teachings, who honor and revere him as the great gift of God that he was to the church. This meeting, with lay representation growing out of the great doctrine of the priesthood of all believers; these Bible studies, with the Bible in the language of virtually every nation under the sun, are monuments to the teaching and work of Martin Luther. An educated clergy, a system of Christian education, in fact, the whole public school system of modern society, are all monuments to Luther.

II

And above all, closest of all to our hearts, the great



doctrine that we treasure so much, that we are saved by the grace of God through faith in our Lord Jesus Christ, who comes to us through God's holy, inspired, and inerrant Word. That is the thing for which we thank Luther. Growing out of this, of course, and perfectly properly, is the great movement that we know as confessionalism. This is something for which people were imprisoned, were willing to die for, over a hundred years after the birth of Luther. "We believe, we teach, and we confess" were not idle words, were not words that were just written in a book. They were written on the cells of prisons. They were written in the blood of battle.

And today The Lutheran Church—Missouri Synod, I am happy to say and I think all of you are happy to say, still wants to be counted among those churches of the world that call themselves confessional Lutheran church bodies. That's what we are. When you witness the situation that is going on throughout world Lutheranism, and anybody who has been any kind of observer of the scene since the end of World War II is not surprised at things, it is a tragedy that, for example, you can have formal official intercommunion established between Lutheran church bodies and the Episcopal Church without ever any real discussion of what Communion is. And when you can have a journalist, with whom I have always prided myself in totally disagreeing, saying and saying correctly that that action

represents the end of the confessional era in the history of American Lutheranism, an era that goes back to the time of C. F. W. Walther—when you have that situation, you begin to realize that sometimes being a confessional Lutheran even in these free and easy days of 1983 may be costly, and may be unpleasant, and may not bring us the greatest happiness and the greatest approval from everybody. And yet it is something that is worth striving for. We are by God's grace confessional Lutherans, and I pray God we shall continue to be.

We and our partner churches and other churches with whom we have been in fellowship, and others with whom I hope we can be in fellowship, confess, "We believe, teach, and confess" as Martin Luther so beautifully interpreted the Scriptures. Not that we worship him, not that we agree with everything he said. I think our CTCR showed not only courage but also wisdom in dissociating us from some of the things he'd said about the Jews. They were ill considered and they were products of their time. But when Luther talks—and during my retirement I've read 17 volumes, not 210 yet, Mrs. Garton, but 17 of them since I retired—through it all comes Christ, the message of the Gospel, and it's marvelous.

III

Which then brings us of course to the next subject, namely, the mission of the church. Sometimes we get the impression that confessionalism and sound doctrine are something to be clutched, or something to be put in a bottle or a museum. The doctrine of the Gospel of Jesus Christ is, as our theme for this convention so beautifully says, something to be proclaimed, boldly, and proudly, and happily, and joyously. That's why we're here, to talk about church work, to talk about how we can get the Gospel out, how we can confess Christ to every kindred and tongue. It wasn't Luther who said this, it was Christ himself: "Preach the Gospel to every creature," to every nation, to men, to women, and children of every race, color, creed, social position, and whatever. And folks, remember, I thought Dr. Hyatt said some marvelous things this morning when he talked about the power of the convention, remember that every person here is engaged in the mission of the church, whether you're a layman in the home congregation or a pastor, a teacher, a District or synodical worker, or official; whether we're doing mission work in the sense of being a missionary to Nigeria, or running the pension program, or counting the money, or carrying on work among the poor and the underprivileged; whatever we're doing, teaching parochial school or going to a parochial school, we are engaged in the mission of the church. That's why we're here, because Christ has sent us on a mission. And through the Reformation of Luther He has given us in the most marvelous form the message that is to be proclaimed throughout the world.

I read recently again in my retirement a book entitled, "Mission in the Making," the history of Missouri Synod missions, published in 1963 by a man who left the Synod in disgust. If I agreed with him and believed what he said, I'd have left the Synod, too. Nothing but failures and calamities with a scholastic confessional theology of our church. And I want to say to you, we do a lot of soul searching and we're critical beyond all that is right and proper, we're always exposing something. I think the Missouri Synod is doing a fantastic job, humanly speaking. Given original sin and actual sin and the devil, the world, and all the rest, I think the Missouri Synod is doing a tremendous job in carrying out the mission of the church, whether you talk about Christian education, or social ministry, or home missions, or foreign missions, or deaf missions, or campus ministry, or prison ministry, or mentally retarded ministry, or whatever area it is.

Just think! Now I come to my last point. You see I put on my glasses to make sure I got all these points here. Or just let's mention one very specific one, the meeting in San Antonio this summer. Ten thousand youngsters, teenagers from our congregations gathering together to proclaim Christ, preparing themselves for service in carrying out His mission. Some marvelous things are going on.

IV

And now I come to the final point. Because being a true Lutheran and a Missouri Lutheran, I couldn't possibly make a speech without saying something negative. And to reverse the order, we're going to take the negative last.

There's really only one basic problem that this church has not solved. Many of the things we're wrangling about in these overtures and resolutions are either unimportant or will be solved or will be ignored and probably rightfully. The world won't come to an end on the basis of much that has been decided thus far. But, in 1968 the people of the Missouri Synod for all purposes laid on the Lord's altar $240 million, a lot of money. In 1982, in the depths of the Reagan depression, after the Carter inflation, and with 11 million people out of work, and everybody tearing up things in total despair, the people of the Missouri Synod laid $600 million on the Lord's altar. Over half a billion dollars! And this year it will hit at least $700 million. Add $300 million in church extension funds, add the ministerial pension program, of hundreds of millions of dollars. We belong to an organization who knows how to give. Our people have been taught how to give and they're generous and they believe in the Lord's mission. And when General Hyatt and his associates all over the Synod put on that special Forward in Remembrance, as he said so eloquently this morning, the most surprised people in the whole world were the people of the Missouri Synod themselves. God wasn't surprised, but we were, $75 million and it's not finished yet.

The problem we've got is how to translate the proper amount, a duly proper amount of that $600 million raised by the congregations, over to this church body that has been given the task of educating all of our professional church workers, carrying on our foreign mission program, our whole parish education, our publishing, and all of those related areas, and dozens of other functions. I talked to one of my fellow Arkans

delegates the other day who had last attended the 1959 convention of the Synod in San Francisco, and he said, "It seems to me we had a budget then of about $30 million." When I became president in 1969, we had a good, sturdy, solid steam rolling budget of about $30 million. We've had Behnken, we've had Harms, we've had Preus, we've had Bohlmann, together with all assorted and sundry other people. And this year again the Board of Directors is struggling how to raise $30 million!

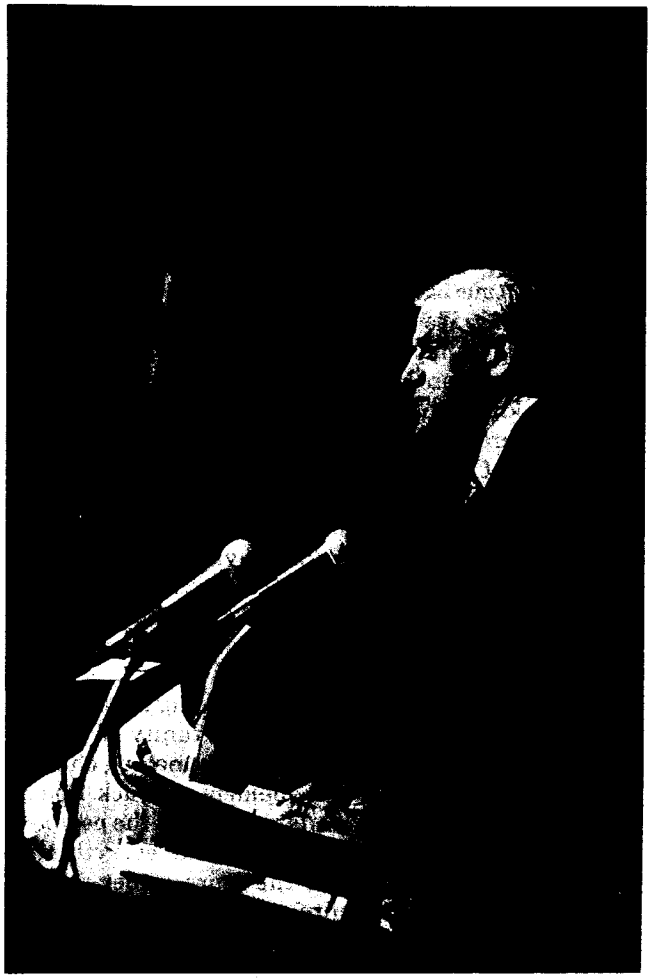
Folks, the problem is that we've got to get it distributed back to the Synod. Now, we can blame the Districts who've increased 65 percent. We can blame the congregations who've raised, who've improved 95 percent in the last 10 years. But, folks, what you folks are here to help get done at the congregational level and to some extent at the District level is to translate that money which increasingly, increasingly, increasingly is staying at home. Get our people to get the vision and see what great things this church body, this beloved church body of ours, is doing.

I'm not going to speak again on the floor of this convention unless asked to. I have no free advice for my wonderful successor or any of the rest of the people, but I make a plea with you. If you really believe the things we're adopting here, and really believe in the Gospel of Jesus Christ, and really believe that our church, it's a confessional Biblical Lutheran church, has got something to say to the people of the world—and you ask our brothers from Brazil, and Argentina, and Africa, and El Salvador, and the other places, and they'll all tell you, we do—then, folks, let's support it with our prayers, with our sons and our daughters, and with our money. We've given it, it's there, let's see that the Synod gets its fair share.

Now that was a nice positive speech, which I told you, Ralph, I'd give. Again, congratulations. God bless you all. I think we're going to have a marvelous convention. I'm delighted to be here. And now let's get on with the whatever you want to call it. Thank you.

J. A. O. Preus, Ph.D., D.D.

2. Greetings of the Bishop of the American Lutheran Church



Greetings in the Name of Our Crucified and Risen Lord Jesus Christ!

I thank you for this opportunity to appear before you, and particularly I'm thankful for your allowing me to appear so early on your schedule. It is always good to have this opportunity to greet our American Lutheran Church's sisters and brothers in The Lutheran Church—Missouri Synod. I'm especially glad to be able to tell you of the personal friendship and respect which marks my feelings towards your President, Ralph Bohlmann. We speak frankly with one another, trust one another, and are mutually desirous that we can help create the best possible relationship between our churches.

I also wish to express my deep appreciation for Herb Mueller. He has served all of us Lutherans well, especially in these recent years as president of the Lutheran Council in the U.S.A. I only heard just prior to coming down here that Herb is entering a new chapter in his life, and I know that so many people in The American Lutheran Church would like to join me in wishing you God's rich blessings as you do so. We are grateful for your service.

I have enjoyed seeing my esteemed cousin, Jacob, as well. I don't get to see him very often since he's become cowardly and moved south. He will be pleased, I'm confident it will please his Norwegian heart, to know that I picked up on a recent trip to Europe a theological definition of heaven and hell, with no Norwegians involved in the definition. Heaven is, according to this definition, where the French do the cooking, the English provide the police, the Italians provide the entertainment, and the Germans do the organizing. Hell is where

the English do the cooking, the French provide the police, the Italians do the organizing, and the Germans provide the entertainment. I don't know that everybody would agree, but I know that at least some would agree that Jack provided a great deal of entertainment for the Germans during his tenure.

Seriously, the people of The American Lutheran Church send you their affection and warm regards. Especially in this Luther year, we are aware of our common ancestry in the faith. We join you in claiming anew the Reformation theme of "Grace alone! Faith alone! The Word alone!"

We join you also in seeking to be consistent, incessant evangelizers. The major emphasis of The American Lutheran Church is outreach, the proclamation of the Gospel, making disciples, telling the story of the incarnate, crucified, resurrected, and living Lord Jesus. ALC priorities are the starting of new congregations, the sending of more missionaries, and the calling of our existing congregations to new zeal for Gospel witness. I want to say a special thank-you to you in the Missouri Synod for providing the kind of leadership on the front of creating new congregations, and gathering funds that we refer to as Church Extension funds, and setting a mark for the rest of us Lutherans that we will have a tough time catching up to. It's been the leadership role that has not only been good for you, but good in stimulating us. We intend also to continue strong in all other areas of Christian witness, striving to bring the whole of life under the Lordship of Christ.

The American Lutheran Church is glad for every way in which The Lutheran Church—Missouri Synod joins us in fulfilling our Christian responsibilities. We believe U.S. Lutherans maintain outstanding services through the Lutheran Council and through Lutheran World Relief. We are glad too for the strong bonds that exist between so many Lutheran Church—Missouri Synod and American Lutheran Church individuals and congregations. We appreciate the strong efforts of so many of you to maintain the highest possible level of common Christian expression between our churches.

As you know, the ALC, LCA, and AELC are moving toward the creation of a new Lutheran church. Both the LCA and ALC are products of long histories of church unions. We believe God has blessed those previous unions, and we live in the confident expectation He will bless this one also. I speak for the vast majority of the people in The American Lutheran Church in expressing our sincere hope that one day soon The Lutheran Church—Missouri Synod will also be a party to the union.

Returning to the church's evangelizing priority: this generation offers extraordinary opportunity for Gospel ministry. For one thing, it is a time of amazing change, incredible technological development, a Buck Rogers reality that challenges the adaptability of the people of God. There is the temptation to think that everything is up for grabs, that God and the moral order are the products of human ingenuity, to be tinkered with, and changed, and used according to human wisdom. There is also the temptation to clutch our traditions so tightly that we are paralyzed even when God wants us to move. Finding a disciple's way through the 20th century—even being so bold as to witness to Him who is the ultimate truth in any generation, and to maintain a global missionary effort, saying "Him We Proclaim"—is as exciting a challenge as human beings have ever had.

For another thing, this century provides a setting that makes the Bible so incredibly relevant. The New Testament writers lived with a lively sense of the imminence of Christ's return. The transcendent character of the kingdom of God was so starkly apparent. Now we who are older can remember only a few decades ago when common wisdom invested this earth with permanence, with progress toward a planetary Utopia. No more is it so. Those palisades of nuclear weapons, the onrushing population explosion, the threats to the environment, the discovery that medical science is not going to find the fountain of youth, all point to the fragility of human existence, to the inability of human beings to control their existence. These facts need not lead to despair or discouragement today any more than they did for the Lydias and Linuses of an early church. God is God, Christ is Savior, the kingdom of our Lord is secure, and He is with us, in Word proclaimed and Sacrament shared. The message from Bethlehem and Nazareth and Jerusalem is just as convincing to human beings today as ever it was. We have reason to rejoice in life no matter what the threats to that life may be.

Tonight I leave for Geneva to help piece next year's Lutheran World Federation Assembly together. We will meet under the theme, "In Christ—Hope for the World." Ten days later I will attend the World Council of Churches Assembly in Vancouver, where we will meet under the theme, "Jesus Christ—the Life of the World." I do not know what the press will make of those events or what the public perception will be. I do know there will be a vast array of Christ's followers, some highly politicized, some whose Christian faith is suspect in the eyes of others, all of us appearing as heretics to some of the others who are gathered, but overwhelmingly they will be assemblages of devoted disciples of Christ seeking together to understand, appropriate, and share what it means to confess Jesus Christ, the hope, the life of the world.

That is our common task, our common joy. That is where Christians find their unity, in pointing to Him under whose banner we march—Christ, the hope, the life, of the world.

The American Lutheran Church prays God's rich blessings on The Lutheran Church—Missouri Synod and all of its members as we stand together, whatever our differences, pointing to the Christ, crucified and risen, for the salvation of all of us, sinners. Him, together, we proclaim.

David W. Preus, D.D.

Greetings of the Bishop of the Lutheran Church in America



...ident Bohlmann, Dear Sisters and Brothers in ... Christ:

...the very beginning I want to congratulate you, ...dent Bohlmann, on your reelection, and I want to ...ratulate the convention on having such good sense ...do it and to do it so quickly. I'll admit as well that ...mewhat envious of that kind of majority. I think I ...been on more ballots than any other living person ... Lutheran Church in America, because it always ...me awhile to get elected. I remember in Chicago ...just after the election I was kidding with Jack ... He was congratulating me on my election, and I ..."Well, Jack, I don't know much about politics, so ... of you fellows will have to teach me more about ..." And Jack said, "Now, Jim, anybody who gets ...ed by six votes on the fifth ballot, and stands up ...e the convention and talks about his mandate had ...r not talk to the rest of us about politics."

...t is indeed a pleasure to bring you greetings from the ...heran Church in America. Especially in this anni-...sary year of the birth of Martin Luther, that "Father ...the faith," as even a renowned Roman Catholic ...olar entitles him, we celebrate together our heritage. ...have an identity as Lutherans, a way of under-...nding ourselves, that gives us a unique sense of ...sion.

The Lutheran Church in America and The Lutheran ...hurch—Missouri Synod also have distinctive ways of ...rceiving themselves. We must have a healthy respect ...r each other's distinctiveness, an appreciation for our ...neness, and with candor we must also be willing to ...amine the different directions our paths are taking. ...ach of us knows who we are and why we act as we do. ...We do not always recognize the right of the other to have ...different view and to take a different action from our ...wn. I propose that we examine some of those self-...nderstandings today, both our onenesses and our ...fferences.

We share a confessional, Biblical, and contextual ...neness. We acknowledge the same writings to be our ...onfession of faith. From the earliest ecumenical creeds ...the last paragraph of the Book of Concord, we point to ...dentical documents and claim them to articulate ...ccurately the life, faith, and witness of our churches. ...We were forged in the crucible of a historical struggle in ...which the confession of Jesus Christ as the only Lord ...nd Savior took on new cogency and meaning. That ...onfession has been the thread by which a living ...radition has been woven for us.

Thus we each affirm and assert that we are confessional churches. In the present moment that foundation has as much significance for us as at any previous time in our history. In fact, many events in the last few years have caused us to reflect anew on how our theology is properly applied to the world and its problems.

Both of us are Biblical churches. In fact, we value our confessional documents so highly because we see them to be accurate expositions of Holy Scripture, which alone has the authority to bind human conscience and to be the source and norm by which the life and work of the church are to be judged.

We do have different approaches to the Bible and its exposition, but both of us share the conviction that the books of the Old and New Testaments are divinely inspired and that they have an integrity and an authority that are central for us. In a time when the normative function of Scripture is questioned, we should speak our common convictions loudly and clearly.

We live and witness in the same context, in both the same temporal and geographical arenas. Our culture is not the most amicable for the nurture and expression of genuine spirituality; we face a growing secularity, an increasing tendency to interpret life solely in economic and political terms, an erosion of ethical standards, and a frightening dependence on weapons of ultimate destruction for national security. Powers and principalities today indeed tempt us to fail to fear, love, and trust in God above all things.

Again, our members share that world and culture. They are often brothers and sisters, parents and children, members of the same family who belong to both of our churches. They are plagued with the same questions, engaged in similar struggles to express Christian discipleship. Our failure at times to speak with one voice out of our confessional heritage is often baffling and confusing to members of our congregations and certainly to people beyond them.

That we can point to much that is of such great importance that we have in common is a source of discomfort and pain as we must also recognize our differences. We have to look at them, for they give us trouble that our churches need to seek to overcome. And

to seek it with more intentionality and with greater energy.

In the Lutheran Church in America, the high priority we give to seeking the visible expression of the unity of the church of Jesus Christ poses a dilemma. We know that. We are glad to be working toward a new Lutheran church in the U.S.A. with The American Lutheran Church and the Association of Evangelical Lutheran Churches. We anticipate a stronger witness and a more effective ministry and pursuit of mission from such a configuration. We are awed by the work involved, but we are convinced that the Holy Spirit is leading us to a new expression in our confessional family today. While we understand the reasons why the Missouri Synod is not a part of that present process, we regret the absence of such a strong and vital church.

Short of our being together in a new Lutheran church, we need to examine again our fellowship and our partnership. The LCA acknowledges itself to be in confession with all churches which have its same confessions. We recognize the Missouri Synod to be a church with the Gospel, with a properly ordered ministry, and with sacraments observed in accordance with the Gospel. It grieves us that we're not seen in the same way by The Lutheran Church—Missouri Synod. We are convinced that our Lord Christ would have us worship together, pray together, receive His body and blood together.

I must also say that we wish our partnership in the Lutheran Council were based on a common commitment. Surely the task that we're called on to do in our world today is greater than any of us can do alone. While some work would be a lower priority for us in the LCA than for some other Lutheran churches, we seek to cooperate in ways that produce the best results for all of us. Our inter-Lutheran goals in those instances are more important than LCA ones in such a setting.

That is to say that in the LCA common work is put in a privileged position. We strive to honor fully our commitments to one another. It is our perception, rightly or wrongly, that the Missouri Synod operates in a different way and that the priority is often given to Missouri Synod goals and interests, not our common ones. That difference in procedure, if we are correct, poses a problem. But a problem which each of us should strive diligently to resolve through conversation and agreement with one another. And such agreements should not wait for a new inter-Lutheran agency.

Our commitment in the Lutheran Church in America is also toward what we see as a proper ecumenical stance. We find that the expression of the oneness of the whole people of God must go beyond our own churches and must involve us seriously with other denominations. With many other Christians we have found to our amazement and exhilaration a profound theological convergence on the basic tenets of faith. Those who acknowledge God as Creator, Jesus Christ as Savior, and the Holy Spirit as Guide can hardly be named heathen, but must be recognized and loved as brothers and sisters. We cannot wait, we are convinced, for total homogeneity and agreement on every jot and tittle of our human expressions of faith before we reach out to one another and even go to the Sacrament of the Altar together.

We value our heritage, but we recognize that other Christians are also to be acknowledged and confirmed in their own. We are not sectarians as Lutherans, but a part of the one, holy, catholic, and apostolic church; and we find great joy in our fellowship, varying in levels though it be, with churches of other denominations. We intend to search diligently for ways to express our unity in deeper and wider dimensions.

I have to say something of my own personal experience in that regard. In the last couple of months it has been possible for me to have a personal visit with Pope John Paul II at Rome, with the ecumenical patriarch Demetrius of Constantinople, just last week with the Archbishop of Canterbury in Canterbury. In all of those instances I have had to acknowledge, in a way that I will have to admit I have never recognized before as a Lutheran pastor, the fact that there is a large, in fact, a vast tradition of Christians in this world that we dare not ignore. I will have to say that I have been amazed at the kind of profound spirituality that has been a part of our conversations, a spirituality that I have had to recognize as being somewhat deeper than my own. In each of those instances our conversation has closed with a prayer together.

Christian friends, I believe that God heard those prayers, and that there must be a way in which we can reach out to each other, in which the witness of our tradition can be made, but in which also we can receive that great witness of so many others who have worshiped the same God for centuries in their tradition.

On Nov. 10, in Eisleben, I will be a part of an ecumenical service. I was somewhat overwhelmed when the church in Germany asked me to present the Lutheran point of view concerning the great Reformer, and to realize that others on that same program will be Cardinal Willebrans, a representative of the orthodox churches, and that there are a number of heads of communions of other churches in the world who will be part of that ecumenical service. And I cannot help but feel that there is something particularly fitting in this year, that the celebration of the 500th birthday of that person whom we honor so highly should be in an ecumenical setting.

We wish that we were together as Lutherans in our pilgrimage toward unity with others who name the sacred name of our Lord. We have appreciated your participation with us in serious theological dialogs with other churches, but we have been concerned when Lutherans could not finally speak as if they had a common confession.

What is the future for us? Is God writing a new chapter in religious history in this world that may have a totally different direction from the last chapter? How will we be included in it or exluded from it? What is the *kairos*, what is God's moment today, and how do we Lutherans make sure that we are a part of God's

moment? Shouldn't we pursue the answers to such questions together?

We want you to know, I want you to know personally, that we respect your sense of identity. We highly appreciate the way in which you honor it, the way in which you keep reminding all of us over and over again that there is a solid core of being out of which you operate. We appreciate that. We feel that we also have something of the same kind, though it may differ somewhat. But we would ask only whether there are not sufficient grounds for us to pursue life together in a more meaningful way. I congratulate you on your many achievements, especially your new international headquarters. Dr. Swanson has pointed out to me, since his visit last night, that your President has the largest office of the president of any Lutheran church in the United States. The rest of us will endeavor to keep him humble. We appreciate your bold venture in missions supported by the generosity of your people. I pray for you as a church—for your leaders, your congregations, your people—that God may guide you by the riches of His grace and that you may continue to find in Him joy, peace, and hope. And we ask you to pray for us in the same way.

James R. Crumley, D.D.

4. Greetings of the President of the Association of Evangelical Lutheran Churches

President Bohlmann, Sisters and Brothers in Christ, Members and Guests of The Lutheran Church—Missouri Synod:

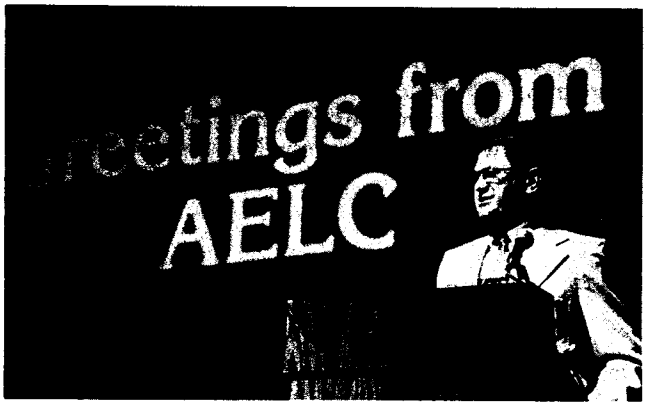
It was a privilege for me to introduce your President, Dr. Ralph Bohlmann, to the AELC convention last September to bring greetings to our assembly, and I am grateful to have received his invitation to reciprocate.

The acceptance of these two invitations may have broken an ice jam between us. The timing of these acceptances has been extremely important because our church body, along with The American Lutheran Church and the Lutheran Church in America, will soon go out of existence by becoming members of a new, emerging church body. Similarly, the opportunity to address one another directly as churches will terminate. After our new church is formed, any effort on the part of the AELC to speak as church or to be spoken to as church will become anachronistic, to say the very least. Therefore the remaining opportunities to speak to one another should be used with great care and concern.

Rudyard Kipling once described a person as being "a bundle of relations and a knot of roots." If you grant the truth of that description, then it is obvious that a person taken out of his environment, away from his roots, may have a difficult time adapting to new surroundings. Perhaps that's one reason for the proverb "Blood is thicker than water."

In the past few years there may have been some persons in our church and some also in yours who have experienced such feelings when they thought of one another—once together, now separate. At such times, whether past or present or future, it is important to remember that there is a tie that binds us together—a tie stronger than blood, stronger than old relationships, stronger than a knot of roots in a family tree.

All that Jesus Christ earned by the shedding of His blood, God had also incorporated in water—the water of Baptism. And by that water Paul was able to say: "We were all baptized into one body." To the Ephesians he wrote that Christ cleansed His church "by the washing



of water with the Word" and thus made us members of His body.

Brief moments like this could be spent by recalling old hurts, old wounds, and we might become like little children who have an almost uncontrollable desire to pick away at wounds and hurts, to make the healing super difficult. There is much more to life than the simple nitpicking of the past and keeping the wounds open. You and I need to look at life not simply as an arena, but as an arena where God acts. And as we look back, we ought to be able to say: Whatever the intention may have been, whatever words may have been said, whatever actions may have been taken, whatever sorrows or griefs or hurts may have been endured, God in His wisdom, His ability, and His governance has turned it to good, for the use in the building of His kingdom.

It's time to search out that finger of God as He makes use of our pasts for the sake of the future of His church. In that sense I want to say that He has unmistakably turned us toward tomorrow through the current movement toward Lutheran unity. He has given us a patient, committed membership. He has enabled us to endure the hardships of the past by providing at difficult moments the resources to survive and grow. He has given us a place in the sun, a place that we can call our own, and now He is broadening our horizons and our

understandings to serve a larger constituency through the deployment of Christ Seminary—Seminex faculty and through the generous involvement in the Commission on a New Lutheran Church. We are about one percent of the total membership of that new Lutheran church, and yet in the Commission on a New Lutheran Church we have been 11 percent with voice and vote. God has steadily stretched our minds and our hearts to think world, to recognize the needs of many oppressed and hungry people in so many countries, and to acknowledge a great number of people as brothers and sisters who bear the name of Christ and to whom Christ has given the task of being in mission.

I am convinced, on the basis of our brief history, that, if it were necessary, we could exist and grow as church. But God's promises constantly encourage strong churches, that great resources might forever flow into mission and a greater coordination may accompany that mission. Estimates of the coming century indicate a constant, perhaps growing, poverty and hunger, increasing oppression and inhumanity, and wider divisions among and between people. A unity of purpose, cooperative endeavors between churches, mergers to gear up in strength become essential for the tomorrows ahead. Our future—and your future—are interwoven with the will of our Lord Jesus Christ. So, separately in the sense of our yesterdays and yet together in the sense of God's tomorrow, you and we work for Christ and his church.

During this 20th century God nudged Lutheran churches in the United States to emphasize their unity through five separate mergers (1917, 1918, 1930, 1960, 1962). And in similar fashion He pushed Lutherans in the United States to be involved in the formation of the Lutheran World Federation and in the National Lutheran Council and its successor agency, Lutheran Council in the U.S.A., to establish conciliar arrangements for the sake of the mission. And today three bodies stand on the threshold of the next merger of this century. We anticipate God's blessing and your good wishes.

That same God may nudge your church and our emerging church early in the next century to move toward unity. The work of the church and the need of the world demand that unity. So today we use this privilege to greet you as fellow workers in the kingdom of Christ, and we wish you God's richest and abundant blessing on this convention and pray that someday an extended unity will be developed for which the coming merger may simply be a vanguard. God be with you day by day.

William Kohn, D. D.

5. Greetings of the Latvian Ev. Lutheran Church in America

Dear President of the Synod, Officers of the Church, and Members of the Convention:

I am bringing you most cordial greetings and best wishes from the smallest and newest Lutheran Church here—from the Latvian Evangelical Lutheran Church.

Although we are the newest Lutheran Church in America, we are a branch of one of the oldest Lutheran churches. Our church was organized in 1524 by one of Martin Luther's students who came from Wittenberg to preach the Reformation in Riga. Through the long years of our existence, we became the national church and spiritual guardian of the Latvian people. We also remained one of the few faithful keepers of the Lutheran tradition.

Our church in the United States came into existence after the war, when those of our people who could leave Latvia came here to start a new life. Because of language and cultural differences, as well as our past experiences, our people could not find a "home-away-from-home" in the local churches. Individual Latvian congregations were organized, which later united into a church. Although we have different historical backgrounds and traditions, we have the same Lutheran heritage and share the same legacy of Martin Luther.

Keeping our identity and preserving our old and rich Lutheran heritage were not the only purposes to organize our church. When Soviet occupying powers uprooted and exiled all Latvian landowners to make room for collective farms, and when countless citizens, including pastors and church workers, were sent to Siberia, nobody in the free world paid any attention. At times our church became the only voice to call attention to this tragedy and organize help. After all these years this mission still exists for us.

To do our work more efficiently in the future, our church has asked the Latvian Lutheran congregations who have joined the local synods and have dual membership to transfer their membership now to us.

With my greetings I also add a kind request to you; remember in your prayers our people in Latvia whose lives are trimmed to a bare minimum, where churches are converted into warehouses, museums, and concert halls, and where teaching of religion to children is forbidden by the state law. Remember them!

Martin Luther, in one of his table talks, said that God builds His church with both hands. With His right hand, He gives His church peace, prosperity, and success. Where He builds with His left hand, the church suffers hardships, and even defeat. Your International Center and this convention clearly indicate that God is building your church with His right hand. But if you feel the touch of His left hand, do not be saddened by it. We have all felt it at times, but must count it a blessing.

I would also like to mention one of our problems, which is the training of our future pastors. As we have no seminary of our own, we are using the hospitality of

sisting seminaries, including the Concordia Seminary St. Louis, where we currently have two students rolled. We are thankful for your help. But to give them he practical training and language experience in our hurch, we are kindly asking your church and the aculty of the seminary to allow our students to fulfill heir vicarage assignments with us.

Now that you know a little more about us and our ork, I hope that we are no longer strangers, but brothers of the Lutheran family. Variety of forms but unity in spirit has always been the cornerstone of the Lutheran heritage.

We salute you as our big brothers and sisters for your courage to stand up and be counted for what you believe. We do the same. Let us use what we have for the glory of God and the welfare of the Lutheran Church. God bless you all!

Robert V. Abolins, Vice-President

6. Greetings of the President of the Lutheran Council in the U.S.A.

esident Bohlmann, Secretary Mueller, Delegates and isitors to the 55th Convention of The Lutheran hurch—Missouri Synod, Brothers and Sisters in hrist:

Before beginning my presentation on behalf of the utheran Council, I want to publicly extend congratuations to Ralph Bohlmann on his reelection as your resident and to salute you, the delegates, for your good udgment that resulted in his reelection. I have appreciated the opportunity to serve God and His church ogether with Ralph in varying ways during the last two ears: I cherish him as a colleague and look forward to our continuing relationship.

I also extend my congratulations to Robert Sauer, hom you have reelected your First Vice-President. I expect to address an increasing number of mutual nterests and concerns with him in the years to come.

Then, I pay tribute to your Secretary, Herbert Mueller, who distinguished himself and brought credit your church while serving as president of the utheran Council. He is a cherished partner and brother Christ. I am most grateful for his friendship; we ncerely hope there will be many opportunities to ntinue our pilgrimage together in the days ahead.

am pleased that you have given me the opportunity ddress you on behalf of the Lutheran Council in the SA. This organization, referred to in the church body hich I belong as a common agency, has now served operative Lutheranism for 17 years. It was brought o being by esteemed leaders of the member churches or the purpose of

a. furthering the witness, the work, and the interests of the participating bodies;
b. seeking to achieve theological consensus in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions;
c. providing an instrumentality through which the participating bodies may work together in fulfilling their responsibility of Christian service where coordination or joint activity is deemed by them to be desirable and feasible.

The Lutheran Council is a common agency because



it belongs to all of the five member churches: your church, The American Lutheran Church, The Association of Evangelical Lutheran Churches, the Latvian Lutheran Church, and the Lutheran Church in America. These five together have and are fulfilling significant ministries on behalf of our gracious God and His people; as a servant entity/organization, the Lutheran Council becomes the focus of our united witness and service to the degree and in the manner desired by the member churches. But the council also has the task and responsibility to challenge its member bodies by alerting them to possible common expressions of service and, I dare say, even witness and ministry. We want the council to do that even as its member bodies reserve for themselves the prerogative to decide the extent of their participation.

During the first week of May I participated in the initial festivity sponsored by the East German Lutheran Church in observance of the 500th anniversary of Martin Luther's birth. My traveling companion and I, besides attending the events at the Wartburg Castle outside of Eisenach, also visited other sites that have historical significance because of the life of Martin Luther. It was inspiring to see them. The last site we saw before leaving West Berlin, through which we passed on entering and leaving East Germany, was one that Martin Luther never saw; it was that infamous wall that divides a city and a country, separating the people

who are all heirs of Luther's legacy and a land from which many of the fathers and mothers of this church body came to America.

That wall is symptomatic of life; since time immemorial people have been building, both literally and figuratively, walls to divide themselves from their neighbors. Sometimes those walls are built deliberately—such as that of a divided Germany; at other times, we are unaware of their being built and possibly even their existence—such as those resulting from biases and prejudice.

There are walls within Lutheranism; all of us have had a part in building them; from my perspective they unnecessarily divide and separate. Because of our sinful humanity, they exist. Should we not seek to remove and tear them down? The Lutheran Council is neither mandated nor empowered to remove those walls; we of the member church bodies alone can do that. But the council can be a facilitator; it can assist us, even as it has done for 17 years.

As a church body, you respect the convictions and practices of other members of the council; they likewise respect and honor yours. It is because of this mutual respect that together these five churches continue to cooperate with one another. All rejoice when one rejoices; all suffer when one suffers. I know there is regret on the part of your leadership that The Lutheran Church—Missouri Synod has not been able to participate in the programs of the Lutheran Council to the degree it desires; I trust that the financial circumstances that have limited your participation will soon be resolved—so that our common agency, the Lutheran Council, can help us to see the walls between us, its members, and everywhere in God's great world and assist us in tearing them down.

The common agency which I represent has a competent staff; it has good leadership. For the last four years—and now just reelected to a second four-year term—Dr. John Houck has served as general secretary of the Lutheran Council in the U.S.A. I am pleased to present him as your and my colleague, as a servant and leader for cooperative Lutheranism, as a faithful brother in Christ—John Houck.

Thank you, President Bohlmann; thank you, delegates, for according me the privilege of addressing you. May you be edified in knowledge, strengthened in faith, and inspired in spirit as you continue your deliberations together. You have gathered as disciples of our Lord and Savior, Jesus Christ. Thank you for your witness to Him; thank you for your partnership in the Lutheran Council in the U.S.A.

Reuben T. Swanson, D.D.

7. Address by the President of the Lutheran Youth Fellowship

(Youth ministry was one of the two major convention emphases.)

Greetings and welcome from the nearly 4,000 youth groups affiliated with Lutheran Youth Fellowship throughout the Synod. We in Lutheran Youth Fellowship—"LYF" for short—are particularly excited about youth ministry in this, the Year of Youth Ministry, and also a less-recognized but equally important celebration. This is the 487th anniversary of Lutheran youth, for it was 487 years ago that Martin Luther became a teenager!

LYF, Lutheran Youth Fellowship, is your synodical youth organization, and we're five years old. Actually LYF was chartered six years ago at the 1977 convention, but it was in 1978 that we began affiliating member groups. Today we number almost 100,000, a 10th of one million teenagers. On a synodical plane, LYF serves as a resource and communications network. Four times a year all LYF-affiliated groups receive a splendid packet of materials under the title of *LYF* (pronounced "life") *Supports*. These are FREE and come filled with Bible studies, activity ideas, resource reviews, game suggestions, and music; plus, this year, for the first time, by action of the Council of District Chairpersons of LYF, each issue of *LYF Supports* will include a new "Youth Supplement" that will address the Biblical perspectives of many contemporary issues that puzzle today's youth



and, candidly, probably many adults. We're thrilled about this new aspect of ministry to youth through LYF.

But no youth ministry program is complete without ministry *by* and *with* youth. In LYF this is particularly evident at the congregational and Circuit levels, although there is certainly much youth initiative at work in the District and synodical scopes. More and more, youth are becoming active church leaders as they take ownership in their particular groups and coordi-

ate other groups together into Circuit functions. As any of you will recall from the strong years of the Walther League, participation in a structured youth program of the sort that LYF is can be a strong motivation to continued active church membership and leadership during adult years.

Among the sundry "Needs of Youth" is a drive to seize and exercise the new freedoms and responsibilities of approaching adulthood. Even so, LYF is in the business of aiding young folks to discover and apply with volcanic joy the fantastic freedom of salvation given us in Christ. JESUS FREES US! "Jesus Frees Us!" is the LYF theme for this coming year, based on John 8:36. Look for "Jesus Frees Us!" as the focus of the next issues of *LYF Supports.*

One of the ways we all "proclaim Him" is through our acts of missions throughout the world. This last year, LYF has been conducting what we call *Mission: M*A*S*H,* with "M*A*S*H" standing for "Mission Aid to Students and Hospitals." Our goal was to raise $11,000.00 to support a Lutheran Nursing School in Nigeria. But I am sorry to have to announce that at this time, although donations are still coming in, we have been able to exceed our goal by only $2,000.00! Wow! We have a neat God!

I hope some of you have a renewed interest in seeing youth groups in your area affiliate with LYF. All this requires is filling out a simple, free affiliation card which is available either at the Board for Youth Services booth here at the convention center or by writing to the Reverend Terry Dittmer at the new International Center. Terry coordinates LYF and publishes *LYF Supports* in his capacity as assistant BYS secretary. We praise our God for Terry's service and talents.

So the youth march forward in fellowship and the Word through LYF. We are proud of the Lord who has been with us in this "New Era" of youth ministry, and, formally, we thank you as our Synod and as individuals involved in and supporting youth ministries. We pray for blessings as we continue, *Amigos de Cristo,* proclaiming that JESUS FREES US!

Philip J. Ebeling, *LYF Chairman*

8. Address by General John W. Vessey, Jr., USA Chairman, Joint Chiefs of Staff

Thank you Dr. Bohlmann, Dr. Barth, and my fellow Lutheran Christians. My humble thanks to Concordia Seminary for this honor and for presenting it here at the 50th convention of the church in this year of the 500th anniversary of Martin Luther's birth.

Unfortunately, there are quite a few people here in the convention hall who know me, so there's no sense in my standing up here pretending that I deserve the honor. As we heard in the Epistle lesson this morning, if someone thinks he's something when he really is nothing, then he's fooling only himself. But I do accept gratefully on behalf of and for all those Lutherans serving in the Armed Forces of our country. And, in a way, I feel a little bit like the fellow in the story about the traffic jam at the Heavenly Gates when some high-ranking ecclesiastics—cardinals, archbishops, bishops, and perhaps a synodical President or two—were trying to get in and St. Peter was assuring them that they'd have to follow the regular procedure. Suddenly a fellow was hustled up by a platoon of the Heavenly Hosts and passed the whole line and went in through the gates. These ecclesiastics said, "What is that?" and St. Peter said, "Oh, that's a very unusual case. He's a general and we don't get very many of them up here." I'm sure this convention is much the same way. We don't get very many of them up here either.

While I'm here, on behalf of the Armed Forces, and particularly on behalf of the Lutherans in our Armed Forces, I'd like to say thanks to The Lutheran Church—Missouri Synod for its support of the ministry to the Armed Forces. The support of the ministry to Lutherans—that is the mail contacts, the contact pas-



tors, and the overseas Lutheran congregations—are very important to us Lutherans. My family and thousands of other Lutherans have had their faith strengthened through that effort; but, I also want to say a special thanks to the church for the fine support the Missouri Synod has given the chaplains program in general and the ministry to all of the Armed Forces. The church has supplied top-notch chaplains to the Armed Forces, and the church can be proud of them. Certainly, if you heard the sermon this morning with Dr. Wil Hyatt, that was a little bit of a sample.

I'm a Minnesotan, and all my stories are about Minnesotans and Scandinavians because the Scandi-

navians are people who can laugh at stories about themselves. But, Dr. Oswald Hoffman told me, very rightfully, that a fellow in my position shouldn't tell ethnic jokes about living ethnic groups. So I now tell stories about the Hittites.

My story today is about two Hittites named Sven and Ole. They were taking the truck driver's exam in Minnesota, which is a three-part examination—a written part, an oral part, and a practical part. Sven and Ole had passed the written part, and went up for the oral part. Sven went first. The examiner said, "You have 15 tons on your rig, and you're driving on a wet, rainy day. The road is slippery; you come over the brow of a hill; you see a 10 percent slope about a half mile long; and you're going about 55 miles an hour. At the bottom of the hill, you see a railroad crossing with a freight train parked on it. You test your brakes, and the brakes fail—nothing happens. What's the next thing you do?" And Sven said, "Vell, I'd reach over and yab Ole with my elbow, and vake him up." And the examiner said, "What in the world would you do that for?" He said, "Because Ole told me last week he ain't never seen a really big accident before."

Well, what I want to say to you is that the world is a dangerous place, and many believe that we may be headed for a really big accident. The issue of war and peace is very much with us these days and understandably so, with the growing awareness and concern about the dangers of nuclear war. I read with great interest Resolution 3-06, the subject of which is to encourage peacemaking and the study of problems concerning the church and nuclear arms. I compliment the drafters for pointing out that it is man's faulty relationship with God and our sinful natures which poison our relationships with our fellow men.

That's a very important point to remember for all of us who would deal with the issues of armaments, defense, and the prevention of war. Salvador de Madriaga, the great Spanish philosopher and historian who served for many years on the League of Nations Disarmament Commission, wrote in his memoirs that we tackle the issue of war upside down and backwards. He said nations don't distrust each other because they are armed; they arm because they distrust each other. It is the distrust that we must tackle if we are to reduce the probability of war.

In the meantime, I believe that it is our God-given duty to make the world a less dangerous place insofar as God permits us to do it. We as citizens of this great nation should help tend to the economic health, the social health, the political health, the military and defense health, and, by all means, the spiritual health of our nation and of the world. We need to reduce the risk of war—all wars—because that's the only way to reduce the risk of nuclear war. I don't believe that God will let us "uninvent" nuclear weapons. At the same time we must defend our people and the principles of liberty and justice for all upon which this nation was founded—as well as the principle of freedom of worship that brought the founders of this church body to our country. And we need to do it, not just for ourselves, but for those who will follow us as well. We're basking in the liberties which our forefathers, with God's help, provided for us, and we need to provide for those who will follow us.

We don't want war; and we don't want to be paralyzed by the fear of war. We will not prevent war and we will not secure liberty and justice through unilateral disarmament or through anything like nuclear freezes. There aren't easy, quick, cheap answers to the difficult issues of war and peace. I compliment the drafters of the resolution for drawing attention to Luther's doctrine of the two kingdoms, which is also very well reinforced in Romans 13: 1-7. And I compliment them for urging that congregations and members become familiar with the issues and to work responsibly within the political process to enhance the prospects for world peace. If I have a quarrel with that part of the Resolution, it is with the words "to become familiar with the issues." I would respectfully suggest that "familiar" may not be strong enough, and that "knowledgeable" might be a better word.

Nuclear weapons won't be wished away. The military power of the Soviet Union won't be wished away. El Salvador, Afghanistan, and the dozen or so other wars that are going on in the world today won't be wished away. In verse 6 of the 24th chapter of Matthew, Christ says, "You are going to hear the noise of battles close by and the news of battles far away. But listen. Do not be troubled. Such things must happen. But they do not mean that the end has come." We're not helpless, certainly. The starting point for us is trust in God and receiving the absolution of the risen Christ. Only from there can we move to a right relationship with our fellow humans.

Not only are we not helpless, but as St. Paul says in those wonderful last verses of the eighth chapter of Romans, "Know in all things we have complete victory through Him who loved us." And then St. Paul goes on to say, as I believe we should say to ourselves as we deal with the difficult problems in the world today, "For I am certain that nothing can separate us from His love, neither death nor life, neither angels nor other heavenly powers, neither the present nor the future, neither the world above nor the world below. There is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord."

With that sure knowledge, we can march courageously and confidently to do the work that God has laid out for us here on this earth, in this kingdom on the left hand, whether it's administering the church or defending the nation and reducing the risk of war. We have important work to do here at the convention, and I want you to know that I along with about three million other church members are praying for you as you do that work. I too have some important work to do; and I ask you to pray for me and for my fellow members of the Joint Chiefs of Staff, and for all the men and women of our Armed Forces.

Speaking of the Joint Chiefs of Staff, we meet on

on knotty problems that affect the security of the nation. I want you to know, and it might be some comfort for you to know, that we meet every other Friday for breakfast, with nothing on the agenda but prayer, Bible study, and Christian fellowship.

Thank you very much.

General John W. Vessey, Jr., USA

9. Address: Focus on the Christian Family

It is a measure of the peril of the American family that throughout the 1980 White House Conference on Families the central and unresolved issue was the definition of "a family."

This morning we will be using the traditional understanding in which husband and wife live together and raise children in an atmosphere of mutual dependence and acceptance, recognizing that God blesses and even calls others to serve Him in ways that do not involve this basic unit.

Certainly, there is much justification for speaking about "the crisis of the family," but most of its problems are not new. What *is* new is that the problems are growing at an alarming rate, leading many to offer innovations that would restructure "the family." But I believe what is most in need of remedial attention are the attitudes about and behavior of the members of the family—fathers, mothers, and children—on which I would like to focus this morning.



Part I—Focus on Fathers

Welcome news from a national magazine! A ray of hope surfaced in a recent survey conducted by *Better Homes and Gardens*. Its 200,000 respondents appeared to reject the shortsighted beliefs of the last 20 years that marriage is convenience, sex is entertainment, and a child is disposable.

However, while 80 percent said that marriage was fulfilling, and given the opportunity they would again marry their same spouse and have as many children, 80 percent also said that family life in America is in trouble, with the leading cause being the absence of a religious foundation.

Luther would have responded with a loud I TOLD YOU SO! "You may be pious and holy in other respects," he said, but because people do not train children according to His will, "God is punishing the world so terribly that there is no discipline, order, or peace. We all complain of this state of affairs but fail to see that it is our fault" (Ewald M. Plass, *What Luther Says* [St. Louis: Concordia Publishing House, 1959], #413, p. 141—hereafter cited as WLS).

"A father," he said, "can perform no act that is more unfatherly than . . . allowing a child to have its own wanton way" (WLS, #411, p. 139)."Nothing can more easily earn hell for a man than the improper training of his own children . . . to let them curse, swear, learn indecent words and songs, and permit them to live as they please" (WLS, #414, p. 141). They are "the first destroyers of their own children" (WLS, #410, p. 139).

Luther was impatient and angered, particularly after he himself became a father, with men who neglected the spiritual and moral education of their children either by choice or apathy. But never could he have envisioned the father of today who, by social and legal coercions, is not permitted to have primary responsibility, who is allowed merely to be "concerned" but thereafter to function as a sort of cheering section to give support to the professionals who decide what children need to know and how they are to live.

In recent years, the concept of fatherhood has suffered greatly, not because of any changes in the nature of men, but because of changes in the way society has conceptualized fatherhood. Popular shows depict the father as a bumbling, ineffective creature. Comic strips ridicule him. National surveys report that many children actually prefer their television to their dad, and in language the new verb "parenting" expresses a further desexing of the fatherly role.

How timely, then, are Luther's words of 1529 about those who live as though "God gave us children for our pleasure or amusement . . . ignoring them, as though what they learn or how they live were no concern of ours. . . . He has given and entrusted children to us that we should train and govern them according to His will; otherwise He would have no need of father or mother" (WLS, #413, p. 140).

Yet recent history has witnessed social changes so drastic that the very necessity for fathers has been considerably weakened. Social welfare assumes the material responsibilities for child care; government agencies assume responsibilty for teaching human sexuality; public schools assume responsibility for shaping moral attitudes; and television assumes responsibility for companionship and entertainment.

The most vivid illustration of how far the notion of fatherhood has eroded is evident in the fact that it is now unnecessary for a mother to obtain the consent of or even notify the father of their unborn child before she ends its life through an abortion.

Having in theory the right to beget children, no man, married or otherwise, has any way, under law, to secure that right. He has been divested legally of his natural and real claim to fatherhood.

If the family is to reclaim its integrity, the importance of fatherhood must be reinstated. If the family is to regain its ability to effectively ward off secular attacks against it, the authority of fathers must be recognized.

But what a gigantic task! As we think of how the whole fabric of the family has disintegrated, as we think of the complexities of any solution, it is easy to be immobilized by the immensity of the crisis. Of what significance is one man in one family who in one home attempts to function as God would have fathers function? In terms of the big picture, what good does it do?

Some months ago one of the evening news programs did a segment on soup kitchens that were forming and operating through efforts of individual citizens. The reporter found himself in a crowded, steamy room in a run-down part of a major city, interviewing a man who had, on his own initiative, undertaken such a project of food distribution. There he stood, perspiration running down his face, grease from cooking all over his clothes, as he methodically ladeled out food.

The impeccably dressed interviewer said in a skeptical tone, "Well, you're to be admired for what you're doing, but in the long run, well, how effective is it in terms of the big picture?" And the man, feeding the hungry who stood before him said, "What big picture?"

Part II—Focus on Mothers

I confess a lifetime addiction to mystery novels. From the time I was a child, trying to figure out "whodunits" has been for me a great source of enjoyment and relaxation. And I remember when, in more simple and less militant days, behind every criminal mastermind there was a *femme fatale.* In the movies we would catch a glimpse of her in a flowing cape and a black floppy brimmed hat as she disappeared into a crowd, while the police inspector dramatically shouted, "Cherchez la femme!"—"Look for the woman!" Yes, the woman in the thriller was always "the one to watch."

Modern society, unfortunately, has provided us with a not-so-thrilling nonfictional mystery, claiming as its corpse THE FAMILY. Scattered about the scene of the crime are some hazy clues as to who did the family in, but those of us who share a concern for changing the conditions which militate against the well-being of the family might do well to follow the instructions of the fictional police inspector and *"cherchez la femme"*—LOOK FOR THE WOMAN!

Find her—who she is today; what she is expected to be; what she wants and needs and is trying to do—and perhaps we will have a vital key to our contemporary mystery.

When we *look for the woman,* we first of all find her in the first society in history to decide that raising children isn't "meaningful" work (Dr. David Riesman, Harvard sociologist). Research notes that the more spiritual a culture, the greater appreciation there is for women and for their unique gifts and abilities. It is not surprising then, that in our not-so-spiritual society there is a public demeaning of the roles of mother and wife and homemaker.

I recall being sent by the Synod some years ago as an observer to a meeting of women sponsored by the National Council of Churches. In the initial session the 40 of us present were asked to identify ourselves. We were introduced to women holding high positions in their denominations—some ordained women; some women who carefully detailed their accomplishments, credentials, power, and prestige. But when, toward the end, I began my introduction by saying that I was the wife of a Lutheran minister and the mother of four children, I could tell from facial expressions and body language that, from their perspective, somewhere in that first sentence was a bit of heresy.

They had described themselves in terms of what they *do,* while I described myself in terms of what I *am*—wife, mother, and homemaker—which today is not "meaningful" to do.

That was not Luther's view. Whatever woman's failings and deficiencies (and he did not hesitate to point them out and sometimes with a vengeance!), he was led to proclaim that the great "glory of motherhood should rightly cover and take up all the weaknesses of woman" (WLS, #4704, p. 145).

He wrote almost poetically about how women "dandle" babies: "It has often been a great delight and wonder to me to see how the whole body of a woman is adapted and formed for the care of infants. How becomingly even little girls carry infants in their arms! And how appropriate are the gestures with which mothers dandle the little ones when they hush a crying infant or lay it in the cradle! Let a man do these things, and one will say he acts like a dancing camel, so awkward are his motions" (WLS, #4705, p. 145).

To Luther, motherhood was natural for women; indeed, in most cultures throughout the ages woman and nature have been intimately associated. (We speak of Father Time but always of Mother Nature.)

Yet today, when we *look for the woman,* we find in the second place, in an era which has witnessed an ever-increasing estrangement between her and [illegible]

Woman, wanting to keep pace with the dominant progressive forces of this day, science and technology, becomes incensed at the suggestion that she is [illegible] by nature. Even nature-rooted concepts like "maternal instinct" or "woman's intuition" are [illegible] causing some women to be so insecure they have [illegible] classes to learn something long accepted as [illegible] tive—how to bond with their own children.

We are offered a liberation from what is natural [illegible]

through the power of technology by which we can not only prevent the conception of a child but with which we can destroy a child before birth, a child Luther calls "the tender fruit" (WLS, #2826, p. 905). Contrary to the traditional view—and certainly to Luther's view—pregnancy and maternity today are not perceived as blessings or gifts. Many refer to women's procreative potentiality as "an infirmity in the abdomen"; a threat to her freedom and selfhood. Science has become the woman's savior, freeing her from her nature and from the acceptance of her natural limitations.

Some months ago I was invited to address a class of seventh- and eighth-graders at a progressive private school. Prior to my arrival I was sent what the students called "a position paper on sexual rights." Among other things it said:

> If a couple is involved in procreational sex, that is, they intend and plan to have a child, then an abortion of that pregnancy would be wrong.
>
> But if they are involved in recreational sex—as we are [these seventh- and eighth-graders]—then abortion would be perfectly right because they just wanted fun and not a family.

Thus, these 12- and 13-year-olds had effectively separated what *they* do from what *their bodies* do, ignoring the Scriptural truth that what we do in our bodies is done by *us* (1 Cor. 6:18; *Human Sexuality,* CTCR, Sept. 1981, p. 7).

So when we *look for the woman,* we find some for whom mothering is demeaning and others who view the female body as a prison, a betrayer, which she must control through the genius of technology, suggesting in the process that somehow her body is an enemy—or evil.

And third, as we *look for the woman,* we find some among the "new breed parents." Prior to the 1980 White House Conference on Families the General Mills Corporation provided for each delegate the results of an extensive survey which revealed the existence of "new breed parents," the term developed to describe those women (and men) who specifically and deliberately rejected the idea of sacrificing for their children.

Yet Christian morality has always centered on woman's life-giving, life-nourishing, *and* life-sacrificing virtues, with Christian women (and men) understanding that the highest act possible for one who is created is to allow the activity of the Creator to have its full expression, to be, in Luther's words, "the workshop of the Supreme Majesty."

Luther roots the mothering role of women not in his sixteenth-century culture or his male chauvinism, but in the creation itself. "Through the Holy Spirit," Luther writes, "Adam called his wife by the excellent name of Eve, that is, mother. He does not say woman, but mother, and adds 'of all the living' (Gen. 3:20). Here you have the true distinction of womanhood, to wit, to be the source of all living human beings. The words are brief, yet they are an oration such as neither Demosthenes nor Cicero ever composed. But this oration is by the Holy Spirit, who is most eloquent. . . . If *this* Orator so defines and praises woman . . ." (WLS, #4703, p. 1457). That settled it for Luther!

How fortunate for us that it also settled it for the unwed, teenaged girl named Mary, who was not a "new breed parent," but rather a woman who, in submission and obedience, said simply and sacrificially, "I am the handmaid of the Lord" (Luke 1:38).

But handmaidens of anybody—the Lord or little ones—do not compute in a secular society that says, DO YOUR OWN THING! LOOK OUT FOR NUMBER ONE!

Our society has communicated a message to women that mothers do not play a very significant role, further maintaining that one cannot even be a good mother if one is not self-fulfilled. It mistakenly believes that fulfillment comes almost exclusively from the marketplace rather than the family.

A year ago a large audience gathered to hear the very prominent feminist and scholar, Germaine Greer, author of the best selling book *The Female Eunuch.* She had just returned from India where, commissioned by a family planning group, she was charged with persuading women to have fewer children. She began her visit knowing the world had too many people. There were certainly too many of "them." But were there? she soon began asking herself. In all of the villages she visited she never found an unwanted child. Parents, she said, cherished their children and sacrificed greatly for them, and they looked upon her as an unfortunate woman because she had none.

She couldn't explain her failure to have children except to say that "in my society there is no idea of continuum. In my society the individual life is self-contained."

To the audience she said, "They hardly knew the use of the word 'I.' It's 'we' every inch of the way." She was struck by their selflessness, the sharing and love of the families. "The entire village had squeezed into half a room and had left the other half to me," she said. "When I looked at these people, I knew perfectly well who there were too many of in the world. There were too many of me."

Part III—Focus on Children

If Luther said anything about grandparents, I couldn't find it. And if he didn't, perhaps it was because he thought that Proverbs 17 had said it all: "Grandchildren are the crown of the aged" (v. 6).

How true! And it is also true that no one has a greater appreciation for children—as children—than do grandparents. I know, because I am a member of that endangered species. And God knew that my schedule didn't allow me to take off a month for grandmothering every two years or so when a new baby arrived, so He sent them all at once: triplets!—all boys, all now two, and all over everything! Caring for them is like trying to organize grasshoppers!

The daughter to whom God entrusted them is the most ideally suited person in the world to referee a three-ring circus, but there was one week this winter that would have tested the patience of even . . . well, let me put it this way: Of all the challenges placed before Job,

triplets wasn't one of them. I suspect they'd have done him in.

On Monday they stripped the leaves from all the plants in the bay window—30 little fingers—zip, zip, zip.

On Wednesday they took 46 little stuffed toys and gave them a bath (in the bathroom, but not in the bath tub!).

And then on Friday—you've heard of siamese twins? Well, they got into the super glue and turned themselves into siamese triplets.

And here it was Saturday, and Dale was calling me long distance—in tears. It seems it had snowed during the night, and because they had a cold (which is always a joint project) and couldn't go out, Dale read them a picture book about a snowman. Now two hours later, she was on the phone crying because in her living room was a snowman. There stood Joshua, his blue eyes sparkling with pride—the only color showing on a body otherwise totally white, covered with talcum powder by his brothers Jonathan and Jeremy.

My sympathetic response to this calamity? Typical grandmother, I asked, "Did you get a picture?"

Luther knew something about that kind of bedlam, living as he did in a home with not only his own six children, but also a variety of foster children and orphaned nieces and nephews. Yet, he loved to be at home and could say of children: "They are the best wool on the sheep." (WLS, #400, p. 137).

And he would say about people whose principal reason for marrying is a desire for children that while "their number is small, . . . I simply class them with the angels" (WLS, #2800, p. 897).

But something happened to children on their way to the seventies. They stopped being capital investments and became consumer goods; they stopped being precious and became costly; they stopped being a gift from God and became commodities to be rejected if inconvenient, imperfect, or simply unwanted.

Think of what we have done to children! We exploit them in child pornography, injure them with Halloween treats, batter them at an epidemic rate, sell them on the black market, and abandon them in their most formative and vulnerable years to child care that is based on economic agreements, entrusting them to a parade of people with whom they can form no lasting relationship.

Certainly, there are some of us who are diligent in seeking people who would consider the care of their child a primary responsibility, who would find caring for their baby fulfilling, who would know what their child needs in terms of love and understanding.

But how do we miss the irony in that? We expect more of a substitute mother than we do of ourselves. We expect her to do for money what we won't do for love.

Unless a mother absolutely has to work—and there are those cases—what is worth missing the child's first smile, first step, first tooth? What is worth the missed hugs, kisses, bruises, confidences?

It is estimated that before the age of seven, a child will ask 500,000 questions. Who will answer them for our children? day care employees? baby sitters? other children? television? or worse—no one?

Think of how we can work ourselves, our values, our beliefs, our God into the life of a child through his or her questions. If we have not been available to answer them when they are little researchers, after age seven they will no longer ask us.

Today's perspective on child care: "When that wise harlot, natural reason . . . looks at married life, she turns up her nose and says: Ah, should I rock the baby, wash diapers, make the bed, smell foul odors, watch through the night, wait upon the bawling youngster and heal its infected sores . . . tend to this, tend to that . . . suffer this, suffer that. . . . Should I be so imprisoned?" (WLS, #2766, p. 885).

In sharp contrast to such a low view of children is the one held by our Lord, whose actions and words reveal His high view of children. In little ones He noted attitudes which He said ought mark those who are the adults in His kingdom, and He manifested those very qualities Himself when, in childlike obedience, in childlike submission, in childlike humility and trust, He gave Himself for us. It is clear from the Gospel that while He intended that we are to teach children, He intended that we ought also be taught by them.

One of the lessons we are to learn from children is found in Luther's response to a friend's praise of God's creation as found in a branch of cherries hanging over his table. "Why do you not daily learn," said Luther, "the article of divine creation by looking at your children and offspring. . . . They are of far greater worth than all the fruits of the trees. Here you may behold the providence of God, who created them out of nothing. In a half year He gave them body and life and all their members and also intends to support them. But we pass by these gifts" (WLS, #405, p. 138).

We "pass by these gifts" indeed in many ways. But the one most clearly documented is the destruction which takes the lives of almost 2 million children a year through abortion-on-demand.

In order to justify and tolerate abortion—and now infanticide—we must discredit children, and one way is simply to see them in terms of deficiencies—what they are not, what they do not have, and what they cannot do. Their lives are in jeopardy because they do not measure up to our adult standards. When the value of children is diminished, so too is the value of caring for children.

Contemporary secular religion—which has as its god Self-fulfillment—has pushed the traditional notion of sacrifice that rearing children entails into disrepute. As one of its adherents, a prominent TV personality, wrote: "It doesn't matter whether children are sweet and marvelous to have; even if one wants to pay the price for it, I believe that if God were still speaking to us, even He would say that the way to be fruitful is: Don't multiply!"

Had Luther followed that advice he'd have been spared a lot of heartache, emotional stress, expense, and energy. Maybe he could have produced 210 volumes instead of 110. He would certainly have avoided the

pain of losing a child, his third child, a daughter who died in his arms. Yet, weeping bitterly and suffering greatly, he could say as she was laid in the coffin: "Darling Lena, you will rise and shine like a star, yea, like the sun.... The parting grieves me beyond measure. ....I have sent a saint to heaven." (Quoted in Theodore Jungkuntz, "The Man Luther: Father," *The Lutheran Witness,* June 1983, p. 7).

A friend of mine recently said much the same thing about the birth of her 10th child. "Well, it was a bit of a surprise, but I believe God was saying when you get to heaven and see all of your children there, your regret is going to be that you didn't have more of them."

The family—father, mother, and children—belongs to God, so it is not surprising that the world will ignore, ridicule, abandon, and try to replace it, but none of those is an option for us. If the family is weak, we must strengthen it. If the family is fractured, we must heal it.

For the Christian family the way to survive and overcome the current crisis is simply for its members to live a Christian life—to live daily in our baptism—that through Christ's men and Christ's women, through Christ's boys and Christ's girls, through *Christ*ians the world might clearly see that even in our families—especially in our families—it is HIM WE PROCLAIM!

Jean Garton, LL.D

RESOLUTIONS

1. MISSIONS, EVANGELISM, AND SOCIAL MINISTRY

To Honor and Serve the Aging

RESOLUTION 1-01A

Report 1-03 (*CW*, pp. 21—25)

WHEREAS, The average human life span continues to lengthen; and

WHEREAS, God places no mandatory retirement age on either faith or its fruits; and

WHEREAS, The role and value of older people in the church urgently needs fuller recognition and refinement; therefore be it

Resolved, That we thank God for increasing the earthly longevity of His redeemed; and be it further

Resolved, That we encourage our congregations to become increasingly aware of this growing segment of our membership and society, and utilize the largely untapped wealth of experience and availability of the many talents of these our sisters and brothers in Christ; and be it finally

Resolved, That we ask the Board for Social Ministry Services to continue to provide leadership and ask the appropriate synodical boards to continue to assist in this important endeavor.

Action: *Adopted as amended (3).*

(Amendment: insertion of reference to Board for Social Ministry Services in the final resolve.)

To Reaffirm Inter-Lutheran Cooperation in Social Ministry

RESOLUTION 1-02

Overtures 1-29A—B (*CW*, p. 35)

WHEREAS, The Lutheran Church—Missouri Synod has enjoyed the fruits of inter-Lutheran cooperation in social ministry for many years; and

WHEREAS, The formation of a new church structure by the AELC, ALC, and LCA will produce changes which may raise questions related to inter-Lutheran cooperation in social ministry programs; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, in convention assembled, reaffirm the desirability of continued inter-Lutheran cooperation in social ministry; and be it further

Resolved, That efforts be made to devise and strengthen inter-Lutheran and/or inter-Christian relationships that prove to be feasible and helpful in the implementation of programs of social ministry; and be it further

Resolved, That in the exercise of such cooperation the confessional integrity of The Lutheran Church—Missouri Synod, and practices founded on such integrity, be preserved; and be it finally

Resolved, That The Lutheran Church—Missouri Synod support such inter-Lutheran cooperation in social ministry on the national, District, and local levels.

Action: *Adopted (5).*

(The word "Synod" in the final resolve was changed to "national" at the direction of the Chair. An amendment to substitute "God-pleasing" for "feasible" and to change the first resolve to read "closely examine before reaffirming the desirability . . ." failed to carry.)

To Reduce Full-time Professional Church Worker Burnout and to Continue Efforts to Minimize and Counteract This Danger

RESOLUTION 1-03A

Report 1-06 (*CW*, p. 30); Overture 1-31 (*CW*, p. 36)

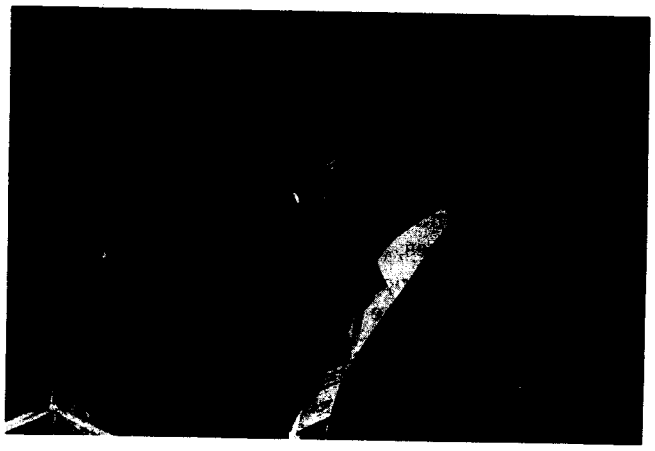
WHEREAS, Ever-increasing stress accentuates the danger of burnout for full-time professional church workers and can result in increased individual/family problems (including clergy divorce), worker/people alienation, and increased resignations from office; and

WHEREAS, The healing professions today recognize the importance of a holistic approach to health, stressing the importance of preventive medicine in addition to crisis medicine; and

WHEREAS, Our Synod has a sizable investment in and concern for the good stewardship of the talents entrusted to it in the lives and training of its workers; and

WHEREAS, There is limited administrative staff to

Chairman Albert Marcis of Committee 1



facilitate the synodwide ministerial health program; and

WHEREAS, The Scriptures admonish us out of love from and for the Lord of the church to "strengthen the weak hands and confirm the feeble knees"; therefore be it

Resolved, That the Synod remind its full-time professional church workers that their bodies are temples of the Holy Spirit, that an emphasis on personal health practices, life-styles, and wholesome mental health habits contribute extensively to the extension of the kingdom of God among us, and be it further

Resolved, That we encourage congregations, especially boards of elders and personnel committees, to increase concern for their workers: e.g., time schedules, family responsibilities, emotional and spiritual needs, professional growth, and remuneration, so that workers and congregations may grow together in service to their Lord and to each other; and be it further

Resolved, That we instruct the Board of Directors to initiate a study on the question of ministerial health with the intent of establishing procedures and programs that reduce professional workers' health problems; and be it further

Resolved, That the synodical Commission on Ministerial Health be directed to continue its commendable leadership, being provided under considerable difficulty, in the development of regional and local resources and that their and our continued responsiveness to these vital needs be encouraged; and be it finally

Resolved, That in meeting the needs of its full-time professional church workers, the Synod utilize its reservoir of resources found in Social Ministry Services, particularly its chaplains who are qualified by training in clinical pastoral education.

Action: *Adopted (5).*

(An amendment to the effect "that before the end of 1983 the Board of Directors, together with the Council of Presidents, provide effective written guidelines to help boards of elders" failed. Also voted down was a motion to refer to the committee with instructions to provide a directive to engage a full-time staff person.)

To Emphasize Our Commitment to Campus Ministry

RESOLUTION 1-04

Report 1-01 (*CW*, p. 3)

WHEREAS, The Lutheran Church—Missouri Synod has historically made a strong commitment to ministry on college campuses; and

WHEREAS, An important part of our North American mission program is the reaching out with the Gospel to the 12,000,000 students currently enrolled in the colleges and universities of our nation; and

WHEREAS, The campuses of our land are a true mission field since many students are not Christian and since there are more than 325,000 international students enrolled in colleges and universities (most from countries to which no church can send missionaries); and

WHEREAS, The very mission of our church is to proclaim the Good News of Jesus Christ as the Son of God and the only Savior of the world; therefore be it

Resolved, That The Lutheran Church—Missouri Synod and its professional workers pledge themselves to a campus ministry which speaks clearly in accordance with our Scriptural and Confessional principles; and be it further

Resolved, That we encourage our campus pastors, contact pastors, Lutheran faculty and students, and all who minister to college students to be bold witnesses that "God was in Christ, reconciling the world to Himself"; and be it further

Resolved, That the Synod encourage congregations located near college campuses to develop special outreach programs to students; and be it further

Resolved, That home congregations of students be asked to (1) notify the LCMS congregations near the campus where the students are enrolled and (2) notify the students of the presence of LCMS congregations near the campus where the students are enrolled so that a contact can be made; and be it finally

Resolved, That we continue to pray for the Lord's blessing and guidance on this vital ministry.

Action: *Adopted as amended (5).*

(The amendment added point 2 to the fourth resolve. In Session 12 the revised wording of that resolve was approved by common consent.)

To Encourage More Congregational Participation in Personalized Missionary Support Program

RESOLUTION 1-05

Report 1-01 (*CW*, p. 13)

WHEREAS, Our Lord has commanded His people to make disciples of all nations; and

WHEREAS, The Synod maintains and supports missionaries throughout the world in order to share God's love in Christ with people; and

WHEREAS, The missionary in his field of work is an extension of the congregation; and

WHEREAS, Direct involvement by the members of local congregations increases their awareness of the joys and sorrows, problems and needs of the mission program in general, and the individual missionary in particular; therefore be it

Resolved, That congregations be encouraged to continue to participate in the Personalized Missionary Support program.

Action: *Adopted (7).*

To Encourage Board for Mission Services to Consider Establishment of a Synodwide "Laborers for Christ" Program

RESOLUTION 1-06

Overture 1-18 (*CW*, p. 32)

WHEREAS, The Board for Mission Services has set challenging goals for new work in North America; and

WHEREAS, There is a need synodwide for economical construction and/or remodeling of facilities; and

WHEREAS, There are many retired and semiretired construction workers, skilled professionals, and other interested persons who are available; and

WHEREAS, Other church bodies are regularly using members in this type of program; and

WHEREAS, The Colorado District has developed and is now operating a successful program which could serve as a model for the Synod; therefore be it

Resolved, That the Board for Mission Services study the feasibility of establishing a synodwide "Laborers for Christ" program; and be it further

Resolved, That should this program be found workable, the Board for Mission Services be authorized to proceed toward immediate implementation.

Action: *Adopted (7).*

To Be Responsive to Human Needs

RESOLUTION 1-07

Overtures 1-48A—1-50 (*CW*, pp. 41—42)

WHEREAS, The needs of captive nations, mistreated minorities, and persecuted peoples cry out for attention and relief; therefore be it

Resolved, That our Board for Social Ministry Services continue to publicize such needs; and be it further

Resolved, That we admonish each other to search out ways to help our less fortunate brethren; and be it further

Resolved, That we ask God to increase our individual sensitivities concerning racial prejudice and other injustices; and be it finally

Resolved, That we urge our congregations to continue to pray regularly and specifically for all oppressed people, for just government, and for the powerful effect of the Gospel upon the hearts of all.

Action: *Adopted (7).*

To Implement 1971 Res. 9-15 Relative to World Hunger

RESOLUTION 1-08A

Overture 1-35 (*CW*, p. 37)

WHEREAS, The Lutheran Church—Missouri Synod, assembled in convention in Milwaukee, Wis., in 1971, passed Res. 9-15 (*Proceedings,* p. 194), to the effect that The Lutheran Church—Missouri Synod and other news media (of agencies and auxiliaries) "regularly inform their readers of pending legislative action concerning the poor and the hungry, encouraging them to inform lawmakers of their desire for swift and compassionate action on particular bills"; and

WHEREAS, The other half of Res. 9-15 (1971) instructed the (then) Board of Social Ministry and World Relief to make every possible effort to enhance the possibility of rapid and effective implementation of legislation on behalf of the hungry; and

WHEREAS, The Board for Social Ministry Services has indeed been active in carrying out this mandate, in addition to urging the Districts and congregations of the Synod to support the cause of the hungry with their prayers and their offerings; therefore be it

Resolved, That the LCMS commend the BSMS for its efforts on behalf of the hungry of the nation and the world; and be it further

Resolved, That the BSMS be instructed to plead the cause of the poor and needy as one of its highest priorities; and be it further

Resolved, That Districts be instructed and congregations be encouraged to contribute to the cause of the hungry through continuing responsible witness and increased generosity; and be it further

Resolved, That the Synod reaffirm its commitment to Res. 9-15 (1971); and be it finally

Resolved, That the Synod direct the appropriate synodical boards and committees, as well as the synodical news media and synodical agencies, and request the appropriate congregational boards and committees and the auxiliaries of the Synod, to implement Res. 9-15 (1971).

Action: *Adopted as amended (7).*

(The final two resolves were adopted as an amendment on the basis of Overture 1-35.)

To Recognize and Encourage the International Lutheran Conference

RESOLUTION 1-09

Report 1-01 (*CW*, pp. 1—14)

WHEREAS, The Lutheran Church—Missouri Synod gratefully acknowledges an official partnership relationship with 15 churches around the world, namely,

The Lutheran Church of Nigeria
The Evangelical Lutheran Church of Ghana
The Lutheran Church—Hong Kong Synod
The India Evangelical Lutheran Church
The Japan Lutheran Church
The Lutheran Church in Korea
The Gutnius Lutheran Church, Papua New Guinea
The Lutheran Church in the Philippines
The China Evangelical Lutheran Church, Taiwan

The Lutheran Synod of Mexico
The Evangelical Lutheran Church of Brazil
The Evangelical Lutheran Church—Synod of France and Belgium
The Evangelical Lutheran Church of England
The Evangelical Lutheran Free Church of Denmark
The Independent Evangelical Lutheran Church of West Germany;

and

WHEREAS, The LCMS also gratefully acknowledges a working relationship with six churches and mission fields around the world, namely,

The Conference of Lutheran Churches in Venezuela
The Argentine District
The Council of Central America and Panama
The Lutheran Church of Australia
The Lutheran Church of South Africa
The Lutheran Church—Canada;

and

WHEREAS, All of these churches and mission fields have joined in a loose federation called the International Lutheran Conference (ILC); and

WHEREAS, The presidents of all these churches and mission fields meet together every three years to discuss doctrinal and practical matters for the strengthening of their relationship with each other and providing an opportunity for exchange of ideas and programs, thereby encouraging each other to more vigorous and joyous proclamation of Christ to those outside the church in their areas of the world; and

WHEREAS, The next meeting of the ILC will take place, God willing, in Obot Idim, Nigeria, West Africa, on Nov. 2—11, 1984; therefore be it

Resolved, That the President of the LCMS be instructed to bring Christian greetings to all our brothers and sisters in these churches through their presidents assembled at Obot Idim, Nigeria; and be it further

Resolved, That all members of the ILC be encouraged to continue to use this conference as a means of strengthening the voice of confessional Lutheranism throughout the world for a clear witness to and proclamation of the saving Gospel of Jesus Christ.

Action: *Adopted (7).*

To Support Second Great Commission Convocation

RESOLUTION 1-10

Report 1-02 (*CW*, p. 14); Overture 1-27 (*CW*, pp. 34—35)

WHEREAS, The blessings of the first Great Commission Convocation continue to be evident in the church; and

WHEREAS, Thirty-two of the Districts (as well as some Circuits and congregations) have conducted District convocations or similar adult gatherings emphasizing "discipling in the '80s" since the first Great Commission Convocation; and

WHEREAS, All the evaluations of both synodical and District convocations ask for another synodical convocation; and

WHEREAS, The 54th convention of the Synod "resolved that the Synod conduct a second Great Commission Convocation"; and

WHEREAS, There continues to be a need to sustain the priority given to the Great Commission in its full dimension of being disciples and making disciples for Jesus Christ; therefore be it

Resolved, That the Synod support the second Great Commission Convocation, scheduled for Oct. 25—28, 1984, in St. Louis; and be it further

Resolved, That the Districts be asked to promote attendance at the convocation, plan for follow-through reporting of the convocation, and conduct District convocations; and be it further

Resolved, That the Circuits of the Synod promote attendance at the convocation and seek to send representatives who will report back to the Circuit and assist in conducting Circuit convocations; and be it finally

Resolved, That congregations be urged to send representatives to the convocation, both from the professional ministry and from lay leadership, who will report to the congregation after the convocation and seek to implement some of the learning of the convocation.

Action: *Adopted (9).*

To Renew Congregational Support for Refugee Sponsorship and Resettlement

RESOLUTION 1-11A

Overtures 1-37—1-40 (*CW*, pp. 37—38)

WHEREAS, Our Lord Jesus Christ commands that we befriend those among us who are hungry, thirsty, strangers, naked, or sick (Matt. 25:35); and

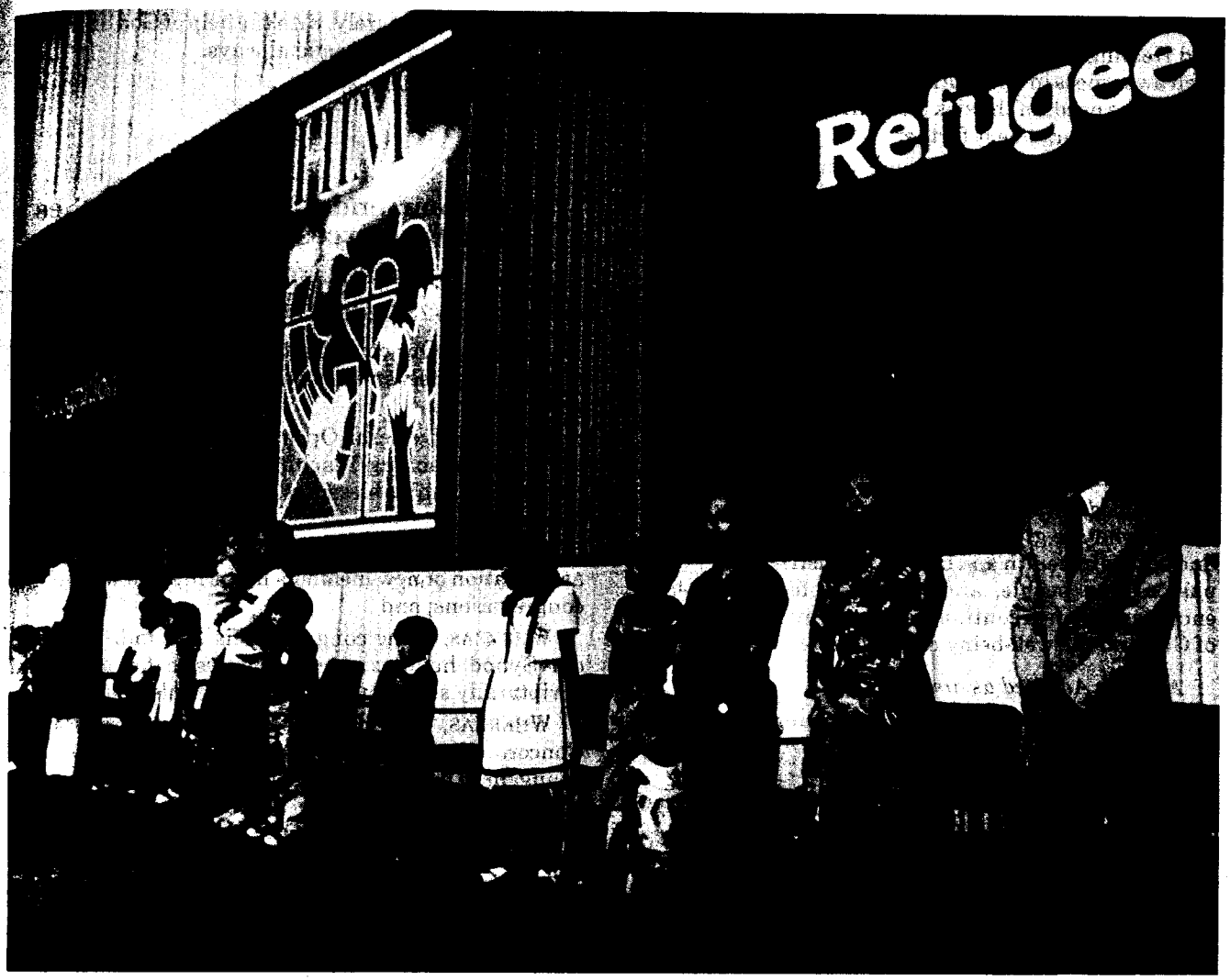
WHEREAS, Caring for the outcasts and homeless of the world is a visible witness to the world of God's love and value for human life; and

WHEREAS, We as Christians are ever mindful of the desperate plight and suffering of the over 10 million refugees fleeing from repressive government, oppressive war, senseless brutality, and abject poverty that now engulfs their homeland; and

WHEREAS, Refugees cannot legally come into this country without a sponsor; and

WHEREAS, The sponsorship and resettlement of refugees can be a very enriching and rewarding experience for the sponsor; and

WHEREAS, The Synod has published educational



materials to be used in sharing the message of God's love with some ethnic groups; therefore be it

Resolved, That those congregations which have sponsored and resettled refugees in the past be encouraged to do so again; and be it further

Resolved, That we encourage, with confidence in our Lord's support, all congregations to become involved and renewed in their efforts to be sponsors of these refugee persons and families through the programs presently in effect in our Synod; and be it further

Resolved, That the Synod and District social ministry committees continue to make available materials and guidelines concerning refugee sponsorship, resettlement, and Christian education to congregations; and be it further

Resolved, That the Synod where feasible continue to work with other church bodies in the sponsorship and resettlement of refugees; and be it finally

Resolved, That congregations be encouraged to lend their complete support to the observance of "Refugee Concerns Sunday," scheduled for May 6, 1984.

Action: *Adopted (9).*

To Express Concern and Support for the Health and Healing Ministry of the Church

RESOLUTION 1-12

Report 1-05 (*CW*, p. 29); Overture 1-32 (*CW*, p. 36)

WHEREAS, Our Lord Jesus Christ, the Servant of all, who healed the sick in body and mind, has commissioned His people to follow in His way; and

WHEREAS, Ill health and brokenness not only persist, but are taking on many new and grievous forms in our complex world; and

WHEREAS, It is essential that the whole church be involved in the task of dealing with sickness and creating wholeness; and

WHEREAS, The mission of the church has been singularly blessed through active involvement in medical programs; therefore be it

Resolved, That we call the members of the Synod to a new awareness and fresh commitment to the health and healing ministry of our Lord and Savior Jesus Christ; and be it further

Resolved, That we ask the Commission on Health and Healing to engage in renewed efforts to stimulate such awareness in appropriate ways, keeping before the church the needs of the sick and suffering, both at home and overseas; and be it further

Resolved, That we ask each congregation of the LCMS to reflect upon and evaluate how it may more effectively express its nature as a healing community through various means of service in the local areas; and be it further

Resolved, That we instruct the Board for Parish Services to prepare and distribute Bible study materials on the health and healing ministry of Christ and His church; and be it further

Resolved, That we request the Board for Mission Services to continue to consider how it may expand its health and healing ministries overseas; and be it finally

Resolved, That we commend all the members of the LCMS who are giving selflessly of their talents, time, and efforts in health and healing ministries—including pastors, lay people, and health professionals—and encourage them to continue their endeavors to the glory of God and the well-being of His people.

Action: *Adopted as amended (9).*

(The fourth resolve had originally *encouraged* the board to prepare materials; this was amended to the present reading.)

To Encourage Christian Influence on the Secular World

RESOLUTION 1-13

Overtures 1-41—1-42 (*CW*, pp. 38—39)

WHEREAS, The Lutheran Church—Missouri Synod has taken positions on social injustice; and

WHEREAS, These positions are clearly established and undergirded by Biblical and Confessional principles; and

WHEREAS, We are blessed with a kind of government in which we individually and corporately have the opportunity to express our opinions on programs and policies; and

WHEREAS, It is desirable for Christians to be involved in civic affairs of the community and nation; therefore be it

Resolved, That The Lutheran Church—Missouri Synod affirm its conviction that Christians should take an active part in social, economic, and political issues; and be it further

Resolved, That the Synod encourage and assist its members to become more informed on civil matters; and be it finally

Resolved, That The Lutheran Church—Missouri Synod affirm its confident belief that more Christians, armed with the knowledge of the Law and the promise of the Gospel, will surely, with the help of God, influence the secular world in beneficial ways.

Action: *Adopted (9).*

To Recommend Certain Approaches and Resources in Evangelism

RESOLUTION 1-14

Overtures 1-23—1-25 (*CW*, pp. 33—34)

WHEREAS, Our congregations are always in need of new approaches and resources in the work of evangelism; and

WHEREAS, Lutheran Open House and its predecessor, the PTR (Preaching-Teaching-Reaching Mission), imparted inestimable blessings to LCMS congregations in the past; and

WHEREAS, Our evangelism efforts include the proper assimilation of new members in the life and work of the congregations; and

WHEREAS, Some congregations and individuals in our Synod have expressed the desire for additional Scripturally sound evangelism materials; and

WHEREAS, The Board for Evangelism Services and Concordia Publishing House have studied the need for evangelism books and have developed a series of new books on evangelism, namely *A Theology for Evangelism, A History of Evangelism,* and practical books on backdoor losses, mission motivation, church growth, and surveying the methods of evangelism; therefore be it

Resolved, That the Districts be encouraged to sponsor Lutheran Open House activities on the District, regional, Circuit, or congregational level; and be it further

Resolved, That the Board for Evangelism Services assist Districts in conducting Lutheran Open House events by providing guidance, training, and materials as necessary; and be it further

Resolved, That we commit ourselves to the principle that assimilation begins the moment a person first attends our services and that especially when a person enrolls in the adult membership class, the congregation be encouraged to consider the following:

1. Each member of the class should be visited in home by the pastor and/or elder prior to reception into membership.
2. A sponsor "friend" should be designated for each member in the class.
3. Representatives of the Bible class should appear before the class and urge participation in the class.
4. Members of the class should be given a spiritual gifts analysis to determine where they might serve with joy and distinction;

and be it finally

Resolved, That the resources developed by the

Evangelism Services and Concordia Publishing House be commended to the congregations, seminaries, and colleges of the Synod for their use in the church.

Action: *Adopted (9).*

(The convention declined to drop point 4 of the third resolve.)

To Refer Overture 1-22 (Church Growth) to the Council of Administrators

RESOLUTION 1-15A

Overture 1-22 (*CW*, p. 33)

WHEREAS, Several departments of the Synod are using some aspects of church growth; and

WHEREAS, The Commission on Theology and Church Relations is presently studying church growth; and

WHEREAS, Districts and congregations are looking for resource materials and advice in this area; and

WHEREAS, The responsibility for coordinating the activities of various boards belongs to the Council of Administrators; therefore be it

Resolved, That the subject matter of Overture 1-22 be referred to the Council of Administrators for the development of a recommendation to the Board of Directors regarding the responsibility for the coordination of church growth programs, so that the appropriate aspects are best utilized by our boards, Districts, and congregations.

Action: *Adopted (12).*

To Initiate Pastors Witness Workshops

RESOLUTION 1-16

Overture 1-21 (*CW*, p. 33)

WHEREAS, The pastor is the called witness to witnesses; and

WHEREAS, The pastor can grow in evangelistic attitudes and techniques through attendance at a pastorally oriented witness workshop; and

WHEREAS, A pastor could become a more effective equipper of the saints of his congregation with the completion of a pastors witness workshop; therefore be it

Resolved, That each District be encouraged during the next triennium to arrange for one or more witness workshops for pastors only; and be it further

Resolved, That the Board for Evangelism Services provide resource material and recommend leaders for such workshops; and be it finally

Resolved, That the whole church be encouraged to pray for the Holy Spirit's blessings on these gatherings; and that pastors be encouraged to participate joyfully and enthusiastically.

Action: *Adopted (12).*

To Encourage Continued Support for Ministry to the Armed Forces

RESOLUTION 1-17

Overture 1-17 (*CW*, p. 32)

WHEREAS, Our nation continues to maintain a sizable military force to insure our national liberties; and

WHEREAS, Many of the members of the Armed Forces are members of our church who have volunteered to serve their country; and

WHEREAS, The church has an obligation to serve the spiritual needs of these members who are serving throughout the world; therefore be it

Resolved, That we encourage congregations to continue to support the Ministry to the Armed Forces by prayer and financial contributions; and be it further

Resolved, That we encourage all congregations to fully utilize the services of the Ministry to the Armed Forces by forwarding the names of all military members to its Ministry-by-Mail office and by establishing their own program of ministry to members in the military; and be it finally

Resolved, That we encourage congregations whose pastors are members of the military reserves to facilitate their pastors' participation in and fulfillment of the requirements placed upon them as members of our nation's military forces.

Action: *Adopted (12).*

To Use Synod Convention to Emphasize Ethnic Ministry

RESOLUTION 1-18

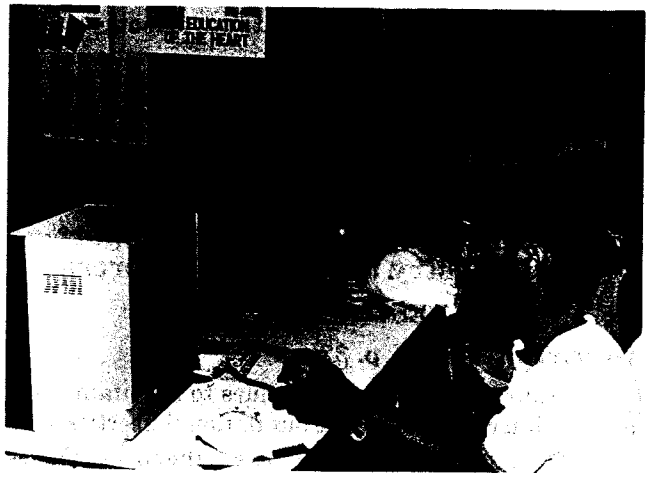
Report 1-04 (*CW*, p. 25); Overture 1-15 (*CW*, p. 31)

WHEREAS, Our Lord has commissioned us to bring the Gospel to all people; and

WHEREAS, The Lutheran Church—Missouri Synod needs to reemphasize, rededicate, and implement more fully its ministry to ethnic groups in the United States in order to maintain a credibility in the ethnic communities and others committed to this vital area of ministry; therefore be it

Resolved, That we encourage all members of The Lutheran Church—Missouri Synod to engage more vigorously in pursuing the work among ethnic communities; and be it further

Resolved, That the Synod in convention urge the President of the Synod to consider an emphasis on the



mission of our church to the growing ethnic population of our nation as the theme of the 1986 convention of the Synod.

Action: *Adopted (12).*

(The convention declined to add a resolve to implement the "moving into the '80s" goals set for ethnic ministry development at the 1979 synodical convention, and also declined to direct the appropriate boards to coordinate and sponsor regional lay leadership training programs for ethnic ministry.)

To Encourage Volunteer LCMS Health Workers

RESOLUTION 1-19

Overture 1-34 (*CW*, p. 37)

WHEREAS, There are many faithful members of LCMS congregations who carry out health and healing ministries on mission frontiers as volunteer workers in various agencies, apart from the formal program of the church; and

WHEREAS, It is appropriate that we should both acknowledge and encourage such dedicated efforts by our congregational members; therefore be it

Resolved, That the Commission on Health and Healing be requested to gather and to maintain as realistic a roster as possible of such "health workers for Christ"; and be it further

Resolved, That we acknowledge and encourage the service of these workers

—by maintaining personal contact with them through the Commission on Health and Healing,

—by reporting on their work from time to time in the *Cross and Caduceus,* or other appropriate publications,

—by supporting them in their ministry through prayer.

Action: *Adopted (12).*

To Encourage Bringing the Gospel to Jewish People

RESOLUTION 1-20

Overtures 1-26 (*CW*, p. 34)

WHEREAS, When Jesus came in fulfillment of the prophecies God gave to the Jewish people, He came to be the Messiah for Gentiles as well as Jews; and

WHEREAS, While some early Jewish believers had difficulty accepting the fact that Jesus should be proclaimed to the Gentiles, the opposite is true today in that some Gentile Christians have difficulty accepting the fact that Jesus should be proclaimed to the Jewish people; and

WHEREAS, There is an openness to hearing the Gospel among some Jewish people today; and

WHEREAS, Helps in bringing the Gospel to Jewish people provided by the Synod's Task Force on Witnessing to Jewish People have been well received by individuals, congregations, and Districts which have contact with Jewish people; and

WHEREAS, All forms of anti-Semitism hinder bringing the Gospel to Jewish people, either in discouraging Christians from sharing it or Jewish people from believing it; therefore be it

Resolved, That The Lutheran Church—Missouri Synod affirm its belief that the Messiah, Jesus, is the only way for all people to be reconciled with God, and affirm its desire that Jewish people be included in the proclamation of this truth; and be it further

Resolved, That we instruct the Board for Evangelism Services and its Task Force on Witnessing to Jewish People to continue to provide help to Districts and congregations for proclaiming the Gospel to Jewish people and for dealing with anti-Semitism; and be it further

Resolved, That we commend the Commission on Theology and Church Relations for providing guidance for bringing the Gospel to Jewish people; and be it further

Resolved, That we encourage the Board for Parish Services to cooperate with the Task Force on Witnessing to Jewish People in providing study material on the Jewish people today, the problem of anti-Semitism, and Jewish evangelism; and be it finally

Resolved, That we encourage the Board for Social Ministry Services to include concern for anti-Semitism and prejudice against the Jewish people in its materials and programs which deal with all forms of prejudice.

Action: *Adopted (12).*

(The committee changed the second whereas to read "While *some* early Jewish believers . . ." It also substituted "encourage" for "instruct" in the final two resolves.)

2. PARISH, YOUTH, AND COMMUNICATION SERVICES

To Encourage Youth Involvement in the Ministry and Mission of the Church

RESOLUTION 2-01

Report 2-02 (*CW*, p. 67)

WHEREAS, Youth ministry within The Lutheran Church—Missouri Synod is youth and adults working together to share the love and forgiveness of Jesus Christ as their Lord and Savior; and

WHEREAS, Our young people have been given by God, along with adults, special abilities and gifts for service in the ongoing work of His church; and

WHEREAS, Our young people have shown a consistent desire both to participate fully in the life and ministry of God's people on the local, Circuit, District, and national level and to be further equipped for more effective service in Christ's kingdom; and

WHEREAS, Youth are effective in the mission and ministry of the church on the local, Circuit, District, and national level; therefore be it

Resolved, That each congregation encourage its young people to be active in the ongoing work and mission of that congregation; and be it further

Resolved, That congregations implement ways/means by which that active participation and support can be most effectively used within that congregation's structure of boards and committees; and be it finally

Resolved, That congregations make special effort for youth participation and support in all levels of our church's work, including Circuit Forums, Circuit convocations, and all District and synodwide activities.

Action: *Adopted (2).*

To Support Lutheran Youth Fellowship and Its Mission Projects

RESOLUTION 2-02A

Report 2-02 (*CW*, p. 67)

WHEREAS, God has abundantly blessed the growth, development, and implementation of Lutheran Youth Fellowship, the synodical youth organization of The Lutheran Church—Missouri Synod since 1979, with the affiliation of youth agroups in 65% of LCMS congregations; and

WHEREAS, LYF has proven itself to be a valuable resource for youth ministry, particularly in the development of youth group organizations; and

WHEREAS, The LYF, by promoting our church's mission through its support of specific mission projects, the Ambitious Mission (1981—82) and Mission:



M.A.S.H. (1982—83), provides a sense of belonging to a larger group as well as a positive identity for youth within the Synod; therefore be it

Resolved, That the Synod thank God for His blessing on the development of LYF and its mission projects; and be it further

Resolved, That the Synod express its continued support for and commitment to growth of the synodical youth organization; and be it further

Resolved, That congregations of the LCMS be encouraged to affiliate their youth groups with Lutheran Youth Fellowship and to implement the LYF program; and be it finally

Resolved, That, within its allocated budget, the Board for Youth Services give very high priority to the support of LYF.

Action: *Adopted (2).*

To Support Synodical Youth Gathering

RESOLUTION 2-03

Report 2-02 (*CW*, p. 67)

WHEREAS, Youth gatherings serve to strengthen the faith of those who attend; and

WHEREAS, Spiritual growth and personal witness should be part of the daily life of a Christian; and

WHEREAS, The "spiritual high" of people returning from gatherings is often untapped as a resource for the church, either in the congregation or the community at large; therefore be it

Resolved, That the Synod in convention support the 1983 youth gathering with prayer; and be it further

Resolved, That we encourage all parishes to pray for

the youth before and during the gathering; and be it further

Resolved, That all levels of the church be encouraged to support the ministry of future synodical and regional youth gatherings; and be it finally

Resolved, That parishes and Circuits utilize the experiences of gathering participants through sharing and caring and build upon the experiences as a resource with the postgathering materials to carry the glory of God through the mission of the church.

Action: *Adopted (2).*

To Promote Youth and Young Adult Evangelism

RESOLUTION 2-04

Report 2-02 (*CW*, p. 67); Overtures 2-35—2-36 (*CW*, pp. 84—85)

WHEREAS, The Great Commission of our Lord, "make disciples of all nations" (Matt. 28:19), was given to all baptized believers, regardless of age; and

WHEREAS, All baptized believers, regardless of age, are the church of today and the church of tomorrow; and

WHEREAS, Many of our youth and young adults can and do effectively witness to those with whom they come in contact at home, school, work, or recreation activities; therefore be it

Resolved, That this convention commend those youth and young adults who are witnessing their faith and who are engaged in evangelism activities; and be it further

Resolved, That the Board for Evangelism Services, in cooperation with the Board for Youth Services, be encouraged to develop materials for programs that provide training in evangelism for youth and young adults; and be it further

Resolved, That congregations be encouraged to provide opportunities for youth and young adults to witness and/or be involved in the organized programs of the parish; and be it further

Resolved, That because 1983—84 is the Synod's youth ministry emphasis, the 1984 Great Commission Convocation program committee be encouraged to promote youth evangelism through its speakers, displays, and presentations; and be it finally

Resolved, That the Board for Evangelism Services and the Board for Youth Services be alert for new methods and means to assist the youth and young adults of the church to be witnesses of our Lord Jesus Christ.

Action: *Adopted (2).*

(The convention declined two amendments to the second resolve to involve the Ongoing Ambassadors for Christ and their materials.)

To Encourage Peer Ministry Program

RESOLUTION 2-05

Report 2-02 (*CW*, pp. 66—67)

WHEREAS, Young people experience their share of life's traumas, uncertainties, struggles, and temptations as they mature emotionally, physically, spiritually; and

WHEREAS, Young people often have a deep need to talk with someone who cares during such difficult times; and

WHEREAS, Young people can be very helpful to their peers during times of crisis and desire to be trained in significant helping skills; and

WHEREAS, The Board for Youth Services has developed the Peer Ministry Program which is designed to help young people be more alert and caring Christian helpers in their various worlds; and

WHEREAS, Twenty-three Districts of the Synod have already had an individual trained in the Peer Ministry Program; therefore be it

Resolved, That each District of the Synod be encouraged to identify an individual to be trained in the Peer Ministry Program; and be it further

Resolved, That each District of the Synod be encouraged to expand its endeavors to provide opportunities for its youth to be trained in these very valuable helping skills; and be it finally

Resolved, That each District be encouraged to have as its goal that by 1993 75% of its congregations have developed a Peer Ministry Facilitator Team (1 adult/1 youth) trained to help its youth gain these skills.

Action: *Adopted (6).*

To Support Outdoors Ministry Within the Synod

RESOLUTION 2-06A

Report 2-02 (*CW*, pp. 67—68); Overtures 2-34A—0 (*CW*, p. 84)

WHEREAS, Many Districts and auxiliary affiliated organizations within our Synod have established and/or are supporting Lutheran camps as outdoors ministry centers for Christian education and wholesome fellowship that foster growth in faith and knowledge of our Lord; and

WHEREAS, Many of our members of all ages are attending the various programs offered by these Lutheran camps and outdoors ministry centers with much favorable response and request for the continuation and expansion; and

WHEREAS, Outdoors ministry in state/national parks and other campgrounds offers a unique evangelism opportunity among the increasing number of people found vacationing out-of-doors, people who are open



and receptive to the Gospel in that setting; therefore be it

Resolved, That such outdoors ministries within the church be supported and affirmed as vital and important ministries whose purpose is to foster growth in faith in our Lord Jesus Christ; and be it further

Resolved, That the 1983 synodical convention encourage individuals, congregations, and groups to avail themselves of the unique opportunities for Christian growth available through the varied programs of Lutheran camps and retreat centers; and be it further

Resolved, That we wholeheartedly support outdoors ministry programs with our prayers, participation, and assistance; and be it further

Resolved, That the Board for Parish Services be encouraged to study the role of outdoors ministries in relationship to synodical staff structure and responsibilities to determine how best to give continued support and direction to this ministry; and be it finally

Resolved, That the Board for Parish Services direct their study and recommendations to the Synod's Board of Directors for implementation.

Action: *Adopted (6).*

To Accept Proposed *Lutheran Worship Agenda* as an Official Worship Resource

RESOLUTION 2-07A

Report 2-01, XI (*CW,* pp. 55—57, 351—431); Overtures 2-26A—2-28 (*CW,* pp. 82—83)

WHEREAS, Pastors and congregations have requested an agenda which would include new and updated forms, rites, and occasional services helpful in the worship practices in the Synod; and

WHEREAS, The Commission on Worship has produced a first and a second draft of the *Lutheran Worship Agenda* for study and reaction from the Synod-at-large in accordance with Res. 3-13 of the 1981 synodical convention; and

WHEREAS, The *Lutheran Worship Agenda* text has been reviewed twice and approved with respect to the theological content by doctrinal reviewers of the Synod and the Commission on Theology and Church Relations; and

WHEREAS, Some concern has been expressed regarding phrasing in two services (*viz.,* "Commissioning and Installation of one Called to the Teaching Ministry" [page 143, sec. 6, and page 145, sec. 12, second prayer, first sentence]; and "Installation of One Called to the Teaching Ministry" [page 148, sec. 6, second sentence]); and

WHEREAS, The major portions of the *Lutheran Worship Agenda* appear to satisfy the worship needs of our congregations and institutions; and

WHEREAS, The interest of good stewardship would not be served by delay in publication in view of the increased costs; and

WHEREAS, The aforesaid Res. 3-13 of the 1981 synodical convention requested the Commission on Worship to present the *Agenda* to the 1983 convention of the Synod for acceptance as an official service book of the Synod; therefore be it

Resolved, That the synodical convention accept and commend for widespread use the proposed *Lutheran Worship Agenda* as an official worship resource, with the exception of the two services containing the phrases in question as aforementioned; and be it further

Resolved, That the Commission on Worship be requested to restudy the two services containing the phrases causing the concern and make necessary revisions and that the Council of Presidents be delegated by this convention to give final acceptance to these services.

Action: *Adopted (6).*

(The delegates declined two amendments: (1) To substitute the CTCR in the second resolve and to strike the final words beginning with the reference to the Council of Presidents and to substitute the words "they be submitted to the 1986 convention for approval." (2) To insert "in consultation with the CTCR" after "Commission on Worship" in the second resolve and to add after "concern" the words "and other concerns raised at this convention.")

To Provide Small-Group Bible Study Opportunities and Materials

RESOLUTION 2-08

Overture 2-46 (*CW,* p. 88)

WHEREAS, The power for spiritual growth is in the use of the Word (2 Tim. 3:16-17); and

WHEREAS, Small-group Bible study provides another opportunity for the Spirit to work in the hearts of God's people that they might grow in knowledge, understanding, and discipleship; and

WHEREAS, Bible study that is conducted in small groups (8—12 people) is an effective way to assimilate people into the local congregation; and

WHEREAS, The average enrollment of confirmed members of the Synod in Bible classes was 19.2% as of the end of 1982, which indicates a need to involve more youth and adults in Bible study; therefore be it

Resolved, That congregations of the Synod be encouraged to conduct a Bible study program that offers options both in small discussion groups and in larger classes; and be it further

Resolved, That the Board for Parish Services be encouraged to produce a variety of simple and concise short-term discussion guides especially designed for Bible study in the small-group setting; and be it further

Resolved, That the Board for Parish Services, together with Concordia Publishing House, continue to market a supply of discussion guides for use by congregations of the Synod; and be it further

Resolved, That the congregational boards of education be encouraged to acquaint themselves with the materials being offered by the Board for Parish Services and provide funding for use of such materials; and be it finally

Resolved, That by 1994 the congregations of the Synod annually seek to involve at least 28% of their confirmed members in a weekly Bible class series.

Action: *Adopted (6).*

(The delegates declined to change 28% to 50%.)

To Revise Concordia Publishing House Bylaws

RESOLUTION 2-09

Overtures 2-38—2-39 (*CW,* pp. 85—86)

WHEREAS, A careful study of the bylaws of the Synod and of Concordia Publishing House indicates that several bylaws of both corporate entities are in need of clarification; and

WHEREAS, The Board of Directors of the Synod have been consulted and have agreed to request the Synod, at its 1983 convention, to make the following change; therefore be it

Resolved, That Concordia Publishing House at the time it next amends its bylaws also amend its Bylaw 1.17 to replace the words "President of the Synod" with the words "Board of Directors of the Synod," which under the Synod's Bylaws is responsible for approving the encumbering of all property unless delegated to other component parts of the Synod; and be it further

Resolved, That synodical Bylaw 2.611 be changed to read:

PRESENT WORDING

2.611 Incorporation

c. Surplus funds, when not needed in the operation of the publishing house, shall be paid to the Synod according to a formula agreed upon by the boards of directors of Concordia Publishing House and of the Synod.

e. The purpose of Concordia Publishing House is to serve as the publisher of The Lutheran Church—Missouri Synod. Unless otherwise instructed by the Synod the Board of Directors of Concordia Publishing House shall determine what is to be published by the corporation. Decisions on the publishing of curriculum materials shall be determined jointly by the Board for Parish Services and Concordia Publishing House. All manuscripts of a religious or theological nature shall be approved through the Synod's prescribed procedure for doctrinal review before publication.

PROPOSED WORDING

2.611 Incorporation

c. Surplus funds, when not needed in the operation of the publishing house, may be ordered paid to the Synod by the Board of Directors at any regular or special meeting.

e. The purpose of Concordia Publishing House is to serve as the publisher of The Lutheran Church—Missouri Synod. Unless otherwise instructed by the Synod the Board of Directors of Concordia Publishing House shall determine what is to be published by the corporation. Concordia Publishing House shall, however, consult with representatives of the Synod's Board for Parish Services on the publishing of curriculum materials, the Board for Communication Services on the publishing of the Synod's official periodicals, and other boards when materials are produced in concert with them. All manuscripts of a religious or theological nature shall be approved through the Synod's prescribed procedure for doctrinal review before publication.

Action: *Adopted (8).*

To Channel Requests for Special Sundays

RESOLUTION 2-10

Report 4-05, III, P (*CW*, p. 135)

WHEREAS, The Board of Directors, based on concerns registered by many congregations and pastors, has been reducing the number of specially designated Sundays; and

WHEREAS, Many of the specially designated Sundays are mandated by convention action; and

WHEREAS, Too many special Sundays disrupt the emphases and flow of the liturgical church year; and

WHEREAS, Even more requests to designate Sundays are contained in overtures to the 1983 convention; therefore be it

Resolved, That groups seeking the designation of Sundays for special purposes channel such requests to the Board of Directors for consideration under its policy statement regarding special Sundays; and be it further

Resolved, That the practice of designating Sundays for purposes other than those assigned by the liturgical church year be used most cautiously.

Action: *Adopted (8).*

To Support Expansion of Communications Counsel Services

RESOLUTION 2-11

Report 2-03 (*CW*, pp. 68—69)

WHEREAS, Twentieth-century communications technologies are gifts from God to be used by the church in the cause of the Gospel of Jesus Christ; and

WHEREAS, The work of The Lutheran Church—Missouri Synod has been blessed through the use of developing technologies in the past; and

WHEREAS, Communication technologies (including print, radio, television, video, cablevision, computers, satellites, etc.) and communication methodologies are undergoing rapid change and dramatic revision in this age; and

WHEREAS, The mission and ministry of The Lutheran Church—Missouri Synod at all levels can benefit from the efficient and effective use of current and emerging technologies; therefore be it

Resolved, That the Board for Communication Services keep abreast of current and emerging technologies in order to suggest appropriate utilization; and be it further

Resolved, That the Board for Communication Services give priority to offering the Synod and its congregations counsel on how to make the most efficient and effective use of the current and emerging technologies for both internal and external communication.

Action: *Adopted (8).*

To Retain and Use 1943 Catechism in Its Present Form

RESOLUTION 2-12

Report 2-01 (*CW*, pp. 60—61); Overtures 2-43—2-44 (*CW*, p. 87)

WHEREAS, The results of a survey made by the Board for Parish Services revealed little call for a revision of the 1943 catechism; and

WHEREAS, The 1943 catechism is still a usable and understandable translation; therefore be it

Resolved, That the Board for Parish Services abstain from developing any revision of the 1943 catechism at this time; and be it further

Resolved, That the Board for Parish Services remain open and sensitive to the needs of the church in regard to such a revision.

Action: *Adopted (10), reconsidered and replaced (13).*

To Prepare New Translation of Catechism

RESOLUTION 2-12A

Report 2-01 (*CW*, pp. 60—61); Overtures 2-43—2-44 (*CW*, p. 87)

WHEREAS, The 1943 synodical catechism (blue book) has served the test of time; and

WHEREAS, The 1943 catechism is loved by the majority of the membership of the Missouri Synod; and

WHEREAS, There has been great difficulty, not with the substance of the catechism, but largely with its archaic word usage; and

WHEREAS, Such archaic word usage obscures, for many, the true substance of the catechism, thus rendering it useless for some and difficult at best for many, having the practical effect of creating an unavoidable diversity of expression, which endangers our clear and uniform exposition of Martin Luther's great legacy to the church; and

WHEREAS, There are already in use synodically unauthorized versions of the catechism; and

WHEREAS, Only 10 percent of the Synod were polled by the Board for Parish Services regarding an updated translation of the 1943 catechism (blue book); therefore be it

Resolved, That the Synod in convention instruct the BPS to continue publishing the 1943 catechism (blue book); and be it further

Resolved, That the Synod in convention instruct the BPS to prepare and submit to the Commission on Theology and Church Relations, for review and approval, a new translation of the catechism (blue book) in contemporary English; and be it finally

Resolved, That upon the recommendation of the aforementioned commission, the BPS be instructed to

make this new translation available for use to the church at the earliest practical date.

Action: *Adopted (13).*

(Res. 2-12 was introduced in Session 8. An amendment was offered and discussed to substitute "begin to study" for "abstain from developing." In Session 10 this amendment was declined. At that point still another amendment was declared out of order. The delegates decided 688 to 234 to close debate. The resolution seemed to have been declined but upon a call for a division of the house it was discovered that the resolution had carried by a vote of 533 to 425. In Session 11 a delegate served notice of intent to move reconsideration but since he had not voted on the prevailing side, this motion was ruled out of order. Later another delegate, who was eligible to do so, filed such a notice. In Session 13 the motion to reconsider carried. Under the Behnken rule the convention decided to consider as a substitute Res. 2-12A. After some discussion, the substitute resolution was adopted.)

To Encourage Christian Education and Recruitment of Teachers

RESOLUTION 2-13A

Overture 2-12 (*CW*, p. 78)

WHEREAS, The Constitution of The Lutheran Church—Missouri Synod states in Article III that among the objectives of the Synod are the establishing of Christian elementary and secondary schools and the training of ministers and teachers for service; and

WHEREAS, The well-publicized oversupply of teachers in public education is not true of Lutheran elementary and secondary schools; and

WHEREAS, The synodical teacher education enrollment in some LCMS teacher education colleges has decreased significantly during the past several years; and

WHEREAS, There is an ever-growing need for qualified teacher candidates in the schools of the LCMS; and

WHEREAS, There is a significant shortage of male elementary teachers in Lutheran schools; therefore be it

Resolved, That the officers and members of the Synod, its Districts, and its congregations be charged earnestly to pray and work to establish, uphold, and preserve Lutheran schools; and be it further



Resolved, That these leaders recruit talented and consecrated young people, especially young men, for the teaching ministry; and be it further

Resolved, That these leaders encourage young people from different ethnic backgrounds to prepare for the teaching ministry; and be it finally

Resolved, That these leaders encourage congregations to review the facilities, working conditions, and salary scales for their teachers so that present and future teachers may be encouraged to enter and remain in the teaching ministry.

Action: *Adopted (13).*

To Develop and Make Available Educational Materials for Urban Areas and Multicultural Ministries

RESOLUTION 2-14

Overture 2-24A—B (*CW*, p. 82)

WHEREAS, The Lord continues to call His church to proclaim the Gospel to all people; and

WHEREAS, The Lord's call challenges His church to proclaim the Good News to people of different races and cultures, many of whom live in urban areas; and

WHEREAS, The effective proclamation of the Good News requires educational materials which fit the language and cultural needs of the people involved; and

WHEREAS, Some materials have been produced which already could meet those needs but may be unknown to the people involved; and

WHEREAS, Some Districts have resources and persons who could assist in preparing such additional educational materials; therefore be it

Resolved, That the Synod, in consultation with its Districts, direct the Board for Parish Services to identify the needs for such educational material for people of various races and cultures living in urban centers; and be it further

Resolved, That the Board for Parish Services identify existing resources to help meet these needs; and be it finally

Resolved, That the Board for Parish Services take steps to provide additional educational materials to help meet the total needs of people of various races and cultures.

Action: *Adopted (13).*

To Encourage All Schools to Observe National Black History Month

RESOLUTION 2-15A

Overture 2-42 (*CW*, p. 87)

WHEREAS, The sharing of one's culture, history, and

heritage builds pride in and respect for one's self and thus develops a more productive citizen; and

WHEREAS, It is fitting that all Lutherans be reminded of the benefits all people have received from the Black culture; therefore be it

Resolved, That the Board for Parish Services work closely with the Commission on Black Ministry to prepare materials that will help elementary and secondary schools to observe National Black History Month in February.

Action: *Adopted as amended (13).*

(The words "Because Black Lutherans are reminded annually at the time of the Reformation of their Lutheran heritage" were removed by amendment from the second whereas. The words "in February" were added by common consent.)

To Change Bylaw 11.23 (Editors)

RESOLUTION 2-16

Overture 2-45 (*CW,* p. 88)

WHEREAS, The Board for Communication Services and the Board of Directors of the Synod have approved position descriptions for the new department of communication services that suggest a change in the "Editors" section of the Bylaws for "Official Periodicals"; therefore be it

Resolved, That Bylaw 11.23 be changed as follows:

PRESENT WORDING

11.23 Editors

The editors of *The Lutheran Witness* and of the *Reporter* shall be appointed by the Board for Communication Services from a list approved by the Council of Presidents.

PROPOSED WORDING

11.23 Editors

The director of news and information services, who also serves as executive editor of the Synod's official periodicals, shall be appointed by the Board for Communication Services from a list approved by the Council of Presidents.

Action: *Adopted (13).*

To Revise Bylaw 2.223 a (Functions, BPS)

RESOLUTION 2-17

Overture 2-11 (*CW,* p. 78)

WHEREAS, The 1981 convention of the Synod in its Bylaw revisions did not retain the historical and widely accepted statement, "The most effective educational agencies available to the church for equipping God's people for ministry are the full-time Lutheran elementary and secondary schools" (Bylaw 7.05, *Handbook,* 1979); and

WHEREAS, The Board for Parish Services continues to support this position statement; therefore be it

Resolved, That Bylaw 2.223 a (*Handbook,* 1981) be revised as follows:

PRESENT WORDING

2.223 Functions

a. Assist congregations in arranging and carrying out a comprehensive and effective program of Christian education, so that the Gospel of Jesus Christ may become even more effective in the life of the individual Christian and of the congregation;

PROPOSED WORDING

2.223 Functions

a. Assist congregations in arranging and carrying out a comprehensive and effective program of Christian education, especially counseling that the most effective education agencies available to the church for equipping children and youth for ministry are the full-time Lutheran elementary and secondary schools, so that the Gospel of Jesus Christ may become even more effective in the life of the individual Christian and of the congregation;

Action: *Adopted (13).*

To Urge Use of Synodically Certified Teachers and Directors of Christian Education

RESOLUTION 2-18

Overtures 2-13—2-14 (*CW,* pp. 78—79)

WHEREAS, The Lutheran Church—Missouri Synod has diligently worked through its colleges and seminaries to "recruit and train pastors, teachers, and other professional church workers" (Constitution, Art. III, 3) for the various ministries requested by its member congregations; and

WHEREAS, The Synod has committed itself to "aid congregations to develop processes of thorough Christian education and nurture" (Art. III, 7); and

WHEREAS, The Synod has patiently and thoughtfully sought to "encourage congregations to strive for uniformity in church practice" (Art. III, 7); and

WHEREAS, Synodically approved teacher and director of Christian education programs aim to equip teachers and DCE's to carry out the office of a minister of religion; and

WHEREAS, Not all teachers and directors of Christian education serving in our schools and congregations are certified by a synodical college to carry out the office of minister of religion; therefore be it

Resolved, That congregations and agencies of the Synod desiring to add a teacher or DCE to their professional staffs be encouraged to engage synodically certified personnel; and be it further

Resolved, That congregations and agencies of the Synod engaging workers not certified by the Synod to

serve as teachers or DCEs be encouraged to have those individuals seek certification as soon as possible through the various colloquy programs offered by the Synod; and be it further

Resolved, That congregations and other agencies of the Synod engaging a worker not certified by the Synod be encouraged to make provision for time and financial assistance of these workers for such certification; and be it finally

Resolved, That the Synod strongly encourage synodically certified personnel to serve congregations desiring such personnel but unable to obtain them by reason of either location or financial condition.

Action: *Adopted as amended (13).*

(The final resolve was adopted by amendment. The delegates also removed the word "other" from before "agencies" in the first two resolves.)

To Study Feasibility of Christian Textbooks for Day School Curriculum

RESOLUTION 2-19

Overtures 2-21—2-22D (*CW,* p. 81—82)

WHEREAS, The congregations of The Lutheran Church—Missouri Synod continue to operate the largest system of Christian day schools among Protestant churches in America; and

WHEREAS, These Christian day schools are often dependent on secular and other denominations' sources for their textbooks, except in religious instruction; and

WHEREAS, At times these textbooks are permeated not only with anti-Christian secular humanism, evolution, and other destructive philosophies, but some are also infested with fundamentalistic and reformed moralistic theology; and

WHEREAS, Lutheran schools must be conscious of and vigorously uphold and defend their unique Lutheran identity; and

WHEREAS, Teachers and parents are seeking help to sift out all destructive influences embodied in such textbooks; therefore be it

Resolved, That the Synod encourage the Board for Parish Services to alert schools to the false doctrine contained within such materials and to avoid the uncritical use of the same; and be it further

Resolved, That the Synod through the Board for Parish services continue to study the feasibility of providing Christian textbooks for these Christian day schools and report on the results of their study no later than the 1986 convention.

Action: *Adopted as amended(13).*

(The floor committee inserted the words "the congregations of" in the first whereas and changed "our" to "these" in the second whereas and the second resolve. The final clause of the resolution was adopted by amendment.)

To Emphasize Child Evangelism

RESOLUTION 2-20A

Overture 2-20 (*CW,* p. 81)

WHEREAS, Only about one-half of the children that are baptized in our congregations are confirmed and become communicant members of the church; and

WHEREAS, There continue to be many unchurched children in the United States and Canada; and

WHEREAS, The Sunday school is an ideal means to keep children with the church and to win the unchurched; and

WHEREAS, Many of the children in our Christian day schools come from non-Lutheran churches and some have no church affiliation; therefore be it

Resolved, That the congregations of the Synod be urged to develop accurate soul accounting systems which keep track of each child from the time of Baptism and develop programs which assist in keeping baptized children and their parents in contact with the church, such as the Cradle Roll and the Nursery Roll; and be it further

Resolved, That winning unchurched children continue to be emphasized in the school literature developed by the Board for Parish Services; and be it further

Resolved, That the Board for Evangelism Services in cooperation with the Board for Parish Services, be encouraged to develop materials for programs of outreach which the local Sunday school can use; and be it further

Resolved, That all the teachers of the Synod be encouraged to attend Teacher Witness Workshops, as they are offered by the Board for Evangelism Services and the Board for Parish Services; and be it further

Resolved, That the leaders of our Christian day schools seek to win unchurched children and their parents through the school; and be it finally

Resolved, That the Board for Parish Services be encouraged to emphasize evangelism and church growth as the theme for the synodical Sunday school convention, July 25—27, 1986.

Action: *Adopted (13).*

To Change Terms of Board Members—Concordia Historical Institute

RESOLUTION 2-21A

Report 2-06 (*CW,* p. 78)

WHEREAS, The Board of Governors of the Concordia Historical Institute has petitioned the Synod to change the term of office for its members from three three-year terms to two six-year terms; and

WHEREAS, The reasons set forth in making this request are valid, namely to assure the greatest effectiveness, independence, objectivity, and accuracy in preserving the history of the Synod; and

WHEREAS, Such exceptions are allowed both by the *Handbook* of the Synod (2.57) and previous convention action (1981 Res. 2-01); and

WHEREAS, A restudy of the term of office would be desirable with view to establishing a greater uniformity between the length of term for both elected and appointed boards and commissions; therefore be it

Resolved, That The Lutheran Church—Missouri Synod extend the terms of office of the Institute's Board of Governors from three to six years; and be it further

Resolved, That the board terms be limited to two such six-year terms; and be it further

Resolved, That the President of the Synod designate two of his five appointees to serve for a six-year term and three for a three-year term; and be it further

Resolved, That the first three members elected to the Board of Governors by the membership of the Institute in 1983 be elected for six-year terms, while the next two be elected for three-year terms; and be it further

Resolved, That section 2.603 of the *Handbook* be changed to read: "They shall serve a maximum of two six-year terms"; and be it finally

Resolved, That the Synod's Commission on Structure be asked to study the advisability of establishing greater uniformity of tenure for all elective and appointed offices up to two successive six-year terms and make appropriate recommendation to the 1986 convention.

Action: *Adopted (13).*

To Encourage Use of Tracts and Recognize 25 Years of Concordia Tract Mission

RESOLUTION 2-22

Report 2-04 (*CW,* p. 70)

WHEREAS, The Lord of the church for 25 years has blessed the ministry of Concordia Tract Mission, having called it into existence in 1958; and

WHEREAS, This ministry, by its association with Concordia Publishing House, has been able to function effectively, proclaiming the message of salvation to many throughout the world; and

WHEREAS, This ministry has served the Synod, its member congregations and individuals, and other Christians in helping to carry out the Great Commission of Christ to bring the Gospel message to the whole world; and

WHEREAS, This ministry has shipped 160,500,000 pieces of Christian literature in reaching people for Christ; and

WHEREAS, This ministry has been effective in encouraging others to be a part of the outreach ministry through the Paper Peace Corps program by sending Christian literature, Bibles, New Testaments, and other materials to foreign countries; therefore be it

Resolved, That we raise our hearts and voices in praise and thanksgiving to almighty God for 25 years of blessings that have come to the church and to souls around the world through the Concordia Tract Mission; and be it further

Resolved, That we encourage the support of the ministry of Concordia Tract Mission through our prayers, seeking God's richest blessings on its efforts and its outreach program; and be it further

Resolved, That we encourage individuals, organizations, and congregations, to support the tract ministry and its program with their gifts and sacrifices, so that more and more people will experience the joy of the Gospel message of the Good News in Jesus Christ, our Savior; and be it finally

Resolved, That individuals and congregations in ministry be encouraged in a greater use of tracts.

Action: *Adopted (5).*

To Continue Strong Programs of Service to the Developmentally Disabled

RESOLUTION 2-23

Report 2-01, VII (*CW,* p. 47)

WHEREAS, Budget constraints temporarily have forced a delay in the appointment of a person to fill the position of the retiring secretary of services to the developmentally disabled, of the Board for Parish Services; and

WHEREAS, Ministry with people who are developmentally disabled continues to be a matter of deep concern for the Board of Directors and the members of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That the Board for Parish Services be requested to ask its executive secretary to administer the 1983—84 programs for services to developmentally disabled people through his office; and be it further

Resolved, That as soon as funds become available, the Board for Parish Services be encouraged as its first priority to appoint a secretary of services to the developmentally disabled.

Action: *Adopted (13).*

To Encourage Placement of *The Lutheran Witness* into the Home of Every Member

RESOLUTION 2-24

Report 2-03 (*CW,* p. 68)

WHEREAS, *The Lutheran Witness* is the major communication tool and the official periodical of The Lutheran Church—Missouri Synod; and

WHEREAS, *The Lutheran Witness* reaches approximately 60% of the households of the Synod; and

WHEREAS, *The Lutheran Witness* helps the membership of the Synod to identify with its mission and ministry; and

WHEREAS, *The Lutheran Witness* is one of the most reasonably priced publications of the major church denominations; and

WHEREAS, Some Districts of the Synod have an every-household subscription to *The Lutheran Witness;* therefore be it

Resolved, That the Districts and congregations of the Synod be encouraged to place *The Lutheran Witness* into every household of their membership.

Action: *Adopted (13).*

3. THEOLOGY AND CHURCH RELATIONS

To Express Thanks for the Gift of Martin Luther

RESOLUTION 3-01

Overture 3-38 (*CW* pp. 108—109); App. III, IV (*CW*, p. 339)

WHEREAS, The year 1983 marks the 500th anniversary of Martin Luther's birth; and

WHEREAS, We are heirs of the Reformation which God brought to the church through Martin Luther; therefore be it

Resolved, That we thank the Lord of the church for the gift of Martin Luther as a faithful servant of His Word; and be it further

Resolved, That we thank God particularly for Luther's exposition of the doctrine that sinners are justified before God by grace for Christ's sake through faith and that being justified they are forgiven all their sins and can be certain of their salvation; and be it further

Resolved, That we recommit ourselves to those principles of the Reformation on which this precious doctrine is based, namely, Sola Scriptura, Sola Gratia, and Sola Fide; and be it finally

Resolved, That in response to the blessings that have come to the church from God through this doctrine, we urge all members of the Synod to join in God-pleasing events celebrating the birth of the great reformer.

Action: *Adopted (3).*

To Strive for External Unity in the Church

RESOLUTION 3-02

Overture 3-72 (*CW*, p. 117)

WHEREAS, The Scriptures of God (Rom. 12:14-21; 15:5-6; Eph. 4:1-3; 1 Cor. 1:10-13; 2 Cor. 13:11; Gal. 2:4; Phil. 4:2) mandate the quest for church fellowship (in the sense of the external unity of the church), as well as its acknowledgement when there is agreement in the confession of the heavenly doctrine "according to God's Word of the Prophetic and Apostolic Scriptures . . ." (*FC* SD Comprehensive Summary 16); and

WHEREAS, The true and correct understanding of the orthodox Lutheran posture toward the external unity of the visible church is expressed in the words, ". . . that in this matter of religion the opinion and judgment of the parties [in dissension] might be heard in each other's presence, and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained among us . . ." (*AC* Preface 2—4); and

WHEREAS, The true unity of the mystical body of Christ can never be broken or destroyed, for this unity consists of the unity of believers with our Lord Christ, nevertheless, this unity with Christ will move every true child of God to long for, to work toward, and urgently to pray that the visible church may be united in one confession, in love, in one great goal, in every way to express the unity which the members have with Christ their head, and which Christ the Son has with the Father and the Holy Spirit (John 17); therefore be it

Resolved, That in these last days we urgently pray God the Holy Spirit to grant unity and concord to the visible church on the basis of a pure and correct understanding of the doctrine revealed from heaven in the sacred Scriptures of the apostles and prophets; and be it further

Resolved, That we exhort one another to true and genuine contrition and repentance for the sins of prejudice, ridicule, caricature, separatism, pride, lack of Christian charity toward Christian people of other denominations, which hinder the work of the Spirit of God in bringing about the visible unity of the church and true Christian concord; and be it further

Resolved, That we recognize that contentious persons who constantly seek to "expose" the error of others, and so incite quarrels and division among us, are to be admonished according to the words of Christ and His apostle, Matt. 18:15-17 and Rom. 16:17; and be it further

Resolved, That we pledge to one another not to act unilaterally, or in disregard of the decisions of our Synod, lest such action, taken in the sincere desire to give expression to a felt unity, become the grounds for further quarrels and division among us; and be it further

Resolved, That we urge and encourage all the members of the Synod under the leadership of the President, together with the Commission on Theology and Church Relations and the Council of Presidents, to give priority to the question of how we may give expression to the external unity of the visible church without compromising the truth of our faith and confession; and be it further

Resolved, That we undertake this quest for external unity of the church with patience, willing to bear with one another's human failings and weaknesses in both piety and understanding, so that as a Synod we may with one mouth and one tongue give glory to God; and be it finally

Resolved, That in all such endeavors, we seek to give glory to HIM WHOM WE PROCLAIM.

Action: *Adopted (5).*

(This resolution was introduced in Session 3. The floor

committee made an editorial change in the second resolve by inserting the word "which" for the word "and" and also substituted for "the President of the Synod" in the fifth resolve the words "all the members of the Synod under the leadership of the President." The convention rejected an amendment to eliminate the third resolve. A motion was made and seconded to strike the fourth resolve. A motion to recommit failed. When discussion was resumed in Session 5, the committee submitted a rearrangement of wording in the first whereas to eliminate the passive voice. The amendment to eliminate the fourth resolve failed to carry. The resolution was then adopted.)

To Encourage Participation in Development of Guidelines for Inter-Christian Relationships

RESOLUTION 3-03

Report 3-01, I, B, 3 (*CW*, p. 90); App. 3-01B (*CW*, pp. 97—98); Overtures 3-61—3-65, 3-67—3-68, 3-70—3-72, 3-98 (*CW*, pp. 114—117, 122)

WHEREAS, Our Synod has for generations studied and debated the definition and exercise of God-pleasing Christian fellowship on various levels and in diverse areas of the Christian life; and

WHEREAS, Requests for additional study and statements on the subject of fellowship continue to be received in a variety of contexts; and

WHEREAS, We should never lose sight of nor cease striving for outward oneness in the body of Christ, beginning within the Lutheran family; and

WHEREAS, The 1981 convention of the Synod adopted a resolution requesting the Commission on Theology and Church Relations to prepare practical guidelines to assist the officials, pastors, teachers, congregations, and individuals in the Synod in determining which practices and activities are appropriate on the various levels of inter-Lutheran and inter-Christian relationships in which the Synod and its members are involved (1981 Res. 3-03A); and

WHEREAS, The commission in response to this assignment has developed a proposal for the preparation of Guidelines for Inter-Christian Relationships, involving widespread participation throughout the Synod over a two-year period; therefore be it

Resolved, That all the members of the Synod be encouraged to participate in this activity to help in the development of these Guidelines for Inter-Christian Relationships; and be it further

Resolved, That, while these guidelines are being developed and studied, all of us in the Synod should responsibly commit ourselves to mutually agreed-upon fellowship policies, as reflected in the various resolutions and principles adopted by the Synod, in brotherly love to one another, and seeking the edification of all members of His body.

Action: *Adopted (5).*

To Reaffirm and Implement the Synod's Pro-Life Position

RESOLUTION 3-04B

Report 3-01, I, B, 2 (*CW*, p. 90); App. 3-01A (*CW*, p. 97); Overtures 2-47, 3-23 (*CW*, pp. 88, 103—104)

WHEREAS, The Lutheran Church—Missouri Synod has consistently taken a strong position in support of human life and in opposition to willful abortion (Res. 2-39, 1971, Milwaukee; Res. 3-08C, 1977, Dallas; Res. 3-02A, 1979, St. Louis; Res. 3-02, 1981, St. Louis); and

WHEREAS, In the two years since the 1981 synodical convention an additional two and one-half million lives have been destroyed through legalized abortion; and

WHEREAS, Instances of infanticide have been reported at an increasing rate, in which newborn children with motor or mental disabilities are permitted to die by the denial or ordinary care provided babies born without such problems; and

WHEREAS, Complications—physical, emotional, and spiritual—arising from abortions have been documented in both women and men; and

WHEREAS, There is an urgent need for the congregations and agencies of the Synod, in view of recent Supreme Court decisions reaffirming the 1973 position on legalizing abortion, to receive encouragement and materials from the Synod which will sensitize them to their Christian responsibility with reference to pro-life concerns and which will provide guidance for their public witness of the Synod's opposition to willful abortion; therefore be it

Resolved, That the Synod reaffirm its position that "(a) the living but unborn are persons in the sight of God from the time of conception (Job 10:9-11; Ps. 51:5; 139:13-17; Jer. 1:5; Luke 1:41-44); (b) as persons the unborn stand under the full protection of God's own prohibition against murder (Gen. 9:6; Ex. 20:13; Num. 35:33; Acts 7:19; 1 John 3:15); and (c) since abortion takes a human life, abortion is not a moral option, except as a tragically unavoidable byproduct of medical procedures necessary to prevent the death of another human being, viz., the mother" (1979 Res. 3-02A); and be it further

Resolved, That the Synod repeat its instruction to [illegible] program boards and instruct them to give high priority to the preparation of materials for all age levels in the



church which present the Synod's opposition on the basis of the Scriptures to willful abortion (1981 Res. 3-02); and be it further

Resolved, That the Board for Parish Services prepare and distribute to all congregations materials suitable for the observance of the annual Life Sunday the third Sunday in January (January 15, 1984) which stress the sanctity of life for all human beings regardless of age or condition; and be it further

Resolved, That the Board for Social Ministry Services be directed to develop proposals by which congregations might help expectant parents and families, might encourage adoption for those who may regard abortion as their only option, and might provide supportive services for those experiencing an untimely pregnancy; and be it further

Resolved, That the Board for Youth Services develop new materials regarding premarital relationships, abortion, and adoption that are pertinent to our youth society today; and be it further

Resolved, that the Synod direct its appropriate officials (synodical President, District Presidents, boards, and commissions, etc.) to communicate formally the official position of the Synod against willful abortion to all clergymen, social service agencies, auxiliaries, and hospitals associated with the LCMS, and that those officials do all in their power to see to it that they take a clear and forthright stand against willful abortion by all associated with the Synod, so that the witness given to the world demonstrates the commitment of the LCMS to provide protection and care for the living but unborn; and be it further

Resolved, That all members of the LCMS be reminded of their privilege and responsibility to apply Law and Gospel properly as they offer compassionate counsel to all those troubled by matters pertaining to abortion; and be it finally

Resolved, That The Lutheran Church—Missouri Synod commend Lutherans for Life for its clear witness in behalf of sanctity of life, also the unborn, and that we encourage the members of the Synod to support its efforts.

Action: *Adopted as amended (8).*

(The fifth resolve was inserted by amendment. Another amendment to strike the "except" clause at the end of the first resolve failed to carry.)

To Encourage Convening of Free Lutheran Theological Conferences

RESOLUTION 3-05

Overtures 3-68 (4), 3-99A—F (*CW,* pp. 116, 122—123)

WHEREAS, Free Lutheran Theological Conferences have a precedent in the 19th century and have resulted in many rich blessings to The Lutheran Church—Missouri Synod; and

WHEREAS, Free Lutheran Theological Conferences have provided an opportunity to strengthen and uphold the historic Lutheran Scriptural and confessional position; and

WHEREAS, The President of the Synod in his report to the Synod has encouraged participation in Free Lutheran Theological Conferences; therefore be it

Resolved, That The Lutheran Church—Missouri Synod direct the President of the Synod during the coming triennium to encourage the convening of Free Lutheran Theological Conferences for Lutherans in North America and throughout the world; and be it further

Resolved, That the President, in consultation with the Commission on Theology and Church Relations, prepare suggestions and guidelines for participation in these free conferences; and be it finally

Resolved, That the President of the Synod report to the next convention the results of these conferences.

Action: *Adopted (5).*

To Encourage Peacemaking and the Study of Problems Concerning the Church and Nuclear Arms

RESOLUTION 3-06A

Report 3-01, I, B, 8 (*CW,* p. 91); App. 3-01A (*CW,* p. 97); Overtures 1-42—1-47, 3-31 (pp. 39—41, 106)

WHEREAS, It is God's desire that all people of the world live in peace with one another (Rom. 12:18; Heb. 12:14); and

WHEREAS, Christians are called to be peacemakers and reconcilers in the world (Matt. 5:9); and

WHEREAS, The state has a divine mandate and responsibility to defend the life, welfare, and property of its citizens (Rom. 13:1-7); and

WHEREAS, The nations of the world are involved in a massive buildup of armaments, thereby creating tensions and international concerns about the risk of nuclear war and causing concern among many about the most effective use of our limited resources; and

WHEREAS, Many churches and church leaders have been promoting highly specific political policies and judgments regarding national defense, nuclear weapons, and disarmament; and

WHEREAS, Various individuals and groups have raised questions about the possibility of conducting "just wars" in an age of nuclear weaponry, as well as the justification for civil disobedience; and

WHEREAS, "The Gospel does not legislate for the civil estate but is the forgiveness of sins and the beginning of eternal life in the hearts of believers" (Apology XVI, 6); and

WHEREAS, The CTCR in its report to the Synod entitled "Guidelines for Crucial Issues in Christian Citizenship" (1965, p. 7) states the following: "The

destructive potential of modern weaponry and the impersonality of contemporary techniques of warfare lay upon the Christian citizen the special burden of reminding himself and others that human life is a sacred trust from man's Creator and that the temptation to rely on and resort to the kind of massive violence made possible by these inventions has introduced into the human situation a new factor of incalculable moral magnitude. It is therefore imperative for him to work together with all men of goodwill for the responsible limitation of armaments, the eradication of sources of conflict, and an aggressive interest in the preservation and expansion of the conditions of peace"; and

WHEREAS, Responsible judgments about the global complexities of foreign and defense policies require exact information in fields in which church leaders generally enjoy no special competence; and

WHEREAS, The Board of Directors and the President of the Synod have requested that the Commission on Theology and Church Relations and its Social Concerns Committee review the whole matter of church-state relationships in the light of issues which have surfaced in contemporary debate about tuition tax credits, prayer in public schools, increased support in the voluntary sector, and "peace" questions; therefore be it

Resolved, That we acknowledge the cause of all human contention and war to be man's sinful nature, and that we therefore intensify our efforts to call all people to repentance and to proclaim reconciliation in Christ as the only means of achieving true and lasting peace with fellow human beings; and be it further

Resolved, That the Synod urge its congregations and members

a. to study what the Scriptures and the Confessions have to say about world peace and the respective responsibilities of the state and its citizens, giving special attention to Luther's doctrine of the two kingdoms and the nature of just wars (AC XVI, XXVIII, Ap. XVI);

b. to carry out their duty as Christian citizens by becoming knowledgable about issues such as the arms race, the nature and the results of the use of nuclear weapons, and the state of world affairs and by working within the framework of responsible participation within the political process to effect those policies which enhance the prospects for world peace;

c. to support the efforts of our duly elected and appointed governmental authorities to carry out their constitutional and God-given responsibility to provide for the safety and welfare of the citizens of our country;

d. to pray, both as individual Christians and in our congregations, that God in His mercy spare humankind from the horrors of nuclear war and guide the rulers of the nations to lead us in the way of world peace; and be it further

Resolved, That The Lutheran Church—Missouri Synod in principle oppose the adoption of conscience-binding pronouncements which are not based on the clear teachings of Holy Scripture; and be it finally

Resolved, That the Synod request the Commission on Theology and Church Relations and its Social Concerns Committee to carry out a basic study of the various aspects of the relationship between church and state, giving special attention to issues such as "who speaks for the church," "when," and "on what basis."

Action: *Adopted (10).*

(The committee substituted "knowledgable about" for "familiar with" in subsection (b) of the second resolve. An amendment which would have deleted the final two resolves was ruled to be a substitute motion. The convention declined to consider the substitute.)

To Pursue Creation of a New or Restructured Inter-Lutheran Agency

RESOLUTION 3-07A

Reports 3-01, II, A, 3, a; 3-04; X-01 (*CW,* pp. 93, 99, 303—308); Overtures 3-81A—3-89 (*CW,* pp. 117—120)

WHEREAS, The formation of a new Lutheran Church by three of the member churches of the Lutheran Council in the U.S.A. is presently in progress and affects the present structure of the Lutheran Council in the U.S.A.; and

WHEREAS, By establishing a policy of Interim Eucharistic Sharing with the Episcopal Church, the three Lutheran bodies forming the new Lutheran Church have demonstrated that they do not attach the same priority as The Lutheran Church—Missouri Synod to theological consensus (one of the objectives of LCUSA); and

WHEREAS, Many existing LCUSA programs have proved to be satisfactory for all member church bodies, while other programs and activities of LCUSA make it difficult for the LCMS to maintain its present level of involvement; and

WHEREAS, The Board of Directors of the Synod continues to monitor and direct the participation of the LCMS in programs of LCUSA; and

WHEREAS, A new inter-Lutheran agency in the U.S. could possibly be structured in such a way that all Lutheran bodies in the U.S.A. could relate to it in some way; and

WHEREAS, "A Planning Process for Inter-Lutheran Cooperation" (Jan. 21, 1983) has been initiated by the presiding officers of the Lutheran bodies of LCUSA which indicates a time frame which would enable all churches at their 1986 conventions to deal with the proposal for inter-Lutheran cooperation, and which encourages the maintenance of LCUSA programs "until such time as they are relocated in a restructured Lutheran Council or a new inter-Lutheran cooperative structure or are lodged in one or several Lutheran church bodies"; therefore be it

Resolved, That we encourage the President of the Synod to continue to work toward the formation of

an inter-Lutheran agency by inviting all Lutheran churches to participate; and be it further

Resolved, That between now and the 1986 convention of the Synod, the Board of Directors, upon recommendation of the President of the Synod and the Commission on Theology and Church Relations, and after consultation with the Council of Presidents, be granted interim authority to approve the creation of any new inter-Lutheran agencies and the restructuring or withdrawal from any current inter-Lutheran agencies, including the Lutheran Council in the United States of America.

Action: *Adopted (10).*

(An amendment was offered to strike the last words of the second resolve beginning with "and the restructuring of or withdrawal . . ." and to add instead an additional resolve stating "*Resolved,* That we withdraw from LCUSA as early as possible." The Chair ruled that this was a substitute motion. The delegates declined to consider it. They also declined an amendment which would have substituted the word "impossible" for the word "difficult" in the third whereas.)

To Commend Sending of Observer to CNLC

RESOLUTION 3-08

Overtures 3-65, 3-100—3-102 (*CW,* pp. 115, 123)

WHEREAS, The Lutheran Church—Missouri Synod has been invited to send an observer to the Commission for a New Lutheran Church; and

WHEREAS, The President of the Synod has responded positively to this invitation; therefore be it

Resolved, That the Synod commend this action by the President to accept the invitation to send an official observer to the CNLC.

Action: *Adopted (5)*

To Clarify Positon on Anti-Semitism

RESOLUTION 3-09

Report 3-01, I, C, 2 (*CW,* pp. 91—92); Overtures 3-36—3-37 (*CW,* p. 108)

WHEREAS, Anti-Semitism and other forms of racism are a continuing problem in our world; and

WHEREAS, Some of Luther's intemperate remarks about the Jews are often cited in this connection; and

WHEREAS, It is widely but falsely assumed that Luther's personal writings and opinions have some official status among us (thus, sometimes implying the responsibility of contemporary Lutheranism for those statements, if not complicity in them); but also

WHEREAS, It is plain from Scripture that the Gospel must be proclaimed to all people—that is, to Jews also, no more and no less than to others (Matt. 28:18-20); and

WHEREAS, This Scriptural mandate is sometimes confused with anti-Semitism; therefore be it

Resolved, That we condemn any and all discrimination against others on account of race or religion or any coercion on that account and pledge ourselves to work and witness against such sins; and be it further

Resolved, That we reaffirm that the bases of our doctrine and practice are the Scriptures and the Lutheran Confessions and not Luther, as such; and be it further

Resolved, That while, on the one hand, we are deeply indebted to Luther for his rediscovery and enunciation of the Gospel, on the other hand, we deplore and disassociate ourselves from Luther's negative statements about the Jewish people, and, by the same token, we deplore the use today of such sentiments by Luther to incite anti-Christian and/or anti-Lutheran sentiment; and be it further

Resolved, That in our teaching and preaching we take care not to confuse the religion of the Old Testament (often labeled "Yahwism") with the subsequent Judaism, nor misleadingly speak about "Jews" in the Old Testament ("Israelites" or "Hebrews" being much more accurate terms), lest we obscure the basic claim of the New Testament and of the Gospel to being in substantial continuity with the Old Testament and that the fulfillment of the ancient promises came in Jesus Christ; and be it further

Resolved, That we avoid the recurring pitfall of recrimination (as illustrated by the remarks of Luther and many of the early church fathers) against those who do not respond positively to our evangelistic efforts; and be it finally

Resolved, That, in that light, we personally and individually adopt Luther's final attitude toward the Jewish people, as evidenced in his last sermon: "We want to treat them with Christian love and to pray for them, so that they might become converted and would receive the Lord" (Weimar edition, Vol. 51, p. 195).

Action: *Adopted (10).*

(The delegates declined to insert the three resolves of Overture 3-36 after the second resolve of the resolution.)

To Give Priority to Study of Women's Role in the Church

RESOLUTION 3-10

Report 3-01, I, B, 7 (*CW,* p. 91); Overtures 3-22, 3-24—3-30 (*CW,* pp. 103—106)

WHEREAS, Questions concerning various roles of women in the church have been raised; and

WHEREAS, The Synod has stated its position on woman suffrage in Denver Res. 2-17 ("To Grant Woman's Suffrage and Board Membership"); and

WHEREAS, Overtures have asked for reconsideration of both the extent and limitations of women's role in the church; and

WHEREAS, The Synod has requested the Commission

on Theology and Church Relations to study issues relating to the role of women in the church (Res. 3-06, 1977); therefore be it

Resolved, That the CTCR be requested to give priority to the completion of its study in response to Dallas Res. 3-06; and be it further

Resolved, That all congregations and members of the Synod be encouraged to continue to be guided by Denver Res. 2-17.

Action: *Adopted as amended (10).*

(Amendment: insertion of "and members" in second resolve.)

To Study "Theses on Justification"

RESOLUTION 3-11

Report 3-01, I, A, 4 (*CW*, p. 90)

WHEREAS, The Synod in convention expressed a need for the church to study anew the doctrine of justification (1981 Res. 3-12 "To Make a Study on the Doctrine of Justification"); and

WHEREAS, The CTCR has published a report entitled "Theses on Justification" (May 1983) (*CW* pp. 338-392); therefore be it

Resolved, That we encourage the members of the Synod to distribute and study this report.

Action: *Adopted (10).*

To Promote Uniform Practice of the Lord's Supper

RESOLUTION 3-12

Report 3-01, I, A, 3 (*CW*, p. 90); Overtures 3-12—3-14 (*CW*, pp. 99—100); App. III (*CW*, pp. 343—350)

WHEREAS, In recent years disparity in the practice of the Lord's Supper has created confusion and controversy in the Synod; and

WHEREAS, The practice of "close" communion, which includes responsible care to Christians who are members of denominations not in fellowship with The Lutheran Church—Missouri Synod, has been encouraged in the church as being in accord with the Scriptures and the Lutheran Confessions (Res. 2-19, 1967 convention; Res. 3-01, III, 1981 *Convention Proceedings,* pp. 154—155); and

WHEREAS, Some question whether this practice is in fact supported clearly by the Scriptures and the Lutheran Confessions; and

WHEREAS, The Commission on Theology and Church Relations has completed its May 1983 report, "Theology and Practice of the Lord's Supper," and has presented it to the church; and

WHEREAS, It is desirable and proper that uniform practice be observed in harmony with the theology of the Lord's Supper; therefore be it

Resolved, That the Synod encourage broad and comprehensive study of the Scriptures with respect to the confessional character of the Lord's Supper; and be it further

Resolved, That the Synod encourage broad and comprehensive study of the CTCR document, "The Theology and Practice of the Lord's Supper" by the members of the Synod; and be it further

Resolved, That the congregations and pastors of the Synod be encouraged to report their findings and reactions to the CTCR; and be it finally

Resolved, That The Lutheran Church—Missouri Synod encourage and request the congregations of the LCMS and their pastors, in particular, to abide by the practice of "close" communion, including "responsible care in extraordinary circumstances."

Action: *Adopted (11).*

(The convention declined to strike the final resolve.)

To Continue Study of CTCR's Report on the Ministry

RESOLUTION 3-13

Report 3-01, I, A, 1 (*CW*, p. 89); Overtures 3-15—3-17, 3-19 (*CW*, pp. 100—103); App. III (*CW*, pp. 316—326)

WHEREAS, The Commission on Theology and Church Relations has prepared the study document, "The Ministry: Offices, Procedures, and Nomenclature;" and

WHEREAS, In its report to the convention the CTCR invites comments and concerns from the members of the Synod and has indicated its intention to prepare a statement to clarify issues raised by discussion of "The Ministry"; therefore be it

Resolved, That the members of the Synod be urged to study the document already presented; and be it further

Resolved, That the members of the Synod be urged to present to the CTCR their concerns and suggestions addressing the subject.

Action: *Adopted (11).*

(The delegates declined an amendment to add the resolve of Overture 3-19.)

To Commend Statement On Human Sexuality for Study

RESOLUTION 3-14

Report 3-01, I, A, 2 (*CW*, p. 89); App. 3-01A (*CW*, pp. 96—97); App. III (*CW*, pp. 327—337)

WHEREAS, Holy Scripture both commends to mankind the blessings of sexual behavior and warns against its abuse; and

WHEREAS, There is a need for study and discussion of the theological issues concerning human sexuality; therefore be it

Resolved, That the document from the Commission on Theology and Church Relations entitled "Human Sexuality: A Theological Perspective" be commended to the Synod for study and guidance, calling special attention to the concluding "Affirmations":

"We honor God and the neighbor rightly when we

—delight in our creation as male and female and affirm our identity as male or female;

—see in our creation as sexual beings an intimation of our creation for fellowship and give thanks for the healing which God offers in marriage;

—regard marriage as a divine, lifelong institution, ordained by God for the good of man and woman;

—respect marriage as the typical, though not necessary, expression of our creation as male and female;

—affirm God's will that sexual intercourse be engaged in only between a man and woman committed to a complete and lifelong sharing of their lives with one another in a marriage covenant not to be broken;

—affirm that the mutual love of husband and wife, while possessing God-given meaning in and of itself, is by divine blessing ordered toward the birth of a child; and

—affirm that this union of mutual love is the only proper context for human procreation."

Action: *Adopted (11).*

(Two changes were made. The title had read: "To Affirm Statements on Human Sexuality." The committee added the words "We honor God and the neighbor rightly when we.")

To Affirm Fellowship with Confessional Lutheran Church of Finland

RESOLUTION 3-16

Report 3-01, II, A, 1, b (*CW,* pp. 92—93)

WHEREAS, The Confessional Lutheran Church of Finland has declared that it once again extends the hand of church fellowship to The Lutheran Church—Missouri Synod, a relationship which our churches enjoyed for nearly 50 years prior to the CLCF's 1970 decision to suspend church fellowship with the Synod; and

WHEREAS, The Lutheran Church—Missouri Synod has never officially broken fellowship with the CLCF; therefore be it

Resolved, That The Lutheran Church—Missouri Synod express its profound gratitude and praise to God for the long history of fraternal association it has enjoyed with the Confessional Lutheran Church of Finland and, especially now for the recent decision of this church to extend once again the hand of church fellowship to our Synod; and be it further

Resolved, That in response to this overture of our brethren in the CLCF the Synod reaffirm with thanksgiving church fellowship with the CLCF; and be it finally

Resolved, That we petition our heavenly Father to continue to enrich and strengthen in the days to come the fellowship He has given to the Synod and this our sister church.

Action: *Adopted (11).*

To Continue Discussion with ELCC

RESOLUTION 3-15

Report 3-01, II, A, 2 (*CW,* p. 93); App. 3-01C (*CW,* p. 98); Overture 3-66 (*CW,* p. 115)

WHEREAS, Many of our congregations have experienced good relationships with the Evangelical Lutheran Church of Canada; and

WHEREAS, In many parts of Canada our congregations need the support and encouragement of neighboring ELCC parishes; and

WHEREAS, Some controverted issues that have arisen between our two church bodies are currently under discussion; therefore be it

Resolved, That the Synod urge continued discussions with the ELCC during the coming triennium, with the prayer that the issues in question between our two church bodies might be resolved.

Action: *Adopted (11).*

To Encourage Relations with Lutheran Church of Australia

RESOLUTION 3-17A

Report 3-01, II, A, 3, g (*CW,* p. 94); Overture 3-93 (*CW,* pp. 120—121)

WHEREAS, The Lutheran Church—Missouri Synod has deep historical and theological bonds with the Lutheran Church of Australia, particularly through the former Evangelical Lutheran Church of Australia (ELCA), which in 1966 merged with the United Evangelical Lutheran Church of Australia (UELCA) to form the Lutheran Church of Australia (LCA); and

WHEREAS, Despite the Lutheran Church of Australia's decision at its constituting convention to pursue the fellowship question "with urgency" (1966 *Report,* p. 14), it has so far not been possible for the Lutheran Church of Australia to sort out its ecumenical fellowship relations; and

WHEREAS, The LCMS has on several occasions expressed its desire to establish altar and pulpit fellow-

ship with the Lutheran Church of Australia (cf. 1969 Res. 3-03; 1975 Res. 3-02); therefore be it

Resolved, That the LCMS express its joy in the fraternal relationship which exists between us and the Lutheran Church of Australia; and be it further

Resolved, That the Synod reaffirm its continued desire to establish altar and pulpit fellowship with the Lutheran Church of Australia; and be it further

Resolved, That the Synod authorize its President, in consultation with the CTCR, to communicate to the Lutheran Church of Australia its desire to establish closer relationships with this church body and its willingness to engage in fraternal discussions; and be it finally

Resolved, That we invite the Lutheran Church of Australia to join us in our prayers that God may lead us to work together in mutual consolation, encouragement, and exhortation toward maintaining and establishing sound confessional Lutheranism in our world.

Action: *Adopted (12).*

To Include in Bylaws an Appeals Procedure for Doctrinal Materials Already Published

RESOLUTION 3-18

Report 3-02 (*CW*, p. 98); Overture 3-51 (*CW*, p. 113)

WHEREAS, Some questions and challenges have been received both with respect to the appeals procedure for materials prior to publication and also with respect to materials already published; and

WHEREAS, The appeals procedure will be somewhat different for materials prior to publication and materials after publication; therefore be it

Resolved, That the title of Bylaw 10.13 be amended:

PRESENT WORDING

10.13 Appeals Procedure

PROPOSED WORDING

10.13 Appeals Procedure for Materials Prior to Publication

and be it further

Resolved, That a new Bylaw 10.15 be added:

10.15 Appeals Procedure for Materials Already Published

a. A challenge to the doctrinal review certification of a published item may be initiated by any member of the Synod.

b. A challenge to the doctrinal review certification of a published item should be submitted to the chairman of the Commission on Doctrinal Review.

c. In order for the Commission on Doctrinal Review to consider a challenge, the challenger is obliged to provide specific references of how the published item is not in agreement with Scripture and the Confessions.

d. After receipt of the challenge, the chairman of the Commission on Doctrinal Review shall inform the President of the Synod, the sponsoring group, and Concordia Publishing House, and shall appoint three members of the commission to serve as a review panel, and shall designate one as its chairman.

e. To aid in maintaining objectivity, the identity of the challenger and the identity of the panel will ordinarily not be disclosed.

f. The panel shall after reviewing the published material declare

1. The doctrinal review certification of the published material is affirmed because the item is in agreement with Scripture and the Confessions; or,

2. The doctrinal review certification of the published material is revoked because the item is not in agreement with Scripture and the Confessions.

g. If the panel revokes the doctrinal review certification, it must identify the part(s) of the item in need of clarification, amplification, and/or deletion in order to bring it into agreement with Scripture and the Confessions, and withdraw the publication until such agreement is reached.

h. The panel will appoint one of its members to be the doctrinal reviewer for the recycling of the revised material to assure the item's agreement with Scripture and the Confessions if republished.

Action: *Adopted (12).*

(The convention declined to amend "a" to read: "any member of any congregation of the Synod.")

To Decline Overture 3-34 (Doctrinal Review)

RESOLUTION 3-19

Overture 3-34 (*CW*, p. 107)

WHEREAS, Adequate procedures for doctrinal review are provided in the *Handbook* of the Synod; therefore be it

Resolved, That Overture 3-34 be respectfully declined.

Action: *Adopted (12).*

To Be Judicious in Use of Materials for Ministry

RESOLUTION 3-20

Overture 3-32 (*CW*, p. 106)

WHEREAS, Procedures for doctrinal review are prescribed in the *Handbook* of the Synod; and

WHEREAS, Circuit Counselors are charged with "inquiring whether the congregations are zealous in guarding the purity of doctrine, not tolerating errors or schismatic tendencies" (*Handbook* 4.27 b); therefore be it

Resolved, That we remind the congregations of the Synod of their responsibility to review in the light of Scripture and the Confessions all hymns, instruction, liturgical, and practical materials used in their ministry; and be it further

Resolved, That congregations be encouraged

...ice and counsel from their Circuit Counselor if in ...bt as to the suitability of such materials.

Action: *Adopted (12).*

To Implement Endowment for Scholarly Research

RESOLUTION 3-21A

Overture 3-52 (*CW*, p. 113)

WHEREAS, The late Dr. Martin Scharleman and other professors, pastors, and teachers who have gone before us devoted their lives to the preaching and teaching ministry of our Lord within The Lutheran Church—Missouri Synod; and

WHEREAS, The gifts of such men and women, their research, wisdom, and understanding may serve the church by providing opportunities for them to write advanced exegetical, systematic, homiletical, and practical books for pastors and teachers and to translate notable theological works of previous generations; and

WHEREAS, It is appropriate during the 500th anniversary of the birth of Martin Luther to emphasize again the importance of scholarly research on behalf of the Gospel; and

WHEREAS, The Board for Parish Services has adopted a resolution asking the Department of Stewardship and Financial Support to create an endowment fund which will make financial resources available to the Standing Committee on Church Literature for such research and writing; therefore be it

Resolved, That we ask the Board for Parish Services and the Department of Stewardship and Financial Support to implement this resolution of the Board for Parish Services; and be it further

Resolved, That the Department of Stewardship and Financial Support, together with the Board of Managers of The Lutheran Church—Missouri Synod Foundation, explore every possible source for funding such scholarly research from The Lutheran Church—Missouri Synod Foundation, other foundations, Aid Association for Lutherans, Lutheran Brotherhood, etc.

Action: *Adopted as amended (12).*

(The convention eliminated "sainted" from the first paragraph and added "who have gone before us." The committee substituted "this" for "the" in the first resolve.)

To Increase Support for Study of Social-Ethical Issues

RESOLUTION 3-22

Report App. 3-01A, (*CW*, pp. 96—97)

WHEREAS, The Commission on Theology and Church Relations has been assigned the task of "suggesting and outlining studies of contemporary issues, including also current social issues, as they affect the church and as the church may affect the social issues" (Bylaw 2.593 b 4); and

WHEREAS, The Social Concerns Committee serves as an auxiliary committee of the CTCR to assist it in carrying out this function; and

WHEREAS, There is an increasing number of questions coming before the Synod concerning social-ethical issues; and

WHEREAS, The CTCR and its Social Concerns Committee has an expanding docket of assignments; and

WHEREAS, The progress of work assigned to the CTCR has been impeded due to numerous factors including budgetary constraints and lack of sufficient staff personnel; therefore be it

Resolved, That the CTCR and its Social Concerns Committee be commended for its work; and be it further

Resolved, That the Synod encourage continuing liaison between the Board for Social Ministry Services and the CTCR and its Social Concerns Committee to address major social issues of our day; and be it finally

Resolved, That the Synod support expanded budget and staff appropriations for the study of social-ethical concerns and issues when additional funds become available.

Action: *Adopted (14).*

To Encourage Use of Resources Produced by Commission on Organizations

RESOLUTION 3-23

Report 3-03 (*CW*, pp. 98—99)

WHEREAS, There is no evidence of decline in either the number or the growth rate of new religions, resurgent pagan religions, para-church organizations, and quasireligious lodges that are troubling pastors and congregations of the Synod; and

WHEREAS, Public concern over the new religions on the other hand has diminished in recent years in part due to the fact that they are no longer "news" and in part due to misplaced emphasis of many writers who focused on the social implications of the new religions rather than their spiritual implications; therefore be it

Resolved, That the Synod commend the Commission on Organizations for its work and study and encourage the Commission on Organizations to continue its study of the groups, movements, and organizations mentioned in its report; and be it further

Resolved, That pastors and congregations of the Synod be encouraged to make use of the resources produced by the Commission on Organizations.

Action: *Adopted (14).*

To Warn Against Satanic Activities in Modern Society

RESOLUTION 3-24

Overture 3-47 (*CW*, p. 111)

WHEREAS, Evil forces in the world take many disguises and forms and tempt Christians to turn from the truth of the Word of God; and

WHEREAS, Many of these forces use modes that have been considered harmless and entertaining and give the false impression that demonic personages are harmless myths; and

WHEREAS, There are other more blatant forms of witchcraft which have been prevalent in the world for centuries, but have recently been exploited in films, television, and other media; therefore be it

Resolved, That congregations and pastors be encouraged to educate their members on the designs and wiles of Satan (Eph. 6:10-17) and to pray that no one be lured into evil by what is seemingly harmless and entertaining.

Action: *Adopted (14).*

(The convention declined to consider a substitute motion to replace the second and third whereases with the fourth and fifth whereases of Overture 3-47.)

To Request CTCR to Study "End Times"

RESOLUTION 3-25

Overtures 3-20—3-21 (*CW*, p. 103)

WHEREAS, A major emphasis in much of the preaching and teaching through the media concerns the second coming of Christ, the tribulation, the millennium, the time and circumstances of the "rapture," etc.; and

WHEREAS, Much of this preaching is unscriptural and speculative; therefore be it

Resolved, That the Synod in convention request the Commission on Theology and Church Relations to prepare a study of the end times (eschatology), including millennialism, for the guidance of the church.

Action: *Adopted (14).*

To Nurture Relationships with Other Lutheran Church Bodies

RESOLUTION 3-26A

Report App. 3-01B (*CW*, 97—98); Overtures 3-61—3-66 (*CW*, pp. 114—115)

WHEREAS, The concern of the Florida-Georgia and other Districts to improve relationships with judicatories of all Lutheran church bodies is well understood by the Synod; and

WHEREAS, We affirm the ruling of the Commission on Constitutional Matters on May 28, 1983: "On the basis of Bylaw 2.01 and 3.07 e, the Commission holds that the right to establish fellowship relations belongs not to a District but to the Synod in convention; Districts are free to petition the Synod to establish such relations, but are not free to establish them unilaterally"; and

WHEREAS, The ALC/LCMS Coordinating Committee has been established for the purpose of nurturing and discussing the relationship between the ALC and the LCMS and the doctrinal differences which exist between these two bodies; and

WHEREAS, Discussion between the LCMS and representatives from the LCA and AELC are continuing to take place in the Division of Theological Studies of LCUSA; therefore be it

Resolved, That we commend the President and other officials of the Synod for their efforts to resolve the doctrinal differences between the LCMS and the ALC, LCA, and AELC and pray for God's blessings on their efforts so that the relationship of the LCMS with these and other Lutheran church bodies may be nurtured and deepened at all levels.

Action: *Adopted (5).*

(An amendment was defeated to add the words "provided that Article II of the Constitution not be compromised" to the end of the last three words of the resolve.)

4. ADMINISTRATION AND PROGRAM IMPLEMENTATION

To Establish a Planning Council

RESOLUTION 4-01A

Reports 4-09, 5-02H (*CW*, pp. 163—171, 194); Res. 4-01, 5-05 (*TB*, pp. 83—84, 109)

WHEREAS, The purpose for "walking together" as a Synod is to carry out the Great Commission and to train leaders for this purpose; and

WHEREAS, This purpose has been hampered greatly by our failure to perfect the process of "walking together" on all levels of the Synod, beginning with the congregations, by lack of coordinated planning, and by the lack of funds; and

WHEREAS, Res. 12-07A of the 1981 convention authorized an Executive Coordinating Committee to be formed to establish and implement three-year and ten-year plans and goals but the committee has been unable to complete the assignment as to what can best be done in District and national programs of the Synod; and

WHEREAS, The Commission on Structure has recommended that a Planning Council, consisting of the members of the Board of Directors and of the Council of Presidents (*CW*, p. 184), be created and meet regularly; therefore be it

Resolved, That we adopt the 10-year plan contained in the *Convention Workbook* (pp. 166—169) as a guide for District and national programs of the Synod for the next triennium; and be it further

Resolved, That we encourage all congregations to keep themselves well informed through synodical reports, District conventions, and especially through Circuit forums, convocations, and Circuit pastoral meetings as to the importance of carrying out the purpose for our "walking together" as a Synod and as such recognize the value of congregations sharing their strengths with one another so that, "walking together," the total offerings for the mission of the church on the national and District level can be substantially increased; and be it further

Resolved, That all Districts "walking together" strengthen each other in their efforts yearly to increase their remittances to the Synod; and be it further

Resolved, That regular annual joint planning meetings of the Board of Directors, Council of Presidents, and Council of Administrators be continued through the formation of a Planning Council consisting of the members of the Board of Directors and Council of Presidents with staff members of the Council of Administrators serving in an advisory capacity; and be it further

Resolved, That the Planning Council convene at least triennially a planning conference of the members of the Planning Council together with District staff, senior staff of the national office, and college and seminary presidents to plan programs for carrying out North American and world missions, to supply adequate support for synodical schools, and to support other approved programs; and be it further

Resolved, That the Planning Council propose three-year and nine-year plans to each synodical convention, according to the following process:

1. Congregations indicate to District and national offices of the Synod what help the Synod should provide so that the mission of Christ can be strengthened through local, District, and national ministries.

2. District and national leaders in related planning units (world missions; North American missions; professional education; congregational ministries; communications; program administration, finance, and support services; and ecclesiastical administration, theology, and church government) make recommendations to boards and conventions of the Synod and its Districts.

3. Synodical and District boards propose plans to the Planning Council.

4. The Planning Council requests related planning units to review plans and suggests a list of ministries to be adopted according to priority of importance and values.

5. The Planning Council reviews proposals, agrees on plans, and reports to the Synod in convention what ministries should be undertaken and what funds (in dollar amounts and in percentage amounts of the total budget) need to be allocated to each related planning unit from the District and national income.

6. District boards of directors should take these plans into consideration as they establish their District budgets.

7. Members of the Synod's congregations will regularly receive reports on the work of the related planning units. Then congregations will become better acquainted with their work beyond the local area. They will also be better equipped to provide input to the planning process and to allocate a proportion of their resources to the work of the Synod through its District and national offices.

8. Three members each of the Synod's Board of Directors and Council of Presidents, appointed by each group, together with a member of the Council of Administrators, or a staff representative, from each related planning unit as adviser, would serve as a coordinating committee of the Planning Council (presently known as the Executive Coordinating Committee) to assist in this process of planning and working together; and be it further

Resolved, That the Planning Council review all national and District programs on the basis of the objectives of the Synod as stated in Article III of the Constitution and recommend to each national convention which program or parts thereof can best be done by the national boards and departments, by District, or

by both; and be it finally

Resolved, That the following Bylaw be adopted to implement this resolution:

PROPOSED WORDING

2.721 Planning Council

The members of the Board of Directors and of the Council of Presidents shall serve as the Planning Council of the Synod under the chairmanship of the synodical President. The staff members of the Council of Administrators shall function in an advisory capacity.

The Planning Council shall

a. recommend planning, programming, and budgeting systems encompassing short-, mid-, and long-range plans to serve as a basis for program and budget formulation, allocation of resources, and financial planning, review, and reporting for the Synod and its Districts, such systems to provide for the sharing of the work and needs of the Synod and its Districts;

b. convene at least trienially a planning conference of the members of the Planning Council together with District staff, senior staff of the national office, and college and seminary presidents to plan programs for carrying out North American and world missions, supplying adequate support for synodical colleges and seminaries, and supporting other approved programs;

c. recommend operating budgets, short-range plans and long-range plans at the national church body program level based on proposals and analysis made by the Council of Administrators through the office of the President; and report the budgets, plans, and performance to the convention. Such budgets and plans shall be prepared in accordance with Chapter VII of the Bylaws.

Action: *Adopted as amended (6).*

(The discussion began in Session 4. The committee stated that point 5 of the sixth resolve should be changed from "and reports and recommends to the Synod" to "and reports to the Synod . . . ." It also eliminated the word "combined" from the last line of point 5 and also substituted the word "should" for "are to" in the same paragraph. Point 6 was inserted by amendment. Discussion was continued in Session 6. Proposed Bylaw 2.721 a was amended to read "recommend" instead of "establish" and "such systems shall provide" was changed to read "such systems to provide . . . ." At the automatic call of the question, it was decided to close debate and the resolution was then adopted as amended. A division of the house which was called for sustained the ruling of the Chair that the resolution had been adopted.)

To Proceed with a Total Biblical Stewardship Plan and to Address Financial Planning

RESOLUTION 4-02A

Reports 4-04, 4-05, Appendix 4-05E (*CW,* pp. 127—145); Overtures 4-32, 4-39A—4-41B, 4-68 (*CW,* pp. 175, 177—179, 184)

Preamble

The Lord in His grace is providing us with overwhelming opportunities to proclaim Him. In response, the Synod's leadership has established goals as exemplified in the report of the Executive Coordinating Committee. In order to carry out these goals President Bohlmann has stated that the utilization of our God-given resources is of primary importance.

The question before us is how to meet this challenge under the guidance of God's Word. We have this promise, "God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). We move forward under Christ's love: "The love of Christ controls us . . . that those who live might live no longer for themselves but for Him . . ." (2 Cor. 5:14-15).

We affirm, "God has made me and all creatures," Christ has "redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity," and that "the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."

Based on these Biblical and confessional principles, it is our intention to meet this challenge with a synod-wide ongoing stewardship life that reflects a sound Scriptural basis, that seeks first to teach God's people the Biblical concepts of stewardship, and that stresses a total life of individual and corporate service to Christ.

What is needed is a total strategy and concept of stewardship nurture and education—not stopgap or Band-Aid measures. And this also calls for the church to provide opportunities for special giving based on good stewardship principles.

WHEREAS, The 1981 synodical convention theme was on stewardship, and delegates called for Biblically based stewardship education and nurture of all of our God-given resources; and

WHEREAS, Through the blessings of God and the guidance of the Holy Spirit, The Lutheran Church—Missouri Synod is making strides in strengthening its stewardship programs; and

WHEREAS, There is a desire throughout the Synod to continue and strengthen a Biblically based stewardship program which would assist individuals, congregations, Districts, and the Synod better to respond as Christian stewards in service to the Lord; and

WHEREAS, The recently completed synodwide feasibility study reported: 1) intensive total stewardship one of the highest priority needs facing the Synod today, 2) widespread support for a synodwide ma appeal to continue the mission expansion momentu Forward in Remembrance and 3) widespread sup for periodic appeals for capital needs and expansio mission and ministry within the ongoing stewardsh program of the Synod; therefore be it

1. Total Biblical Stewardship Training

Resolved, That the Synod, under the leader the Department of Stewardship and Financial S

initiate immediately a synodwide total and ongoing stewardship program designed to lead God's people into a study of His Word, strengthen their relationship to and involvement with the triune God, His church, His world, and with the fullness of life as God intended it, and provide them with opportunities to worship God with their gifts; and be it further

Resolved, That this program be conducted on an individual District basis but with leadership, objectives, plans, and timetables provided or coordinated together with the Department of Stewardship and Financial Support and that the department utilize qualified resources within the entire church body; and be it further

Resolved, That during the next triennium every congregation in the LCMS be encouraged to contact every member (individually or in a group setting) for their stewardship commitment and response; and be it further

Resolved, That, God willing, during the next triennium all members of LCMS congregations be urged to give proportionately, moving toward or beyond tithing, by annually increasing their regular giving by at least 1% of their personal income, e.g., 2% to 3%, 10% to 11%; and be it further

Resolved, That a goal of the treasure phase of the intensive stewardship program be that every member grow in the joy of giving and every congregation experience significant increases in offerings, thereby enabling God's people to carry out the Great Commission in the congregations, Districts, and the Synod, trusting the Lord that through this program more resources will be available; that every congregation be asked to increase the percentage of its budget pledged to District and national programs of the Synod for their operating budgets, and commit to an annual dollar objective, with a goal that by 1985 at least $12 million more annually, over and above inflation, be made available for District and national programs of the Synod; and be it further

Resolved, That these increased funds be designated for the work we do together through District and national programs of the Synod in maintaining ministries in North America and around the world initiated through Forward in Remembrance, increasing college and seminary support, providing additional supplemental retirement benefits for veterans of the cross, and reducing operating and capital debt; and be it further

2. Synodwide Major Appeal

Resolved, That the convention approve a major synodwide financial appeal to be conducted in the congregations no earlier than 1986, and authorize the Board of Directors to implement this resolution. The minimum goal should be $60 million; these funds to be utilized for continuing mission expansion in North America and around the world, assisting in the capital needs of colleges and seminaries, establishing endowments for the training of full-time church workers, use of new communication technologies, eliminating any remaining operating deficit of the Synod, and such other forward-moving projects as may be determined in the development of the appeal's Statement of Mission and Ministry; and be it further

Resolved, That planning for the special appeal start in 1983, and that an appeal director be engaged as soon as possible to work with District and national leadership in the development of the appeal's mission and ministry statement, major gift activity, and the recruitment and training of the appeal volunteers; and be it further

3. Periodic Jubilee Celebrations

Resolved, That there be a periodic jubilee year of celebration, a synodwide mission and ministry festival, and that the leadership of our Synod at all levels provide God's people the opportunity to utilize in a sacrificial manner all their blessings and gifts; and be it further

Resolved, That these synodwide mission and ministry festivals be conducted every six years beginning in 1986; and be it further

Resolved, That the resources received from God's people in subsequent jubilee years be designated to the God-given opportunities that exist at that time as identified by the Planning Council; and be it finally

Conclusion

Resolved, That remembering the injunction of St. Paul to "pray without ceasing" (1 Thess. 5:17), we ask our heavenly Father to bless all our efforts in the implementation of this stewardship strategy.

Action: *Adopted as amended (9).*

(The Chair indicated that the resolution would be discussed in three parts individually, followed by a discussion of the preamble and the whereases, and thereupon the entire resolution would receive action. The delegates adopted an amendment inserting two resolves from Res. 12-05 of the 1981 convention, recognizing that "biennium" would need to be changed to "triennium." These two resolves appear as the third and fourth resolves under point 1. A motion to refer the whole resolution back to the committee failed. The delegates also declined to cease debate on the main motion. Thereupon it was resolved to divide the question. By a standing vote of 497 to 427 the delegates agreed to extend the orders of the day to 6:30 p.m., if necessary, to discuss the resolution and to carry out the necessary final election process. The question was divided as follows: The first part would include the first three whereases and point 1; the second part would include the third whereas and points 2 and 3 with their resolves. After further discussion, part 1 of the divided question was adopted as previously amended by the insertion of the two resolves. The delegates declined an amendment to insert the words "with special emphasis upon providing for ethnic ministries, such as the Black Scholarship Endowment Fund to which we committed ourselves in Res. 10-19A of the 1977 Dallas convention" after the words "church workers" in the first resolve of point 2. Once again the delegates declined to cease debate on the main resolution. Another amendment to strike all three resolves in point 3 failed. After closure of debate, a motion to table the entire matter until the 1986 convention of the Synod was made but was declared out of order. Thereupon a motion to simply table the matter was introduced. This failed. Thereupon the delegates adopted the second part of the resolution, as outlined above, by a standing vote of 463 to 355. Since the Chair had already ruled that the preamble would apply to the entire resolution and since both portions had now been approved, Res. 4-02A was declared adopted as amended.)

To Include in the *Handbook* Formula for Number of Members of LCEF

RESOLUTION 4-03

Overture 4-50 (*CW*, p. 180)

WHEREAS, The bylaws of the Lutheran Church Extension Fund spell out the formula for members of the Lutheran Church Extension Fund; and

WHEREAS, Requests have come to include this formula for the number of members also in the Bylaws (*Handbook*) of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That Bylaw 2.621 a be amended to add the following:

> As established by its bylaws, the members of Lutheran Church Extension Fund—Missouri Synod are divided into two classes, one consisting of the President of the Synod or his representative, the Treasurer of the Synod, and such additional members appointed by the Synod's Board of Directors as shall equal one for each 10 members of the other class, and the other class consisting of that number of individuals representing participating Districts determined according to the following formula:
>
> $$\frac{\text{Baptized Members}}{50{,}000} + \frac{\text{Investments}}{10{,}000{,}000} + \frac{\text{Investments}}{\text{Baptized Members}} \times .015 + \frac{\text{Fund Balance}}{100{,}000} \times .010 = \text{Number of Members per District}$$
>
> Any fraction derived by application of the formula will be rounded to the nearest whole number.

Action: *Adopted (10).*

To Restate and Clarify Lutheran Church Extension Fund—Missouri Synod Loan Policies

RESOLUTION 4-04A

Overture 4-51 (*CW*, p. 180)

WHEREAS, The restructuring of the Church Extension Fund program as approved by the Synod in the 1979 convention addressed some of the concerns expressed in Overture 4-51; and

WHEREAS, The Lutheran Church Extension Fund—Missouri Synod Board of Directors, serving as the synodical Board for Church Extension, has assured Districts that loan funds will continue to be available to congregations in all Districts, whether or not participating in the Lutheran Church Extension Fund—Missouri Synod, to the extent needed under existing loan policies to insure the availability of facilities for mission and ministry within all Districts of the Synod; and

WHEREAS, There are a number of legal and technical problems in revising the loan policies as suggested in Overture 4-51; therefore be it

Resolved, That the Synod affirm the policy of the Board for Church Extension in providing capital funds to assist congregations with the necessary financing under existing loan policies consistent with prudent management to insure continued compliance with applicable state regulatory requirements; and be it further

Resolved, That the Districts shall be responsible for review of all loan applications, consultations with the congregations, and recommendations to the Lutheran Church Extension Fund—Missouri Synod; and be it finally

Resolved, That the synodical Board for Church Extension arrange a meeting to include all Districts to discuss present Board for Church Extension policy and to develop procedures, especially as they affect those Districts not currently members of the Lutheran Church Extension Fund—Missouri Synod so that the mission of the whole church can be effectively undergirded and the best possible working relationship be established between the Synod's Board for Church Extension and the various Districts of our church, and that this meeting be held prior to Jan. 1, 1984.

Action: *Adopted (10).*

To Deal with the Synod's Operating Deficit and Budget Management

RESOLUTION 4-05

Report 4-04 (*CW*, pp. 127—133); Overtures 4-28—4-36 (*CW*, pp. 174—176)

WHEREAS, Because of the $11.8 million accumulated operating deficit (see June 30, 1982, audited financial statement, *CW* p. 129), there has been an expressed concern that the Synod operate under a mandated balanced budget; and

WHEREAS, Bylaws 2.187, 7.53, and 7.55 outline current procedures of the Synod in adopting its budget; and

WHEREAS, The Board of Directors has followed the budgeting Bylaws; and

WHEREAS, Conventions in 1975, 1977, and 19[illegible] mandated deficit spending which has added $7,117,0[illegible] to the deficit in the operating fund; and

WHEREAS, The 1979 convention changed the fis[illegible] year, adding $2,858,000 to the deficit in the operat[illegible] fund; and

WHEREAS, The Board of Directors after consultat[illegible] with the District Presidents has set balanced bud[illegible] beginning in 1980, but anticipated receipts did[illegible] materialize, resulting in expenditures over[illegible] adding $5,065,000 to the deficit in the operating b[illegible] and

WHEREAS, The Board of Directors in trying[illegible] nate deficit spending from national operat[illegible] February 1983, with four months left in the fis[illegible] further cut national budgets by $1.9 million[illegible] balancing national income and expenses but[illegible] the deficits of the colleges and seminaries; ther[illegible]

Resolved, That this convention affirm the concept of a balanced synodical budget; and be it further

Resolved, That we commend the Board of Directors for its efforts in managing the deficit and operating the Synod at a drastically reduced "real dollar" income level; and be it further

Resolved, That we express concern about certain Districts balancing their budgets by reducing the percentage shared for national programs and by the Synod balancing its budget by decreasing the support to partner churches, colleges, and seminaries, thereby increasing their deficits or curtailing their ministries; and be it further

Resolved, That Districts and national conventions not add or increase programs without participating in the Planning Cycle and stipulating a source of funds other than reducing the percentage shared for national program or by deficit spending on the national level; and be it finally

Resolved, That the Board of Directors continue its present policies of funding the accumulated operating deficit until it is repaid from increased income and/or the 1986 major appeal.

Action: *Adopted (10).*

(The delegates voted down an amendment which called for the addition of the words "or by sharing a very low percentage of their budgets for national programs" after the words "national programs" in the third resolve.)

To Continue Interest-Free Use of FIR Funds

RESOLUTION 4-06

Overtures 4-36—4-38 (*CW,* pp. 176—177)

WHEREAS, $5,000,000 has been distributed to debt reduction in accordance with the Forward in Remembrance Mission and Ministry Statement and affirmed by the 1981 convention; and

WHEREAS, A considerable accumulated operating deficit remains; and

WHEREAS, The Board of Directors in 1982, upon recommendation of the FIR Follow-Up Coordinating Committee, approved subject to annual review the use of interest free loans of allocated, but undistributed funds, to help the Synod carry its accumulated operating deficit; and

WHEREAS, Allocated FIR funds yet unspent are temporarily available to carry the accumulated deficit until their normal distribution; therefore be it

Resolved, That the Board of Directors continue its current practice of using these funds until they are needed for distribution or until the deficit is paid.

Action: *Adopted (10).*

To Reaffirm Forward in Remembrance Mission and Ministry Statement

RESOLUTION 4-07

Overtures 4-37—4-38 (*CW,* pp. 176—177)

WHEREAS, The Forward in Remembrance Statement of Mission and Ministry makes provisions for sending missionaries and other workers to existing and new mission fields as evidenced by the mission report in the 1983 *Convention Workbook;* and

WHEREAS, The Board for Mission Services neither requires nor desires that restrictions in the Mission and Ministry Statement be modified; therefore be it

Resolved, That the convention reaffirm its commitment to the Forward in Remembrance Mission and Ministry Statement and thereby retain its integrity.

Action: *Adopted (10).*

To Provide for Improved Communications Between Synodical President and Circuit Counselors

RESOLUTION 4-08A

Report 4-01 (President's Report, Part II) (*TB,* p. 24)

WHEREAS, The Synod has invested the office of the Circuit Counselor with many responsibilities, including communicating to the congregations of the Synod information and encouragement relative to all aspects of the Synod's efforts to fullfill the Great Commission; and

WHEREAS, The Circuit Counselors and Circuit lay delegates are in an ideal position to share information with the President of the Synod relative to congregational needs, concerns, and opportunities; and

WHEREAS, The creation of the Circuit Forum provides greater opportunity for more effective service of the Circuit Counselor; and

WHEREAS, Many years have passed since the Synod's President has had the opportunity to communicate directly with the Circuit Counselors; therefore be it

Resolved, That the President of the Synod be encouraged to provide forums or other opportunities for communicating with the Circuit Counselors in the next triennium; and be it further

Resolved, That Circuit lay delegates be advised of such opportunities and welcomed at them; and be it finally

Resolved, That these forums provide for discussion of theology, North American and world mission outreach of the Synod and its Districts, matters relating to the Board for Parish Services and the Department of Stewardship and Financial Support, as well as any

other matters which the President of the Synod deems appropriate.

Action: *Adopted as amended (13).*

(Amendment: To insert "and Circuit lay delegates" after "Counselors" in the second whereas and to insert the second resolve.)

To Accept Criteria for Selection of Sites for Synodical Conventions

RESOLUTION 4-09

Overture 4-20 (*CW*, p. 172)

WHEREAS, The Board of Directors resolved to adopt and report to the convention the following criteria for selecting sites for synodical conventions:

Bylaw 2.29 b and c provide that "conventions shall be conducted in the St. Louis area, with the understanding that consideration may be given by a previous convention to other areas upon special request. Prior to submitting an invitation, a host group shall determine the minimum requirements from the convention manager and shall then submit a proposal to the Council of Presidents for evaluation and recommendation to a convention." Groups considering submitting a proposal shall consider the following criteria:

1. Sites shall be readily accessible by land and major (noncommuter) airlines. The names of the airlines must be submitted. Estimated travel costs must include delegates, support staff from St. Louis, and convention committee expenses.

2. The convention center and hotels must be available for nine days between July 1 and July 20. There must be compatibility with other groups using convention facililties at the same time.

3. There must be 1,350 hotel rooms available in close proximity to the convention center and shuttle bus service must be available to any hotels not adjacent to the convention center.

4. The convention center must seat 3,500; 1,800 at tables and 1,700 spectators. Tables, chairs, risers, staging, sound system, and projection facilities must be available. Thirty additional meeting rooms, plus exhibit area must also be available. Two days for move-in and setup and one day for moving out must be allowed. Detailed cost estimates must be provided for the facilities, equipment, and personnel.

5. Names of suppliers must be supplied, including the exposition contractor and furniture, typewriter, word processing, computer, audiovisual, and telephone rental agencies, as well as freight and drayage companies.

6. A list of labor unions involved must be supplied, including stagehands, decorators, teamsters, electricians, projectionists, communications, musicians, and hotel and restaurant employees. The regulations of each union regarding conventions and the contract expiration dates must be provided.

7. The number, quality, and price of meal and banquet facilities must be provided. A typical convention will have approximately 75 banquets or other gatherings associated with it.

8. For sites outside St. Louis, the amount of local and District support must be indicated, including potential members of local arrangement committees, hosts, pages, and choirs.

9. The costs for each of the above must be estimated and compared to the costs of holding the convention in St. Louis. St. Louis costs shall be obtained from the Synod's convention manager.

10. The President of the Synod and convention manager shall analyze each proposal and comment on it before consideration by the Council of Presidents for evaluation and recommendation to the convention; therefore be it

Resolved, That the Synod in convention accept this report as general guidelines in the selection of future convention sites.

Action: *Adopted (13).*

To Hold 1989 Convention in Wichita, Kans.

RESOLUTION 4-10

Overture 4-21 (*CW*, p. 173)

WHEREAS, The Kansas District will celebrate its 100th anniversary in 1988; and

WHEREAS, The convention facilities in the city of Wichita are outstanding, with ample space for meetings and ample housing facilities at a very reasonable rate; and

WHEREAS, The Kansas District of The Lutheran Church—Missouri Synod has graciously invited the LCMS, meeting in 1989, to come to Wichita, Kans., for its convention in July of that year; and

WHEREAS, The Council of Presidents has approved Wichita, Kans., as the site for The Lutheran Church—Missouri Synod convention in 1989; therefore be it

Resolved, That as an expression of gratitude to God for this century of blessing, and in support of the extension of mission and ministry in the Kansas District, the 1989 convention of The Lutheran Church—Missouri Synod be held in Wichita, Kans.

Action: *Adopted (13).*

To Inform Members on Investment Portfolio

RESOLUTION 4-11

Overture 4-46A—D (*CW*, pp. 178—179)

WHEREAS, The investment portfolios have been made available to the members of the Concordia Plans on request; therefore be it

Resolved, That the Synod in convention ask officials responsible for its various investment programs (excluding the LCMS Foundation, which holds stock in trust for others) to continue to disclose upon request at the end of each calendar year those stocks in which the Synod's membership has an interest.

Action: *Adopted (13).*

To Decline Overture 4-52 (Loans for Purchasing Homes)

RESOLUTION 4-12

Overture 4-52 (*CW,* p. 180)

WHEREAS, It is inconsistent with the purpose for which the Church Extension Fund was established; therefore be it

Resolved, That Overture 4-52 be declined.

Action: *Adopted (13).*

To Decline Overture 4-53 (Sharing of Minutes)

RESOLUTION 4-13

Overture 4-53 (*CW,* pp. 180-181)

WHEREAS, The guidelines for each of the Concordia Plans, in the section titled "Board of Managers," subsection "Records," states in part: "All acts and determinations of the Board of Managers shall be recorded by the secretary thereof and all such records . . . shall be subject to inspection by any person having a legitimate interest therein" (Health Plan 9.4; Disability and Survivor Plan 12.4; Retirement Plan 16.4); and

WHEREAS, Portions of the minutes applicable to specific situations have been sent where requested; and

WHEREAS, The minutes do contain private information about specific individuals which would not be appropriate for more general distribution; therefore be it

Resolved, That we respectfully decline Overture 4-53.

Action: *Adopted (13).*

To Decline Overture 4-56 (Approval of Plans' Changes)

RESOLUTION 4-14

Overture 4-56 (*CW,* p. 181)

WHEREAS, The Board of Managers does consider input from congregations and individual members in proposing changes in the Benefit Plans; and

WHEREAS, No change can be effected in Concordia Plans without the approval of the synodical Board of Directors, who further assess the cost impact upon congregations; and

WHEREAS, Obtaining congregations' approval would be prohibitively expensive in terms of time and dollars; therefore be it

Resolved, That we respectfully decline Overture 4-56.

Action: *Adopted (13).*

To Decline Overture 4-59 (Health Plan Premiums)

RESOLUTION 4-15

Overture 4-59 (*CW,* p. 182)

WHEREAS, The issues raised in Overture 4-59 are presently under study by the Board of Managers—Concordia Health Plan; therefore be it

Resolved, That we respectfully decline Overture 4-59.

Action: *Adopted (13).*

To Decline Overture 4-60 (Interest on Late Payments)

RESOLUTION 4-16

Overture 4-60 (*CW,* p. 182)

WHEREAS, There are definite peak periods that result in delay of claim payments from the Concordia Health Plan; and

WHEREAS, It is the policy of the Board of Managers to pay late payment charges, upon request, incurred by members if these late payment charges are the fault of the Plans; therefore be it

Resolved, That we respectfully decline Overture 4-60.

Action: *Adopted (13).*

(A motion to refer back to the committee was defeated.)

To Decline Overture 4-61 (Plan Operations)

RESOLUTION 4-17

Overture 4-61 (*CW,* p. 182)

WHEREAS, Independent studies and consultants indicate to the Board of Managers that the current plan of providing benefits is the most cost effective; and

WHEREAS, The Board of Managers is correcting the delays in the payment of claims; therefore be it

Resolved, That we respectfully decline Overture 4-61.

Action: *Adopted (13).*

To Approve Change of Name from Colorado District to The Rocky Mountain District

RESOLUTION 4-18

Overture 4-19 (*CW,* p. 172)

WHEREAS, The Lord has richly blessed the Colorado

District in growth and mission outreach over the past 60 years; and

WHEREAS, The Spirit has made manifest the Lutheran community of Christian believers from the Colorado District in Utah, New Mexico, Arizona (Page), Texas (El Paso), Nebraska (Venango), as well as in Colorado; and

WHEREAS, The majority of other Districts in The Lutheran Church—Missouri Synod have chosen names which identify themselves geographically, such as parts of one state or as individual states or as two or more states composing a region; and

WHEREAS, The Colorado District in convention in Golden, Colo., on June 12, 1982, approved the change of its name to The Rocky Mountain District; and

WHEREAS, The Colorado District in convention on said date petitioned The Lutheran Church—Missouri Synod to approve this name change; therefore be it

Resolved, That this convention approve the change in the legal name of the Colorado District to The Rocky Mountain District of The Lutheran Church—Missouri Synod; and be it further

Resolved, That the Board of Directors of the Colorado District together with legal counsel prepare the necessary legal documents to effect this change; and be it finally

Resolved, That this change of name be effective Oct. 1, 1983.

Action: *Adopted (13).*

(The committee made several corrections as indicated above.)

To Transfer Membership of St. Peter's, Oyen, Alta., to the Alberta-British Columbia District

RESOLUTION 4-19

Overture 4-11 (*CW*, p. 171)

WHEREAS, This congregation is no longer being served by pastors from Saskatchewan; and

WHEREAS, This congregation is presently working jointly with the congregation at Empress, Alta., of the Alberta-British Columbia District of the Synod; therefore be it

Resolved, That the Synod transfer membership of St. Peter's Lutheran Church, at their request, to the Alberta-British Columbia District.

Action: *Adopted (13).*

To Observe Centennial of Walther's Death

RESOLUTION 4-20A

Overture 4-62 (*CW*, p. 182)

WHEREAS, May 7, 1987, will mark the centennial of the death of the Rev. Dr. C. F. W. Walther, the first President of The Lutheran Church—Missouri Synod; and

WHEREAS, Walther is regarded as one of the most important figures in the history of Lutheranism in America in the 19th century; and

WHEREAS, We recognize the importance of this man, both to our Synod and to Lutheranism in general, and the centennial of his death should be observed properly; therefore be it

Resolved, That the matter of the centennial of the Rev. Dr. C. F. W. Walther's death be referred to the President and the Board of Directors to suggest ways in which the Synod, its agencies, and its congregations may properly observe this occasion.

Action: *Adopted (13).*

To Thank God on 20th Anniversary of Ohio District

RESOLUTION 4-21

Overture 4-63 (*CW*, pp. 182-183)

WHEREAS, The Ohio District was organized by The Lutheran Church—Missouri Synod in 1963; and

WHEREAS, God has richly blessed the Ohio District and its congregations through the proclamation of His holy Gospel in those 20 years; and

WHEREAS, By the grace and by the power of His Holy Spirit, He has strengthened His people and expanded His kingdom in and through the congregations of the Ohio District; therefore be it

Resolved, That this convention join with the Ohio District in thanking God for His grace and mercy through the 20 years of its history; and be it further

Resolved, That we commend the Ohio District to our Lord in prayer, seeking His blessing on the congregations of the Ohio District as they carry on the mission of Jesus Christ and His church.

Action: *Adopted (13).*

To Commend Trinity Lutheran Church, New Orleans

RESOLUTION 4-22

Overture 4-64 (*CW*, p. 183)

WHEREAS, Trinity Lutheran Church located in New Orleans, La., celebrated its 70th anniversary in 1982; and

WHEREAS, Trinity Lutheran Church has sustained an important ministry of Word and Sacrament among Black people in the city of New Orleans and the surrounding area; and

WHEREAS, Trinity Lutheran Church gives thanks to

our merciful God for the blessings of 70 years of ministry in the New Orleans area and extends thanks for the assistance and encouragement given its ministry by the Southern District; therefore be it

Resolved, That Trinity Lutheran Church be commended in convention for its mission contributions to Lutheranism in the New Orleans area; and be it further

Resolved, That The Lutheran Church—Missouri Synod, meeting in convention 1983, rejoice in this work accomplished among our Black brothers and sisters which continues to the glory and through the power of Jesus Christ.

Action: *Adopted (13).*



Dr. and Mrs. Herbert Mueller

To Decline Overture 4-18 (District Reports to Synodical Conventions)

RESOLUTION 4-23

Overture 4-18 (*CW*, p. 172)

WHEREAS, The cost and time attendant upon the assembling and consideration of the materials to be presented would appear not to serve the best interests of the Synod and its Districts; therefore be it

Resolved, That we respectfully decline Overture 4-18.

Action: *Adopted (13).*

(The committee changed the title.)

To Decline Overture 4-15 (Name Change)

RESOLUTION 4-24

Overture 4-15 (*CW*, p. 171)

WHEREAS, The name of the Synod has become associated with a firm confessional position in the theological world; therefore be it

Resolved, That we respectfully decline Overture 4-15.

Action: *Adopted (13).*

(The convention decided not to consider Overture 4-15 as a substitute resolution.)

To Express Thanks to God for Dr. Herbert Mueller's Ministry

RESOLUTION 4-26

President's Report

WHEREAS, The Lutheran Church—Missouri Synod has for the past 18 years and 12 conventions enjoyed the capable service of the Rev. Dr. Herbert Mueller as its Secretary; and

WHEREAS, Dr. Mueller has in an evangelical manner provided positive leadership to the Synod not only as its Secretary, but also as the Secretary to the Board of Directors, Council of Administrators, and Commission on Constitutional Matters, and as a member of various boards, commissions, and committees, including President of the Lutheran Council U.S.A.; and

WHEREAS, Dr. Mueller has served his Lord and his church with honor and integrity and has provided a Christian example to the many who have met, heard, and known him during his ministry; therefore be it

Resolved, That The Lutheran Church—Missouri Synod thank our gracious God for the person, faithfulness, and diligent work of Dr. Mueller during his years as Secretary; and be it further

Resolved, That the Synod thank and commend Dr. Mueller and assure Dr. and Mrs. Mueller of our continued gratitude, prayers, and best wishes; and be it finally

Resolved, That the convention express its gratitude by rising and singing "Now Thank We All Our God."

Action: *Adopted (10).*

5. STRUCTURE AND CONSTITUTION

To Reduce Number of Synodical Vice-Presidents

RESOLUTION 5-01

Report 5-02, II, F (*CW*, pp. 189—190)

WHEREAS, For over a century and a quarter, gifted and faithful servants of God have served their Lord and their Synod in the office of Vice-President, giving unselfishly of their talents to their church and to their synodical President; and

WHEREAS, Current technological developments and jet travel have created new dimensions for the church's needs and have significantly altered the manner in which the President of the Synod carries out the duties of his office; and

WHEREAS, The President of the Synod has at his disposal an able and respected corps of churchmen for assistance, advice, counsel, and representation at District functions; and

WHEREAS, Ample provisions are made in the Bylaws for the appointment of assistants to the President; and

WHEREAS, Substantial savings can accrue to the Synod by reducing the number of Vice-Presidents; therefore be it

Resolved, That the Synod discontinue the offices of Vice-Presidents, two through five, effective at the close of this convention; and be it further

Resolved, That Bylaw 6.01 a 2 be changed by deleting "Vice-President" and replacing it with "a representative of his choosing, appointed by the President of the Synod"; and be it finally

Resolved, That the Synod herewith expresses its sincere thanks and gratitude to those dedicated and faithful Vice-Presidents who have served and who are currently serving that office.

PRESENT WORDING

6.01 Membership

Each college and seminary of the Synod shall be governed, subject to general policies set by the Synod, by a board of regents.

a. The Board of Regents of each theological seminary shall consist of the following voting members:

1. three pastors, one teacher, and three laypersons elected by the convention of the Synod;
2. a Vice-President of the Synod designated by the President of the Synod;
3. . . .

PROPOSED WORDING

6.01 Membership

Each college and seminary of the Synod shall be governed, subject to general policies set by the Synod, by a board of regents.

a. The Board of Regents of each theological seminary shall consist of the following voting members:

1. three pastors, one teacher, and three laypersons elected by the convention of the Synod;
2. a representative of his choosing, appointed by the President of the Synod;
3. . . .

Action: *Declined (2).*

(An amendment to change "two" to "three" in the first resolve failed.)

To Amend Bylaws Regarding Vice-Presidents

RESOLUTION 5-02

Report 5-02 (*CW*, pp. 189—190)

WHEREAS, The acceptance of Res. 5-01 mandates several changes in the Bylaws of the Synod; therefore be it

Resolved, That the following changes be made:

PRESENT WORDING

2. The Vice-Presidents

2.121 The First Vice-President

The First Vice-President shall be a full-time executive. He shall not be in charge of a congregation or hold a chair at any educational institution but may be called as an assistant pastor, provided such services do not interfere with his official duties as First Vice-President.

PROPOSED WORDING

2. The Vice-President

2.121 The Vice-President

The Vice-President shall be a full-time executive. He shall not be in charge of a congregation or hold a chair at any educational institution but may be called as an assistant pastor, provided such services do not interfere with his official duties as Vice-President. He shall be an elected adviser of the President and upon the President's request represent him in any of his functions.

2.123 Other Vice-Presidents

Four additional Vice-Presidents shall be ranked from two to five and are to be selected in the manner prescribed in these Bylaws. These four Vice-Presidents shall serve the Synod in a part-time capacity.

2.125 Relation to President

The Vice-Presidents shall be elected advisers of the President. They may upon his request or as provided by the Synod assist him in discharging his responsibilities to represent him.

2.127 Succession to Presidency

The Vice-Presidents shall, in the order in which they have been ranked, assume the presidency if the office is vacated or perform the duties of the President if he becomes incapacitated.

2.129 Vacancies

A vacancy in any Vice-Presidency shall be filled by advancing the lower-ranking Vice-Presidents. The resulting vacancy shall remain vacant until filled by election at the next convention of the Synod.

and be it further

Resolved, That the Commission on Constitutional Matters and the Secretary of the Synod be authorized to make all necessary changes in the Bylaws in accord with 2.533 c.

2.123 Successor to Presidency

The Vice-President shall assume the presidency if the office is vacated or perform the duties of the President if he becomes incapacitated. If neither the President nor the Vice-President can serve, the Secretary of the Synod shall be next in succession.

2.129 Vacancy in the Office of Vice-President

A vacancy in the office of Vice-President shall remain vacant until filled by election at the next convention of the Synod.

Action: *None.*

(Since Res. 5-01 had been declined, the committee withdrew Res. 5-02.)

To Allow Extension of Term for Present Members of Board of Directors

RESOLUTION 5-03A

Overture 5-58 (*CW*, p. 227)

WHEREAS, 1981 Convention Res. 2-03A limits the present members of the Board of Directors, except for the elected officers of the Synod, to serve no more than 12 consecutive years; and

WHEREAS, The 1981 convention, in restructuring the Synod, changed the convention cycle from two to three years and changed the tenure for board members from a maximum of three four-year terms to two six-year terms, with the result that three members of the Board of Directors whose terms would expire at the 1983 convention and four members whose terms would expire at the 1986 convention would, if elected to a six-year term, go beyond the 12-year limitation; and

WHEREAS, The Commission on Constitutional Matters, being in no position to alter the convention resolution, ruled that these board members could be nominated and elected but would be able to serve only part of the six-year term with the resulting vacancy to be filled by election at the next convention for the remainder of the term; and

WHEREAS, This could not only have the effect of reducing the terms of present board members but also creates the possibility of their successors being limited to a three-year term followed by a six-year term; and

WHEREAS, A smoother transition to the new structure would occur if the incumbents on the board who have served eight years in 1983 or nine years in 1986 could serve one additional and final six-year term; therefore be it

Resolved, That those provisions of Res. 2-03A, adopted at the 1981 convention, limiting the term of the present members of the Board of Directors to 12 years be rescinded and that the present members of the Board of Directors, so affected, be allowed to run for one final six-year term to a limit of 15 years.

Action: *Adopted (2).*

(An amendment designed to avoid the process of rescinding was declined. The committee requested the insertion of the words "those provisions of.")

To Continue Current Process of Electing Members to Boards of Regents

RESOLUTION 5-04

Overtures 5-59—5-62 (*CW*, pp. 228—229)

WHEREAS, The present Bylaws regarding the election of members to the various Boards of Regents have been in effect for only two years; and

WHEREAS, There is no demonstrated need to alter the process of electing three members by the convention of the District in which the college is located and the remaining five members being elected by the synodical convention; therefore be it

Resolved, That Overtures 5-59, 5-60A—H, 5-61, and 5-62 be declined.

Action: *Adopted (5).*

(Discussion was begun in Session 4. A call for consideration of Overture 5-62 as a substitute motion was declined. Also declined was a motion to refer the resolution back to the committee. In Session 5 the resolution was adopted.)

To Regularize the Planning Council

RESOLUTION 5-05

Report 5-02, II, H (*CW*, p. 194)

WHEREAS, A Planning Council has already been operating as an integral part of the Synod's organizational pattern; and

WHEREAS, This Planning Council involves the Board of Directors and the Council of Presidents, with the Council of Administrators serving in an advisory capacity; and

WHEREAS, The mission of the Synod and its Districts is unified and enhanced as a result of wider input and greater participation in reaching decisions relative to the planning and budgeting process; therefore be it

Resolved, That Bylaw 2.721 Planning Council, *CW*, p. 194, be adopted:

PROPOSED WORDING

2.721 Planning Council

The members of the Board of Directors and of the Council of Presidents shall serve as the Planning Council of the Synod under the chairmanship of the synodical President. The staff members of the Council of Administrators shall function in an advisory capacity.

PRESENT WORDING

The Planning Council shall—

a. establish planning, programming, and budgeting systems encompassing short-, mid-, and long-range plans to serve as a basis for program and budget formulation, allocation of resources, and financial planning, review, and reporting for the Synod and its Districts; such systems shall provide for the sharing of the work and needs of the Synod and its Districts;

b. establish and monitor operating budgets, short-range plans, and long-range plans at the church body program level based on proposals and analysis made by the Council of Administrators through the office of the President; and report the budgets, plans, and performance to the convention. Such budgets and plans shall be prepared in accordance with Chapter VII of the Bylaws;

c. approve and authorize, after consultation with the implementing board, all new programs between conventions;

d. be responsible for and accountable to the next convention for the prioritization, implementation, and coordination of convention-approved programs to be conducted with available resources and for new programs approved by it between conventions;

e. establish policies and review programs to assure the necessary operating and capital funds for carrying out the work of the Synod.

and be it further

Resolved, That the Planning Council report to the 1986 convention on the implementation of this resolution and make further proposals refining these procedures.

Action: *None.*

(Committee 5 withdrew this resolution in deference to Committee 4. See Res. 4-01A.)

To Reinstate Commission on Worship

RESOLUTION 5-06

Overtures 5-54A—5-57 (*CW*, pp. 226—227)

WHEREAS, Worship in Word and Sacrament is a vital function of the church and as such its importance must be strongly emphasized; therefore be it

Resolved, That The Lutheran Church—Missouri Synod reinstate a Commission on Worship as a separate entity appointed by the President; and be it further

Resolved, That the Board for Parish Services designate one of its members to serve as a liaison person with this Commission on Worship; and be it finally

Resolved, That the following Bylaw changes be made to accommodate the reinstatement of this commission:

PROPOSED WORDING

Commission on Worship

2.597 Personnel and Appointment

a. A Commission on Worship shall be appointed by the President of the Synod after consultation with the Vice-Presidents. It shall be composed of seven members and include pastors, teachers, and lay-

persons. The Board for Parish Services shall appoint one of its members to serve as liaison.

b. The commission may solicit the assistance of other persons who are well qualified to render valuable and necessary service to the church through the commission. Such persons shall serve as advisory members.

2.598 Functions and Duties

The commission shall—

a. make literature available to members of the Synod, to develop and deepen an understanding and love for the Lutheran heritage in Christian worship and for the various media of expression needed for our worship;

b. clear all literature related to corporate Christian worship in liturgics and hymnology made available through the Synod's boards or through Concordia Publishing House;

c. recommend worship materials to the church and advise and warn against the use of worship materials which are unworthy of use in the Christian worship of the Lutheran Church;

d. represent the Synod in the preparation of service books and hymnals in which the Synod may engage in cooperation with other synods;

e. consult with the practical and the music departments of synodical schools to establish principles and practices in liturgics, hymnology, church music, and church art which best express the true spirit of worship of the Lutheran Church.

2.599 Official Service Books and Hymnals

a. All service books and hymnals which are to be accepted as official service books and hymnals of the Synod shall be given such status only by a convention of the Synod after a process of exposure and testing decided upon by the Synod in convention.

b. Revisions in such books shall be made only by a convention of the Synod after requesting the Commission on Worship for an evaluation and recommendations.

3. Board for Parish Services

2.221 Membership

The Board for Parish Services shall consist of nine members who shall be elected by the general convention of the Synod: three parish pastors, three teachers, three laypersons.

2.223 Functions

The Board for Parish Services, through its staff and in cooperation with District boards, shall support and serve the congregations of the Synod, in their ministries of nurture, service, discipleship, and fellowship.

The board shall—

a. assist congregations in arranging and carrying out a comprehensive and effective program of Christian education, so that the Gospel of Jesus Christ may become ever more effective in the life of the individual Christian and of the congregation;

b. assist congregations in stimulating members, individually and corporately, to serve others in community and world, so that the meaning of the Gospel of Jesus Christ may be demonstrated in life and vocation and so that members may manifest the love of Christ without seeking return;

c. assist congregations in developing a meaningful life of worship, so that the presence of the Gospel of Jesus Christ becomes the focus around which members celebrate their understanding of life itself and their new relationships to one another;

1. all service books and hymnals which are to be accepted as official service books and hymnals of the Synod shall be given such status only by a convention

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of the Synod after a process of exposure and testing decided upon by the Synod in convention;

2. revisions in such books shall be made only by a convention of the Synod after requesting the appropriate officers and commissions for an evaluation and recommendations;

d. assist congregations in helping their members grow in discipleship so that the Gospel of Jesus Christ empowers people to manage time, talent, and treasure for the fulfillment of God's purpose in their lives;

e. assist congregations in becoming communities where fellow believers care for one another and share with one another those gifts which God has placed in their midst for the common good;

f. coordinate the ministry to and among the mentally retarded and assist in developing materials for their education;

g. maintain liaison and cooperation with the appropriate units of the Lutheran Council in the U.S.A. and with assigned auxiliary and listed service organizations.

2.225 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:

Bible Study and Family Life Education
Church Literature
Congregational Administration
Elementary and Secondary Schools
Human Care (including advisory representation from the Board for Social Ministry Services)
Ministry to Developmentally Disabled
Sunday, Weekday, Summer Schools, and Confirmation Instruction
Worship

c. assist congregations in helping their members grow in discipleship so that the Gospel of Jesus Christ empowers people to manage time, talent, and treasure for the fulfillment of God's purpose in their lives;

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Ministry to Developmentally Disabled
Sunday, Weekday, Summer Schools, and Confirmation Instruction

Action: *Adopted (5).*

To Create Council on Stewardship

RESOLUTION 5-07

Report 5-02, II, U (*CW*, pp. 197—199); Overture 5-42 (*CW*, p. 223)

WHEREAS, Continuing growth in the grace of total commitment of a Christian's life is enhanced when programs and educational materials designed to encourage such growth are permeated with the Scriptural principles of managing life and all its resources; and

WHEREAS, A compelling need exists in the Department of Stewardship and Financial Support for guidance and advice in developing and approving programs and activities which contain the Scriptural concepts of stewardship; and

WHEREAS, Such advice and guidance can best be given by a council of persons who are both knowledgeable in the theology of stewardship and active in stewardship education; therefore be it

Resolved, That a Council on Stewardship be created and that the following additional Bylaws be adopted to accommodate the creation of this council:

PROPOSED WORDING

2.721 Council on Stewardship

a. There shall be a Council on Stewardship, which shall assist the Board of Directors and the Department of Stewardship and Financial Support in developing and approving programs, materials, and activities required in fulfilling their responsibilities as outlined in Chapter VII of these Bylaws.

b. *Membership.* The Council on Stewardship shall consist of one District President selected by the Council of Presidents, one District stewardship executive, two parish pastors, and two laypersons, all of whom are knowledgeable in stewardship, selected by the Board of Directors from a slate of candidates proposed by the President after consultation with the District Presidents. The unit executive of the Department of Stewardship and Financial Support and his associate responsible for stewardship education and nurture shall serve in an advisory capacity.

c. *Functions.* The Council on Stewardship shall—

1. review, evaluate, and recommend policies and general plans for the stewardship education and nurture activities of the Synod;

2. study the needs of the Synod in order to assist in determining what stewardship programs are required;

3. review stewardship materials that have been developed by the department, Districts, or others and which will be recommended, distributed, or utilized by the department in its various activities;

4. review new programs of deferred and special giving and make recommendations for their utilization and approval by appropriate boards;

5. review proposals for special appeals and make recommendations to the Board of Directors;

6. initiate proposals for programs, materials, and structure of the Department of Stewardship.

PRESENT WORDING

7.01 General

The Board of Directors shall have the responsibility for providing operating and capital funds for carrying out the work of the Synod and to that end provide for a Department of Stewardship and Financial Support under the board which will promote stewardship, obtain deferred and special gifts, and coordinate capital drives for the Synod.

PROPOSED WORDING

7.01 General

The Board of Directors shall have the responsibility for providing operating and capital funds for carrying out the work of the Synod and to that end provide for a Department of Stewardship and Financial Support under the board which will promote stewardship, obtain deferred and special gifts, and coordinate capital drives for the Synod. Its work shall be in accordance with the Biblical principles of stewardship. To assist the board and the department, there shall be a Council on Stewardship as provided for in Bylaw 2.721.

Action: *Adopted (5).*

(The committee changed one parish pastor to two in 2.721 b. The resolution was adopted by a standing vote of 438 to 392.)

To Declare Directors of Christian Education Eligible for Membership in the Synod

RESOLUTION 5-08

Overtures 5-23A—5-24, 5-29, 5-39 (*CW*, pp. 217—219, 222)

WHEREAS, Directors of Christian education have made excellent contributions to the life and work of the parishes of the Synod; and

WHEREAS, They have received thorough training for educational service in the church; therefore be it

Resolved, That the word "teacher" in the Constitution of the Synod be interpreted to include directors of Christian education who have been trained and certified by the Synod; and be it further

Resolved, That such directors of Christian education be eligible to apply for membership in the Synod; and be it finally

Resolved, That all noncertified directors of Christian education be encouraged to seek the certification of the Synod.

Action: *Adopted (7).*

(The convention declined an amendment to insert "deaconesses, lay ministers, parish workers, parish assistants, and directors of evangelism" throughout following the words "directors of Christian education." It also declined a later amendment to include only deaconesses. A statement that this action should not be interpreted by deaconesses as a judgment on their ministry was met with applause to demonstrate the Synod's appreciation of the services of deaconesses.)

To Classify Ministers of Religion

RESOLUTION 5-09A

Overtures 5-26, 5-28, 5-30—5-34, 5-38 (*CW*, pp. 219—222)

A.

Resolved, That the following recommendation of the Board of Directors be adopted as amended:

To Classify Ministers of Religion

Background

A floor committee had presented to the 1981 convention the following resolution (Res. 5-08) dealing with the subject of classifying ministers for purposes of federal law:

WHEREAS, There is need for clarification of the factors that qualify pastors and teachers as "ministers of the church" or similar titles for the purpose of United States income taxes, social security (FICA and self-employment taxes), unemployment taxes, and selective service; and

WHEREAS, The regulations of one govermental authority, the IRS, require that an individual be authorized to carry out "substantially all of the functions" of the office of the public pastoral ministry to qualify for such status; and

WHEREAS, The traditional theology of the Synod allows "substantially all of the functions" of the office of the public pastoral ministry to be performed by male teachers under some circumstances, but this is not true of our women teachers; therefore be it

Resolved, That only those duly ordained pastors and duly commissioned male teachers who are listed on the Synod's official membership rosters shall be regarded by the Synod as qualifying as "ministers of the Gospel," "ministers of religion," "ministers of the church" or similar titles for purposes of United States income taxes, social security (FICA and self-employment taxes), unemployment taxes, and selective service.

After considerable discussion the convention resolved to refer the resolution to the Board of Directors "for study and report at next convention."

The Board of Directors decided on a process to develop a proposal for consideration. During the development and subsequent process of refinement, consultations were held with theologians, historians, legal counsel, executives dealing with our elementary and secondary schools, constitutionalists, faculty members of our teachers colleges, District Presidents, and others.

After the Board of Directors had given tentative approval to the refined proposal, it was submitted for evaluation to the Council of Presidents, the Commission on Theology and Church Relations, and the Standing Committee on Worship. [The proposal] . . . received favorable reactions from these groups . . .

* * *

Resolution re Ministers of Religion

WHEREAS, Christ has established in His church on earth the office of the public ministry; and

WHEREAS, Many different functions are involved in this office, some preaching, some sacramental, some counseling, some educational, some evangelistic, some



administrative, some ministering to physical needs of people; and

WHEREAS, The Lutheran Church—Missouri Synod recognizes that all of these functions belong to one office even though they may be performed in greater or lesser degree in various positions created within the Synod; and

WHEREAS, It therefore becomes advisable for the Synod to declare unequivocally which positions are regarded by the Synod as contributing vitally to discharging the office of the public ministry; and

WHEREAS, From the beginning of its history the Synod has recognized the unique ministry of its pastors and teachers, as distinguished from its lay church workers, by permitting its pastors and teachers to hold individual membership in the Synod, a privilege not extended to laypersons; therefore be it

Resolved, That The Lutheran Church—Missouri Synod approve the attached classifications of positions serving the membership of the Synod as well as the world in behalf of the Synod; and be it further

Resolved, That the Synod declare emphatically that both "Ministers of Religion, Ordained" and "Ministers of Religion, Commissioned" are regarded fully by the Synod as ministers of religion, entitled to be regarded as such by all, in recognition of the fact, that even though the functions between and within these two categories may differ, all these functions contribute vitally to discharging the office of the public ministry; and be it finally

Resolved, That consequently all "Ministers of Religion, Ordained" and "Ministers of Religion, Commissioned," as distinguished from persons in other "Church Worker" categories as attached hereto, shall be entitled to and shall be required to be members on their own of The Lutheran Church—Missouri Synod together with congregations which hold membership in the Synod.

Classifications of Positions in the Synod

I. Minister of Religion, Ordained

Eligibility: Graduation from and certification by a synodical theological seminary (or equivalent prescribed by the Synod—colloquy)

Ordained upon acceptance of a call issued through synodical Board of Assignments

Continuing eligibility dependent—

1. On filling one of the positions specified by the Synod in its Bylaws (parish pastor, District or synodical officer, professor, etc.)
2. On meeting criteria of the Synod for continuation temporarily on the Synod's clergy member roster as a c.r.m. (candidate)

These are the only persons eligible for parish pastorate

Must become and remain a member of the Synod

Classification open only to men

Synonymous terms: clergyman, pastor

II. Minister of Religion, Commissioned

Eligibility: Graduation from and certification by a synodical college following a synodically prescribed course of study (or equivalent prescribed by the Synod—colloquy)

Commissioned upon acceptance of a call issued through synodical Board of Assignments for one of the following positions:

1. Teacher: Lutheran elementary, secondary, or college
2. Director of Christian Education: congregation

Continuing eligibility dependent—

1. On filling one of the positions specified by the Synod in its Bylaws (parish teacher, District or synodical officer, professor, etc.)
2. On meeting criteria of the Synod for continuation temporarily on the Synod's teacher member roster as a candidate

Must become and remain a member of the Synod

Classification open to men and women

Synonymous terms: teacher, teaching minister, minister of education

III. Certified Professional Church Worker, Lay

Eligibility: Graduation from and certification by a synodical college following a synodically prescribed course of study (or equivalent prescribed by the Synod—colloquy)

Consecrated and/or installed upon acceptance of first call issued through the synodical Board of Assignments for one of the following positions:

1. Deaconess
2. Lay Minister

3. Parish Worker
4. Parish Assistant
5. Director of Evangelism
6. Persons who otherwise qualify for Minister of Religion classification but who choose not to apply

Classification open to men and women
Must be a member of a congregation which is a member of the Synod;

and

B.

WHEREAS, New categories of workers for the church have arisen without direction from the Synod; therefore be it

Resolved, That the Synod in convention shall designate, upon recommendation of the Board for Professional Education Services, any further addition of categories of church workers; and be it further

Resolved, That the BPES designate which schools are to give the terminal years of preparation to the newly developed category(ies); and be it further

Resolved, That lists of such workers and transfers from one District to another be the responsibility of the District President; and be it finally

Resolved, That workers in the categories to be developed be granted the privilege of receiving services and supervision rendered by the office of the District President.

Action: *Adopted (8).*

(Discussion was begun in Session 7. In Session 8 discussion was continued. At the automatic call of the question after 30 minutes the convention voted to cease debate on the issue. The Chair held that because of a previous statement amendments to the resolution would still be considered beyond this point. The ruling of the Chair was appealed and the delegates did not sustain the Chair. The resolution was then adopted.

In the later stages of the discussion of this resolution, 5-09A, in Session 8, a delegate raised three questions, as follows:

Delegate: "First question: 'Is the office—I'm talking about how we interpret this particular resolution—is the office of the public ministry equivalent to the pastoral office, or is the pastoral office only one of the various positions created within the Synod as we read in the third whereas?' Second question is, 'Is the office of the public ministry equivalent to what the resolution calls ministers of religion, ordained?' and the next question is, 'Is the office of the public ministry held by called and ordained pastors only or do others such as men and women teachers or DCE's also hold the office of the public ministry?' Those are my questions."

Nafzger: "To answer the last question first, the CTCR document would say that those who hold the office of teacher or DCE do not hold the office of the public ministry. The way the term office of public ministry is used in the CTCR document is used to refer to what we normally today call pastors, or the pastoral office. I've forgotten the second question. What was the middle question?"

Delegate: "It has to do with whether the word 'minister of religion, ordained,' refers to the office of the public ministry."

Nafzger: "Yes."

Delegate: "Are those two equivalent?"

Nafzger: "Yes, office of public ministry refers to the first category, minister of religion, ordained, and that category only."

Delegate: "Does it refer to this in the resolution itself?"

Nafzger: "The third whereas states, 'WHEREAS, The Lutheran Church—Missouri Synod recognizes that all these functions belong to the one office, even though it may be performed in greater or lesser degree in various positions,' is referring to that one divinely instituted office called the office of public ministry."

Delegate: "I want to thank you very much for that answer, and I'd like to say that if we understand this resolution the way Dr. Nafzger has explained it, what we're distinguishing between is the office of the public ministry, which is the pastoral office, which is ministers of religion, ordained, on the one hand, and ministers of religion, commissioned, on the other. I would like to suggest, since I can't move, that somebody make a motion that this be put into the official minutes of this convention so that no misunderstanding can come about at a future time."

After further speakers had been heard, another delegate raised the question: "I would like some information. Pastor _____ requested that that explanation by Rev. Nafzger be entered into the minutes. Will that just simply be routinely done now, as a result of that request?" After further conversation Dr. Bohlmann replied: "The Chair will order it. If there's no objection, we'll just take it on general consent of the assembly."

After the assembly had voted to close debate on the entire resolution a third delegate raised the following point of information: "Dr. Nafzger, in answering a question earlier, stated, discussing the office of the public ministry with respect to the CTCR document. My question is: Does that, in his answer, does that reflect the official position of the Synod?"

Dr. Nafzger's reply was: "When the Commission completed its work on the Office of the Ministry: Procedures, Nomenclature, Offices, it appended the theses of Walther which were adopted by the Synod in 1851, because it regarded what it said about the ministry as being consistent with the official position of the Synod on the doctrine of the ministry as set forth in those theses."

A fourth delegate raised the additional point of information: "On page 177, the second resolve—correct me if my understanding of this—it seems to imply when it says emphatically that both ministers of religion, ordained, and ministers of religion, commissioned, then the last line, next to the last line, says all these functions contribute vitally to discharging the office of the public ministry. Does—my question is—does this, or does it not, make the women teachers discharging the office of the public ministry?"

The chairman of the committee replied: "The committee says it is of the opinion that this does not make them eligible for such action." Dr. Bohlmann then asked, "Dr. Nafzger, what would your Commission's response be?" Dr. Nafzger replied: "I think this resolve is building on the CTCR's statement in its report on the ministry that while teachers do not hold the office of the public ministry, they do carry out certain functions of the office of the public ministry."

A fifth delegate raised the following point of information: "I'd like to ask Dr. Nafzger to clarify the previous point of information that he answered when someone asked him whether this was the official position of the Synod. He said Walther's theses were appended, and therefore they considered it to be. I believe that our own Synod's Constitution requires the convention and the congregations of the Synod to state whether something is the official position of the Synod before someone can assume that it is. Would Dr. Nafzger please clarify that?" Dr. Nafzger replied: "Certainly in agreement with the speaker. All I said was that the CTCR felt that its report was consistent with the official position and it held, whenever it reviewed on behalf of the Board of Directors this proposal, that this proposal was consistent with the official position as stated in those theses."

After the resolution had been adopted a sixth delegate, after some introductory remarks, moved "that in the official *Proceedings* you place an asterisk immediately following the adoption of this resolution, and then it clearly be stated that there was a motion from the floor, seconded, and assuming it's passed, that the original remarks of Dr. Nafzger be included verbatim at that point in the official *Proceedings*. And that the motion specifically provide that it was made in order to avoid any future misunderstanding, misinterpretation, or misapplication of the motion."

To this Dr. Bohlmann replied: "The Chair has already

stated that those remarks were ordered to be included by the Chair's judgment, and I asked to do so on general consent. There was no objection. You can vote on this if you like as an assembly to underscore that it was the assembly's wishes rather than the Chair's order. However, by parliamentary law when a Chair rules and the assembly does not object, it is also the assembly's decision. Rather than debate the point endlessly, may I put that question to you? Do you wish to have Dr. Nafzger's remarks included verbatim in the fine print at the end of the motion? If you do, please raise your hands and say aye. If you do not, please raise your hands and say no. The ayes have it and the motion is adopted.")

To Reaffirm Essential Congregational Polity of the Synod

RESOLUTION 5-10A

Report 4-03 (*CW*, pp. 126—127); Overtures 5-72A—5-75 (*CW*, pp. 231—233)

WHEREAS, A number of congregations have offered overtures addressing the question of how best to reaffirm congregational relationships within The Lutheran Church—Missouri Synod; and

WHEREAS, An accurate perception of the situation recognizes that the questions now before the convention arise out of a conflict between ecclesiastical concepts and civil law concepts used in the adjudication by courts of disputes between or within churches; and

WHEREAS, The word "hierarchical" is repugnant to Missouri Synod Lutherans because etymologically it refers to "rule by the priesthood"; and

WHEREAS, Civil courts have given the word "hierarchical" a meaning that is different from the one given in theology, to distinguish between forms of church governments which are entirely congregational and those forms which involve associational relationships and commitments (and are therefore designated as having at least "hierarchical" dimensions); and

WHEREAS, In past instances the Synod has utilized the legal nomenclature "hierarchical" in legal proceedings in order to preserve to member congregations and others who associate together within the Synod the right to resolve disputes freely in accordance with established synodical procedures; and

WHEREAS, There are currently two methods by which courts can constitutionally decide church disputes, the "neutral principles of law" method (where the deeds and other documents that relate to the issues will be applied literally, with no application of underlying motivation or intention as to matters that are or may be religious in nature), and the "deference" method (where, at least as to issues which necessarily involve theology or doctrine, the courts will defer to the decision of an appropriate body within the church organization if the church organization has a structure and procedure that it holds out as capable of use in resolving disputes); and

WHEREAS, The nature of the polity of a church body in the eyes of civil law is determined by an examination of the church's formal structure and operations; therefore be it

Resolved, That The Lutheran Church—Missouri Synod reaffirms that its synodical polity is essentially and principally congregational in nature and therefore is ordinarily referred to as a congregational polity; and be it further

Resolved, That the Synod acknowledges that under the definition and application of the word "hierarchical" in civil law there are aspects in the relationships within the Synod between and among congregations (e.g., Article II, Confession; the calling of certified and endorsed pastors only; agreements to abide by adjudicatory procedures and their final determinations) which under civil law may imply, express, or evidence what the courts regard as hierarchical dimensions; and be it further

Resolved, That, believing that Scripture (1 Cor. 6) requires that we make every effort to avoid disputes or to resolve them internally when they do arise, of the two constitutional methods for resolving church disputes by the civil courts, the Synod favors the "neutral principles of law" method whenever it can be applied, and that when neutral principles cannot be applied to resolve a particular controversy, the Synod declares that it is able and willing to resolve disputes internally; and be it further

Resolved, That while we believe that the courts should recognize that there are church polities other than "congregational" and "hierarchical," unless and until courts do so, the present status of case law compels us to use certain legal terminology; and be it finally

Resolved, That with the previously outlined explanation, the Synod declares itself as satisfied with the procedures heretofore followed by the Synod in instances involving these issues.

Action: *Adopted (11).*

(Mr. Philip Draheim, legal counsel for the Synod, read a lengthy prepared statement before the committee introduced the resolution. During the discussion the delegates declined a motion to table the resolution, but agreed by common consent to strike "etc." at the end of the parenthetical statement included in the second resolve. After agreeing to cease debate by a standing vote of 653 to 290, Res. 5-10A was adopted. The convention decided that both Mr. Draheim's statement, as well as remarks made by Dr. Herbert Mueller toward the conclusion of the matter, should be published in the *Proceedings*. They follow immediately below.)

Statement by Legal Counsel Phil Draheim on Res. 5-10A

The following comments with respect to this resolution, which are made at the request of the Floor Committee, are not made out of conviction that there is a necessary right result. Rather, it is important that this convention reach a conclusion as to whether the word "hierarchical" can be used in describing the Synod's polity at any time and under any circumstances, and that the convention decide the question on facts and applicable principles, as devoid as possible from emotion and rhetorical argument.

The Synod has not previously spoken clearly on the matters presented to you in Res. 5-10A. Do not be confused by brief editorials or long treatises suggesting that the Synod has, from Walther on, made its position clear. While there can be no doubt about the relationship of the Synod as an entity to congregations, as to other relationships within the Synod and the conflicts and disputes which can develop, especially within

congregations, different views have been expressed. For example, the Synod has set up an elaborate and expensive procedure in Chapter 8 of the Bylaws to deal with disputes. Chapter 8 is again before this convention for fine-tuning. The Synod has thus signaled that it thinks it can resolve disputes, not just dabble in them with hope but no assurance that it can do so. Others see relationships in the Synod as being organizationally so voluntary and noncommittal, within congregations and also beyond, as to not permit us to make binding and enforceable decisions on disputes.

May we agree, as a matter of common consent, to put aside any preconceived notions about the words "congregational" and "hierarchical" each time we read those words in the resolution? I think that is essential, if we are to be able to address the real issues. After all, if you always associate the word "good" with "congregational" and the word "evil" with "hierarchical," it would be ridiculous for me to stand here before you and endeavor to persuade you that something which is evil is, nonetheless, acceptable under certain circumstances.

Perhaps it would be useful to mentally substitute phrases in place of the words "congregational" and "hierarchical." I would like to suggest for the word "hierarchical" the phrase "we, ourselves, with the help of God, can resolve the dispute" and for the word "congregational" the phrase "we, even with the help of God, choose not to resolve the dispute." For me, in any event, this best describes the true meaning of proposed Res. 5-10A.

If we're together so far, let's proceed by considering the following three questions:

1) What is the context within which there may be disputes as to which Res. 5-10A might have some significance?

2) Is a process for resolving disputes within the Synod important, and is it desirable that there be a high level of assurance that the process can be applied to a meaningful conclusion?

3) What are the other alternatives for dealing with disputes within the Synod?

What Is the Context?

1. The issues in disputes in which 5-10A might have some significance are those which a civil law court is capable of deciding. For example, a civil court may decide ownership or right to use property, or contract rights and obligations. But a civil court will not decide whether the Scriptures are inerrant, whether a particular translation of a Biblical passage is correct, or whether the use of certain words in a hymn or in liturgy is wrong. However, a civil court may be called upon to decide a property or contract question which has been raised because the contending parties disagree on a theological question; it is this situation in which you, as voting delegates, are being asked to say whether the Synod should declare that "we, ourselves, with the help of God, can resolve the dispute" or that "we, even with the help of God, choose not to resolve the dispute."

2. The Synod, whose polity is being addressed by proposed Res. 5-10A, is the whole synodical union made up of congregations, pastors, teachers, component parts such as Districts, seminaries and colleges, and a variety of officers, boards, and commissions who aid the others in carrying out the Objectives described in Article III of the Constitution, in keeping with the Confession referred to in Article II of the Constitution.

a) Do not be misled into believing that Res. 5-10A will give the Synod as a "servant" organization a position of superiority with respect to a congregation. Even if the resolution purported to do that (which it does not), it could not stand in the face of Article VII of the Constitution, which assures that "the Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government it is but an advisory body," or even the Bylaws, including Bylaw 1.19(c), which states unequivocally that "membership of a congregation in the Synod gives the Synod no equity in the property of the congregation."

b) The contending parties to which this resolution will have an effect are those factions within a given congregation which disagree on a particular point. In that regard, each congregation which is now a member of the Synod or might subsequently become a member has the right to establish for itself how its future disputes, including those involving theological issues, will be resolved. It may by deeds, agreements, and other writings establish either a result or a procedure which the civil courts would enforce under the "neutral principles of law" referred to in proposed Res. 5-10A. (More will be said about this a little later.) It is when the congregation has failed to adequately provide its own remedies or procedures that there is a dispute to which Res. 5-10A would be significant.

Is There a Need for an Assured Process?

So much can be said about this subject that it would be foolhardy for me to endeavor here to make statements about it. Rather, I will ask a number of additional questions which you should try to answer as you consider the meaning and application of the entire resolution:

1. Should St. Paul's admonition in 1 Cor. 6:1-5:

> When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, matters pertaining to this life! If then you have such cases, why do you lay them before those who are least esteemed by the church? I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood . . .?

only be applicable on an ad hoc basis, or should it be possible for Christians, whether or not gathered together in an organization, to be able to agree in advance of any dispute as to a process for deciding that dispute?

2. Should one side to a dispute be able to "win" simply by refusing to participate in a process that had been previously agreed upon? Or to ask it in a different way, should the side which is less strong, but not necessarily wrong, be relegated to seeking to plead and persuade, but otherwise be forced to accept what is handed to it?

3. Is it right to use the relationship between the Synod "servant" organization and member congregations to prevent the previously agreed-upon adjudication/appeals process from being used to resolve a dispute within a congregation?

4. Is it appropriate to believe that all individuals elected or appointed to Commissions on Adjudication and a Commission on Appeals will be biased automatically to one side of a dispute? Is there any known case history to support a claim even that members of such commissions are inclined to find for one side as opposed to the other? Did the Christians in Corinth have a better track record?

What Are the Alternatives?

1. Whenever a dispute arises as to which there is a contention by the side with the greatest number of votes that there is a central theological question, that side could automatically be deemed the winner merely by virtue of its own declaration that there is a theological issue. Individuals who contribute efforts and money to congregations, for current mission and ministry or for capital improvements, would then do so with the knowledge that the congregation can, by a simple majority vote at any given time, change by a little or a lot the direction of the congregation as well as that for which it stands.

2. A congregation can, in order to provide a greater level of stability than that under alternative No. 1, require a vote larger than a simple majority, a longer notice of meetings, or discussion at two or more meetings before a vote can be taken, or it can establish other safeguards, all with respect to certain enumerated potential issues. Members would still be on notice that their efforts and contributions can be diverted, either because all the safeguards still produce the requisite vote, or because a certain issue was not anticipated and so not enumerated among those to which the safeguards apply.

3. It is not an alternative in most cases for an individual who is unhappy with the first two alternatives to stipulate his or her own conditions. First, it is impossible to attach conditions to the application of time, talent, and efforts on behalf of the church. As to gifts of money or property, very often an alleged deviation from the stipulated conditions will involve a

theological issue, so the problem still exists. The contributor could, I suppose, also specify as a condition to the gift the method for resolving any future dispute, but this would certainly create a burden on the one who is seeking to make a gift.

4. The congregation can, in deeds, agreements and other writings, establish for itself conditions which courts would enforce under the "neutral principles of law" theory. As indicated in proposed Res. 5-10A, the Synod favors such a method. As to disputes which are not clearly covered by the written provisions established by the congregation, the foregoing three alternatives would yet be available.

5. Congregations could agree that any dispute (even one as to which there were no theological issues) would be submitted to binding arbitration. The process for selecting the arbitrators, for deciding the procedures, and for paying the costs would be spelled out in detail. All members of the congregation would be obligated to abide by the decision of the arbitration panel and not to seek other recourse or to appeal the decision, including to the civil courts.

6. The congregation could expressly establish that none of these alternatives are acceptable to it. It would know, of course, that civil law courts do not decide theological or doctrinal questions and therefore might, although the congregation rejects the "majority rules in all events" theory, find for such a majority. If, however, no one would ask a civil court to decide the matter, the problem would continue to fester until it either heals itself or a sufficient number from one side or the other give up in frustration or disgust, and leave the congregation to join another church or none at all, so that the other side prevails through a process of attrition. Given a certain level of stubbornness, the disagreement may be prolonged until, mercifully, the congregation goes out of existence for lack of support, in which case much of the efforts and contributions of current members and their predecessors will be wasted.

A Brief Conclusion

I began with the view that the words "congregational" and "hierarchical" should not be equated with "good" and "evil." I then suggested that certain phrases be considered in place of those words to help understand the resolution. As a concluding point, I would like to remind the delegates that, as the resolution itself makes clear, we are burdened by the semantics of two fields of endeavor, law and theology. Perhaps if we were engaged in a debate about the painlessness of cutting away a "limb," it would be easier for you to agree or disagree once you knew whether that term was being applied in the field of endeavor of medicine or the field of endeavor of arboriculture. Certainly it would be valuable to know if you were discussing removing your arm or a branch from a tree in your yard! Somehow, however, the mysteries of law and theology get in our way so that when it comes to church polity lawyers find it difficult to talk with other lawyers (even when all have carefully studied all the pertinent Supreme Court decisions and many of the secondary sources), theologians find it difficult to discuss with other theologians, and it is nearly inconceivable that lawyers and theologians can discuss the matter with each other and reach any kind of informed consensus. Those of you delegates who are neither lawyers nor theologians, then, are confronted with a major challenge! I hope that my thoughts, expressed above, will be helpful to you all.

Remarks by Dr. Herbert Mueller on Res. 5-10A

There are for practical purposes as many types of polity—polity is how you govern yourself—there are about as many types of church polity in the world as there are church denominations. Hardly two of them are identical, and they range all the way from the purely congregational, where a small group is able entirely to govern itself without any concern for anybody else, all the way over to a purely hierarchical, which is usually construed as a rule by the priesthood, at least in theological language. There are other types of polity in between.

We usually prefer to refer to ourselves as having a synodical polity, and a synodical polity we define as one in which there is a heavy emphasis on the autonomy of the congregation. A polity under which, however, the congregation, in trying to walk together with others, to pick up the comment made before, says, "I agree with you that we will walk in this direction or in that direction, that I'm not going to walk my own way."

Now that, for instance, refers, as this resolution says, to what we are going to teach in the church, Article II of the Constitution. No congregation joining the Synod is any longer free to teach anything it pleases. It agrees that it's going to teach Article II, which is the Scriptures and the Lutheran Confessions.

Now, in case law up to this point there have really been only two types of polity recognized, congregational and hierarchical. And this is where we have our trouble, because anything that is not strictly congregational, like the Southern Baptist—although perhaps that is not even strictly congregational anymore—if anything is not strictly congregational, the courts have termed this, "Well, then you have hierarchical *dimensions* at least, in your particular polity."

The resolution that you have before you, let me assure you, does not change in the least the polity of The Lutheran Church—Missouri Synod. I believe that there is no one who can claim to be more concerned about emphasizing the congregational nature, the *essentially* congregational nature, of our polity than I have been through the years. But I recognize that we are walking together, and that means that we enter into covenant agreements with one another that we honor.

To Establish Standing Committee on Pastoral Ministry

RESOLUTION 5-11B

Res. 5-13 (*TB*, p. 119); Overtures 5-48—5-51 (*CW*, pp. 224—226)

WHEREAS, It is beneficial for the Synod in its program for educating its professional workers that its colleges and seminaries maintain a close, continuing relationship to coordinate their efforts; and

WHEREAS, Our seminaries are unique, highly specialized schools with the one basic objective of training pastors; and

WHEREAS, Special emphasis needs to be given to the needs of pastoral education; and

WHEREAS, Every effort should be made to insure and promote the harmonious and supportive relationship between our programs of seminary and preseminary education; and

WHEREAS, A President's Commission on Higher Education has been approved for review and analysis of the present system of higher education in the Synod, and is to be responsible for conducting a feasibility study for the purpose of identifying short- and long-term goals for our Synod's educational program; and

WHEREAS, Major changes in structure are, at times, expensive to enact and difficult to dissolve; while the creation and dissolution of standing committees can be more responsive to immediate needs, and at a lesser cost; and

WHEREAS, Usual procedure would suggest that major changes in structure, such as the establishment of a permanent, elected program board, be considered and studied in detail by the Commission on Structure prior to action by the Synod in convention; therefore be it

Resolved, That the Board for Professional Education Services continue at this time to supervise the operation of the colleges and seminaries of the Synod; and be it further

Resolved, That the Commission on Structure carefully consider the special needs of seminary education, in consultation with the President's Commission on Higher Education; and be it further

Resolved, That the Commission on Structure consider in particular how a separate Board for Pastoral Ministry or a combined Board of Regents might enhance or detract from the goals established by the President's Commission on Higher Education; and be it further

Resolved, That in the interim the Board for Professional Education Services establish a standing committee on pastoral ministry; and be it finally

Resolved, That the Board for Professional Education Services assign a staff person with expertise in seminary theological education to serve such a standing committee.

Action: *Adopted (12).*

To Create Standing Committee on Continuing Education

RESOLUTION 5-12

Report 5-02, II, O (*CW,* p. 195); Overture 5-68 (*CW,* p. 231)

WHEREAS, Continuing education is receiving major emphasis in our day; and

WHEREAS, This should hold true also of our professional church workers; therefore be it

Resolved, That a Standing Committee on Continuing Education be added to the list of standing committees of the Board for Professional Education Services in Bylaw 2.235; and be it further

Resolved, That the following paragraph be inserted in Bylaw 2.233 of the same board:

PROPOSED WORDING

> o) encourage and monitor continuing education programs for professional church workers, devise a well-planned program to attract all synodical workers, and stimulate congregations to encourage their workers to participate in such programs.

Action: *None.*

To Create Standing Committee on Colleges

RESOLUTION 5-13

Overtures 5-48—5-51 (*CW,* pp. 224—226)

WHEREAS, The Board for Professional Education Services has been asked to establish a Standing Committee on Continuing Education and a Standing Committee on Theological Education; and

WHEREAS, There is a large volume of work involved in the direction of the colleges of the Synod; therefore be it

Resolved, That the BPES arrange for a standing committee on the colleges of the Synod, thereby creating a standing committee for each of its three major programs: Continuing Education, Colleges, and Theological Education.

Action: *None.*

To Provide for Formation of an Autonomous Partner Church in Canada

RESOLUTION 5-14

Overture 5-17 (*CW,* pp. 216—217)

WHEREAS, Previous conventions of the Synod have repeatedly encouraged Lutheran Church—Canada to move toward autonomy and partner church status (e.g., 1962, Cleveland, 6-36; 1965, Detroit, 4-28; 1969, Denver, 4-13); therefore be it

Resolved, That the Lutheran Church—Canada be commended for its steps toward formation of a partner church; and be it further

Resolved, That the Lutheran Church—Canada be urged to prepare and submit to the Commission on Theology and Church Relations, the Commission on Constitutional Matters, the Board for Mission Services, and the Board of Directors of the Synod a constitution and bylaws for the proposed partner church; and be it further

Resolved, That the proposed constitution and bylaws of the Lutheran Church—Canada be so consistent with the present stance of The Lutheran Church—Missouri Synod that the present members of the Canadian Districts would desire to become members of the Lutheran Church—Canada; and be it further

Resolved, That Lutheran Church—Canada provide for a vigorous program of presentations to be made to each of its local congregations *before* the Canadian Districts request dissolution by the Synod, so that individual pastors and lay people may clearly understand and discuss strengths and weaknesses of the proposed autonomy; and be it further

Resolved, That the Synod express its willingness to dissolve its Canadian Districts upon the completion of the plans for the formation of the Lutheran Church—Canada; and be it further

Resolved, That the convention approve, in principle, the following procedures:

1983, July—The Lutheran Church—Missouri Synod in convention requests the Commission on Theology and Church Relations, the Commission on Constitutional Matters, the Board for Mission Services, and the Board of Directors to review the constitution and confessional base of the proposed autonomous church.

1983, November—Lutheran Church—Canada convention gives approval in principle to the constitution and bylaws for proposed autonomous Lutheran Church—Canada.

1983, November through 1985, April—Lutheran Church—Canada conducts congregational presentations described above.

1985—Districts by simple majority vote in each of the three geographic District conventions approve the constitution and bylaws; each geographic District, by simple majority vote, requests dissolution by the Synod.

1985, Fall—Lutheran Church—Canada in convention deals with any remaining questions in preparation for congregational vote.

1986, prior to Jan. 31—Individual congregations are given opportunity to vote whether or not they wish to join the autonomous Lutheran Church—Canada.

1986, July—If preceding actions are favorable, The Lutheran Church—Missouri Synod in convention gives final approval for the establishment of an autonomous Lutheran Church—Canada as a partner church with The Lutheran Church—Missouri Synod and authorizes representatives to develop and sign a protocol document.

1986, Fall—Lutheran Church—Canada holds constituting convention with broad, cross-Canada representation.

1987, Jan. 1—Lutheran Church—Canada becomes operative as an autonomous partner church.

(The above timetable is to be employed as a guide, with adjustments made as necessary); and be it further

Resolved, That the Board of Directors and the Board for Mission Services, in consultation with the Council of Presidents, assist in the continuing development and implementation of the procedures toward the formation of the Lutheran Church—Canada; and be it finally

Resolved, That the Synod implore the blessings of almighty God upon the Lutheran Church—Canada so that as this new church comes into being it may be an effective instrument for promoting the Gospel of Jesus Christ. "Him We Proclaim!"

Action: *Adopted as amended (12).*

(Dr. Edwin Lehman, a member of the floor committee, gave a background briefing to the delegates, pointing out that presently Lutheran Church—Canada is merely a federation of Districts and does not exist as an autonomous body. The committee inserted the Board for Mission Services in the second and seventh resolves, as well as in the first point in the sixth resolve. An amendment was adopted, inserting the fourth resolve and also the third procedure in the sixth resolve. Following the adoption of this historic resolution, the delegates rose and joined in the singing of the Canadian national anthem.)

To Intensify Ministry to Hispanics

RESOLUTION 5-15

Overture 5-90 (*CW*, pp. 237–238)

WHEREAS, The Synod recognizes the importance of mission and ministry to all ethnic groups; and

WHEREAS, The challenge of ministry to Hispanics is clearly one of enormous size, and our Synod is committed to carrying out this ministry; and

WHEREAS, There are few workers available for this field, and bilingual Hispanic workers are rare; and

WHEREAS, The Texas District in convention has vigorously encouraged alternative forms of ministry to Hispanics, recognizing the special, urgent need for workers in this ministry; and

WHEREAS, Our present system of preparing our church workers normally requires a long period of formal study, usually in a distant state, and has resulted in producing very few workers for this field, virtually all of whom are Anglo-Americans; and

WHEREAS, Our desire to serve Hispanics is severely impeded by a lack of qualified workers; and

WHEREAS, Texas has a large Hispanic population, most of whom come from similar Mexican-American cultures; and

WHEREAS, One of our colleges, Concordia Lutheran College, Austin, which is vitally involved in preparing men for ministry in our church, is already located in Austin, Tex.; and

WHEREAS, It is desirable to explore a program of this magnitude with a pilot program; therefore be it

Resolved, That the Board for Professional Education Services together with the Board of Regents of Concordia College, Austin, Tex., in consultation with the Board for Mission Services, jointly develop a program to make possible greater service in the Word to Hispanics; and be it further

Resolved, That these boards give priority to a pilot program which would include the preparation of dedicated Hispanics in the basic truths of Scripture who could give a clear Gospel witness to fellow Hispanics; and be it further

Resolved, That while the pilot program is being implemented, further development of a more formal and extensive preparation of these workers be designed by the above boards and presented to the Board of Directors and the Council of Presidents for their advice and recommendation; and be it further

Resolved, That a designation such as "Lay Evangelist" be considered rather than "Called Lay Minister"; and be it finally

Resolved, That a thorough evaluation of the entire program be considered by 1986 to establish the continuing validity of this ministry.

Action: *Tabled (14).*

(The committee inserted "in consultation with the Board for Mission Services" in the first resolve and changed "Licensed Lay Evangelist" to "Lay Evangelist" in the second-last resolve. After some discussion the convention resolved to table the resolution.)

To Revise Bylaws Regarding Appointment of Staff, Tenure, and Termination

RESOLUTION 5-16

Report 5-02, II, V (*CW*, pp. 199—200)

WHEREAS, The present Bylaws 2.801 and 2.803 are cumbersome and ambiguous and therefore in need of revision; therefore be it

Resolved, That the proposed wording of Bylaw 2.801, Description of Appointing or Employing Authorities, and 2.803, Tenure and Termination, *CW*, pp. 199—200, be adopted:

PRESENT WORDING

2.801 Description of Appointing or Employing Authorities

a. The principal staff person for each board or commission shall be appointed by the respective group with the approval of the President.

b. Other appointed executives shall be appointed by the respective board or commission with the approval of the President and the principal staff person.

c. Each appointive position which according to the position description requires that the occupant be a member of a congregation of the Synod and receive a Solemn Appointment shall be filled from a list of candidates gathered by the Personnel Director from all appropriate sources. A request for nominations shall be printed in the *Reporter*. Background information shall be obtained on each nominee. If the open position is that of the principal staff person, the President of the Synod shall select from the list at least three candidates whom he will propose to the respective board or commission. Upon request he may submit additional names. The respective board or commission or its designated members and the President shall interview in person each of the candidates and agree on the selection prior to extending an appointment. For other appointed positions with the same requirements concerning membership and Solemn Appointment, the principal staff person, together with the President or his designated representative, shall select from the list at least three candidates whom they will interview in person and recommend to the respective board or commission, who, at its discretion, may also interview the candidates prior to extending a Solemn Appointment.

d. All other executives shall be employed by the principal staff person, with the approval of the President, from a list of candidates developed by the Personnel Director.

e. Secretarial and clerical staff shall be employed by the principal staff person with the approval of the Synod's Personnel Department under policies established by the Board of Directors.

PROPOSED WORDING

2.801 Description of Appointing or Employing Authorities

a. The principal staff person for each board or commission shall be appointed by the respective group with the approval of the President.

b. The principal staff person for each board or commission of the Synod shall be a member of a congregation of the Synod. Such a position shall be filled in accordance with policies of the Synod's Board of Directors. The respective board or commission, in consultation with the President of the Synod or his designated representative, shall study and determine its special needs, the broader requirements of the Synod for that position, as well as any special qualifications sought, and update the position description. A list of nominees shall be gathered by the Personnel Department through an announcement in an official periodical and through other methods. This list shall be shared with the members of the board or commission. The President of the Synod shall select at least two persons as preferred nominees. The President and two members designated by the board or commission shall act as a screening committee, which shall interview such preferred nominees and make appropriate recommendations to the appointing body. The board or commission, with the approval of the President, shall make the selection and extend the appointment. The board or commission may ask for additional nominees from the screening committee or for additional names from the field through the Personnel Department for the regular procedures outlined above.

c. Appointments to other executive positions in upper classifications as determined by the Board of Directors shall be made by the respective board or commission (or members designated by the board or commission) in consultation with the principal staff person and with the approval of the President of the Synod. The Personnel Department shall render assistance in gathering names for consideration and in securing evaluations. Each such position shall have been approved by the respective board or commission and shall be filled in accordance with policies of the Synod's Board of Directors.

d. Executives in other classifications as well as secretarial and clerical staff shall be employed by the principal staff person with the approval of the Synod's Personnel Department under policies established by the Board of Directors.

f. All additions to or replacements of staff shall be in accordance with current position descriptions and shall be within staffing limits approved by the respective board or commission and the Board of Directors.

and be it further

Resolved, That Bylaw 2.803 a be revised as follows:

PRESENT WORDING

2.803 Tenure and Terminations

a. Unless otherwise specified in the Bylaws, all executive staff shall serve at the pleasure of the appointing authorities described above, subject to annual review and evaluation. Appointees may normally expect to continue in their positions if their work is satisfactory as evidenced by the annual review and evaluation and if there is a continuing need for their services.

e. All additions to or replacements of staff shall be in accordance with current position descriptions and shall be within staffing limits approved by the respective board or commission and the Board of Directors.

PROPOSED WORDING

2.803 Tenure and Termination

a. Unless otherwise specified in the Bylaws, all executive staff shall serve at the pleasure of the appointing authorities described above, subject to annual review and evaluation. Clergy and teacher members of the Synod who are appointed to positions requiring a clergyman or teacher shall receive a Solemn Call; lay persons whose position must be filled by a member of a congregation of the Synod shall receive a Solemn Appointment. Appointees, clergy, teacher, and lay, may normally expect to continue in their position if their work is satisfactory, as evidenced by the annual review and evaluation, and if there is a continuing need for their services.

Action: *Adopted as amended (13).*

(The committee called attention to a typographical error in paragraph d, whereby "the principal staff person with the approval of" had been omitted. These words were restored. The delegates amended paragraph c by changing "upon recommendation by" to "in consultation with." An amendment asking for the addition of the words "with a request for nominations being printed in the Synod's official publications" in paragraph c was declined.)

To Remove 1986 Date for Discontinuation of Commission on Black Ministry

RESOLUTION 5-17

Report 5-02, II, M (*CW,* p. 195); Overtures 5-86, 5-89 (*CW,* pp. 235, 237)

WHEREAS, The Work of the Commission on Black Ministry as a coordinating unit in the synodical system requires long-range planning for effectiveness at all levels; therefore be it

Resolved, That the Commission on Black Ministry be continued as long as there is a demonstrated need for its existence; and be it further

Resolved, That the Commission on Structure be instructed to give further study to structured relationships between the synod and racial and ethnic groups.

Action: *Adopted (14).*

To Define More Precisely Membership of Board for Youth Services

RESOLUTION 5-18

Overture 5-46 (*CW,* p. 224)

WHEREAS, Young people on the Synod's Board for Youth Services have served faithfully for many years; and

WHEREAS, It is important that high school young people continue to have involvement in the Board for Youth Services as plans and policies are formulated; and

WHEREAS, It is vital that the concerns and needs of the Synod's youth organization, Lutheran Youth Fellowship, be retained and heard; therefore be it

Resolved, That the following Bylaw change be made in the synodical *Handbook:*

PRESENT WORDING

5. Board for Youth Services

2.241 Membership

The Board for Youth Services shall consist of nine members who shall be elected by the general convention of the Synod: one parish pastor, one parish teacher, two laypersons, one representative of one of our synodical schools, and four youth of our Synod.

PROPOSED WORDING

5. Board for Youth Services

2.241 Membership

The Board for Youth Services shall consist of nine members who shall be elected by the general

convention of the Synod: one parish pastor, one parish teacher, two laypersons, one representative of one of our synodical schools, and four youth of our Synod, two of whom shall be members of the executive committee of Lutheran Youth Fellowship and two of whom shall not be younger than 15 years of age nor older than 18 years of age at the time of election.

Action: *None.*

To Change Name of Board for Youth Services

RESOLUTION 5-19

Overture 5-45 (*CW*, pp. 223—224)

WHEREAS, Young people by virtue of their baptism are part of the priesthood of all believers and are in ministry to others as part of the body of Christ; and

WHEREAS, Young people are recipients of our Lord's Great Commission; and

WHEREAS, The efforts by young people to respond in faith to our Lord's love and mercy for them are honest attempts to carry on their individual ministries; and

WHEREAS, The Lutheran Church—Missouri Synod has designated a program board to be in ministry to these young people as they grow in their abilities to carry on these individual ministries; therefore be it

Resolved, That the LCMS program board designated to serve youth in these areas be hereby entitled the Board for Youth Ministry Services.

Action: *None.*

To Establish New Regulations on Adjudication and Appeal

RESOLUTION 5-20A

Reports 5-03, 5-04 (*CW*, pp. 200—213)

WHEREAS, The 1981 convention of the Synod resolved (Res. 2-23) that a five-person committee be appointed to draw up "a complete rewrite of Chapter V of the Bylaws (Chapter VIII in the 1981 *Handbook*) and pertinent paragraphs of Chapter VI, including in its study a review of Constitution Article XIII"; the object of the review was to clarify and streamline procedures dealing with adjudication matters; and

WHEREAS, The committee's proposed wording represents an orderly development rather than a radical departure from past practice and highlights informal methods of achieving reconciliation; therefore be it

Resolved, That the Synod adopt the proposed wording for Chapter VIII. Reconciliation, Adjudication, and Appeal, with the following changes in the proposed wording:

PRESENT WORDING

VIII. ADJUDICATION AND APPEAL

A. BASIC PRINCIPLES

8.01 General Purposes and Objectives

The provisions of this article are established in order to provide a means consistent with the Word of God to find the truth, provide for justice, safeguard the welfare of the Synod, and, wherever possible, effect reconciliation (i) in all cases of excommunication and (ii) in all cases of disagreement, accusation, or controversy in which all the parties are within the following: the Synod, District of the Synod, organizations owned and controlled by the Synod, persons holding positions with any of the foregoing, or members of the Synod.

8.15 Duration and Effect of Suspension

The suspension of the member shall remain in effect until a decision is reached by the Commission

PROPOSED WORDING

VIII. RECONCILIATION, ADJUDICATION, AND APPEAL

A. GENERAL PRINCIPLES

8.01 Purposes and Objectives

The provisions of this article are established in order to provide a means consistent with the Holy Scriptures to find the truth, provide for justice, and safeguard the welfare of the Synod, the members of the Synod, and those (whether or not members of the Synod) holding positions with the Synod or with an organization owned and controlled by the Synod. These provisions are made available with the expectation that through them and otherwise every effort shall be made to effect reconciliation in all cases of disagreement, accusation, or controversy in which all parties fall within the following classifications: (1) members of the Synod (congregation, pastor, teacher); (2) the Synod itself; (3) Districts or other organizations owned and controlled by the Synod; (4) lay members of congregations of the Synod holding positions with the Synod itself or with Districts or other organizations owned and controlled by the Synod. These provisions may also be used to determine the validity of and to effect reconciliation in cases of excommunication.

8.43 Duration and Effect of Suspension

a. The suspension of a member shall remain in effect until a decision is reached by the Commis

on Adjudication, provided that in the event that the decision of the Commission on Adjudication is to the effect that such member should be expelled from the Synod and a further appeal is taken, the suspension shall remain in effect until a final decision is reached by the Commission on Appeals. During the period of suspension a member shall be relieved (i) of his duties (but not his rights) as a member of the Synod and (ii) of the duties and responsibilities of his position with the Synod or with a District of the Synod, or with an organization owned and controlled by the Synod. Such suspension, however, shall not, of itself, act to relieve a member of duties and responsibilities of his position with a congregation which is a member of the Synod, but the District President shall notify the congregation of such suspension so that the congregation may take such action as it deems appropriate.

on Adjudication, provided that in the event the decision of the Commission on Adjudication is duly appealed, the suspension shall remain in effect until a final decision is reached by the Commission on Appeals. During the period of suspension a member shall not be relieved of his rights under the Constitution and Bylaws, but he shall be relieved (1) of his duties as a member of the Synod (e.g., delegate to a District or synodical convention, membership on District or synodical boards and commissions) and (2) of the duties and responsibilities of his position with the Synod or with a District or other organization owned and controlled by the Synod, and he shall be ineligible for service in the Synod. Suspension, however, shall not, of itself, act to relieve a member of duties and responsibilities of his position with a congregation which is a member of the Synod, but the District President shall notify the congregation of the suspension so that the congregation may take action as it deems appropriate.

b. The Commission on Adjudication shall keep all parties to the case and the District President informed as to the procedural progress it is making in the case and shall bring the case to a conclusion within three months from the effective date of suspension except (1) where a longer time is deemed necessary to guarantee the rights of all parties, (2) as permitted under Bylaw 8.41d, or (3) for other good cause.

c. All parties to the case shall have the right to appeal the decision of the Commission on Adjudication and must file notice of their intent to appeal to the Commission on Appeals within 30 days of receipt of the decision from the Commission on Adjudication.

and be it further

Resolved, That the Synod adopt under Chapter VI Colleges and Seminaries the proposed wording for *Handbook* 6.39 through 6.51, with the following changes in the proposed wording:

PRESENT WORDING

6.43 Removal from Office

c. The only causes for which members of a faculty may be removed from office (within the definitions of a and b above), other than honorable retirement, are:

1. professional incompetency;
2. incapacity for the performance of duty because of physical, mental, or emotional disabilities;
3. refusal to cooperate;
4. neglect or refusal to perform duties of office;
5. conduct unbecoming a Christian;
6. advocacy of false doctrine (Constitution, Article II).

PROPOSED WORDING

6.43 Removal from Office

c. The only causes for which members of a faculty may be removed from office (within the definitions of a and b above), other than honorable retirement, are:

1. professional incompetency;
2. incapacity for the performance of duty because of physical, mental, or emotional disabilities;
3. refusal to cooperate;
4. neglect of or refusal to perform duties of office;
5. conduct unbecoming a Christian;
6. advocacy of false doctrine (Constitution, Article II) or failure to honor and uphold the doctrinal position of the Synod as defined further in Bylaw 1.03 c.

Action: *Adopted (14).*

(The committee changed 8.43 a: "During the period of suspension a member shall not be relieved of his rights and responsibilities" by dropping the words "and responsibilities." The delegates declined to substitute the words "his/her" wherever the word "his" occurs. They also declined an amendment to strike from 6.43 the two causes for removal from office "3. refusal to cooperate" and "6. advocacy of false doctrine (Constitution, Article II) or failure to honor and uphold the doctrinal position of the Synod as defined further in Bylaw 1.03 c." Discussion was begun in Session 13, and the resolution was adopted in Session 14.)

To Transfer "Help in Dire Emergencies" from Board for Mission Services to Board for Social Ministry Services

RESOLUTION 5-21

Report 5-02, II, I (*CW*, p. 194)

WHEREAS, Task Force II proposed that all world relief responsibilities and related efforts be transferred to the Board for Mission Services, assuming there would be no Board for Social Ministry Services; and

WHEREAS, The Board for Social Ministry Services remained more or less intact and was given the continuing assignments of world relief; therefore be it

Resolved, That Bylaw 2.213 f and g of the Board for Mission Services, *Handbook* page 67, be transferred from the Board for Mission Services to the Board for Social Ministry Services:

> f. give assistance to congregations or through them to their members or others in dire emergencies or disaster situations;
>
> g. serve as a channel for the love and compassion of the church for helping the homeless, persecuted, sick, and needy as a witness to our faith in Jesus Christ;

and be it further

Resolved, That the present subparagraph c of Bylaw 2.423, *Handbook* page 73, be deleted as a result of the above action and that paragraphs d, e, and f be relettered:

> c. recommend to the Board for Mission Services the granting of assistance to congregations, or through them to their members or others, in dire emergencies or disaster situations.

Action: *None.*

To Transfer "Provision on Human Care" from Board for Parish Services to Board for Social Ministry Services

RESOLUTION 5-22

Report 5-02, II, J (*CW*, pp. 194—195)

WHEREAS, Some confusion exists between the Board for Parish Services and the Board for Social Ministry Services as to who has the responsibility to sensitize the members of the congregations to the necessity to be concerned about human care; and

WHEREAS, Some confusion also exists as to who shall provide specific programs and suggestions for congregations to translate such sensitivity into action; therefore be it

Resolved, That Bylaw 2.223 e be retained, which speaks of such sensitivity; and be it further

Resolved, That the Standing Committee on Human Care under the Board for Parish Services be eliminated; and be it further

Resolved, That a Standing Committee on Human Care be listed under the standing committees of the Board for Social Ministry Services in Bylaw 2.425; and be it further

Resolved, That a Bylaw paragraph for the Board for Social Ministry Services be inserted under Bylaw 2.423, as follows:

PROPOSED WORDING

> **Functions**
>
> e. Provide guidance to the Board for Parish Services in preparation of materials to enable the members of the parishes to carry out their responsibilities regarding human need:

and be it finally

Resolved, That the letter designations of the following paragraphs be changed accordingly.

Action: *None.*

To Accept Report of Ad Hoc Committee re Franchise

RESOLUTION 5-23

Reports 5-02, II, D, 5-05 (*CW*, pp. 188—189, 213—215); Overtures 5-40—5-41B (*CW*, p. 223)

WHEREAS, The 1981 convention was unable to resolve certain questions concerning franchise at District and synodical conventions; and

WHEREAS, The same convention asked the President to appoint an ad hoc committee consisting of one pastor, two teachers, and three laypersons to study the issues and report to the 1983 convention (1981 Res. 2-14—2-15); and

WHEREAS, The ad hoc committee reports that it has "found no strong consensus for change" with respect to these issues (Report 5-05, pp. 213—215); therefore be it

Resolved, That the Synod accept the report of the ad hoc committee and make no changes in its Constitution or Bylaws to accommodate requests for:

a. opening the pastoral vote of a congregation to any called professional who has signed the Constitution of the Synod;
b. granting franchise to teachers;
c. granting additional lay votes to multiple parishes;
d. allowing congregations with a pastoral vacancy to cast two votes;
e. allowing congregations served by lay ministers to cast two votes.

Action: *None.*

To Add Category of "Suspended Status"

RESOLUTION 5-24

Report 5-02, II, C (*CW*, p. 188)

Resolved, That the recommendation of the Commission on Structure be adopted in the form given below:

Suspended Status

There are instances in which a pastor or teacher cannot be recommended, at least temporarily, by the District President for a call. The classification of c.r.m. (candidate) indicates that the individual is a candidate eligible for a call, when in fact he cannot be recommended at the time for a call.

This has consistently distressed District Presidents and has placed them in a difficult position of saying at one and the same time that an individual is a candidate (c.r.m.) and is *not* a candidate.

The Commission on Structure therefore recommends that a separate classification be created for such instances, a classification to be known as *Suspended Status*. This would mean that the individual's eligibility status is in a suspended state, a temporary status, until the situation is properly resolved. Safeguards of course must be built into this process. The commission recommends the adoption of the following new Bylaws.

PROPOSED WORDING

1.19 Relation of the Synod to Its Members

f. Although the Constitution (see Art. VI, 3, and Art. XII, 7 and 8) deals with the "life" of pastors and teachers of the Synod and provides for dealing with "ungodly life" of pastors, professors, and teachers, this does not suggest that the Synod, including any District of the Synod, has the duty or even an opportunity to observe the activities in the life of a pastor, professor, or teacher, or has the means or authority to regulate, restrict, or control those activities. The only remedy available to the Synod in response to improper activities in the life of such a member of the Synod is, where appropriate under the Constitution or these Bylaws and following the procedures set forth in these Bylaws, to take such action as may lead to the termination of that membership and the attendant rights and privileges.

1.20 Reviewing Continued Eligibility of Individual Members

a. If information with respect to an individual member of the Synod is made known to or becomes known by the President of the District in which the person then holds his membership, and the District President, after a reasonable investigation, believes that there may be a basis, given the nature of the circumstances, for suspending the eligibility status of the person, the President of the District in which the person then holds his membership may suspend that person's eligibility status until the matter is satisfactorily resolved or the applicable adjudication and appeals procedures, as set forth in Chapter VIII of these Bylaws, can be completed.

b. During the period that the suspension is in effect, the member shall have "Suspended Status" as provided in Bylaw 5.48 and shall be ineligible for service in the Synod. All records of the Synod shall reflect this fact. In addition, the District President shall notify the President of the Synod and all other District Presidents in writing of the suspension of the affected person's eligibility status.

5.48 Suspended Status

There shall be a separate category entitled "Suspended Status" for those pastors and teachers who have been suspended from membership in the Synod in conformity with Art. XII, 8, or who have had their eligibility for a call suspended under the appropriate Bylaws, including Bylaw 1.20. This is a temporary status. Eventually such individuals shall either be removed from membership or restored to the clergy or teacher roster. Until they are restored, they shall be ineligible for service in the Synod; until they are removed, they shall retain the right of utilizing adjudication and appeal procedures as outlined in the Bylaws.

Action: *Adopted (14).*

To Amend Nominating Procedures

RESOLUTION 5-25A

Report 5-02, II, Y (*CW*, p. 200); Overtures 5-63—5-67 (*CW*, pp. 229—231)

WHEREAS, The present nominating procedure is effective; and

WHEREAS, It provides broadly based representation from all the Districts of the Synod; and

WHEREAS, It has received support throughout the Synod as a desirable procedure for nominations; and

WHEREAS, It provides the Synod access to enormous resources of qualified people for service in the church; and

WHEREAS, The apparent benefits of such a procedure should not be prematurely discarded but rather fine tuned and developed; therefore be it

Resolved, That the following process be adopted on a trial basis:

PRESENT WORDING

2.945 Solicitation of Suggestions for Candidates

a. The Secretary of the Synod shall solicit from congregations, District Presidents, District Boards of Directors, Circuit Counselors, and other likely sources names of persons who are regarded as suitable candidates for election to the various offices and boards of the Synod and shall list briefly the requirements of various positions. Qualifications of each candidate suggested are to be submitted together with the names. The Secretary shall begin such solicitation of names 12 months before the synodical convention and shall present his work and submission to the Committee for Convention Nominations

PROPOSED WORDING

2.945 Solicitation of Suggestions for Candidates

a. The Committee for Convention Nominations through the office of the Secretary of the Synod shall solicit from congregations, District Presidents, District Boards of Directors, Circuit Counselors, Circuit Forums, and other likely sources names of persons who are regarded as suitable candidates for election to the various offices and boards of the Synod and shall list briefly the requirements of various positions. Qualifications of each candidate suggested are to be submitted together with the names. The committee shall begin such solicitation of names 24 months before the synodical convention and shall present its

at its first meeting. The Secretary shall not serve as a member of the committee, but he shall convene the initial meeting of the committee and be available, upon call, for consultation.

b. All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the committee no later than eight months prior to the synodical convention.

2.947 Functions

a. The first meeting of the Committee for Convention Nominations shall be at the call of the Secretary of the Synod, at which meeting the committee shall name its chairman and secretary.

f. The Committee for Convention Nominations, in consultation with synodical officials, shall maintain a description of the desirable expertise required for each elected board and shall transmit this information, together with suggestions for improvement of procedures, to the next committee through the Secretary.

work and submissions to the successor Committee for Convention Nominations at its first meeting. The Secretary of the Synod shall not serve as a member of the committee, but he shall be available, upon call, for consultation.

b. All suggested names and information for consideration by the Committee for Convention Nominations shall be submitted to the committee no later than 10 months prior to the synodical convention.

2.947 Functions

a. The first meeting of the successor Committee for Convention Nominations shall be in September preceding the synodical convention at the call of the current chairman, at which meeting the successor committee shall name its chairman and secretary.

f. The Committee for Convention Nominations, in consultation with synodical officials, shall maintain a description of the desirable expertise required for each elected board and shall transmit this information, together with suggestions for improvement of procedures, to the successor committee through its chairman and secretary, who shall continue as advisory members of the successor committee.

Action: *Adopted (14).*

(During the discussion a suggested rewording of the resolve to read, "*Resolved,* That the following process be adopted on a trial basis" for "*Resolved,* That the following amendments be adopted" was accepted by the committee. The delegates declined to consider a substitute motion which called for the first three whereases and the first two resolves of Overture 5-66 and the addition of a final resolve, asking for the development of Bylaws by the Commission on Constitutional Matters, to replace the resolution offered by the floor committee. The resolution was then adopted as revised by the floor committee.)

To Reorganize Teacher Colloquy Committee

RESOLUTION 5-26A

Report 5-02, II, L, P (*CW,* p. 195)

WHEREAS, Many of our colleges have become four-year institutions offering bachelor's degrees in teacher education; and

WHEREAS, The present Bylaws require that "the Colloquy Committee for the Teaching Ministry shall consist of a Vice-President of the Synod and the presidents of the synodical colleges offering a bachelor degree in teacher education"; and

WHEREAS, A smaller group serving to represent the presidents of all of the synodical colleges which offer such a degree might be more effective and efficient in the responsibility of monitoring the colloquy procedures; therefore be it

Resolved, That the President of the Synod shall appoint two of the presidents of our synodical colleges offering bachelor's degrees in teacher education to represent all such college presidents on a Colloquy Committee for the Teaching Ministry; and be it further

Resolved, That the proposed Bylaws of the colloquy committee for teachers be:

PRESENT WORDING

5.101 Colloquy Committee for the Teaching Ministry

a. *Membership.* The Colloquy Committee for the Teaching Ministry shall consist of a Vice-President of the Synod and the presidents of the synodical colleges offering a bachelor degree in teacher education.

b. *Functions.* The Colloquy Committee for the Teaching Ministry shall—

1. direct the synodical activity in matters of colloquies for the teaching ministry according to regulations adopted by the Synod;

PROPOSED WORDING

5.101 Colloquy Committee for the Teaching Ministry

a. *Membership.* The Colloquy Committee for the Teaching Ministry shall consist of a Vice-President of the Synod and two presidents of synodical colleges offering a bachelor's degree in teacher education appointed by the synodical President.

b. *Functions.* The Colloquy Committee for the Teaching Ministry shall—

1. direct the synodical activity in matters of colloquies for the teaching ministry according to regulations adopted by the Synod;

2. establish academic and theological standards for admission to the teaching ministry by colloquy, and in the establishment of these standards the board shall consult the faculties of the synodical colleges offering a bachelor degree in teacher education;

3. approve for admission to the colloquy program for the teaching ministry those applicants who meet the preliminary requirements;

4. make a full report of its activities to every convention of the Synod.

2. establish and monitor academic and theological standards for admission to the teaching ministry . . .

3. approve for admission to the colloquy program for the teaching ministry those applicants who meet the preliminary requirements;

4. make a full report of its activities to every convention of the Synod.

Action: *Adopted (14).*

To Establish Uniform Requirements and Practices in Teacher Colloquy Programs

RESOLUTION 5-27

Overture 5-27 (*CW*, p. 219)

WHEREAS, The number of synodical colleges having a colloquy program for teachers has risen rapidly in the past decade; and

WHEREAS, Colloquy requirements and practices are not uniform and consistent among synodical colleges with teacher colloquy programs; and

WHEREAS, Uniformity and consistency in colloquy programs are desirable to prepare well-qualified teachers for Lutheran schools; therefore be it

Resolved, That the Board for Professional Education Services appoint a committee to study present teacher colloquy requirements and practices and to recommend uniform guidelines for this program to participating synodical colleges.

Action: *Adopted (14).*

To Decline Overture 5-53 (Additional Teachers on CTCR)

RESOLUTION 5-28

Overture 5-53 (*CW*, p. 226)

WHEREAS, There is an opportunity for teacher representation on the Commission on Theology and Church Relations through Bylaw 2.591, 4, whereby the President of the Synod shall appoint two additional members (nonspecified); and

WHEREAS, Teachers also have access to this Commission through ad hoc committees; therefore be it

Resolved, That Overture 5-53 be declined.

Action: *None.*

To Receive Congregations into Synodical Membership

RESOLUTION 5-29A

Overtures 5-07—5-09; 5-11—5-16 (*CW*, pp. 215—216); L5-19, L5-91—5-94, L5-97—5-99 (*TB*, pp. 16—17, 165—166)

WHEREAS, The congregations listed below desire to become members of The Lutheran Church—Missouri Synod; and

WHEREAS, The constitutions and bylaws of the congregations have been approved by their respective Districts; therefore be it

Resolved, That the following congregations be received into membership in The Lutheran Church—Missouri Synod:

Highlands Lutheran Church, Lincoln, Nebr.
Our Savior Lutheran Church, Bartlett, Nebr.
Faith Lutheran Church, Nevada, Iowa
Good Shepherd Lutheran Church, Kitchener, Ont.
Sauveur Vivant, Gatineau, Que.
Christ the King Lutheran Church, Spencer, Iowa
Our Savior Lutheran Church, Walnut, Iowa
Faith Lutheran Church, Roosevelt, Utah
Our Savior Lutheran Church, Pueblo West, Colo.
Shepherd of the Lake Lutheran Church, Garrison, Minn.
Beautiful Savior Lutheran Church, Fargo, N. Dak.
Holy Cross Lutheran Church, Albany, Oreg.
Messiah Lutheran Church, Pittsburg, Kans.
Faith Lutheran Church, Emporia, Kans.
Peace Lutheran Church, Arlington, Minn.
Resurrection Lutheran Church, Boron, Calif.
Cross of Christ Lutheran Church, Downers Grove, Ill.
St. Paul Lutheran Church, Hazard, Ky.

Action: *Adopted (14).*

(The convention declined to delete Messiah, Pittsburg, Kans., from the list.)

To Readmit Congregations into Membership

RESOLUTION 5-30A

Overture 5-10 (*CW*, p. 215); L5-18, L5-20 (*TB*, p. 16)

WHEREAS, First Lutheran Church of San Fernando, Calif.; St. Paul Lutheran Church, Bethpage, N.Y.; and St. Paul Lutheran Church, Wellston, Okla., desire to be readmitted to membership in The Lutheran Church—Missouri Synod, and their constitutions and bylaws have been approved by the Southern California, Atlantic, and Oklahoma Districts, respectively; therefore be it

Resolved, That First Lutheran Church, San Fernando, Calif.; St. Paul Lutheran Church, Bethpage, N.Y.; and St. Paul Lutheran Church, Wellston, Okla., be readmitted into membership in The Lutheran Church—Missouri Synod.

Action: *Adopted (14).*

To Receive Teachers into Membership

RESOLUTION 5-31

Overture L 5-95 (*TB,* p. 18)

WHEREAS, The following persons have been certified to teach in the schools of the Lutheran Church—Missouri Synod and have applied for membership therein; and

WHEREAS, These teachers have signed and filed with the appropriate District the statement required by Bylaw 1.13; therefore be it

Resolved, That the following named teachers be received into membership in The Lutheran Church—Missouri Synod:

Steven M. Ahlersmeyer of Trinity, Fort Wayne, Ind.
Anna M. Bean of St. Peter, Columbus, Ind.
Stephanie J. Boehm (Speh) of St. Paul, Munster, Ind.
Kay J. Clow (Bolte) of St. John, Columbus, Ind.
Margaret Fenner (Nielsen) of St. Peter, Columbus, Ind.
P. Susie Johnson (Catt) of St. Peter, Columbus, Ind.
Sherrie M. Kirst of Trinity, Crown Point, Ind.
Linda A. Knopf (Rahdert) of St. Paul, Fort Wayne, Ind.
Debra R. Lambert (Wolka) of Immanuel, Seymour, Ind.
Bobbie A. Ledbetter (Feldman) of St. Paul, Fort Wayne, Ind.
Susan K. Schuth (Roth) of Calvary, Bedford, Ind.
Alice E. Smith (Kratt) of Unity, Fort Wayne, Ind.
I. Delores Strietelmeier of St. Peter, Columbus, Ind.
Richard M. Thomas of Lutheran Ed. Assn., Brownstown, Ind.
Sharon M. Toppe (Herz) of Immanuel, Seymour, Ind.
Lois M. Wendzel of St. Peter, Columbus, Ind.

Action: *None.*

To Clarify District Membership of Emeriti

RESOLUTION 5-32

Report 5-02, II, B (*CW,* p. 188)

Resolved, That the recommendation of the Commission on Structure adding to Bylaw 1.19 d be adopted:

PROPOSED WORDING

1.19 Relation of the Synod to its Members

d. Emeriti pastors and teachers shall hold their synodical membership in that District in which they reside; District presidents, however, may grant exceptions upon request.

Action: *None.*

To Encourage Synodical, District, and Local Committees re Alcohol and Drug Abuse

RESOLUTION 5-33A

Overture 5-70A—C (*CW,* p. 231)

WHEREAS, We recognize the concerns expressed in Overture 5-70A—C in relation to alcohol and substance abuse; and

WHEREAS, These concerns need to be implemented both on the national and on the local level; therefore be it

Resolved, That social ministry committees on national and District levels be encouraged to show concern and assist congregations in every possible way to make a financial and spiritual commitment to educate people about these disorders; and also provide resources necessary to assist those responsible to minister to those who are so affected.

Action: *None.*

To Add Standing Committee on Institutional Chaplaincy Services

RESOLUTION 5-34

Report 5-02, II, T (*CW,* p. 197)

WHEREAS, The whole field of institutional chaplaincy is a demanding and important service area of the church; and

WHEREAS, This is largely the responsibility of the Board for Social Ministry Services, as stated in Bylaw 2.423 a; therefore be it

Resolved, That a Standing Committee on Institutional Chaplaincy Services be added to the list in Bylaw 2.425.

Action: *None.*

To Reconstitute Standing Committees for Board for Communication Services

RESOLUTION 5-35

Report 5-02, II, S (*CW,* p. 197); Overture 5-6[illegible] p. 231)

WHEREAS, The Board for Communication S[illegible] has reorganized its operations into three areas better reflect the services offered; therefore be

Resolved, That Bylaw 2.405 be changed to follows:

PRESENT WORDING

2.405 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:
Official Periodicals
News Releases
Promotional Materials
Broadcast

PROPOSED WORDING

2.405 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:
News and Information Services
Program Interpretation
Training and District Services

Action: *None.*

To Spell Out Size and Appointment of Standing Committees

RESOLUTION 5-36

Report 5-02, II, N (*CW*, p. 195)

WHEREAS, Experience during the first biennium with standing committees indicates that it would be helpful if the Bylaws would spell out in greater detail the method and the timing of appointments, as well as any subsequent decisions regarding their size; therefore be it

Resolved, That the Synod adopt the new Bylaw 2.68:

PROPOSED WORDING

2.68 Standing Committees

a. The size of each standing committee called into existence by a convention shall be determined initially by the Board of Directors after consultation with the respective board, and any change in size subsequently shall require the approval of the Board of Directors.

b. Appointments to standing committees shall be made by the appropriate board every three years within six months of the board's election or appointment. Appointments shall be made from a list jointly developed by the board, the unit executive, and the President in advance of the expiration of the six-month period.

c. No limitation on tenure shall apply to members of standing committees.

and be it further

Resolved, That the last sentence of present Bylaw 1.37 c, "The size of each standing committee shall be determined by the Board of Directors after consultation with the respective board" be deleted.

Action: *Adopted (14).*

(The committee inserted "the board" in 2.68 b.)

To Add Bylaw Paragraph to Board for Mission Services

RESOLUTION 5-37

Report 5-02, II, K (*CW*, p. 195)

WHEREAS, Some confusion has existed in the past when Districts and other entities have sent missionaries (clergymen, teachers, or others) to foreign mission fields at their expense; and

WHEREAS, It has always been assumed that this is to be done through the synodical Board for Mission Services; and

WHEREAS, This should be specifically stated in the Bylaws; therefore be it

Resolved, That the following paragraph be inserted in the Bylaws under functions of the Board for Mission Services:

PROPOSED WORDING

2.213 Functions

c. Serve as the only sending agency through which workers and funds are sent to the mission areas of the Synod, even though programs are supported by Districts or other entities.

Action: *Adopted (14).*

To Recommend No Action on Overtures 5-22A—B (Receiving Congregations from Other Church Bodies)

RESOLUTION 5-38

Overtures 5-22A—B (*CW*, p. 217)

WHEREAS, The Lutheran Church—Missouri Synod is open to receiving into membership any Lutheran congregation in agreement with the articles of the Synod's Constitution; and

WHEREAS, The process whereby a congregation may join the Synod is well defined; therefore be it

Resolved, That no further action is needed.

Action: *None.*

To Retain Present Frequency of Forum Meetings

RESOLUTION 5-39

Overture 5-79 (*CW*, p. 233)

WHEREAS, The Circuit Forum concept has been only recently introduced; and

WHEREAS, The functions of the Circuit Forum are still developing; therefore be it

Resolved, That the present frequency of the Forum meetings be retained.

Action: *None.*

To Clarify Position of Chairman of the Circuit Forum

RESOLUTION 5-40

Report 5-02, II, E (*CW*, p. 189)

Resolved, That the recommendation of the Commission on Structure expanding Bylaw 4.31 be adopted:

PROPOSED WORDING

4.31 Representation

. . . The Circuit Counselor ordinarily serves as chairman of the Circuit Forum, but the Circuit Forum may elect any other member to serve in that capacity.

Action: *None.*

To Decline Overture 5-80 (Circuit Layman Counselor)

RESOLUTION 5-41

Overture 5-80 (*CW*, pp. 233—234)

WHEREAS, A layman is eligible to serve as chairman of the Circuit Forum, and thus the intent of 5-80 is already satisfied; therefore be it

Resolved, That Overture 5-80 be declined.

Action: *None.*

To Refer Proposed Bylaws for Study

RESOLUTION 5-42

Report 5-02, II, G (*CW*, pp. 190—194)

Resolved, That this recommendation be returned to the Commission on Structure for further study.

Action: *None.*

To Allow Districts to Elect Board Members to Six-Year Terms

RESOLUTION 5-43

Overture 5-77A—D (*CW*, p. 233)

WHEREAS, Synodical Bylaw 3.125, speaking of the Districts, states: "All terms shall be for three years"; and

WHEREAS, It may be advantageous for Districts to elect board members to six-year terms, allowing for staggered terms; therefore be it

Resolved, That Bylaw 3.125 be changed to allow Districts to elect board members for six-year terms (should this be their choice), thereby allowing for the staggering of terms at the District level.

Action: *Adopted (14).*

To Decline Change in Process of Election of District Presidents

RESOLUTION 5-44

Overture 5-78 (*CW*, p. 233)

WHEREAS, The synodical Bylaws (3.127) make adequate provision for the election of District Presidents; and

WHEREAS, Such regulations have proved to be fully adequate and provide full franchise to each congregation of the District; therefore be it

Resolved, That Overture 5-78 be respectfully declined.

Action: *None.*

To Refer Concept of Congregational Referendum for Further Study

RESOLUTION 5-45

Overture 5-76 (*CW*, p. 233)

WHEREAS, Overture 5-76 (*CW*, p. 233) proposes a concept that deserves further study; therefore be it

Resolved, That the convention refer the overture to the Commission on Constitutional Matters for study; and be it further

Resolved, That the Commission on Constitutional Matters report its findings to the next convention of the Synod.

Action: *None.*

To Provide for Colloquy Committee for Lay Ministers

RESOLUTION 5-46

Report 5-02, II, Q (*CW*, p. 196)

WHEREAS, A special committee for lay ministers no longer seems necessary; and

WHEREAS, A Colloquy Committee for Lay Ministers would meet the remaining needs in this area; therefore be it

Resolved, That the recommendation of the Commission on Structure be adopted:

PRESENT WORDING

H. LAY MINISTERS

5.131 Committee for Lay Ministers

a. *Membership.* The Committee for Lay Ministers shall consist of one District President, one parish pastor, one member of a synodical seminary faculty, one member representing the lay ministry program at Concordia College, Milwaukee, a Vice-

PROPOSED WORDING

H. ADMISSION OF LAY MINISTERS BY COLLOQUY

5.131 Colloquy Committee for Lay Ministers

The Colloquy Committee for Lay Ministers shall consist of a member of the executive staff of the Board for Professional Education Services appointed by the board, a District President appointed by the President of the Synod, and the president of Concordia College

President of the Synod, who shall serve as chairman, and the Executive Secretary of the Board for Higher Education or his representative in an advisory capacity.

Full-time or part-time staff may be engaged by the board as conditions may warrant and require, with the approval of the Board of Directors.

b. *Election.* The voting members of this committee shall be elected with overlapping terms by the Council of Presidents.

c. *Functions.* The Board for Lay Ministers shall:

1. direct the colloquy program for lay ministry according to regulations adopted by the Synod.

2. serve as the Advisory Council to Concordia College, Milwaukee, in its lay ministry program:

3. work in harmony and cooperation with the lay ministry program of Concordia College, Milwaukee, of which it is an extension;

4. establish the academic and theological standards for admission to the lay ministry by colloquy, in consultation with the faculty of Concordia College, Milwaukee;

5. approve for admission to the colloquy program for lay ministry those applicants who meet the preliminary requirements;

6. examine applicants as to readiness for acceptance into the lay ministry of the Synod, recommend approved candidates to the Board of Assignments for placement, and provide guidelines for their supervision;

7. make a full report of its activities to every convention of the Synod.

5.133 Eligibility

Applicants shall be at least 20 years old, or have 2 years of college, and agree to have administered prescribed aptitude, achievement, personality, and vocational entrance tests. Personal interviews may be required.

and be it further

Resolved, That the present provisions of Bylaw 5.143 be incorporated into Bylaw 3.73, and that Bylaw 3.73 itself be divided into two bylaws as follows:

PRESENT WORDING

5.143 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.

Milwaukee. The staff executive shall serve as chairman.

5.133 Functions

The Colloquy Committee for Lay Ministers shall:

a. direct the synodical activities in matters of colloquies for lay ministers according to regulations adopted by the Synod;

b. establish academic and theological standards for the admission of lay ministers by colloquy, and in the establishment of these standards the committee shall consult the Board for Professional Education Services and the faculty of Concordia College, Milwaukee;

c. approve for admission to the colloquy program for lay ministers those applicants who meet the preliminary requirements.

d. examine colloquy candidates as to readiness for acceptance as lay ministers in the Synod and recommend those who are approved to the Board of Assignments for placement;

e. make a full report of its activities to every convention of the Synod through the Board for Professional Education Services.

5.133 Eligibility

(Eliminate present 5.133 since this section will now be limited to colloquy procedures.)

5.135, 5.137, 5.139, 5.141

(Retain present wording)

PROPOSED WORDING

3.73 The President as Supervisor

Each District President, in accordance with Art. XII, 8 of the Constitution of the Synod, shall supervise the doctrine, the life, and the official administration on the part of the pastors and teachers of his District, as well as other workers who have been trained, certified, and placed according to the regular procedures of the Synod. Therefore as often as possible he shall attend the conferences of pastors, teachers, and other workers held in his District. If any worker wishes to accept a call or assignment to another District, his transfer requires the approval of both District Presidents.

3.73 The President as Adviser

Each District President, in accordance with the Constitution of the Synod, shall supervise the doctrine, the life, and the official administration on the part of the pastors and the teachers of his District and shall inquire into the prevailing spiritual conditions of the congregations of his District. Therefore as often as possible he shall attend the conferences of pastors and teachers held in his District, advise the congregations of his District as to the calling of pastors and teachers, give counsel, and respond to requests and inquiries. He may call upon Circuit Counselors to assist him.

3.74 The President as Adviser

The District President shall inquire into the prevailing spiritual conditions of the congregations of the Synod, advise the congregations in his District as to the calling of pastors and teachers and other synodically trained and certified workers, give counsel, and respond to requests and inquiries. He may call upon Circuit Counselors or, if necessary, other ordained pastors to assist him.

Action: *None.*

To Add "Lutheran Church Extension Fund—Missouri Synod" to Bylaw 8.09 a

RESOLUTION 5-47

Overture 5-82 (*CW*, p. 234)

WHEREAS, Lutheran Church Extension Fund—Missouri Synod is an organization that since its creation has been controlled by the Synod; therefore be it

Resolved, That Bylaw 8.09 a be amended to include "Lutheran Church Extension Fund—Missouri Synod."

Action: *Adopted (14).*

To Change Name of BPES

RESOLUTION 5-48

Overture 5-44 (*CW*, p. 223)

WHEREAS, The name of the board responsible for coordination of higher education activities in the Synod was changed at the last synodical convention from the Board for Higher Education to the Board for Professional Education Services; and

WHEREAS, This change of name has caused and still causes confusion, as it is called by some the Board for Parish Education Services, confusing it with the present Board for Parish Services, formerly the Board of Parish Education; and

WHEREAS, The responsibilities of the Board for Professional Education Services are broader and include the encouragement of "the congregations of the Synod and their memberships to take the fullest advantage of the opportunities for Lutheran lay higher education available at the colleges and seminaries of the Synod" (Bylaw 2.233 n); therefore be it

Resolved, That the Board for Professional Education Services be officially redesignated as the Board for Higher Education Services; and be it further

Resolved, That the necessary changes be made in the *Handbook* of the Synod where references are presently made to the Board for Professional Education Services.

Action: *None.*

To Delete Reference to Lutheran Medical Mission Association

RESOLUTION 5-49

Report 5-02, II, X (*CW*, p. 200)

WHEREAS, The Lutheran Medical Mission Association no longer exists; therefore be it

Resolved, That the reference to the association be deleted from Bylaw 2.551 and that the pertinent sentence therefore be cast in the singular rather than the plural.

Action: *None.*

To Define "Department"

RESOLUTION 5-50

Report 5-02, II, W (*CW*, p. 200)

WHEREAS, The Commission on Structure has recommended that "department" be redefined; therefore be it

Resolved, That the following bylaw change be made:

PRESENT WORDING

1.37 Definitions

f. A department is an operating unit which is directly responsible to the Board of Directors.

PROPOSED WORDING

1.37 Definitions

f. A department is a functional unit which is responsible to a board.

Action: *Adopted (14).*

To Refer Certain Overtures and Reports to the Commission on Structure

RESOLUTION 5-51

Report 5-02, II, R (*CW*, p. 197); Overtures 5-52A—B, 5-87—5-88 (*CW*, pp. 224, 226)

WHEREAS, The following overtures:

5-47 To Revise Wording of Functions of Board for Youth Services
5-52A—B To Make Board for Social Ministry Services a Program Board
5-87 To Incorporate All References to Christian Education as found in 1979 *Handbook* into 1983 *Handbook*
5-88 To Change Name from Social Ministry Services to Church and Society

are matters still requiring further study by the Commission on Structure; therefore be it

Resolved, That the convention commend these items to the Commission on Structure for further reflection and reporting to a subsequent convention.

Action: *None.*

To Decline Overture 5-83 (Dual Memberships)

RESOLUTION 5-52

Overture 5-83 (*CW*, p. 234)

WHEREAS, The matter of dual memberships was dealt with by the Synod meeting in convention:

1977 Res. 5-01
1979 Res. 5-08
1981 Res. 5-20; and

WHEREAS, This matter is being handled effectively at this time in accordance with the procedures established under the above resolutions; therefore be it

Resolved, That the convention take no action on this overture.

Action: *None.*

To Decline Overture 5-21 (Board of Directors Receiving into Membership)

RESOLUTION 5-53

Overture 5-21 (*CW*, p. 217)

WHEREAS, It is proper for the conventions to receive applicants into membership; therefore be it

Resolved, That Overture 5-21 be declined.

Action: *None.*

To Reestablish Commission on Church Literature

RESOLUTION 5-54

WHEREAS, There is a need for more literature which reflects the confessional stance of The Lutheran Church—Missouri Synod; and

WHEREAS, Concordia Publishing House feels that its ability to produce such material would be greatly enhanced if the present standing committee would become a commission; therefore be it

Resolved, That the Committee on Church Literature be designated to become the Commission on Church Literature; and be it further

Resolved, That the wording of the *Handbook* be amended to read:

PRESENT WORDING

A. CHURCH LITERATURE

11.01 Standing Committee

A Standing Committee on Church Literature, appointed by and responsible to the Board for Parish Services, shall—

a. study the needs of the church to determine what literature may be required and also select authors to undertake literary tasks, but the contract to write books shall be issued by the publisher;

b. critically examine all manuscripts to determine their literary value, timeliness, and expediency. Matters relating to doctrine shall be approved under the prescribed procedure for doctrinal review before publication;

c. study existing literature with a view to recommending for translation, distribution, or republication;

d. consider research projects which may be proposed by members of the Synod, approve those which meet certain standards, and allocate funds for carrying on these projects;

e. initiate studies in:
1. Biblical research;
2. church history;
3. contemporary church problems;
4. other areas of interest and value to the church;

f. encourage a high standard of scholarship as well as literary and artistic excellence;

PROPOSED WORDING

A. CHURCH LITERATURE

11.01 Commission on Church Literature

A Commission on Church Literature, appointed by the President of the Synod shall—

a. study the needs of the church to determine what literature may be required and also select authors to undertake literary tasks, but the contract to write books shall be issued by the publisher;

b. critically examine all manuscripts to determine their literary value, timeliness, and expediency. Matters relating to doctrine shall be approved under the prescribed procedure for doctrinal review before publication;

c. study existing literature with a view to recommending for translation, distribution, or republication;

d. consider research projects which may be proposed by members of the Synod, approve those which meet certain standards, and allocate funds for carrying on these projects;

e. initiate studies in:
1. Biblical research;
2. church history;
3. contemporary church problems;
4. other areas of interest and value to the church;

f. encourage a high standard of scholarship as well as literary and artistic excellence;

g. report regularly to the President of the Synod, the synodical constituency, and the synodical convention.

and be it finally

Resolved, That the Commission on Constitutional Matters make all other necessary *Handbook* revisions appropriate to this change.

g. report regularly to the President of the Synod, the synodical constituency, and the synodical convention.

Action: *Tabled (14).*

6. PROFESSIONAL EDUCATION

To Attract New Support for Existing Trust Funds

RESOLUTION 6-01

Overture 6-33 (*CW*, p. 267)

WHEREAS, There is a recognized need for a trust fund to increase grant in aid to full-time church-work students; and

WHEREAS, Several trust funds have been established to aid full-time church-work students, such as the substantial Forward in Remembrance Scholarship Fund and The Lutheran Church—Missouri Synod Foundation Trust Fund; therefore be it

Resolved, That the development staff of the Department of Stewardship and Financial Support make every effort to attract new financial support for the already existing trust funds; and be it further

Resolved, That members of the Synod be encouraged to support the efforts of the development staff of the Department of Stewardship and Financial Support.

Action: *Adopted (2).*

To Standardize Reporting Format for Colleges and Seminaries

RESOLUTION 6-02

Reports 6-02—6-15 (*CW*, pp. 244—263)

WHEREAS, Each synodical college and seminary must make a report to synodical conventions; and

WHEREAS, It is easier for convention delegates to comprehend a standardized reporting format; and

WHEREAS, Such standardized reports can be more effectively and efficiently prepared by synodical colleges and seminaries; therefore be it

Resolved, That the Board for Professional Education Services be directed to develop and distribute a standardized format to be used by synodical colleges and seminaries for reporting to synodical conventions.

Action: *Adopted (2).*

To Study the Synodical System of Colleges

RESOLUTION 6-03

Overtures 4-49, 6-21—6-24, 6-32 (*CW*, pp. 179—180, 263—264, 267); President's Report, Appendix H

WHEREAS, The 1979 convention (*Proceedings*, pp. 139—140) adopted the following resolution:



Dr. Arnold Kuntz, Chairman, Committee 6

Preamble

The Anaheim (Res. 6-08A) and Dallas (Res. 6-06A) conventions charged the Board for Higher Education with the responsibility of bringing improved organization and direction to the Synod's schools of higher education. The board responded to the assignment by involving professional consultants and educators from both inside and outside our church, including all of our college and seminary presidents, together with representatives from their Boards of Control. The result of that work constitutes the report of the Board for Higher Education (*CW*, pp. 163—168). The goal of the report is to keep the doors of our schools open so that these institutions may continue to be a source of blessing to our church. The report is complex, as are the issues it faces.

The convention is being asked to endorse a set of planning principles by which decisions facing our church in higher education can be made. These principles would apply uniformly to all schools.

In summary, the principles include the following:

1. The determination to use all of our existing schools to the fullest extent feasible.

2. The determination to advise and assist each school in the development of creative programs primarily for professional church workers and secondarily for consecrated laity.

3. The determination to give high priority in terms of financial support for full-time church-work students.

4. The determination to finance non-church-work programs primarily from sources other than synodical subsidy.

5. The determination to coordinate the system in accord with the synodically prescribed responsibilities of the Boards of Control and the Board for Higher Education, as contained in the Bylaws of the Synod.

6. The determination *not* to "turn schools loose" to pursue their independent interests.

7. The determination to utilize full and appropriate data in making decisions that affect the individual schools and the total system.

8. The determination to operate our system of schools according to sound principles of fiscal management.

9. The determination to consolidate schools if the data dictate that such action is appropriate.

Resolved, That we commend the Board for Higher Education for its report, "God Opens Doors Through Higher Education"; and be it further

Resolved, That the Board for Higher Education, in accordance with the Bylaws of the Synod, act immediately on the principles articulated in its report as summarized above; and be it further

Resolved, That synodical subsidies be granted to colleges and seminaries primarily for the support of church-work students according to a formula established and implemented by the Board for Higher Education on approval of the Board of Directors, with support increasing as students progress through the class levels of each church-worker program, and with priority being given to students preparing for the pastoral and teaching ministries; and be it further

Resolved, That the support for general education students be derived from sources as outlined in the report and where possible in consultation with the Stewardship Department; and be it further

Resolved, That the Board for Higher Education especially be sensitive to any ambiguities, tensions, and overlapping of responsibilities that might arise, e.g., between the Board for Higher Education and Boards of Control in acting on the planning principles; and be it further

Resolved, That the Board for Higher Education maintain close communication and consultation with the Board of Directors, the Council of Administrators, and the Advisory Council as it acts on these planning principles; and be it further

Resolved, That at the 1981 synodical convention the Board for Higher Education give a school-by-school progress report on present and new programs and their interrelationship within the system and on the overall status of higher education of the Synod; and be it finally

Resolved, That the Synod enter with joy the doors God opens in higher education by redoubling its efforts to recruit for church ministries and by providing increased support for its colleges and seminaries in order that the proclamation of the Gospel of Christ may grow and flourish among us and in all the world.

and

WHEREAS, The Board for Professional Education Services has been attempting to operate under the above policy which has been adopted; and

WHEREAS, Conventions have made administrative rather than policy decisions which were not in accord with the 1979 resolution; and

WHEREAS, A President's Commission on Higher Education has been approved for review and analysis of the present system of colleges in the Synod, which group was requested by the Advisory Council and agreed to by the Board of Directors of the Synod; and

WHEREAS, The commission will in the course of carrying out its task be responsible for conducting a feasibility study for the purpose of identifying short- and long-range goals for the system for presentation to the Board for Professional Education Services; and

WHEREAS, It may be necessary as a result of its feasibility study to implement plans for achievement of these goals prior to the next synodical convention; and

WHEREAS, Such plans could involve more efficient utilization of financial, human, and technological resources, consolidation or merger, relocation, closing of colleges or the separation of some such institutions from the Synod, so that they become free-standing educational institutions, all in order to enhance the effectiveness of the system of higher education or safeguard its future; and

WHEREAS, The present Bylaws governing the implementation of plans related to issues such as those above may constitute some limitation on certain actions which are determined to be essential and expedient; therefore be it

Resolved, That the Board for Professional Education Services, after consultation with the Boards of Directors of the Districts in which the institutions are located, Boards of Regents, Board of Directors of the Synod, and the Council of Presidents, is hereby authorized and directed to carry out such actions as may be necessary for the enhancement of the effectiveness of the system of colleges of the Synod and to safeguard its future; and be it further

Resolved, That if the study indicates the need for consolidation, relocation, closing of certain institutions, or the separation of some such institutions from the Synod so that they become free-standing educational institutions, the concurrence of three of the four above-named entities is required; and be it further

Resolved, That to assure that this is possible, Bylaw 2.233 k be amended, for the next triennium only and for this purpose only, and to read as follows:

PRESENT WORDING

> k. have authority, after receiving the consent of the Boards of Regents of the colleges involved and with the approval of the synodical Board of Directors and the Council of Presidents, to consolidate colleges to the extent required by the church's professional needs and by its financial condition;

PROPOSED WORDING

> k. have authority, after consultation with the Boards of Directors of the Districts in which the institution is located, Boards of Regents, Board of Directors of the Synod, and the Council of Presidents, to consolidate or merge, relocate, close institutions, or separate institutions from the Synod so that they become free-standing institutions, with the concurrence of three of the four above entities;

and be it finally

Resolved, That until the feasibility study be completed, the Board for Professional Education Services be entrusted to continue refining guidelines for funding, and therefore we respectfully decline Overtures 4-49, 6-24, and 6-32.

Action: *Adopted (2).*

(The convention refused to eliminate the words "Boards of Directors of the Districts in which the institution is located" from the proposed Bylaw. It also declined to replace in the third-last resolve the words "the concurrence of three of the four above-named entities is required" with the words "after consultation with the above-named entities." An amendment to the latter amendment, calling for a substitution of the wo

"the concurrence of two of the three following entities be required: the Board of Regents, the Board of Directors, and the Council of Presidents" in the same paragraph and the insertion of the words "concurrence of two of the three following entities: Board of Regents, Board of Directors, and Council of Presidents in the Bylaw" was also considered and declined.)

To Share Responsibility for Higher Education in Canada with Lutheran Church—Canada

RESOLUTION 6-04A

Overtures 6-49, 6-58 (*CW*, p. 271, 274)

WHEREAS, The development of academic areas faces problems and needs peculiar to Canada's system of higher education, Canadian Lutherans should be encouraged to direct, develop, and support training programs for professional church workers in the light of Canada's needs; and

WHEREAS, The 1981 synodical convention Res. 6-02A provided for Lutheran Church—Canada implementation of the seminary program decided upon, thereby assigning a Canadian role in higher education not previously exercised by Lutheran Church—Canada; and

WHEREAS, The concern has been expressed that Canadian operation of the Synod's higher educational institutions in Canada should wait until after Canadian autonomy has been granted; and

WHEREAS, Many Canadian individuals and foundations will grant funds only to Canadian-operated and -controlled institutions; and

WHEREAS, Concordia Lutheran Theological Seminary at St. Catharines, Ont., is incorporated under Ontario law, and there are difficulties for the Synod to exercise control over a Canadian corporation through the election in convention of a Board of Regents; and

WHEREAS, The Lutheran Church—Canada continues to move forward in its planning to become autonomous as a partner church of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That the Board for Professional Education Services consider the unique character of the Synod's schools in Canada and the proposals relating to Canadian autonomy which warrant Lutheran Church—Canada sharing operation of the Synod's higher educational institutions in Canada; and be it further

Resolved, That Canadian operation be phased in gradually and orderly in consultation with the schools involved and as Lutheran Church—Canada is able to carry out the various responsibilities related to higher education and that the Board for Professional Education Services continue to offer overall supervision and such guidance and consultation as are needed by the Canadian schools as it does to the schools in the United States; and be it further

Resolved, That the synodical institutions in Canada be governed under such bylaws as Lutheran Church—Canada shall deem appropriate to adopt and that governance and/or ownership of each institution by the Synod be arranged in accordance with applicable provincial law; that until such bylaws are in place, the Synod authorizes the Board of Directors of Lutheran Church—Canada to appoint in accordance with applicable provincial law the interim Boards of Regents for the seminaries in St. Catharines and Edmonton as soon as possible; and be it further

Resolved, That as a condition of continuing support and recognition by the Synod, Lutheran Church—Canada shall enter into such agreement with the Board for Professional Education Services as both parties may consider necessary or advisable to permit Lutheran Church—Canada and the Board for Professional Education Services to fulfill their shared responsibilities relating to the education of professional church workers qualified for service in the Synod, with said agreement to be ratified by the Board of Directors for the Synod; and be it finally

Resolved, That during the period of transition the higher educational institutions of the Synod in Canada continue to be recognized as such by the Board for Professional Education Services in its literature, *The Lutheran Annual*, and other material related to higher education.

Action: *Adopted (9).*

To Revise Colloquy Procedures

RESOLUTION 6-05

Report 6-01, App. 6-01A (*CW*, pp. 242—244); Overture 6-25 (*CW*, pp. 264—265)

WHEREAS, The Lord of the church has instituted the holy ministry in order to equip and sustain each member of His church to carry out his responsibility of love and service to others (Eph. 4:11-16; 1 Cor. 4:1-2; Acts 20:28-32); and

WHEREAS, The person who aspires to the office of pastor needs training so that he will demonstrate the necessary character, personality, and specialized skills required for that office (2 Tim. 2:1-7, 15-16, 22-26; 3:14-17); and

WHEREAS, The privilege of service in the pastoral office requires much in terms of intellectual and spiritual maturity, responsibility, insight, and emotional strength; and

WHEREAS, The Lord of the Church has recently and bountifully provided numerous pastors by means of the colloquy program; and

WHEREAS, The special, extraordinary, and immediate need for pastors that made the current colloquy program necessary has been ameliorated; and

WHEREAS, Qualified members of synodical congregations who are over 40 years and are college graduates may still be enrolled in the regular seminary programs; therefore be it

Resolved, That the *Handbook* be revised to read:

PRESENT WORDING

5.77 Eligibility

Only such applicants shall be considered eligible for admission to the pastoral colloquy program as are:

1. ministers, or candidates for the ministry, who are in good standing in other Christian church bodies and are graduates of established theological seminaries;
2. men who are graduates of the Synod's colleges, whose names appear on the roster of the Synod as teacher members of the Synod, and who have had at least 10 years of successful experience as a Lutheran teacher or director of Christian education and are in good standing in a congregation of the Synod;
3. members in good standing of synodical congregations who are graduates of an established non-synodical seminary;
4. members in good standing of synodical congregations who are over the age of 40, are college graduates, and have had considerable experience in church work;
5. members in good standing of a synodical congregation who belong to a special ethnic or linguistic group, who have a college-level education, and who have had considerable experience in church work.

PROPOSED WORDING

5.77 Eligibility

Only such applicants shall be considered eligible for admission to the pastoral colloquy program as are:

1. ministers, or candidates for the ministry, who are in good standing in other Christian church bodies and are graduates of established theological seminaries;
2. men who are graduates of the Synod's colleges, whose names appear on the roster of the Synod as teacher members of the Synod, and who have had at least 10 years of successful experience as a Lutheran teacher or director of Christian education and are in good standing in a congregation of the Synod;
3. members in good standing of synodical congregations who are graduates of an established non-synodical seminary;
4. members in good standing of a synodical congregation who belong to a special ethnic or linguistic group, who have a college-level education, and who have had considerable experience in church work.

and be it further

Resolved, That Bylaw 5.81 be amended to read as follows:

PRESENT WORDING

c. After admission to the pastoral colloquy program, a minimum of 2 full academic years of instruction at one of the Synod's theological seminaries, at least 1½ years of which shall be in residence, as well as a vicarage under synodical auspices, shall be expected of:

1. members in good standing of synodical congregations who are over 40, are college graduates, and have had considerable experience in church work;
2. members in good standing of synodical congregations who belong to special ethnic or linguistic groups, who have a college-level education, and who have had considerable experience in church work.

PROPOSED WORDING

c. After admission to the colloquy program a minimum of 2 full academic years of instruction at one of the Synod's theological seminaries, at least 1½ years of which shall be in residence, as well as a vicarage under synodical auspices, shall be expected of members in good standing of synodical congregations who belong to special ethnic or linguistic groups, who have a college-level education, and who have had considerable experience in church work.

Action: *Adopted (7).*

(Discussion began in Session 4. An amendment was proposed to delete Bylaw 5.77, point 4. During discussion of the amendment a request to strike the words "to special ethnic or linguistic groups" in the proposed Bylaw 5.81 c was declared out of order. The amendment was defeated. In Session 7 discussion was resumed on the resolution itself. A motion to strike the words "only such" from proposed Bylaw 5.77 was declared out of order. An amendment to reinsert former point 4 into the new Bylaw was declined after the delegates had agreed to cease debate on the amendment. The resolution was then adopted as presented.)

To Decline Overture 6-26, to Revise Regulations of Colloquy Program for Pastors

RESOLUTION 6-06

Overture 6-26 (*CW*, p. 266)

WHEREAS, It is impractical to handle the pastoral and teacher colloquy programs in like manner at this time; therefore be it

Resolved, That Overture 6-26 be respectfully declined.

Action: *Adopted (7).*

To Approve Procedure in Receiving Lutheran Pastors

RESOLUTION 6-07

Report 6-01, App. 6-01A (*CW*, pp. 242—243)

WHEREAS, The 1981 convention recommended "that the Council of Presidents and the Pastoral Colloquy Committee be asked to review our policy regarding acceptance of pastors from all Lutheran church bodies and report to the Synod with appropriate recommendations with a view toward uniform practice"; and

WHEREAS, The Council of Presidents and Pastoral Colloquy Committee have presented said recommendations in the report on Standing Committees on Colloquies (App. 6-01A); therefore be it

Resolved, That the Synod in convention approve the procedural recommendations presented in App. 6-01A relating to the receiving of Lutheran pastors with the addition of 5.49 (if applicable) to the references stated in number 3 on page 243.

Action: *Adopted (7).*

To Clarify Provisions for Modified Service and Retirement of Faculty Members

RESOLUTION 6-08

Overture 6-38 (*CW*, p. 268)

WHEREAS, Synodical Bylaw 6.53 e does not explicitly provide that a faculty member who requests early retirement retains the opportunity for reappointment on other than a call basis for one academic year at a time until age 75; and

WHEREAS, Bylaw 6.53 f does not specifically provide that faculty members who request early retirement are eligible for modified service loads and conditions of service on the basis of which faculty members could continue to work from early retirement until age 70, as well as from age 70 to age 75; and

WHEREAS, Bylaws 6.53 e and f do not specifically state that faculty members who retire either at age 70 or earlier and are reappointed on other than a call basis are on the appropriate synodical roster and on the faculty roster as emeriti; and

WHEREAS, The Commission on Constitutional Matters has given an opinion on these subjects, ending with the recommendation that these matters be studied further and that appropriate recommendations be made to the synodical convention for desirable clarification of the Bylaws; therefore be it

Resolved, That Bylaws 6.53 e and 6.53 f be revised to read:

PRESENT WORDING

6.53 Modified Service and Retirement

e. Faculty members may request early retirement under the applicable provisions of the Concordia Retirement Plan but shall be eligible for reappointment on other than a call basis at the end of the academic year in which their 70th birthday occurs. Reappointment shall be for one academic year until age 75, at which time retirement shall be mandatory.

f. Service loans and conditions of service between the ages of 70 and retirement shall be determined by the Board of Regents.

PROPOSED WORDING

6.53 Modified Service and Retirement

e. Faculty members may request early retirement under the applicable provisions of the Concordia Retirement Plan and must accept retirement at the end of the academic year in which their 70th birthday occurs. Upon retirement, faculty members who are ordained clergymen or have the Lutheran teacher diploma are retained on the appropriate roster of the Synod on the basis of Bylaw 5.45 Emeritus and may, by action of the Board of Regents, be retained on the roster of their faculty as *emeriti* (Bylaw 6.27 c). Faculty *emeriti* shall be eligible for appointment to serve on other than a call basis for up to one academic year at a time, continuously or intermittently, until age 75.

f. Service loads and the conditions of service between retirement and age 75 shall be determined by the Board of Regents.

Action: *Adopted (9).*

(The President stated that these revisions would not preclude engaging a faculty member to teach a specific course or to serve as a guest lecturer even after reaching the age of 75.)

To Consider Alternative to Tenure

RESOLUTION 6-09

Overture 6-39 (*CW*, p. 269)

WHEREAS, The legally imposed mandatory age for modified service and retirement continues to rise and may be eliminated entirely; and

WHEREAS, Service of tenured faculty extended years beyond what had been typical has the effect of enlarging the segment of a faculty with tenure or of denying tenure to other worthy candidates; and

WHEREAS, A surplus of tenured faculty is especially difficult in times of necessary consolidation; and

WHEREAS, Tenure provides primarily career security, which need not be eliminated entirely under another plan; therefore be it

Resolved, That the Board for Professional Education Services be instructed to prepare a study of continuous, rollover contracts as an alternative to tenure and to report its recommendations to the 1986 convention; and be it further

Resolved, That present synodical faculties be included in the evaluation of this matter; and be it finally

Resolved, That any *Handbook* changes which become necessary to reflect the results of such study be presented to the 1986 synodical convention.

Action: *Adopted (9).*

To Review Presidential Performance

RESOLUTION 6-10A

Overture 6-36 (*CW*, p. 268)

WHEREAS, In the continual effort to encourage a full stewardship of human resources and to enhance personal ministry, it has always been, and will continue to be, prudent for each of the Synod's institutions of higher learning, including its seminaries, to periodically review its faculty and administrative staff personnel—

1. to determine if the respective parties are exercising their teaching and business management responsibilities in the most efficient manner;

2. to determine whether their position placements are in the best interest of the institutions; and

3. to maximize the utilization of their individual talents; and

WHEREAS, Each institution is obligated to report to the Synod in convention that such work entrusted to each institution is being carried on effectively and efficiently; therefore be it

Resolved, That this procedure continue; and be it further

Resolved, That the executive officer of each institution be included in such a periodical review every five years; and be it further

Resolved, That the Board for Professional Education Services be instructed to prepare the necessary evaluation instrument in consultation with the Boards of Regents; and be it further

Resolved, That the executive officer review be conducted by the Board of Regents of each institution during the first quarter of each successive fifth-year anniversary of each executive officer; and be it finally

Resolved, That all completed evaluations be submitted promptly to the Board for Professional Education Services.

Action: *Adopted (9).*

To Decline Overtures 6-30, 6-31, 6-46A—C

RESOLUTION 6-11

Overtures 6-30, 6-31, 6-46A—C (*CW*, pp. 266—267, 270)

WHEREAS, The Synod has been unable to fund previous requests and approved resolutions to decrease financial costs to full-time church work students; and

WHEREAS, There is expectation that the newly formed Department of Stewardship and Financial Support will be able to improve the financial status of the Synod but its efforts will take time to bear fruit; therefore be it

Resolved, That Overtures 6-30 "To Grant Full Support for Theological Students," 6-31 "To Increase Synodical Financial Support for Teacher Candidates," 6-46A—C "To Assume Major Portion of Seminary Funding," be declined.

Action: *Adopted (9).*

To Further the Education of Seminary Professors

RESOLUTION 6-12

Overture 6-42 (*CW*, p. 269)

WHEREAS, The primary purpose of our synodical seminaries is to train and equip men for service in the congregations of the Synod; and

WHEREAS, Changing conditions and needs in the local congregation demand that our seminary professors keep in contact with local parishes; and

WHEREAS, Some of our seminary professors have never been a parish pastor; and

WHEREAS, The *Handbook* offers the possibility for seminary instructional staff to be granted "a leave... to pursue advanced studies in his special field of work or in any other acceptable program of experience or research or to gain additional parish experience" (6.57a); and

WHEREAS, There may be mutual benefit in such service in allowing pastors and other church workers to further their education and training; therefore be it

Resolved, That ordained seminary faculty members be encouraged to incorporate some parish service experiences during such leave; and be it further

Resolved, That such activities be administered by the seminaries with assistance from District presidents.

Action: *Adopted (9).*

(The delegates declined to substitute "required" for "encouraged" in the first resolve.)

To Encourage Synodical College Professors and Teachers to Gain Parish Experience

RESOLUTION 6-13

Overture 6-37 (*CW*, p. 268)

WHEREAS, The Synod in its 1981 convention resolved that ordinarily some parish experience is required before a call to a seminary (Res. 6-23); and

WHEREAS, Our synodical colleges also need to be able to give proper guidance in reference to work in local congregations and communities; therefore be it

Resolved, That the Synod direct the Board for Professional Education Services and Boards of Regents of synodical colleges to call a person to teach in a college who has, as a general rule, completed some years of service in a parish.

Action: *Adopted (9).*

To Develop a Plan for the Recruitment of Church Workers

RESOLUTION 6-14

Overture 6-34 (*CW*, p. 267)

WHEREAS, There is a continuing need for church workers as indicated by the shortage of at least 150 teacher candidates in 1982; and

WHEREAS, It would be desirable to have detailed projections for the future needs of the Synod in the area of all church workers; therefore be it

Resolved, That we urge the Board for Professional Education Services together with the Department of Personnel and Statistics to develop projections regarding the need for church workers in all areas, to devise a recruitment plan for meeting these needs, and to prepare for submission to the 56th regular convention (1986) a program for the substantial financial support of pastoral and teacher candidates.

Action: *Adopted as amended (11).*

(Amendment: the final words "and to prepare . . .")

To Intensify Efforts re Hispanic Training

RESOLUTION 6-15B

Overture 6-47 (*CW*, p. 270)

WHEREAS, The Board for Professional Education Services reported to all members of the Synod in various articles in issues of the *Reporter* concerning Hispanic training; therefore be it

Resolved, That the BPES continue and intensify its efforts to develop Hispanic seminary extension programs as avenues for the preparation of men, in an on-site location, in order that they might be equipped for pastoral ministry among Hispanics; and be it further

Resolved, That any further developments or information be shared with the entire church through the *Reporter*.

Appendix—Past *Reporter* articles regarding Hispanic training at River Forest: May 2, 1983, p. 2; Feb. 21, 1983. (Hispanic ministry conference), pp. 1—2; Sept. 2, 1982 (Board of Directors authorizes use of FIR funds), p. 2; Aug. 2, 1982 (Board for Mission Services), pp. 1—4; May 24, 1982, p. 4; May 10, 1982, p. 3.

Action: *Adopted (11).*

(By common consent the singular "program" and "avenue" were changed to plural.)

To Decline Overture 6-27 (Colloquy Designation)

RESOLUTION 6-16

Overture 6-27 (*CW*, p. 266)

WHEREAS, The designation CQ followed by the year of completion of the colloquy program is helpful; and

WHEREAS, This designation implies no stigma whatsoever; therefore be it

Resolved, That Overture 6-27, "To Revise *Annual* Designation for Those Colloquized," be respectfully declined.

Action: *Adopted (11).*

To Decline Overture 6-48 (Fort Wayne)

RESOLUTION 6-17

Overture 6-48 (*CW*, p. 271)

Resolved, That we decline Overture 6-48, "To Recognize Concordia Seminary, Fort Wayne, for Overcoming Insurmountable Odds."

Action: *Adopted (11).*

To Express Thanks to God for Dr. Zimmerman's Ministry

RESOLUTION 6-18

Overture 6-59 (*CW*, p. 274)

WHEREAS, The Lutheran Church—Missouri Synod has benefited from the capable services of Dr. Paul A. Zimmerman as president of three of its system's colleges from 1954 to the present; and

WHEREAS, He has provided a positive and supportive leadership in his service on numerous synodical committees, boards, and commissions; and

WHEREAS, He has been especially instrumental in assisting the synodical officers to maintain and strengthen The Lutheran Church—Missouri Synod as a solidly confessional church body; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention assembled thank our gracious God for the person and diligent service and work of Dr. Zimmerman for 39 years of ministry; and be it further

Resolved, That the convention thank and commend

Dr. Paul Zimmerman and Dr. Walter Rosin



Dr. Zimmerman and assure Dr. and Mrs. Zimmerman of our continued gratitude, prayers, and best wishes; and be it finally

Resolved, That the convention express its gratitude by rising and singing "Praise to the Lord, the Almighty," stanza 2.

Action: *Adopted (11).*

(The committee changed the hymn selection.)

To Express Thanks to God for Dr. E. P. Weber's Ministry

RESOLUTION 6-19

Overture 6-60 (*CW*, p. 274)

WHEREAS, The Lutheran Church—Missouri Synod has for the past 25 years enjoyed the capable service of Dr. E. P. Weber as president of Concordia College, Portland; and

WHEREAS, He has served faithfully as a member of the pastoral ministry of The Lutheran Church—Missouri Synod since his ordination in 1942; and

WHEREAS, He has served capably on several synodical and District boards and committees over the years; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention assembled thank our gracious God for the person and dedicated service of Dr. E. P. Weber during his many years of ministry; and be it further

Resolved, That the convention bespeak its prayers for continued blessings of God on Dr. and Mrs. Weber during the years to come; and be it finally

Resolved, That the convention express its gratitude by rising and singing the hymn "Praise God from Whom All Blessings Flow."

Action: *Adopted (2).*

To Study Entrance to Pastoral Ministry

RESOLUTION 6-20

Report 6-01 (*CW*, pp. 242—244)

WHEREAS, The present application of the colloquy program has exceeded its original intent to provide the means for ministers from other Christian church bodies to enter the ministerium of the LCMS; and

WHEREAS, Effective means for individualizing educational programs for ministerial candidates can be developed by LCMS seminaries; therefore be it

Resolved, That the Board for Professional Education Services and the Standing Committee on Pastoral Colloquy be instructed to consider further revisions to Bylaw 5.77 (Eligibility); and be it further

Resolved, That the Board for Professional Education Services in conjunction with the seminaries study the possibility of individualized programs of education to meet the requirements for pastoral certification; and be it finally

Resolved, That the Board for Professional Education Services and the Standing Committee on Pastoral Colloquy report their findings and recommendations to the 1986 convention of the LCMS.

Action: *Adopted (7).*

7. NOMINATIONS

The report of the Committee for Convention Nominations was presented and adopted with several additions and changes. Other names were placed in nomination from the floor. See Minutes, Session 4.

The Secretary of the Synod reported on the outcome of the nominations balloting by the member congregations for President (see Minutes, Session 1) and for First Vice-President (see Minutes, Session 2).

8. REGISTRATION, CREDENTIALS, AND ELECTIONS

See "Registered Delegates and Representatives" and "Tabular Survey," pages 7 and following, as well as Minutes, Sessions 1 and 14.

The complete results of the elections held during the convention are appended to the Minutes.

9. REFERENCE RESOLUTIONS

(Floor committees availed themselves of the opportunity to refer petitioners to certain boards and commissions before bringing their concerns to a convention of the Synod [Resolution A] or to refer them to actions already taken by previous conventions [Resolution B]. Both of these composite resolutions were considered by the convention as part of the agenda-setting process. At that time the conventin had the opportunity of amending both resolutions by referring specific items back to a floor committee for their further consideration.)

RESOLUTION A

WHEREAS, The Synod has created many offices, boards, commissions, and departments; and

WHEREAS, It would seem proper that proposals involving such units should ordinarily be directed to them; therefore be it

Resolved, That in the following instances the petitioners direct their concern or proposal as indicated below before bringing them to a convention of the Synod:

Overture or Report	*Subject*	*Board or Commission*
Ov. 1-14A—B	Student Recognition Sunday	Board of Directors
Ov. 1-19	New Statement on Mission	Board for Mission Serv.
Ov. 1-20A—F	Haiti Mission	Board for Mission Serv.
Ov. 1-28	Inter-Lutheran Relations for Specialized Ministries	Board for Soc. Min. Serv.
Ov. 1-30	Church Worker Family Life	BPES and Bd. of Directors
Ov. 1-33	Health Goals	Board for Soc. Min. Serv.
Ov. 1-51	Statement on Pastoral Counseling	President's Office
Ov. 1-52	Wheat Ridge Foundation	Board for Soc. Min. Serv.
Ov. 1-53	Commission on Black Ministry	Board for Mission Serv.
Ov. 1-54	Mission in Quebec	Board for Mission Serv.
Ov. 2-15	Procedures for Calling Teachers	CTCR
Ov. 2-23	*Crossways* Material	Board for Parish Serv.
Ov. 2-29A—B	Simplified Accompaniments	Board for Parish Serv. Standing Comm. on Worship
Ov. 2-30A—B	Lectionary with NIV Text	Board for Parish Serv. Standing Comm. on Worship
Ov. 2-31	Other Worship Materials	Board for Parish Serv. Standing Comm. on Worship
Ov. 2-32	Gathering Worship Materials	Board for Parish Serv. Standing Comm. on Worship
Ov. 2-33	References to God	Concordia Publishing House
Ov. 2-37	Broadcasting Services	Board for Comm. Serv.
Ov. 2-40A—B	Synodical Accreditation to Schools	Board for Parish Serv.
Ov. 3-18A—B	Call Process	CCM and Council of Presidents
Ov. 3-35	Twentieth Century Formula of Concord	CTCR
Ov. 3-42	Gambling	CTCR
Ov. 3-44	Divorced Clergymen	CTCR Council of Presidents
Ov. 3-46	Christian—Non-Christian Marriages	CTCR
Ov. 3-48A—B	Updated Systematic Theology	Comm. on Church Literature
Ov. 3-49	Publication of "Ordination . . ."	Board of Regents Fort Wayne Seminary
Ov. 3-53	Humanistic Futurism	Comm. on Organizations
Ov. 3—94A—D	Doctrinal Supervision of LCMS Campus Ministries	Synodical President
Ov. 3-95	Discipline in Doctrinal Practice	Synodical President
Ov. 3-96—3-97G	Unionistic Activities	Synodical President
Ov. 4-17A—C	Districts—Combination of	Commission on Structure
Ov. 4-23	District Executives	Commission on Structure
Ov. 4-24	Computers	Board of Directors
Ov. 4-25	*Statistical Yearbook*	Board of Directors
Ov. 4-26A—B	Motivation for Giving	Dept of Stew. and Fin. Sup.
Ov. 4-27	Grace of Giving	Dept. of Stew. and Fin. Sup.
Ov. 4-42	Solicitation	Board of Directors
Ov. 4-43	Solicitation	Board of Directors
Ov. 4-54	Retirement Plan	Board of Managers CRP
Ov. 4-55	Retirement Plan Assets	Board of Managers CRP
Ov. 4-57	Deductible Options in Health Plan	Board of Managers CHP
Ov. 4-58	Students in Health Plan	Board of Managers CHP
Ov. 4-66	Seminary Funds	Board of Directors
Ov. 4-67	Black Scholarship Funds	Board of Directors
Report 5-02, II, 0	Continuing Education	Pres. Comm. Higher Ed.
Ov. 5-25	Deaconesses	CCM and BPES
Ov. 5-35A—B	Lay Ministers	BPES
Ov. 5-36A—E	Lay Ministers	BPES
Ov. 5-37	Director of Evangelism	CCM and BPES
Ov. 5-43	Board for Mission Services	Comm. on structure
Ov. 5-68	Continuing Education	Pres. Comm. on Higher Ed.
Ov. 5-71	Supervision	BPES & Council of Presidents
Ov. 5-81A—D	Call Lists	Synodical President
Ov. 5-84	Schools—Dual Membership	Board for Parish Serv.
Ov. 6-28A—G	Colloquized Lay Ministers	BPES
Ov. 6-35	Vicarage Program	BPES
Ov. 6-40	Mission School	BPES and BMS
Ov. 6-41	Fund New Seminary Professors	BPES
Ov. 6-43	Mission Schools	BPES and BMS
Ov. 6-44	Mission Schools	BPES and BMS
Ov. 6-45	Fund New Seminary Professors	BPES
Ov. 6-61	Colloquy Program for Teachers/ Black Ministry	BPES

Action: *Adopted as amended (1).*

(Prior to submission for action the following documents had been added by the committee: Ov. 4-67; Report 5-02, II, O; Ov. 5-48—51; Ov. 5-68; Res. 5-11; Res. 5-13. A motion to remove Overtures 1-53, 4-67, and 6-61 failed to carry. The delegates did agree to eliminate Overtures 5-48 to 5-51, as well as proposed Res. 5-11 and 5-13. They declined to remove Overtures 2-33 and 1-14A—B. Although Res. 5-11 was added to this list, it should be noted that subsequently the floor committee did present a resolution to establish a Standing Committee on Pastoral Education.)

RESOLUTION B

WHEREAS, The Synod in convention has already spoken to certain proposals addressed to this convention; and

WHEREAS, There seems to be no compelling reason to amplify or to revise that previous convention action; therefore be it

Resolved, That in the following instances the petitioners be referred to previous convention action as indicated:

Overture or Report	*Subject*	*Reference Conv. & Res. No.*
Ov. 1-11	Campus Ministry	St. Louis 1979 Res. 1-33, St. Louis 1981 Res. 1-09A
Ov. 1-12	Campus Ministry	St. Louis 1979 Res. 1-33, St. Louis 1981, Res. 1-09A
Ov. 1-13	Campus Ministry Communications	St. Louis 1981 Res. 1-09A
Ov. 1-16A—D	Ministry with American Indian Peoples	St. Louis 1981 Res. 1-04A
Rep. 2-02	Ongoing Ambassadors for Christ	Dallas 1977 Res. 7-06
Ov. 2-16	Use of One Bible Version in Services	St. Louis 1981 Res. A
Ov. 2-17	Evaluation of new NKJV and NIV	St. Louis 1981 Res. A
Ov. 2-18A—C	Use of one Translation	St. Louis 1981 Res. A
Ov. 2-19	Translations of the Bible	St. Louis 1981 Res. A
Ov. 2-25	Confirmation and Early Communion	Milwaukee 1971 Res. 2-47
Ov. 2-41	Scholarly Works	St. Louis 1981 Res. 7-11
Ov. 3-11	Resolutions based on Scripture	Bylaws 1.03 and 1.19e
Ov. 3-33	Discipline	Dallas 1977 Res. 3-27
Ov. 3-39	Evolutionists	St. Louis 1981 Res. 7-16, Bylaw 8.11 ff.
Ov. 3-40	Atheistic Communism	Denver 1969 Res. 9-05
Ov. 3-41	Capital Punishment	New York 1967 Res. 2-38
Ov. 3-43	Liberals	Dallas 1977 Res. 3-27
Ov. 3-45	Homosexuals	New Orleans 1973 Res. 2-04
Ov. 3-50 & 3-69	CTCR Documents	Bylaws 2.593 and 1.03
Ov. 3-54	Universalism	New Orleans 1973 Res. 3-01, Athanasian Creed
Ov. 3-91	Participation in CCCPCL	St. Louis 1979 Res. 7-05
Ov. 3-92A—B	Membership in WCC, NCC, LWF	Detroit 1965 Res. 3-03, Denver 1969 Res. 3-04, Milwaukee 1971 Res. 3-06
Ov. 4-16A—B	Convention Cycle	St. Louis 1979 Res. 2-04A
Ov. 4-22	Travel Cost Equalization	Dallas 1977 Res. 4-10-1, St. Louis 1981 Res. 4-14
Ov. 4-44	Interest on Special Funds	St. Louis 1979 Res. 4-16A
Ov. 4-45	Regents Manage Fund	St. Louis 1981 Res. 12-12
Ov. 4-65	Luther Anniversary	St. Louis 1981 Res. 9-03

Ov. 5-85	Herman Otten	St. Louis 1979 Res. 6-07
Ov. 6-29	Colloquy Requirements	St. Louis 1981 Res. 6-19
Ov. 6-50A—B	Seminary Training in Canada	St. Louis 1981 Res. 6-02A
Ov. 6-51A—B	Edmonton Seminary	St. Louis 1981 Res. 6-02A
Ov. 6-52A—M	Seminary Training in Canada	St. Louis 1981 Res. 6-02A
Ov. 6-53	Two Canadian Seminaries	St. Louis 1981 Res. 6-02A
Ov. 6-54A—C	Canadian Seminary Plans	St. Louis 1981 Res. 6-02A
Ov. 6-55A—E	Canadian Seminary Training	St. Louis 1981 Res. 6-02A
Ov. 6-56A—B	Concordia House	St. Louis 1981 Res. 6-02A
Ov. 6-57A—I	Concordia House	St. Louis 1981 Res. 6-02A

Action: *Adopted (1)*

(The convention declined an amendment to remove the last 8 lines dealing with seminary training in Canada.)

LATE REPORTS AND OVERTURES

(Bylaw 2.19b)

L5-18

To Readmit St. Paul's, Wellston, Okla., into Membership

WHEREAS, St. Paul's Lutheran Church of Wellston, Okla., has decided by a vote of 51-1 to rejoin The Lutheran Church—Missouri Synod; and

WHEREAS, The constitution of the congregation has been reviewed and has been found to be in order; therefore be it

Resolved, That the Synod welcome St. Paul's Lutheran church of Wellston, Okla., once again into its membership.

Board of Directors
Oklahoma District
Gerhard Bode, *President*

L5-19

To Receive Peace, Arlington, Minn., into Membership

On the 9th day of December, 1982, Peace Lutheran Church of Arlington, Minn., voted to make application to join the Missouri Synod.

Peace Lutheran Church
Arlington, Minn.
Gordon Koring, *President*

(The Minnesota South District has approved the constitution of the congregation and recommends reception into membership.)

L5-20

To Readmit First, San Fernando, Calif.

WHEREAS, The Constitution Committee of the Southern California District in its April meeting gave approval to our constitution; therefore be it

Resolved, That we as a congregation ask for readmittance to the Missouri Synod.

First Evangelical Lutheran Church
San Fernando, Calif.
Albert Eichelberger, *Pastor*

L5-91

To Receive Faith, Emporia, Kans.

WHEREAS, The constitution and bylaws of Faith Lutheran Church, Emporia, Kans., were approved by the Kansas District Constitution and Handbook Committee; and

WHEREAS, The Board of Mission Directors of the Kansas District has accepted the constitution of Faith Lutheran Church; therefore be it

Resolved, That The Lutheran Church—Missouri Synod receive Faith Lutheran Church, Emporia, Kans., into membership of the Synod.

Board of Directors
Kansas District
Harvey D. Hanneman, *Secretary*

L5-92

To Receive Messiah, Pittsburg, Kans., into Membership

WHEREAS, The constitution and bylaws of Messiah Lutheran Church, Pittsburg, Kans., were approved by the Kansas District Constitution and Handbook Committee; and

WHEREAS, The Board of Mission Directors of the Kansas District has accepted the constitution of Messiah Lutheran Church; therefore be it

Resolved, That The Lutheran Church—Missouri Synod receive Messiah Lutheran Church, Pittsburg, Kans., into membership of the Synod.

Board of Directors
Kansas District
Harvey D. Hanneman, *Secretary*

L5-93

To Receive Holy Cross, Albany, Oreg.

WHEREAS, Holy Cross Lutheran Church, Albany, Oreg., desires to affiliate with The Lutheran Church—Missouri Synod; and

WHEREAS, The constitution and bylaws of Holy Cross Lutheran Church have been approved by the Committee on Constitutional Matters of the Northwest District; and

WHEREAS, The Board of Directors of the Northwest District has accepted the constitution of Holy Cross Lutheran Church; therefore be it

Resolved, That Holy Cross Lutheran Church, Albany, Oreg., be received as a member of The Lutheran Church—Missouri Synod.

Board of Directors
Northwest District
Erhart L. Bauer, *President*
Delbert C. Schroeder, *Executive Secretary*

L5-94

To Receive Beautiful Savior, Fargo, N. Dak.

WHEREAS, Beautiful Savior, Fargo, N. Dak., desires to affiliate with The Lutheran Church—Missouri Synod; and

WHEREAS, The constitution and bylaws of Beautiful

Savior Lutheran Church have been approved by the Commission on Constitutions of the North Dakota District; and

WHEREAS, The Board of Directors of the North Dakota District has accepted the constitution of Beautiful Savior Lutheran Church; therefore be it

Resolved, That Beautiful Savior Lutheran Church, Fargo, N. Dak., be received as a member of The Lutheran Church—Missouri Synod.

Board of Directors
North Dakota District
A. Reimnitz, *President*

L5-95

To Receive Various Teachers Into Membership

The following teachers have been certified in the past for teaching in the parochial schools of our synod and have applied for membership.

The signed statement accepting the Constitution of the Synod, as required by Bylaw 1.13, has been filed in each instance.

Name	*Synodical College*	*Presently Teaching at*
Ahlersmeyer, Steven M.	RF-1982	Trinity, Fort Wayne, Ind.
Bean, Anna M.	RF-1982	St. Peter, Columbus, Ind.
Boehm, Stephanie J. (Speh)	RF-1981	St. Paul, Munster, Ind.
Clow, Kay J. (Bolte)	RF-1971	St. John, Columbus, Ind.
Fenner, Margaret (Nielsen)	RF-1951	St. Peter, Columbus, Ind.
Johnson, P. Susie (Catt)	RF-1969	St. Peter, Columbus, Ind.
Kirst, Sherrie M.	RF-1982	Trinity, Crown Point, Ind.
Knopf, Linda A. (Rahdert)	RF-1959	St. Paul, Fort Wayne, Ind.
Lambert, Debra R. (Wolka)	RF-1976	Immanuel, Seymour, Ind.
Ledbetter, Bobbie A. (Feldman)	S -1975	St. Paul, Fort Wayne, Ind.
Schuth, Susan K. (Roth)	RF-1969	Calvary, Bedford, Ind.
Smith, Alice E. (Kratt)	RF-1964	Unity, Fort Wayne, Ind.
Strietelmeier, I. Delores	RF-1958	St. Peter, Columbus, Ind.
Thomas, Richard M.	S -1982	Lutheran Ed. Assn., Brownstown, Ind.
Toppe, Sharon M. (Herz)	RF-1969	Immanuel, Seymour, Ind.
Wendzel, Lois M.	RF-1982	St. Peter, Columbus, Ind.

Indiana District
E. H. Zimmermann, *President*

L5-96

To Receive Another Teacher into Membership

Mrs. Ardith June Johnson, nee Cox, graduate of Concordia, St. Paul, 1965, certified for teaching, placed initially in Kalispell, Mont., and now called to Trinity, Billings, Mont., has applied for membership and has signed the Constitution of the Synod. We recommend favorable action.

Montana District
Harold V. Huber, *President*

L5-97

To Receive Resurrection, Boron, Calif., into Membership

Resurrection Lutheran Church, Boron, California, hereby applies for membership in The Lutheran Church—Missouri Synod.

Our constitution has been approved for such membership by the Constitutions Committee of the Southern California District at its April 1983 meeting.

Resurrection, Boron, Calif.
Robert W. Loflin, *President*

L5-98

To Receive Cross of Christ Lutheran Church, Downers Grove, Ill.

WHEREAS, The constitution and bylaws of Cross of Christ Lutheran Church, Downers Grove, Ill., were approved by the Board of Directors of the Northern Illinois District on December 20, 1982, on recommendation of the District Committee on Constitutions; and

WHEREAS, Cross of Christ Lutheran Church is a new mission congregation that enjoys the support of all the congregations of Circuit 12; and

WHEREAS, Cross of Christ Lutheran Church, Downers Grove, Ill., desires to become a member of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That Cross of Christ Lutheran Church, Downers Grove, Ill., be received into membership in The Lutheran Church—Missouri Synod.

Board of Directors
Northern Illinois District
Walter F. Fisher, *Secretary*

L5-99

To Receive St. Paul Lutheran Church, Hazard, Ky.

WHEREAS, St. Paul Lutheran Church of Hazard, Ky., was organized in 1982; and

WHEREAS, The congregation's constitution was written and approved by the Committee on Congregational Constitutions of the Indiana District in February 1983; and

WHEREAS, St. Paul Lutheran Church, Hazard, Ky., wishes to become a member of The Lutheran Church—Missouri Synod; and

WHEREAS, The next convention of the Indiana District will not be held until 1985; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, in convention 1983, receive St. Paul Lutheran Church, Hazard, Ky., into membership of the Synod.

Board of Directors
Indiana District
E. H. Zimmermann, *President*

REPORTS AND OVERTURES CORRELATED WITH RESOLUTIONS

Rep. or Overt.	Res. No.
1-01	1-04
	1-05
	1-09
1-02	1-10
1-03	1-01A
1-04	1-18
1-05	1-12
1-06	1-03A
1-11—1-13	Res. B
1-14A—B	Res. A
1-15	1-18
1-16A—D	Res. B
1-17	1-17
1-18	1-06
1-19	Res. A
1-20A—F	Res. A
1-21	1-16
1-22	1-15A
1-23—1-25	1-14
1-26	1-20
1-27	1-10
1-28	Res. A
1-29A—B	1-02
1-30	Res. A
1-31	1-03A
1-32	1-12
1-33	Res. A
1-34	1-19
1-35	1-08A
1-36	
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