Convention Proceedings 1986





Convention Proceedings

56th Regular Convention
The Lutheran Church—Missouri Synod
Indianapolis, Indiana July 18–25, 1986







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Alive in Christ

That is what we are—people who have been brought to life by the Spirit of God by means of Baptism and the Word and in whom that new spiritual life, that faith in Christ as Savior and Lord, is sustained through daily nourishment with the Word of God and through the sacrament of Holy Communion. The reality of this life in Christ was demonstrated repeatedly throughout the sessions of the 1986 convention of the Synod held in the Convention Center in Indianapolis, July 18–25, 1986. In worship and in the resolutions which were adopted, delegates again and again gave expression to their being Alive in Christ and to their determination to provide direction for the Synod in sharing that life with others.

In this 56th Regular Convention, a new feature, "Table Talks," was introduced with a number of hours devoted to small group discussions for the purpose of helping the Synod to establish guidelines in the areas of witness and outreach, congregational ministries, church relations, use of resources, leadership and organization, higher education, and social ministry. Based on the results of these discussions, floor committees developed resolutions which were adopted, some after modifications, which established goals for the Synod in the next triennium and beyond. These are the Resolutions numbered 01, the first resolution of each section, which report the legislative work of the convention.

In addition to worship and work, delegates were given the privilege of meeting representatives of many of the Synod's partner churches and hearing from them how, through the preaching of the Gospel, those churches are growing as people become Alive in Christ. The number of such churches were increased when during the convention the Argentine District and the three Canadian districts were authorized to become independent partner churches. An additional special feature was that of a "Lutheran Night" reserved for receiving greetings from the leaders of other Lutheran bodies in the United States, Canada, and Australia.

Presentations and ceremonies, giving recognition to certain groups and individuals took place throughout the convention and are noted in the minutes.

Many individuals were involved in the work that was necessary to enable the convention to carry out its functions. Among those deserving special mention are Dr. Orville Walz who served as assistant secretary, those whose combined efforts involved hundreds of hours of work in providing copies of *Today's Business,* Convention Manager Marvin Siebels, and many others.

* * *

In order to enable readers to make fullest use of the *Proceedings,* the following explanation is offered.

Some resolutions have an "A" attached to their identifying number. This means that the resolution originally prepared by the floor committee 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 448-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.

* * *

Alive in Christ! Yes, The Lutheran Church—Missouri Synod is alive in worship of Him, alive in witness to Him, alive in service for Him and the world for which He died and rose again so that all might have life in its fullness now and forever. May God in His mercy continue to sustain and strengthen that life in each member, individually and in the Synod as a whole.

Officers of the Lutheran Church—Missouri Synod

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

First Vice-President
Rev. August T. Mennicke, D.D., Brainerd, Minn.

Second Vice-President
Rev. George F. Wollenburg, D.D., Billings, Mont.

Third Vice-President
Rev. Robert H. King, Jr., Ph.D., Jefferson City, Mo.

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

Fifth Vice-President
Rev. Guido A. Merkens, D.D., San Antonio, Tex.

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

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

Convention Arrangements Staff

Mr. Marvin Siebels, *Convention Manager*
Mrs. Betty Powers, *Convention Manager Assistant*
Chaplain Herbert Mueller, *Worship*
Rev. Paul Devantier, *Public Relations*
Mrs. Marie Biesenthal, *Registration*

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Frances Bermel
Ruth Eckert
Annette Frank
Linh Lam
Marge Luedders
Fern Ruth

REGISTERED DELEGATES AND REPRESENTATIVES

A. Voting and Advisory Delegates

Alberta—British Columbia District

A. Voting Pastors

1. Porat, Wilson, Vulcan, AB
3. Schuelke, James, Red Deer, AB
4. Heinbuch, James, Grande Prairie, AB
5. Eifert, Paul, St. Albert, AB
7. Koebernick, Robert, Fernie,
9. Mayan, Ralph, Richmond, BC
10. Jensen, James, Campbell River, BC
11. Eifert, Norman, Surrey, BC

B. Voting Laypersons

1. Sandau, Lloyd, Calgary, AB
3. Jahraus, Edwin, Bentley, Alta.,
4. Steinke, Gerry, Valleyview, AB
5. Ulmer, Ervin, Edmonton, AB
7. Braun, John, Surdar, BC
9. Keller, William, Vancouver, BC
10. Broughton, Dave, Duncan, BC
11. Epp, Al, Abbotsford, BC

C. Advisory Pastor

Keller, Karl, Matsqui, BC

D. Advisory Teacher

Nast, Eldon, Surrey, BC

Atlantic District

A. Voting Pastors

1. Duchow, Robert, Saratoga Springs, NY
2. Hatch, David, East Greenbush, NY
3. Steinfeld, Dean, Pine Island, NY
4. Just, Robert, Tuckahoe, NY
5. Meritt, Kelly, Bronx, NY
6. Benke, David, Brooklyn, NY
7. Miles, Donald, Glendale, NY
8. Matzat, Donald, Flushing, NY
9. Griffin, Marvin, Jamaica, NY
10. Rapp, Victor, New Hyde Park, NY
11. Stelzer, Ronald, Centereach, NY
12. Bell, Charles, Mattituck, NY

B. Voting Laypersons

1. —
2. Monthie, Herbert, Hudson, NY
3. Mallorey, Wes, Montgomery, NY
4. Minchak, Trudi, Scarsdale, NY
5. Heinrich, Marilyn, Bronx, NY
6. Hanley, Nellie, Brooklyn, NY
7. Touhey, Thomas, Maspeth, NY
8. Jerome, John, Whitestone, NY
9. Taylor, Lynette, Cambria Heights, NY
10. Maurer, Carl, Sea Cliff, NY
11. Blydenburgh, R., Sayville, NY
12. Sprenger, Allen, Shirley, NY

C. Advisory Pastor

Johnston, Gordon, Schenectady, NY

D. Advisory Teachers

Helming, Scott, Scarsdale, NY
Schulz, Paul, East Patchogue, NY

California-Nevada-Hawaii District

A. Voting Pastors

1. Anderson, Lawrence, Richmond, CA
2. Gusewelle, Monte, Oakland, CA
3. Herrmann, John, Sonora, CA
4. Matranga, George, Sacramento, CA
5. Reed, Donald, Bakersfield, CA
6. Bauer, Ken, San Rafael, CA
7. Howen, Russell, Martinez, CA
8. Schufreider, Jeffrey, Mountain View, CA
9. Rauschek, Charles, Lompoc, CA
10. Reese, William, Carson City, NV
11. Meyer, Robert, Wahiawa, HI
12. Preisinger, Paul, Chico, CA
13. Mueller, Theodore, Santa Rosa, CA
14. Schreiber, Will, Hanford, CA
15. Steinbeck, Arnold, Monterey, CA
16. Shoemaker, David, San Jose, CA
17. Metcalf, James, Orangevale, CA

B. Voting Laypersons

1. Pfotenhauer, Jay, Walnut Creek, CA
2. Collell, Jerry, Berkeley, CA
3. Lund, Ronald, Merced, CA
4. Lieberum, Paul, Citrus Heights, CA
5. Henderson, Brian, Bakersfield, CA
6. Olson, Calmer, Rohnert Park, CA
7. Reitz, Joe, Concord, CA
8. Fitzgerald, Michael, Pacifica, CA
9. Paul, Richard, Atascadero, CA
10. Frost, Randall, Reno, NV
11. Hanusa, Robert, Wailuku, Maui, HI
12. Houser, Paul, Corning, CA
13. Meints, Walter, Santa Rosa, CA
14. Arnst, Al, Selma, CA
15. Marks, Jerry, Watsonville, CA
16. Senter, Jack, San Jose, CA
17. Moen, Bob, Rough & Ready, CA

C. Advisory Pastor

Schabacker, Martin, Fairfield, CA

D. Advisory Teachers

Pelletier, Lester, Aiea, HI
Klein, Doris, Napa, CA
Fehl, Stephen, Vacaville, CA

Central Illinois District

A. Voting Pastors

1. Loesche, Richard, Altamont, IL
2. Bolling, Robert, Eureka, IL
3. Schmidt, Ronald, Mattoon, IL
4. Krueger, Delmar, Danville, IL
5. Offerman, Wray, Decatur, IL
6. Nack, Delton, Newton, IL
7. Gruenwald, Edward, Chapin, IL
8. Droegemueller, Paul, Mt. Pulaski, IL
9. Brassie, Sturart, Dunlap, IL
10. Mankin, Clarence, Warsaw, IL
11. Wegener, Kenneth, Kewanee, IL
12. Kaufmann, Philip, Springfield, IL
13. Weise, Robert, Springfield, IL
14. Betterman, Vernon, East Peoria, IL

B. Voting Laypersons

1. Wolff, Garry, Mason, IL
2. Orr, Michael, Roanoke, IL
3. Homann, Leonard, Mattoon, IL
4. Niemann, Jerry, Paxton, IL
5. Beals, Ray, Mt. Zion, IL
6. Garbe, Ernest, Dieterich, IL
7. Reither, Clarence, Beardstown, IL
8. Dierker, Edward, Argenta, IL
9. Hume, Del, Peoria, IL
10. Jud, Robert, Bowen, IL
11. Tucker, Tommy, Milan, IL
12. Fliege, Stuart, Springfield, IL
13. Jordan, Arthur, Athens, IL
14. Hoeft, Jerry, Morton, IL

C. Advisory Pastor

Beiderwieden, George, Decatur, IL

D. Advisory Teachers

Nitz, Ralph, Springfield, IL
Wernsing, Darrel, Beardstown, IL

Eastern District

A. Voting Pastors

1. Schaefer, David, Cheektowaga, NY
2. Sprehe, Ronald, Colden, NY
3. Gaal, Albert, Sanborn, NY
4. Pape, Richard, No. Tonawanda, NY
5. Neeb, Robert, Otto, NY
6. Schmelzinger, Robert, Girard, PA
7. Prostka, Carl, Macedon, NY
8. Buckert, Mark, Pittsford, NY
9. Nickel, Timothy,Hamlin, NY
10. Grammes, Richard, Sylvan Beach, NY
11. Hill, Gary, Owego, NY
12. Renning, Wayne, Punxsutawney, PA
13. Havekotte, Alan, Wexford, PA
14. Bridges, Lane, Monroeville, PA
15. Bentz, Robert, Glenshaw, PA
16. Hinsch, Herbert, Levittown, PA
17. Kerns, Sr., Russell, Pittston, PA

B. Voting Laypersons

1. Davis, Lee, Buffalo, NY
2. Krieger, Herbert, Orchard Park, NY
3. Riemer, Gerhardt, Akron, NY
4. Keefe, Jeff, Tonawanda, NY
5. Wulff, Ellen, West Valley, NY
6. Bolles, Dan, Conewango Valley, NY
7. Scheetz, William, Newark, NY
8. Welk, Robert, Rochester, NY
9. Elliott, Richard, Hilton, NY
10. Clarke, Arthur, Potsdam, NY
11. Schneider, Karl, Ithaca, NY
12. Brand, Fred, Pittsburgh, PA
13. Kroll, Harold, Pittsburgh, PA
14. Stern, Steven, Monroeville, PA
15. Miller, Jeffrey, Pittsburgh, PA
16. Williams, Frank, Oreland, PA
17. Loek, Gene, Wyalusing, PA

C. Advisory Pastor

Bartels, William, Utica, NY

D. Advisory Teacher

Boldt, Dennis, West Seneca, NY

English District

A. Voting Pastors

1. Stuenkel, Roger, Tucson, AZ
2. Spilker, Tim, El Cajon, CA
3. Milner, George, Los Angeles, CA
4. Meyer, Merlin, Scarsdale, NY
5. Wildgrube, Erich, Blue Bell, PA
6. Ellis, Roger, Sarnia, ON
7. Bertermann, Delvin, Akron, OH
8. Braun, Kenneth, Medina, OH
9. Johnson, Robert, Howell, MI
10. Moyer, John, Toledo, OH
11. Holls, Joel, Buffalo, NY
12. Mayer, Robert, Lansing, MI
13. Stieve, John, Chicago, IL
14. Thiele, David, Chicago, IL
15. Ritt, David, Villa Park, IL
16. Johnson, Keith, Hales Corners, WI
17. Ingmire, Richard, Hannibal, MO

B. Voting Laypersons

1. Kauffeld, Norbert, Tucson, AZ
2. Taylor, Larry, San Diego, CA
3. Garrett, David, San Francisco, CA
4. Acors, Arizona, St. Albans, NY
5. Blockus, James, Middletown, PA
6. Scott, Gordon, Mississauga, ON
7. Pohlod, Carol, Massillon, OH
8. Schmittger, Jack, Elyria, OH
9. Schroeder, Ed, Harland, MI
10. Downton, David, East Detroit, MI
11. Troyke, Norman, Pittsburgh, PA
12. Sears, George, Kentwood, MI
13. Pavlik, Thomas, Elk Grove Village, IL
14. Anderson, Robert, Markham, IL
15. Fencl, Evelyn, North Riverside, IL
16. Tangredi, Richard, Menomonee Falls, WI
17. Nansel, Harold, Waverly, NE

C. Advisory Pastor

Rivett, Jim, Memphis, TN

D. Advisory Teacher

Wiedenkeller, Hilbert, Hales Corners, WI

Florida-Georgia District

A. Voting Pastors

1. Sizemore, Paul, Statesboro, GA
2. Hilpert, Arnold, Jacksonville, FL
3. Hoard, Samuel, Orlando, FL
4. Deterding, Paul, Indian Harbour Beach, FL
5. Bernthal, August, Winter Haven, FL
6. Ahlersmeyer, Thomas, Boca Raton, FL
7. Larson, Kenneth, Palm Springs, FL
9. Reisetter, William, Miami, FL
10. Ruff, Paul, Bradenton, FL
11. Lidbom, Roy, New Port Richey, FL
14. Johnson, Russell, Shenandoah, GA
15. Fischer, John, Inverness, FL
16. Sommerfield, Bruce, Golden Gate, FL

B. Voting Laypersons

1. Williams, Earl, Roswell, GA
2. Borcherding, George, Jacksonville, FL
3. Kammerer, Phil, Maitland, FL
4. Bender, Neal, Cocoa Beach, FL
5. Pennekamp, Elfried, Lakeland, FL
6. Guelzow, David, Davie, FL
7. Scheuerlein, Richard, Hobe Sound, FL
8. Kociuba, Joseph, North Bay Village, FL
10. Bienz, Fred, Rotunda West, FL
11. Sams, Lance, Dunedin, FL
12. Householder, Gray, Dade City, FL
14. Spinks, Larry, Stockbridge, GA
15. Wenzel, Fred, Gainesville, FL
16. Koriath, Edwin, Marco Island, FL

C. Advisory Pastor

Kimberley, Wyatt, Orlando, FL

D. Advisory Teachers

Herman, Richard, Boca Raton, FL
Wesche, Paul, Winter Haven, FL
Gerber, Glen, Stuart, FL
Koch, Alan, Stuart, FL

Indiana District

A. Voting Pastors

1. Luttmann, John, Hammond, IN
2. Nagy, Gary, Hobart, IN
3. Albertin, David, Michigan City, IN
4. Schoop, David, La Porte, IN
5. Rohde, Roger, Bremen, IN
6. Randall, William, Columbia City, IN
7. Schoenherr, Philip, Huntertown, IN
8. Keller, Albert, Ft. Wayne, IN
9. Dubbelde, David, Fort Wayne, IN
10. Brege, Daniel, Decatur, IN
11. Stenzel, Kent, Lafayette, IN
12. Park, Thomas, Noblesville, IN
13. Kolb, John, Indianapolis, IN
14. Meyer, Philip, Terre Haute, IN
15. Wehrmeister, Arthur, Indianapolis, IN
16. Barton, James, Franklin, IN
17. Mueller, Ronald, Seymour, IN
18. Olson, Donald, Aurora, IN
19. Huddle, Raymond, Lexington, KY
20. Cynova, Gregory, Evansville, IN
21. Ullman, Walter, Evansville, IN

B. Voting Laypersons

1. Schlueter, Carl, Highland, IN
2. Herzog, Edwin, Gary, IN
3. Schroer, Robert, Valparaiso, IN
4. Azzam, Kathy, Denham, IN
5. Koehlinger, Gerhard, Bourdon, IN
6. Martin, William, Angola, IN
7. Gerken, August, Yoder, IN
8. Hansen, Melvin, Fort Wayne, IN
9. Remenschneider, Louis, New Haven, IN
10. Thieme, Edgar, Hoagland, IN
11. Hintzman, Fred, Reynolds, IN
12. Melcher, Ronald, Roanoke, IN
13. Queck, Paul, Indianapolis, IN
14. Danielsen, Paul, Brazil, IN
15. Ruemler, Howard, Greenwood, IN
16. Tinsley, Al, Spencer, IN
17. Shoemaker, Erman, Vallonia, IN
18. Moore, David, Connersville, IN
19. Kanning, James, New Albany, IN
20. Korth, Elmer, Henderson, KY
21. Kahre, Bernhardt, Evansville, IN

C. Advisory Pastor

Hamer, John, Fort Wayne, IN

D. Advisory Teachers

Rehmer, Loren, Munster, IN
Herzog, Guenther, Fort Wayne, IN
Muehl, Walter, Indianapolis, IN
Sankey, Ken, Aurora, IN
Grese, Ralph, Fort Wayne, IN
Voelker, Donald, New Haven, IN
Ross, King, Fort Wayne, IN
Ripke, Gerald, Lafayette, IN

Iowa East District

A. Voting Pastors

1. Frye, Frank, Van Horne, IA
2. Johnson, Daniel, Cedar Rapids, IA
3. Letzring, Theodore, Charlotte, IA
4. Ognoskie, Daniel, Bennett, IA
5. Willig, Mark, Guttenberg, IA
6. Spitzack, Maynard, Eldora, IA
7. Zimmermann, Fred, Grinnell, IA
9. Korth, Daird, Ventura, IA
10. Wegener, Thomas, Waterloo, IA
11. Weinkauf, Randall, Westgate, A
12. Dahlke, James, Williamsburg, IA

B. Voting Laypersons

1. Taschner, Herb, Keystone, IA
2. Menken, Ervin, Cedar Rapids, IA
3. Kruckenberg, Merlon, Lowden, IA
4. Flakne, Jerry, Muscatine, IA
5. Hachmann, Arnold, Dubuque, IA
6. Barhite, Lloyd, Alden, IA
7. Prochaska, Darwin, Marshalltown, IA
9. Harris, Al, Riceville, IA
10. Collett, Mark, Jesup, IA
11. Hesse, Melvin, Fairbank, IA
12. Karsten, Alfred, Marengo, IA

C. Advisory Pastor

Stuempfig, Ewald, Marengo, IA

D. Advisory Teacher

Drefke, Gary, Conroy, IA

Iowa West District

A. Voting Pastors

1. Rempher, David, Dexter, IA
2. Schroeder, Harold, Perry, IA
3. Puck, Warren, Manning, IA
3. Rosen, Edgar, Lidderdale, IA
4. Kramer, Charles, Paullina, IA
5. Eckert, Michael, Harlan, IA
6. Kaydon, Kenneth, Denison, IA
7. Linderman, Bruce, Ankeny, IA
8. Wegner, Peter, Des Moines, IA
9. Angland, Dennis, Emmetsburg, IA
10. Kastner, Mark, Eagle Grove, IA
11. Knolhoff, Wayne, Humboldt, IA
12. Mentink, Lee, Remsen, IA
13. Schultz, Dennis, Ida Grove, IA
14. Lamb, James, Garner, IA
15. Schauer, John, Hartley, IA
16. Buelow, Albert, Odebolt, IA
17. Knapp, James, Sioux City, IA
18. Sorensen, Russell, Atlantic, IA
19. Wagoner, Jerome, Clarinda, IA
20. Bohren, Dennis, Spencer, IA
21. Teuscher, Michael, Newell, IA

B. Voting Laypersons

1. Leighty, Fred, Panora, IA
2. Morgan, Lowell, Ogden, IA
4. Schwier, Lynn, Mr., Cherokee, IA
5. Michael, Robert,Logan, IA
6. Greder, Vernon, Dow City, IA
7. Becker, Arlan, Milo, IA
8. Beitz, Donald, Ames, IA
9. Johnson, Gerald, Havelock, IA
10. Weiss, Douglas, Fort Dodge, IA
11. Schultze, Werner, Badger, IA
12. Boyd, John, Le Mars, IA
13. Poggensee, Ernest, Charter Oak, IA
14. Jante, Elmer, Garner, IA
15. Schmidt, Allen, Ocheyedan, IA
16. Petersen, Minard, Lake View, IA
17. Eiden, Peter, Sioux City, IA
18. Barnes, Sr., Dale, Greenfield, IA
19. Kirchner, Wilfred, Clarinda, IA
20. Scharnberg, Darrel, Everly, IA
21. Lichtenberg, Lyle, Aurelia, IA

C. Advisory Pastor

Sohn, Paul, Ankeny, IA

D. Advisory Teacher

Sprengeler, Elton, Ft. Dodge, IA

Kansas District

A. Voting Pastors

1. Schlossman, Martin, Holton, KS
2. Holtz, Arlin, Roeland Park, KS
3. Von stroh, Dean, Olathe, KS
4. Staudacher, Theodore, Topeka, KS
5. Duran, John, Independence, KS
6. Herman, Luther, Palmer, KS
7. Schaedel, Robert, Manhattan, KS
8. Ryding, John, Hillsboro, KS
9. Goebbert, Allen, Wichita, KS
10. Hofius, John, McPherson, KS
11. Hass, Robert, Sylvan Grove, KS
12. Bender, Gary, Ellsworth, KS
14. Spencer, Lynn, Meade, KS

B. Voting Laypersons

1. Rahe, Leonard, Hiawatha, KS
2. Gjengdahl, Ken, Lansing, KS
3. Grimm, Ivan, Shawnee Mission, KS
4. Gash, Charles, Burlington, KS
5. Dent, Paul, Chanute, KS
6. Duitsman, Kenneth, Washington, KS
7. Gehrt, Norman, Alma, KS
8. Meisinger, Marvin, Marion, KS
9. Gradert, Vic, Wichita, KS
10. Hellman, Gene, Nashville, KS
11. Hestermann, Loris, Ludell, KS
12. Soeken, Dan, Larned, KS
14. Neff, Donald, Larkin, KS

C. Advisory Pastor

Bruening, George, Toepka, KS

D. Advisory Teacher

Duensing, Lonnie, Kansas City, KS

Manitoba and Saskatchewan District

A. Voting Pastors

1. Murray, Mel, Saskatoon, SK
2. Wesley, Ron, Prince Albert, SK
3. Mohr, Dale, Langenburg, SK
4. Kuhlmann, Tim, Wolseley, SK
5. Pantzer, William, Coronach, SK
6. Ulmer, Howard, Southey, SK
7. Borchardt, Alvin, Neepawa, MB

B. Voting Laypersons

1. Weybrecht, Clarence, Luseland, SK
2. Pyle, Cliff, Melfort, SK
3. Jendrasheske, Gerald, Canora, SK
4. Schmidt, Ernie, Grenfell, SK
5. Knuttila, Leonard, Moose Jaw, SK
6. Pantel, Leonard, Fort Qu'appelle, SK
7. Werschler, Darcy, Winnipeg, MB

Michigan District

A. Voting Pastors

1. Erickson, James, Alpena, MI
2. Sherouse, Samuel, Rogers City, MI
3. Hoffman, Paul, Jackson, MI
4. Huner, Kenneth, Saline, MI
5. Koenig, Timothy, Kalamazoo, MI
6. Kilponen, Roger, Bay City, MI
7. Klemp, John, Cadillac, MI
8. Mackowiak, John, Dewitt, MI
9. Aumann, Roger, Canton, MI
10. Conradt, Robert,Detroit, MI
11. Hetzner, Mark, Detroit, MI
12. Lunick, Donald, Detroit, MI
13. Bronsted, Roger,Detroit, MI
14. Lassanske, Dennis, Flint, MI
15. Bira, Clifford, Flushing, MI
16. Wilber, James, Flint, MI
17. Hanson, Bruce, Howard City, MI
18. Garchow, Al, Grand Rapids, MI
19. Bookshaw, John, Holland, MI
20. Lubeck, Thomas, Northville, MI
21. Steinmann, Andrew, Fraser, MI
22. Brinley, George, Sterling Heights, MI
23. Winningham, David, New Haven, MI
24. Fluegge, Wilton, Center Line, MI
25. Fickenscher, ii, Carl, Midland, MI
26. Trosien, Jr., Carl, New Boston, MI
27. Boerger, Paul, Nunica, MI
28. Haupt, Dieter, Grand Haven, MI
29. Allwardt, Howard, Birmingham, MI
30. Irsch, Ronald, Rochester, MI
31. Schneider, Keith, South Lyon, MI
32. Deterding, John, Frankenmuth, MI
33. Edenfield, Harry, Saginaw, MI
34. Fischer, William, Coloma, MI
35. Mueller, John, Sturgis, MI
36. Schultz, Randall, Caseville, MI
37. Bahr, Albert, Port Hope, MI
38. Bening, Virgil, Sterling, MI
39. Kreger, Walter, Bellaire, MI
40. Hintsala, Ralph,Kingsley, MI
41. Heintz, Norman, Lincoln Park, MI

B. Voting Laypersons

1. Liske, Reinhard, Ossineke, MI
2. Levien, Mary, Gulliver, MI
3. Clark, William, Hudson, MI
4. Ruhlig, Albert, Dexter, MI
5. Flores, Sr., Noe, Albion, MI
6. Eichinger, Kurt, Bay City, MI
7. Snider, Sr., Jim, Reed City, MI
8. Bierlein, Leonard, Lansing, MI
9. Challis, Richard, Dearborn, MI
10. Schakel, Paul, St. Clair Shores, MI
11. Sellars, Robert, St. Clair Shores, MI
12. Grinnell, Elaine, Detroit, MI
13. White, Frank, Detroit, MI
14. Minto, Kenneth, Davison, MI
15. Nutzmann, John, Mt. Morris, MI
16. Azzam, Edyth, Fenton, MI
17. Wallen, Robert, Rockford, MI
18. Arndt, Norman, Wyoming, MI
19. Carlson, Kenneth, Grandville, MI
20. Roller, Norman, Detroit, MI
21. Donnelly, John, Mt. Clemens, MI
22. Rearick, Wesley, Sterling Heights, MI
23. Grisham, Oren, Fair Haven, MI
24. Geddes, Harold, St. Clair Shores, MI
25. Behmlander, Roy, Auburn, MI
26. Hubing, Vicki, Petersburg, MI
27. Peters, John, Fremont, MI
28. Aslakson, Eleanor, Muskegon, MI
29. Marion, Patricia, Auburn Hills, MI
30. Jappinen, Brian, Oxford, MI
31. Brown, Chris, Howell, MI
32. Weber, Vernon, Millington, MI
33. Schluckbier, Dale, Saginaw, MI
34. Rudlaff, Reinhold, Berrien Springs, MI
35. Hagen, Larry, Bronson, MI
36. Ewald, Karl, Unionville, MI
37. Wright, Peggy, Applegate, MI
38. Kohn, Howard, Tawas City, MI
39. Engle, Robert, Petoskey, MI
40. Denham, W., Northport, MI
41. Floetke, William, Southgate, MI

C. Advisory Pastors

Headapohl, Gary, Garden City, MI
Zeile, Theodore, Flint, MI

D. Advisory Teachers

Graebner, Winfreid, Utica, MI
Smith, Dale, Taylor, MI
Laabs, Jonathan, Frankenmuth, MI
Thunder, Keturah, Milan, MI
Roth, Edward, Frankenmuth, MI
Kamprath, Ruben, Southgate, MI
Schempf, Richard, Taylor, MI
Winter, Timothy, Saginaw, MI
Palmreuter, Kenneth, Lincoln Park, MI
Strohacker, Charles, Hemlock, MI
Meyer, David, Alpena, MI
Bleke, Walter, Frankenmuth, MI
Gast, Frederick, Utica, MI
Dickhudt, Robert, Detroit, MI
Wallace, Shirley, Trenton, MI

Mid-South District

A. Voting Pastors

1. Hagemeier, Fred, Fort Smith, AR
2. Jordan, Donald, Blytheville, AR
3. Herd, Clifford, Chattanooga, TN
4. Walter, John, Conway, AR
5. Weiser, Leslie, Memphis, TN
6. Bahn, David, Pine Bluff, AR
7. Schwab, Dennis, Knoxville, TN
8. Klepatz, Herbert, Siloam Springs, AR

B. Voting Laypersons

1. Wessels, William, Fort Smith, AR
2. Herrmann, William, Bowling Green, KY
3. Bowers, Bill, Hendersonville, TN
4. Blackwell, Don, Little Rock, AR
5. Mckay, William, Memphis, TN
6. Bauer, George, Gillett, AR
7. Mcconnell, Bill, Knoxville, TN
8. Joyce, Robert, Rogers, AR

C. Advisory Pastor

Griesse, Wilbert, Memphis, TN

D. Advisory Teacher

Royuk, Ronald, Knoxville, TN

Minnesota North District

A. Voting Pastors

1. Preus, Rolf, East Grand Forks, MN
2. Rutter, Steve, Blackduck, MN
3. Schumm, Daniel, Walker, MN
4. Becker, David, Frazee, MN
5. Finnern, Terry, Wadena, MN
6. Erickson, John, Staples, MN
7. Maunula, Lawrence, Thunder Bay, ON
8. Raedeke, Frederick, Virginia, MN
9. Zehnder, Jon, Cloquet, MN
10. Johnson, Harvey, Hinckley, MN
11. Franzmeier, David, Sauk Rapids, MN
12. Blaske, Marvin, Princeton, MN
13. Schmidt, Steven, Clear Lake, MN
14. Shadday, David, Alexandria, MN
15. Dierks, Dan, Fergus Falls, MN
16. Goetz, Gerald, Long Prairie, MN
17. Larson, Wallace, Browns Valley, MN
18. Walburg, Jim, Holloway, MN
19. Dranstad, Roger, Madison, MN

B. Voting Laypersons

1. Wentzel, Warner, Fisher, MN
2. Griebel, Margaret, Bemidji, MN
3. Noeske, Melvin, Osage, MN
4. Wegner, Ken, Perham, MN
5. Seilnow, Fred, Hewitt, MN
6. Jackel, Orville, Backus, MN
7. Mukala, Leo, Nipigon, ON
8. Cass, Robert, Marble, MN
9. Thun, Eugene, Silver Bay, MN
10. Barnick, Arnold, Mora, MN
11. Holz, Robert, Little Falls, MN
12. Paulson, Leonard, Milaca, MN
13. Schroer, Tom, Cold Spring, MN
14. Diedrich, Daniel, Garfield, MN
15. Stuehrenberg, Dan, Kent, MN
16. Mittag, Earl, Eagle Bend, MN
17. Hoffman, Wesley, Norcross, MN
18. Harste, Loren, Appleton, MN
19. Buchholz, Merlin, Granite Falls, MN

C. Advisory Pastor

Schmeige, Erick, Ely, MN

D. Advisory Teacher

Bauer, Peter, Alexandria, MN

Minnesota South District

A. Voting Pastors

1. Pullmann, Carl, Anoka, MN
2. Zuhn, Donald, Burnsville, MN
3. Nowak, Robert, Circle Pines, MN
4. Mundahl, Robert, Hastings, MN
5. Fehrmann, John, Brooklyn Park, MN
6. Pless, John, Minneapolis, MN
7. Johnson, Mark, Richfield, MN
8. Mulfinger, Donald, Apple Valley, MN
9. Bode, Gerhard, Wayzata, MN
10. Cloeter, Martin, Chaska, MN
11. Lemke, Layton, Glencoe, MN
12. Holm, Peter, Hutchinson, MN
13. Langewisch, John, St. Michael, MN
14. Jobe, Ronald, Elgin, MN
15. Griffin, Larry, Lewiston, MN
16. Preuss, David, Stewartville, MN
17. Lodholz, Gary, Morristown, MN
18. Wegner, Harold, Austin, MN
19. Chase, Jr., Eugene, Morristown, MN
20. Krueger, George, Blue Earth, MN
21. Reese, Walter, Lake Crystal, MN
22. Giff, Larry, Ormsby, MN
23. Lubben, Lowell, Sherburn, MN
24. Schiller, Evan, Holland, MN
25. Rothchild, Dean, Rushmore, MN
26. Buck, Benjamin, Windom, MN

B. Voting Laypersons

1. Bauer, Richard, Coon Rapids, MN
2. Sander, Marianne, St. Paul, MN
3. Mundinger, Richard, Stillwater, MN
4. Volkert, David, Rosemount, MN
5. Vecker, Harold, Brooklyn Center, MN
6. Doepke, Katherine, Minneapolis, MN
7. Utter, Daniel, Edina, MN
8. Pumper, LeRoy, Webster, MN
9. Kreuter, Paul, Chanhassen, MN
10. Honebrink, Louis, Mayer, MN
11. Schulz, Larry, Arlington, MN
12. Moormann, Joe, Hutchinson, MN
13. Kuseske, Elmere, Buffalo, MN
14. Kohrs, Dale, Lake City, MN
15. Bunke, Earl, Rushford, MN
16. Toensing, Sherman, Rochester, MN
17. Hougan, Paul, Fairibault, MN
18. Schulz, Lawrence, Austin, MN
19. Marquardt, Alfred, Janesville, MN
20. Oakland, Paul, Delevan, MN
21. Matzke, Dwayne, Good Thunder, MN
22. Oberdiech, Joel, Truman, MN
23. Janssen, Donald, Dunnell, MN
24. Lorenzen, Leroy, Sherman, SD
25. Beech, Lyle, Fulda, MN
26. Dahl, Clinton, Jackson, MN

C. Advisory Pastors

Miller, Larry, St. Paul, MN
Marquardt, Rudolph, Austin, MN

D. Advisory Teachers

Pfeiffer, Cletus, Faribault, MN
Spitzack, James, Richfield, MN
Koopman, David, Chaska, MN
Melendez, Andrew, Edina, MN
Holthus, James, Lakefield, MN

Missouri District

A. Voting Pastors

1. Fair, John, Frohna, MO
2. Launhardt, Louis, Cape Girardeau, MO
3. Stueve, Eugene, Macon, MO
4. Wohlers, Richard, Mexico, MO
5. Umbach, Walter, Blackburn, MO
6. Swan, Melvin, Concordia, MO
7. Wyssmann, Gene, Crystal City, MO
8. Rau, Harold, Dexter, MO
9. Scheperle, Gerald, Jefferson City, MO
10. Huelse, Robert, Independence, MO
11. Roschke, Francis, Kansas City, MO
12. Wyssmann, Robert, Lee's Summit, MO
13. Schamber, Kenneth, Hannibal, MO
14. Janssen, Laverne, Rolla, MO
15. Snell, Jerry, New Melle, MO
16. Mommens, David, Cameron, MO
17. Cameron, Bruce, St. Louis, MO
18. Groth, Harvey, St. Louis, MO
19. Dubberke, Edwin, St. Louis, MO
20. Smith, David, Affton, MO
21. Rogers, James, Ballwin, MO
22. Schubert, Gary, St. Louis, MO
23. —
24. Burns, Jr., Justin, Crestwood, MO
25. Sveom, Dale, Cole Camp, MO
26. Koenig, Clifford, Joplin, MO
27. Mitkos, Jr., Leslie, Springfield, MO
28. Hoehne, Ronald, Rosebud, MO

B. Voting Laypersons

1. Meyr, Vernon, Altenburg, MO
2. Meyr, Harold, Cape Girardeau, MO
3. Blunk, Marvin, Brunswick, MO
4. Easterhaus, Pete, Columbia, MO
5. Kurth, Robert, Alma, MO
6. Becker, Eldred, Sweet Springs, MO
7. Houser, Daniel, Arnold, MO
8. Seabaugh, Darrel, Jackson, MO
9. Jungmeyer, Donald, California, MO
10. Dittmer, George, Kansas City, MO
11. Fuchs, Gerald, Kansas City, MO
12. Holle, Ralph, Kansas City, MO
13. Berner, Carl, Memphis, MO
14. Gay, Timothy, Rolla, MO
15. Christiansen, Florence, O'Fallon, MO
16. Biermann, Dean, Craig, MO
17. Snyder, Paul, Bridgeton, MO
18. Schmidt, Kenneth, St. Louis, MO
19. Zabel, Leslie, St. Louis, MO
20. Smitt, Elmer, Sappington, MO
21. Malec, Robert, St. Louis, MO
22. Roth, Clarence, Jennings, MO
23. Schmitt, Robert, St. Louis, MO
24. Becker, Rex, Ladue, MO
25. Dale, Melvin, Stover, MO
26. Helmkamp, Samuel, Monett, MO
27. King, Earl, Lampe, MO
28. Krueger, Carl, Herman, MO

C. Advisory Pastors

Kurth, Homer, Alma, MO
Toelke, Jr., Carl, St. Louis, MO
Brauer, Martin, St. Louis, MO

D. Advisory Teachers

Smith, Randall, Creve Coeur, MO
Mueller, Gordon, Florissant, MO
Mueller, Erich, Florissant, MO
Kunze, Ellen, St. Joseph, MO
Magnus, Dan, Springfield, MO
Mueller, Kirk, St. Louis, MO

Montana District

A. Voting Pastors

1. Thompson, Richard, Billings, MT
2. Wiegert, Raymond, Missoula, MT
3. Benning, Mark, Colstrip, MT
4. Ryding, Don, Havre, MT
5. Skov, Clare, Whitehall, MT
6. Flannery, Michael, Libby, MT

B. Voting Laypersons

1. Wegner, William, Harlowton, MT
2. Bogen, Phil, Salmon, ID
3. Heppner, Ralph, Plentywood, MT
4. Going, James, Great Falls, MT
5. Abrahamson, Don, Ennis, MT
6. Roseleip, Robert, St. Ignatius, MT

D. Advisory Teacher

Holste, Kenneth, Kalispell, MT

Nebraska District

A. Voting Pastors

1. Williams, George, Ainsworth, NE
2. Grebing, Terry, Odell, NE
3. Woerth, Warren, Platte Center, NE
4. Demel, Mark, Davenport, NE
5. Gerken, Mark, Humboldt, NE
6. Hertwig, Fred, Cedar Bluffs, NE
7. Reimnitz, Elmer, Grand Island, NE
8. Rossow, Jerome, Kenesaw, NE
9. Borgelt, Larry, Holdrege, NE
10. Hoover, Ken, Amherst, NE
11. Rohlfs, Raymond, Walton, NE
12. Stuckwisch, Don, Mccook, NE
13. Theiss, Paul, Tilden, NE
14. Keller, William, Omaha, NE
15. Wallschlaeger, David, Omaha, NE
16. Hannemann, Phillip, Bloomfield, NE
17. Porath, Norman, Garland, NE
18. Vogel, Jon, Wayne, NE
19. Schmidt, Charles, Beemer, NE
20. Von rentzell, Marion, North Platte, NE
21. Mumm, David, Waco, NE

B. Voting Laypersons

1. Doermer, Paul, Chamber, NE
2. Bottrell, Keith, Crete, NE
3. Brink, Eugene, Columbus, NE
4. Otten, Arnold, Deshler, NE
5. Rathe, Ronald, Tecumsch, NE
6. Bohling, Gerald, Hooper, NE
7. Bredthauer, Leland, Wood River, NE
8. Stirtz, Jerry, Minden, NE
9. Urbom, Ward, Arapahoe, NE
10. Kahle, Ron, Kearney, NE
11. Larmon, Craig, Denton, NE
12. Leibbrandt, Martin, Imperial, NE
13. Brink, Frank, Norfolk, NE
14. McDaniels, Janis, Omaha, NE
15. Handy, Jim, Plattsmouth, NE
16. Warneke, Leonald, Plainview, NE
17. Smith, Elmer, Milford, NE
18. Von Minden, Merle, Allen, NE
19. Hoefs, Thomas, Wisner, NE
20. Van Velson, Glenn, North Platte, NE
21. Bamesberger, Louis, Aurora, NE

C. Advisory Pastor

Bauer, James, Lincoln, NE

D. Advisory Teachers

Watt, Lois, St. Libory, NE
Oetting, Harriet, Seward, NE

New England District

A. Voting Pastors

1. Brusco, Stephen, Keene, NH
2. Reuning, Walter, Newton, MA
3. Hintze, Robin, Westminster, MA
5. Gruel, Michael, Westfield, MA
6. Gehlbach, Daryl, West Hartford, CT
7. Hohe, John, Terryville, CT
8. Joeckel, Ralph, North Haven, CT
9. Sipes, Timothy, New Milford, CT

B. Voting Laypersons

1. —
2. Childs, Sr., Robert, Framingham Centre, MA
3. Giger, Bob, Lakeville, MA
5. Staples, Kenneth, Easthampton, MA
6. Yoreo, David, Bloomfield, CT
7. Baiardi, Peter, Torrington, CT
8. Brooks, Jerry, Waterford, CT
9. Moore, Russ, Danbury, CT

C. Advisory Pastor

Fiehler, Daniel, East Hartland, CT

D. Advisory Teacher

Ruhnke, Betty, Providence, RI

New Jersey District

A. Voting Pastors

1. Koehneke, Richard, Ridgewood, NY
2. Pekari, William, Bloomfield, NJ
3. Herter, Paul, Clifton, NJ
4. Yarrington, David, Westfield, NJ
5. Podoll, Lynn, Newton, NJ
6. Cripe, Terry, Hopewell, NJ
7. Huneke, Paul, Tinton Falls, NJ

B. Voting Laypersons

1. Huneke, Fred, Fair Lawn, NJ
2. Koehler, Bill, North Bergen, NJ
3. Speh, Glenn, Kinnolon, NJ
4. Piccininno, Margaret, Maplewood, NJ
5. Sorensen, Glenn, Martinsville, NJ
6. Gilmore, Bill, Erial, NJ
7. Rosenthal, Ed, Englishtown, NJ

C. Advisory Pastor

Wiltenburg, Robert, Jersey City, NJ

D. Advisory Teacher

Leimer, John, Westwood, NJ

North Dakota District

A. Voting Pastors

1. Wagner, Ronald, Lehr, ND
3. Hallman, Richard, Barney, ND
4. Bauer, Merryn, Fargo, ND
5. Carlyle, Roth, Carrington, ND
6. Kellerman, Leroy, Rugby, ND
7. Szedlack, Erno, St. Thomas, ND
8. Jenks, K., Minot, ND
9. Pfau, Robert, Beluah, ND

B. Voting Laypersons

1. Zieman, Garth, Oakes, ND
3. Grumbo, Howard, Lidgerwood, ND
4. Stewart, Laird, Fargo, ND
5. Rahlf, William, Sutton, ND
6. Maynard, John, Bottineau, ND
7. Gangelhoff, Harold, Grand Forks, ND
8. Seneehal, Roland, Drake, ND
9. Huber, Paul, Dickinson, ND

C. Advisory Pastor

Anderson, Darryl, Grafton, ND

D. Advisory Teacher

Meyers, Dennis, Bismark, ND

North Wisconsin District

A. Voting Pastors

1. Koch, Robert, Green Bay, WI
2. Brassfield, James, Pulcifer, WI
3. Theile, Kenneth, Shawano, WI
4. Ehlke, John, Mattoon, WI
5. Luedtke, Carl, Manawa, WI
6. Mueller, Stephen, Ontonagon, MI
7. Freimuth, Jerome, Deerbrook, WI
8. Homp, Mark, Merrill, WI
9. Wipperman, Stephen, Wausau, WI
10. Brutlag, Keith, Stevens Point, WI
11. Schneider, Terrel, Auburndale, WI
12. Schaekel, Herman, Cable, WI
13. Roever, Kenneth, Prentice, WI
14. Maki, David, Dorchester, WI
15. Weerts, Leslie, Eau Claire, WI
16. Miller, Richard, Eleva, WI
17. Wuebben, Harold, Hayward, WI
18. Broecker, Mark, Deer Park, WI
19. Dominkowski, Donald, Boulder Junction, WI

B. Voting Laypersons

1. Bobbe, John, Brussels, WI
2. Schelk, Arthur, Suring, WI
3. Karolus, Donald, Bonduel, WI
4. Gehrt, Robert, Embarrass, WI
5. Hanson, Donald, Manawa, WI
6. Prohl, Pat, Mrs., Marquette, MI
7. Kohn, Daniel, Antigo, WI
8. Stine, Richard, Meerill, WI
9. Banik, Herb, Wausau, WI
10. Pagel, Lyle, Almond, WI
11. Bartell, Julianne, Marshfield, WI
12. Anderson, Allan, Ashland, WI
13. Balko, Walter, Ladysmith, WI
14. Worchel, Carl, Spencer, WI
15. Miller, Verlyn, Eau Claire, WI
16. Weidner, Robert, Durand, WI
17. Vought, Merlin, Barron, WI
18. Volkert, Arnold, New Richmond, WI
19. Howard, David, Eagle River, WI

C. Advisory Pastor

Simon, Henry, Wausau, WI

D. Advisory Teacher

Beyer, Gary, Marshfield, WI

Northern Illinois District

A. Voting Pastors

1. Hummel, Steve, Chicago, IL
2. Hanan, Norman, Chicago, IL
3. Frick, Timothy, Evanston, IL
4. Girardin, Mark, Waukegan, IL
5. Northrop, Andrew, Buffalo Grove, IL
6. Ade, Fred, Schaumburg, IL
7. Balzer, Martin, Elgin, IL
8. Seiferth, Larry, Hampshire, IL
9. Reed, David, Crystal Lake, IL
10. Hawkins, Herman, Broadview, IL
11. Mueller, John, Cicero, IL
12. Huener, William, Downers Grove, IL
13. Neumann, Wilbur, Addison, IL
14. Beyer, Arthur, Lisle, IL
15. Truog, Brian, Aurora, IL
16. Snow, Scott, Rockford, IL
17. Backhus, Robert, Morrison, IL
18. Bodley, Simon, Chicago, IL
19. Schwarz, Juergen, Chicago, IL
20. Mrochen, George, Chicago, IL
21. Leoschke, Floyd, Worth, IL
22. Brandt, Dennis, Thornton, IL
23. Bachert, Alan, Orland Park, IL
24. Hanke, Karl, Ottawa, IL
25. Bockelmann, Neil, Kankakee, IL
26. Dancy, Paul, Pontiac, IL

B. Voting Laypersons

1. Danielson, Robert, Chicago, IL
2. Kaestner, Kenneth, Chicago, IL
3. Johnson, Ernest, Des Plaines, IL
4. Newport, William, Des Plaines, IL
5. Berlin, Shelia, Palatine, IL
6. Gresens, Al, Streamwood, IL
7. Hoppmann, Dan, Elgin, IL
8. Haeseker, Donald, Dekalb, IL
10. Shulz, Harvey, Hillside, IL
11. Bede, Robert, Westchester, IL
12. Spreeman, Gerald, Downers Grove, IL
13. Schneider, David, Bloomingdale, IL
14. Baughman, Earnest, Naperville, IL
15. Gabrielson, Ralph, Aurora, IL
16. Mitchell, William, Rockford, IL
17. Hendricks, Wilfred, Sterling, IL
18. Curry, Richard, Chicago, IL
19. Thomas, C., Markham, IL
20. Kollaritsch, John, Chicago, IL
21. Hullinger, Clifford, Chicago, IL
22. O'Dell, Donald, Crete, IL
23. Zoellner, Marilyn, Orland Park, IL
24. Johnson, Marvin, Joliet, IL
25. Deck, Greg, Bourbonnais, IL
26. Zum Mullen, Marvin, Milford, IL

C. Advisory Pastor

Schuth, Louis, Joliet, IL

D. Advisory Teachers

Doyle, Thomas, Elgin, IL
Marten, Donald, Chicago, IL
Brazeal, John, Maywood, IL
Miessler, Merwyn, Maywood, IL
Wellen, John, Oak Park, IL
Plate, Gary, Milford, IL
Rittmueller, Walter, Chicago, IL
Grube, Edward, Addison, IL

Northwest District

A. Voting Pastors

1. Steenbock, Elmer, Coos Bay, OR
2. Wellman, Keith, Klickitat, WA
3. Schomburg, Del, Salem, OR
4. Gallo, Stephen, Portland, OR
5. Ruthenbeck, Lornell, Gladstone, OR
6. Miles, Tyrus, Portland, OR
7. Anderson, Walter, Beaverton, OR
8. Nitz, Wilfred, La Grande, OR
9. Leder, Ron, Burley, ID
10. Zander, Glenn, Idaho Falls, ID
11. Flachsbart, Jack, Yakima, WA
12. Werfelmann, Theodore, Deer Park, WA
13. Larson, Steve, Tonasket, WA
14. Reinhardt, Larry, Snohomish, WA
15. Nenow,Charles, Port Angeles, WA
16. Zill, Marcus, Edmonds, WA
17. Eilers, Keith, Bellevue, WA
18. Rist, Richard, Seattle, WA
19. Tietjen, Richard, Tacoma, WA
20. Kauth, Roland, Fairbanks, AK

B. Voting Laypersons

1. Reese, David, Roseburg, OR
2. Mullaley, Velma, Mrs., Eugene, OR
3. Von Ohlen, Peter, Salem, OR
4. Schulenberg, William, Gresham, OR
5. Thurston, Jody, Portland, OR
6. Anderson, Henry, Yocolt, WA
7. Kautz, Gregory, Forest Grove, OR
8. Shorzman, David, Ontario, OR
9. Schwarz, Larry, Hazelton, ID
10. Wood, Judy, Aberdeen, ID
11. Yarber, Lota, Kennewick, WA
12. Leder, David, Spokane, WA
13. Noss, Leonard, Wenatchee, WA
14. Schrank, Dennis, Blaine, WA
15. Hart, LaDean, Sequim, WA
16. Edmon, Harry, Brier, WA
17. Jackman, Joel, Bellevue, WA
18. Gruhn, Carl, Seattle, WA
19. Haring, Eric, Puyallup, WA
20. Kuechle, George, Anchorage, AK

C. Advisory Pastors

Scholz, Harry, Redmond, WA
Ollek, Kenneth, Salem, OR

D. Advisory Teachers

Vrandenburgh, Shirley, Seattle, WA
Gehring, David, Seattle, WA
Quade, James, Hillsboro, OR

Ohio District

A. Voting Pastors

1. Bickel, Kurt, Convoy, OH
2. Buegler, David, Napoleon, OH
3. Mohr, Gerry, Findlay, OH
4. Belasic, David, Cuyahoga Falls, OH
5. Marcis, Walther, Cleveland, OH
6. Bruning, Alton, Independence, OH
7. Oaksford, William, Cleveland, OH
8. Peter, James, Vermillion, OH
9. Schuler, Robert, Mentor, OH
10. Heino, Donald, Chardon, OH
11. Petrich, William, Cincinnati, OH
12. Hackett, Thomas, Marysville, OH
13. Elseroad, Kevin, Parkersburg, WV
14. Rembold, Manfred, Fairborn, OH

B. Voting Laypersons

1. Schumm, Milton, Van Wert, OH
2. Hastedt, Elmer, Hamler, OH
3. Sansbury, James, Toledo, OH
4. Farley, Hilton, Middlefield, OH
5. Robinson, Ferdinand, Cleveland, OH
6. McAllister, Norman, Broadview Heights, OH
7. Harms, John, Cleveland, OH
8. Engelmann, Carl, Olmsted Falls, OH
9. Hedrick, Earl, Chardon,, OH
10. Rutz, Fred, Painesville, OH
11. Nobis, Marvin, Cincinnati, OH
12. Beal, John, Worthington, OH
13. Jackson, Max, Ashland, KY
14. Alice, Karen, Englewood, OH

C. Advisory Pastor

Rolf, Robert, Westlake, OH

D. Advisory Teacher

Kaiser, George, Defiance, OH
Giese, Mary, Lakewood, OH

Oklahoma District

A. Voting Pastors

1. Philips, Earl, El Reno, OK
2. Peckman, Richard, Enid, OK
3. Hartman, Paul, Moore, OK
4. Kirchhoff, Donald, Miami, OK
5. Schader, Gerald, Tulsa, OK
6. Schemm, David, Edmond, OK

B. Voting Laypersons

1. Oppel, Henry, Watonga, OK
2. Kroll, Glen, Fairmont, OK
3. Mindemann, Clinton, Apache, OK
4. —
5. Wilkening, Elmer, Tulsa, OK
6. Ray, Tom, Yukon,OK

C. Advisory Pastor

Mensing, Rick, Midwest City, OK

D. Advisory Teacher

Bode, Theodore, Perry, OK

Ontario District

A. Voting Pastors

1. Mosley, W. Jerome, Ridgeville, ON
2. Oetting, Steven, Delhi, ON
4. Zabel, Paul, Clifford, ON
5. Ney, William, Waterloo, ON
6. Moeller, Daniel, Buckingham, PQ
7. Schade, Allen, Mississanga, ON
8. Ledic, Peter, Harrow, ON

B. Voting Laypersons

1. Hayton, Grier, Guelph, ON
2. Rock, Joel, St. Thomas, ON
3. Roesner, John, Stratford, ON
5. Goebel, Gerry, Kitchener, ON
6. Witt, Kellard, Pembroke, ON
7. Roth, Fred, Oshawa, ON
8. Crosby, Richard, Birmingham, MI

Rocky Mountain District

A. Voting Pastors

1. Richholt, Tim, Cheyenne Wells, CO
2. Lang, Marcus, Grand Junction, CO
3. Dreher, Steven, Brighton, CO
4. Rolf, John, Wheat Ridge, CO
5. Fields, Thomas, Denver, CO
6. Cotter, James, Morrison, CO
7. Larson, John, Amherst, CO
8. Feeder, David, Loveland, CO
9. Maclachlan, Neal, Boulder, CO
10. Trickey, Gary, Hobbs, NM
11. Brandenburg, Terry, Colorado Springs, CO
12. Lueders, Carl, Rio Rancho, NM
13. Wagner, Merlyn, Sandy, UT

B. Voting Laypersons

1. Huffman, Edson, Westcliffe, CO
2. Holle, Ervin, Cortez, CO
3. Graves, Yvonne, Denver, CO
4. Krueger, Dan, Arvada, CO
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2. Reed, Kenneth, Steubenville, OH
3. Hudak, David, Streator, IL

B. Voting Laypersons

1. Kohany, Michael, Oviedo, FL
2. Krnach, Michael, Massillon, OH
3. Schauer, Richard, Hammond, IN

C. Advisory Pastor

Bajus, Luther, Norridge, IL

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A. Voting Pastors

1. Grams, Craig, Columbia, SD
2. Jordan, Richard, Sisseton, SD
3. Redhage, Lloyd, Onida, SD
4. Schwan, Paul, Huron, SD
5. Brandt, David, Wentworth, SD
6. Hartwig, Raymond, Rapid City, SD
7. Boettcher, Lowell, Chamberlain, SD
8. Veland, Larry, Plankinton, SD
9. Naasz, Terry, Avon, SD
10. Schindler, Vernon, Sioux Falls, SD

B. Voting Laypersons

1. Wolf, David, Britton, SD
2. Heidenreich, Merle, Watertown, SD
3. Wulf, Jerry, Pierre, SD
4. Stegeman, Gerhard, Wolsey, SD
5. Wiersma, John, Brookings, SD
6. Wendt, Paul, Phillip, SD
7. Davis, Leonard, Midland, SD
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9. Schamber, Max, Freeman, SD
10. Grooms, Donald, Sioux Falls, SD

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Bolt, Randy, Milbank, SD

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A. Voting Pastors

1. Engel, Richard, Cordova, MD
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10. Beard, Robert, Richmond, VA
11. Betenbaugh, Dona, High Point, NC
12. Rencsok, Charles, Hampton, VA
13. Simmons, George, Fayatteville, NC
15. Erwin, Elloree, Charlotte, NC
16. Rector, James, Conover, NC
16. Wilson, George, Statesville, NC
17. Creel, Ruth, Newton, NC
18. Winans, Lucy, Aiken, SC

C. Advisory Pastor

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D. Advisory Teachers

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Heinemann, Charles, New Cardrolton, MD

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A. Voting Pastors

1. Gassett, William, New Orleans, LA
2. Kurowski, Peter, Harvey, LA
3. Lehnhardt, Marvin, New Orleans, LA
4. Cooper, Adam, Gulfport, MS
5. Korinek, Alan, Lake Charles, LA
6. Loose, Rodney, Brandon, MS
7. Doroh, David, Florence, AL
8. Hollar, Hank, Tuscaloosa,
10. Esala, Daniel, Pensacola, FL
11. Marshall, Ulmer, Whistler, AL

B. Voting Laypersons

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2. Penny, John, New Orleans, LA
3. Bailey, Philip, Metairie, LA
4. Mall, Ida, Baton Rouge, LA
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Kleinhans, Lothar, Shreveport, LA

D. Advisory Teacher

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A. Voting Pastors

1. Thierfelder, David, Carpinteria, CA
2. Sauer, David, Canyon Country, CA
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17. Beyer, Philip, Riverside, CA
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19. Duerr, Jr., William, Barstow, CA
20. Keturakat, Charles, Escondido, CA
21. Cluver, Steven, Spring Valley, CA
22. Gredvig, Rodger, San Diego, CA
23. Meyer, Leland, El Centro, CA
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25. Courson, Larry, Prescott Valley, AZ
26. Stoterau, Larry, Chandler, AZ
27. Pardieck, David, Tempe, AZ
28. Fehner, James, Las Vegas, NV

B. Voting Laypersons

1. Euken, Scott, Oxnard, CA
2. Marten, Jack, Northridge, CA
3. Stromsoe, Harold, Van Nuys, CA
4. Hente, Martin, Culver City, CA
5. Bohlmann, Dave, Redondo Beach, CA
6. Christjaener, Marvin, Inglewood, CA
7. Rogers, Harry, Glendora, CA
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10. Papendick, Otto, Cypress, CA
11. Stueve, John, Monrovia, CA
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13. Westphal, David, Fullerton, CA
14. Lichtsinn, Bob, Westminster, CA
15. Herbert, Percy, Redlands, CA
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22. Collier, Edward, San Diego, CA
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24. Thatcher, Jo ann, Phoeniz, AZ
25. Rogers, William,Phoenix, AZ
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27. Firehammer, Hy, Scottsdale, AZ
28. Ockrassa, Eugene, Needles, CA

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Christiansen, Keith, Tujunga, CA

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Reinertson, Mickie, Anaheim, CA
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A. Voting Pastors

1. Oberdeck, John, Litchfield, IL
2. Mueller, Jr., Herbert, Bethalto, IL
3. Aufdemberge, Carl, Edwardsville, IL
4. Thomas, Glen, Mascoutah, IL
5. Kolb, Don, Carlyle,, IL
6. Lukomski, John, New Athens, IL
7. Miller, Chad, West Frankfort, IL

B. Voting Laypersons

1. Rovey, Vernon, Farmersville, IL
2. Ruppel, Percy, Dorsey, IL
3. Streuter, Walter, Collinsville, IL
4. Boehning, Edward, Belleville, IL
5. Streuter, Gary, Okawville, IL
6. Zschiegner, Carl, Red Bud, IL

C. Advisory Pastor

Ranta, Arnold, Chester, IL

D. Advisory Teacher

Sieving, Cornelius, Hoyleton, IL
Wasmund, William, Steeleville, IL

South Wisconsin District

A. Voting Pastors

1. Schroeder, Paul, Greendale, WI
2. Hinz, Thomas, West Allis, WI
3. Boettcher, David, Milwaukee, WI
4. Paape, David, Menomonee Falls, WI
5. Hauser, George, Wauwatosa, WI
6. Drawbaugh, Galen, Mayville, WI
7. Hellman, Victor, Milwaukee, WI
8. Bernhardt, Robert, Mequon, WI
9. Schmidt, Robert, Cascade, WI
10. Siedenburg, Dan, Sheboygan, WI
11. Bek, Edwin, Sheboygan, WI
12. Novotney, Robert, Chilton, WI
13. Mattson, John, Omro, WI
14. Wieting, Kenneth, Wautoma, WI
15. Heinecke, Bradley, Necedah, WI
16. Cumming, James, La Crosse, WI
17. Haynes, Douglas, Madison, WI
18. Wagner, William, Sharon, WI
19. Garchow, Paul, Janesville, WI
20. Poppe, Randal, Racine, WI
21. Feldscher, Dan, Racine, WI
22. Gartzke, Daniel, North Prairie, WI
23. Feiertag, Thomas, Hartford, WI

B. Voting Laypersons

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2. Zukas, Roman, Wauwatosa, WI
3. Claussen, Carla, Milwaukee, WI
4. Lyman, James, Brookfield, WI
5. Schilling, Norbert, Milwaukee, WI
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26. Gonzales, Jesse, Houston, TX

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2. —
3. Fowler, Ross, San Angelo, TX
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Barckholtz, Art, Houston, TX
Morton, Barbara, Austin, TX
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A. Voting Pastors

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5. Oberheu, Robert,Cody, WY
6. Grimm, Dale, Pinedale, WY

B. Voting Laypersons

1. Koerwitz, Lloyd, Wheatland, WY
2. Eskam, Elmer, Minatare, NE
3. Vejraska, Gene, Alliance, NE
4. Guess, Roy, Casper, WY
5. Dunning, Frank, Greybull, WY
6. Kusaba, Tak, Kemmerer, WY

D. Advisory Teacher

Tietz, Stuart, Cheyenne, WY

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Fiedler, Eugene, Brown Deer, WI
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Retzlaff, Beth

Indiana District
Hagan, Lee
Thoelke, John

Iowa East District
Eckert, Andy

Manitoba-Saskatchewan District
English, Sharon

Minnesota South District
Thalmann, Gregory

New England District
Laudate, John
Wismar, Eric

Northern Illinois District
Hoffmann, Thomas

Rocky Mountain District
Andrea, John
Ford, Eric

Southeastern District
Stephenson, Susan
Cranford, Amy

Southern California District
West, Theresa

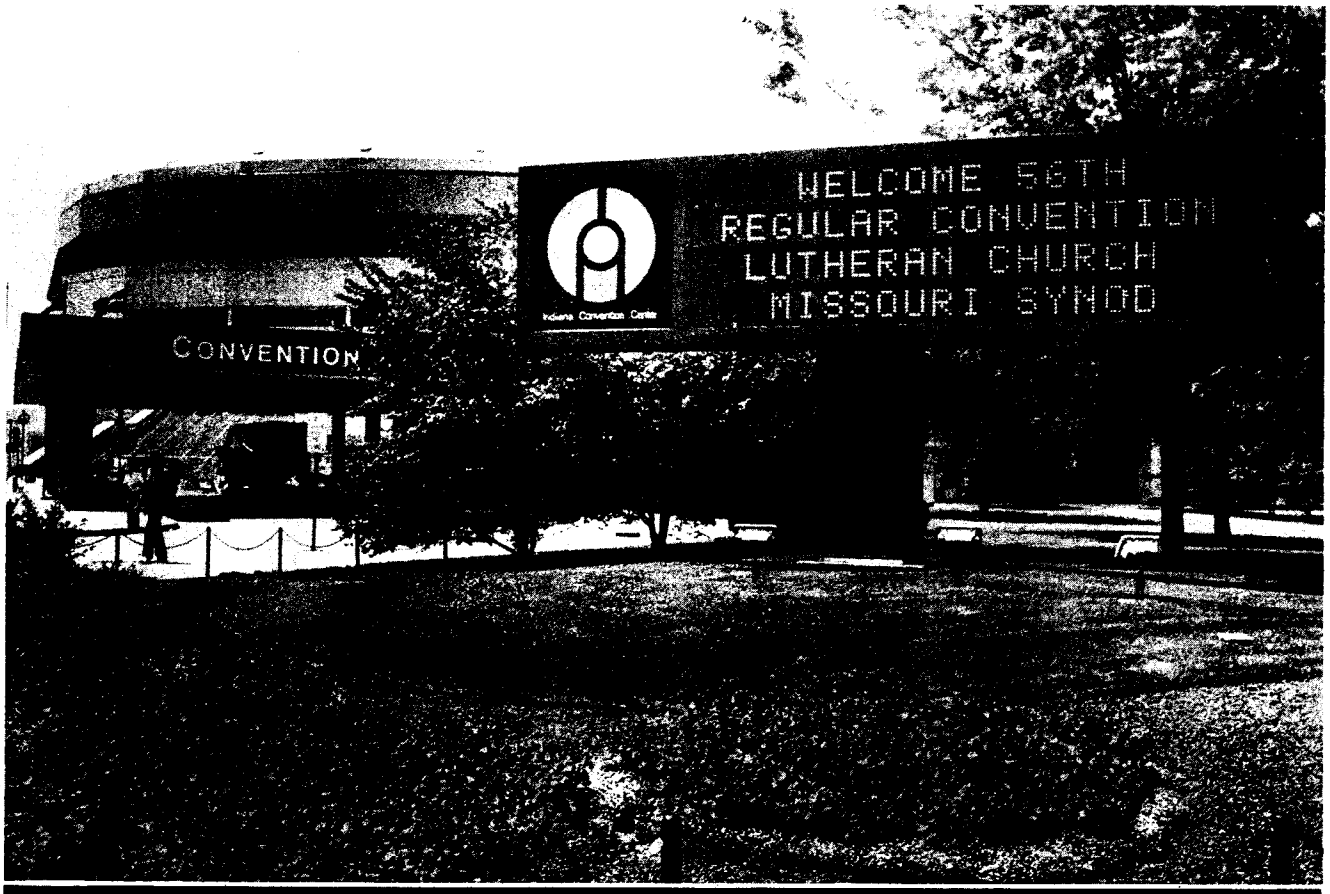
Texas District
Fehl, Rebecca
Habbinga, Mark

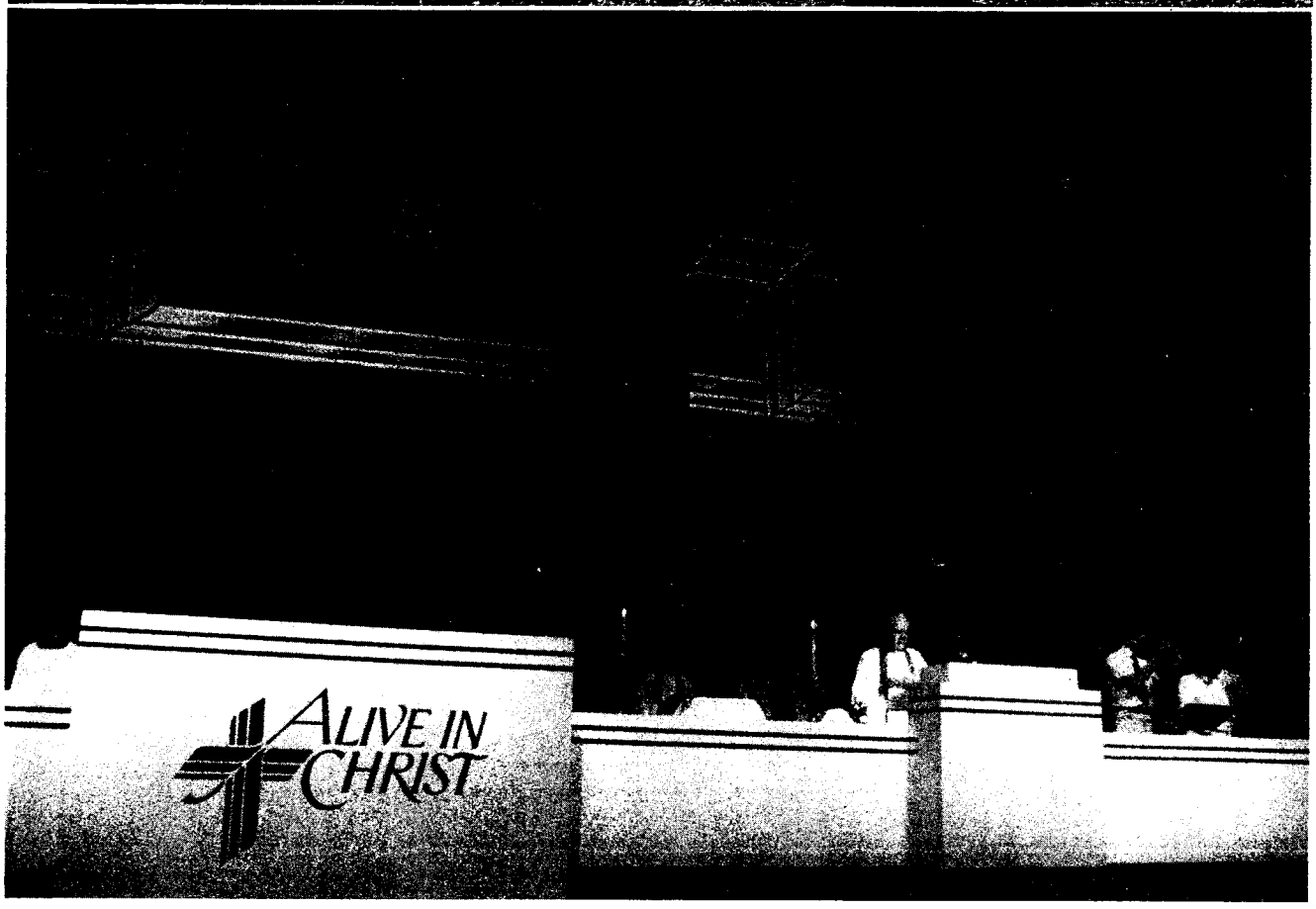
Tabular Survey

Synodical District	Delegates Present							Delegates Absent					
	Voting			Advisory				Voting		Advisory			
	PASTORS	LAYMEN	TOTAL	PRES. & DIR.	BD. PASTORS	TEACHERS	TOTAL	PASTORS	LAYMEN	PASTORS	TEACHERS	OTHERS	TOTAL
Atlantic	12	11	23	3	1	2	6	0	1	0	0	0	1
California-Nevada-Hawaii	17	17	34	3	1	3	7	0	0	0	0	0	0
California-Southern	28	28	56	3	3	6	12	0	0	0	1	0	1
Eastern	17	17	34	3	1	1	5	0	0	0	0	0	0
English	17	17	34	3	1	1	5	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	2	1	2	5	0	0	0	0	0	0
Illinois, Northern	26	26	52	3	1	9	13	0	0	0	2	0	2
Illinois, Southern	7	7	14	3	1	2	6	0	0	0	0	0	0
Indiana	21	21	42	3	1	8	12	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	13	26	3	1	1	5	0	0	0	0	0	0
Michigan	41	41	82	3	2	15	20	0	0	0	0	0	0
Mid-South	8	8	16	3	1	1	5	0	0	0	0	0	0
Minnesota North	19	19	38	3	1	1	5	0	0	0	0	0	0
Minnesota South	26	26	52	2	2	5	9	0	0	0	1	0	1
Missouri	27	28	55	3	3	6	12	1	0	0	3	0	4
Montana	6	6	12	1	0	1	2	0	0	0	0	0	0
Nebraska	21	21	42	3	1	2	6	0	0	0	0	0	0
New England	8	7	15	3	1	1	5	0	1	0	0	0	1
New Jersey	7	7	14	1	0	1	2	0	0	0	0	0	0
North Dakota	8	8	16	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	5	11	3	1	1	5	0	1	0	0	0	1
Rocky Mountain	13	13	26	2	2	3	7	0	0	0	0	0	0
SELC	3	3	6	1	1	0	2	0	0	0	0	0	0
South Dakota	10	10	20	3	1	0	4	0	0	0	1	0	1
Southeastern	17	17	34	3	1	3	7	0	0	0	0	0	0
Southern	11	11	22	3	1	2	6	0	0	0	0	0	0
Texas	26	25	51	3	2	7	12	0	1	0	0	0	1
Wisconsin, North	19	19	38	3	1	1	5	0	0	0	0	0	0
Wisconsin, South	23	23	46	3	1	4	8	0	0	0	1	0	1
Wyoming	6	6	12	2	0	1	3	0	0	0	0	0	0
Alberta and British Columbia	8	8	16	3	1	1	5	0	0	0	0	0	0
Manitoba and Saskatchewan	7	7	14	3	0	0	3	0	0	0	0	0	0
Ontario	7	7	14	2	0	0	2	0	0	0	0	0	0
Argentina				1			1						
Boards and Commissions							57						
General Officials							13						
Boards of Regents							15						
Faculty Members							33						
Overseas Missionaries							7						
Totals	579	576	1155	102	42	103	372	1	4	0	9	0	14
Ad Hoc Committees							17						
District Youth Representatives							23					2	2

Comparative Figures

	1967	1969	1971	1973	1975	1977	1979	1981	1983	1986
Voting Delegates Present	875	993	1,020	1,075	1,118	1,123	1,116	1,127	1,128	1,155
Advisory Delegates Present	508	558	546	500	492	496	516	495	360	372
Total Delegates Present	1,383	1,551	1,566	1,575	1,610	1,619	1,632	1,622	1,488	1,527


WELCOME 56TH
REGULAR CONVENTION
LUTHERAN CHURCH
MISSOURI SYNOD
Indiana Convention Center
CONVENTION


ALIVE IN CHRIST

CONVENTION FLOOR COMMITTEES

Key to Abbreviations

AB—Alberta–Brit. Col.
ARG—Argentine
AT—Atlantic
CNH—California-Nevada-Hawaii
CI—Central Illinois
EA—Eastern
EN—English
FG—Florida-Georgia
IN—Indiana
IE—Iowa East
IW—Iowa West
KS—Kansas
MS—Manitoba-Sask.
MC—Michigan
MDS—Mid-South
MNN—Minnesota North
MNS—Minnesota South
MO—Missouri
MT—Montana
NE—New England
NEB—Nebraska
ND—North Dakota
NJ—New Jersey
NW—North Wisconsin
NI—Northern Illinois
NOW—Northwest
OH—Ohio
OK—Oklahoma
ON—Ontario
RM—Rocky Mountain
S—SELC
SD—South Dakota
SW—South Wisconsin
SE—Southeastern
SO—Southern
SC—Southern California
SI—Southern Illinois
TX—Texas
WY—Wyoming

Committee 1
WITNESS AND OUTREACH

Chairman:

Holm, Roy (MS)

District Presidents:

Bode, Gerhard F. (OK)
Gros, Leopoldo (ARG)
Kollmann, Alvin (SI)
Kramer, Loren T. (SC)
Laesch, Theodore L. (NI)

Pastors:

Benke, David H. (AT)
Biel, Ronald (SO)
Griffin, Marvin (AT)
Hoard, Samuel (FG)
Morfitt, Steve (TX)
Rau, Harold (MO)
Zehnder, Jon (MNN)

Laypersons:

Bauer, Richard J. (MNS)
Gauger, Vernon (SW)
Giger, Bob (NE)
Hanson, Donald (NW)
Hart, LaDean (NOW)
Huling, Vicki (MC)
Sears, George (EN)
Stirtz, Jerry (NEB)
Wegner, William (MT)

Teachers:

Laabs, Jonathan (MI)
Schmidt, Karl G. (NI)

Committee 2
CONGREGATIONAL MINISTRIES

Chairman:

Reimnitz, Alwin (ND)

District Presidents:

Lutz, Arleigh (NW)
Pullmann, Albert (MT)
Schmidt, Eugene (KS)

Pastors:

Aufdemberge, Carl (SI)
Belasic, David (OH)
Eifert, Norman (AB)
McCants, Reholma (EA)
Mueller, Theodore (CNH)
Schultz, Dennis (IW)
Zabel, Paul (ON)

Laypersons:

Bode, Eugene (TX)
Kahle, Ron (NEB)
Koehlinger, Gerhardt (IN)
Kuseske, Elmer (MNS)
Malec, Robert (MO)
Marshall, Rebecca (SO)
Minto, Kenneth W. (MC)
Porsch, Arnold W. (SC)
Prochaska, Darwin (IE)
Pyle, Cliff (MS)

Teachers:

Bode, Theodore (OK)
Doyle, Thomas J. (NI)

Committee 3
THEOLOGY AND CHURCH RELATIONS

Chairman:

Meyer, Eldor (NEB)

District Presidents:

Kapfer, Richard (IW)
Mulder, David P. (NE)
Oswald, Orval M. (CNH)
Sohns, Wilbert J. (WY)

Pastors:

Allwardt, Howard G. (MC)
Bode, Gerhard (MNS)
Dubbelde, David (IN)
Huener, William C. (NI)
Kaufmann, Philip (CI)
Scherer, Arthur W. (SE)
White, Lawrence (TX)

Laypersons:

Borcherding, George (FG)
Neff, Donald (KS)
Pagel, Lyle (NW)
Robinson, Ferdinand (OH)
Schroer, Tom (MNN)
Schulenberg, Wm. (NOW)
Stueve, John (SC)
Troyke, Norman (EN)
Zastrow, Dennis (SW)

Teachers:

Bleke, Walter F. (MC)
Mueller, Erich (MO)

Committee 4
GOALS AND RESOURCES

Chairman:

Lehman, Edwin (AB)

District Presidents:

Behnken, L. Lloyd (FG)
Groteluschen, Norman L. (MDS)
Kuhn, Robert T. (CI)
Mennicke, August T. (MNN)

Pastors:

Bauer, Mervyn (ND)
Bertermann, Delvin (EN)
Garchow, AL (MC)
Gruel, Michael (NE)
Hennings, Ken (TX)
Marshall, Ulmer (SO
Miller, Richard (NW)
Oberheu, Robert (WY)
Schaedel, Robert (KS)
Schemm, David (OK)
Thompson, Richard (MT)
Ulmer, Howard (MS)
Umbach, Arthur (SE)
Werfelmann, Theodore (NOW)

Laypersons:

Arnst, Al (CNH)
Barnes, Travis (SO)
Baughman, Earnest (NI)
Dahl, Clinton (MNS)
Easterhaus, Pete (MO)
Haertling, Gene (RM)
Hedrick, Earl (OH)
Krnach, Michael (S)
Leibbrandt, Martin (NEB)
Lichtsinn, Bob (SC)
Maurer, Carl (AT)
Menken, Ervin H. (IE)
Norem, Harold (SW)
Schamber, Max (SD)
Sorensen, Glenn (NJ)
Streuter, Gary (SI)
Weiss, Douglas (IW)
Welk, Robert (EA)
Witt, Kellard (ON)

Teachers:

Voelker, Donald (IN)

Committee 5
LEADERSHIP AND ORGANIZATION

Chairman:

Cloeter, O. H. (MNS)

District Presidents:

Krueger, Harvey A. (SW)
Spitz, Paul Ph. (MO)
Wendling, Paul G. (SD)
Zimmermann, E. H. (IN)

Pastors:

Deterding, John G. (MC)
Dubberke, Edwin (MO)
Ratcliffe, Kermit (TX)
Reinhardt, Larry L. (NOW)
Snow, Scott A. (NI)
Wallschlaeger, David P. (NEB)
Wegner, Peter (IW)

Laypersons:

Gjengdahl, Ken (KS)
Kammerer, Phil (FG)
Kohany, Michael (S)
Niemann, Jerry (CI)
Paulson, Leonard (MNN)
Pfotenhauer, Jay (CNH)
Scheetz, William (EA)
Steinke, Gerry (ABC)
Wessels, William (MDS)

Teachers:

Beyer, Gary (NW)
Bresemann, Perry (SW)

Committee 6
HIGHER EDUCATION

Chairman:

Stanfel, Albin (ON)

District Presidents:

Bauer, Erhart L. (NOW)
Heins, John L. (MC)
Marcis, Albert M. (S)
O'Shoney, Glenn (TX)

Pastors:

Beyer, Arthur H. (NI)
Dahlke, James (IE)
Drawbaugh, Galen (SW)
Irsch, Ronald (MC)
Krueger, George (MNS)
Porath, Norman E. (NEB)
Seals, Timothy (SC)
Shoemaker, David (CNH)

Laypersons:

Anderson, Allan P. (NW)
Fliege, Stuart (CI)
Holle, Ervin (RM)
Schroer, Robert (IN)
Schur, Leonart (TX)
Smitt, Elmer (MO)
Vejraska, Gene (WY)
Wiersma, John (SD)

Teachers:

Heinemann, Charles (SE)
Sandfort, Neil (NEB)

Committee 7
HUMAN CARE

Chairman:

Fink, Ronald F. (AT)

District Presidents:

Kromphardt, Arnold E. (EA)
Meyer, Richard H. (SO)

Petersen, John (RM)
Pittelko, Roger (EN)

Pastors:

Bodley, Simon (NI)
Braun, Kenneth (EN)
Flachsbart, Jack (NOW)
Hagemeier, Fred (MDS)
Kolb, John (IN)
Pekari, William J. (NJ)
Stoterau, Larry (SC)

Laypersons:

Eichinger, Kurt (MC)
Haeseker, Donald (NI)
Lichtenberg, Lyle (IW)
McDaniels, Janis (NE)
Nobis, Marvin (OH)
Nokes, Roland (TX)
Rueter, Fred (SE)
Schulz, Larry (MNS)
Zieman, Garth (ND)

Teachers:

Koch, Alan (FG)
Pfeiffer, Cletus (MNS)

Committee 8
COMMITTEE FOR CONVENTION NOMINATIONS

Chairman:

Heckmann, Carl (TX)

District President:

Hinz, Richard (SE)

Pastors:

Bajus, Luther (S)
Brack, O. D.(SD)
Davis, Warren (SO)
Gierke, Eugene (NEB)
Henschel, Marvin (OK)
Karlen, John (SI)
Kern, Dale (OH)
Klatt, Eberhard (SW)
Koepchen, Paul (NJ)
Obermueller, Nolan (WY)
Simon, Henry (NW)
Thiem, Alfred (ND)
Tornow, Lothar (SC)
Winger, Roger (ON)
Wismar, Gregory (NE)

Laypersons:

Baumhoefner, Herbert (MNS)
Belden, Frank (AB)
Brackebusch, Art (MT
Brese, James (EA)
Brugge, Vernon (MDS)
Calloway, Rebecca (CNH)
Friedrichs, W. J. (KS)
Gienapp, Helen (MC)
Joens, Art (IW)
Kuhl, Earl (FG)
Lemke, Albert (MNN)
Lumpe, Larry (MO)
Meseke, Forrest (CI)
Meyer, Marie (AT)
Schaefer, Harvey (RM)
Schulenburg, Walter (IN)
Steinbronn, Edwin (IE)
Thiel, Ralph (EN)
Wershler, Darcy (MS)

Teachers:

Brazeal, John (NI)
Linnemann, Arthur (NOW)

Committee 9
CREDENTIALS, REGISTRATION, AND ELECTIONS

Chairman:

Barry, A. L. (IE)

District Presidents:

Sandmann, Donald W. (NJ)
Weber, Paul A. (OH)

Pastors:

Bernhardt, Robert W. (SW)
Goetz, Gerald (MNN)
Lueders, Carl (RM)
Offermann, Wray (CI)

Laypersons:

Brown, Chris (MC)
Erwin, Elloree (SE)
Johnson, Marvin (NI)
Roth, Clarence (MO)

Teachers:

Grewe, Ralph (IN)

CONVENTION SCHEDULE

(Note: Floor Committee meetings were held July 17–18)

FRIDAY, JULY 18

7:30 Opening Service with Communion

SATURDAY, JULY 19

8:00 Opening Devotion—Herbert Mueller
8:10 Registration and Credentials (9)
8:15 Gavel Presentation
8:20 Welcome and Response—Elwood Zimmerman/George Mohr
8:30 Convention Schedule
8:40 President's Report, Part III
9:20 "In Christ We Are Alive"
10:20 Reflections (small groups)
10:50 Standing Rules
11:00 Adoption of Slate for President
11:10 Resolutions A and B
11:25 Balloting for President
11:45 Introduction of Guests
11:55 Closing Devotions—Fred Precht
12:00 Recess
1:15 Devotions—Paul Devantier
1:25 Eligibility Bylaws—Vice-President
1:50 Theology and Church Relations (3)
2:45 Adoption of Slate for First Vice-President
3:00 Congregational Ministries (2)
3:50 Balloting for First Vice-President
4:05 Witness and Outreach (1)
5:00 Nominating Ballot for Other Vice-Presidents
5:20 Devotions—Herbert Mueller
5:30 Recess
7:30 Picnic

SUNDAY, JULY 20

9:00 Bible Study—Dr. August Mennicke
10:00 Song Interlude
10:30 Memorial Worship Service
Dr. Oswald Hoffmann, Preacher
1:15 Devotions—Erwin Kolb
1:25 Special Presentation—Mrs. Elda Hyatt and Mrs. Gwendolyn Marshall
Witness and Outreach (1) (Res. 1-17)
1:30 Balloting for Vice-President as needed
1:40 Human Care (7)
2:25 Balloting for Vice-Presidents as needed
2:35 Alive in Christ Report
3:05 Higher Education (6)
3:50 Address—Dr. J. A. O. Preus
4:00 Goals and Resources (4)
4:45 Greetings—ILLL and ILWML Presidents
4:55 Leadership and Organization (5)
5:45 Devotions—Herbert Mueller
6:00 Recess
7:30 Devotions Herbert Mueller
7:35 Greetings—Lutheran Church Body Leaders
David Preus, Bishop
The American Lutheran Church
Reuben Swanson
Secretary, Lutheran Church in America
President, Lutheran Council in the U.S.A.
Elwyn Ewald, Executive Secretary
Association of Evangelical Lutheran Churches
Vilis Varsbergs, President
Latvian Evangelical Lutheran Church in America
Donald Sjoberg, President
Evangelical Lutheran Church of Canada
L. R. Likness, Executive Director
Lutheran Council in Canada
Henry Hamann
Lutheran Church of Australia
8:30 Balloting for Vice-President as needed
8:40 Response from Ralph Bohlmann
8:50 Theology and Church Relations (3)
9:25 Devotions—Walter Rosin

MONDAY, JULY 21

8:00 Devotions—Herbert Mueller
8:05 Devotional Essay—Dr. John Johnson
9:00 Balloting for Vice-Presidents as needed
9:10 Witness and Outreach(1)
Media Presentation—"Big Joe"
10:15 Ballot Eligibility—Boards and Commissions
10:30 Awards Presentation—John of Beverly and Ephphatha
10:50 Nominating Committee (8)
11:45 Recognition of Vice-Presidents
11:55 Devotions—Ray Martens (senior among college and seminary presidents in point of service)
12:00 Recess
1:15 Devotions—M. J. Stelmachowicz
1:25 Minutes
1:30 Higher Education (6)
2:30 Theology and Church Relations (3)
3:30 Recognition of Guests
3:45 Leadership and Organization (4)
4:45 Human Care (7)
5:45 Devotions—Herbert Mueller
6:00 Recess
Alumni Gatherings

TUESDAY, JULY 22

8:00 Devotions—Herbert Mueller
8:05 Devotional Essay—Samuel Nafzger
9:00 Congregational Ministries (2)
9:45 Christus Magister Award
9:55 American Bible Society
10:00 Theology and Church Relations (3)
10:45 Devotions—Richard Dickinson
11:00 Elections
12:00 Recess
1:15 Devotions—Edward Westcott
1:25 Minutes
1:30 Witness and Outreach (1)
2:30 Awards Presentation—Martin of Tours
2:40 Leadership and Organization (5)
3:45 Dr. Robert C. Sauer
4:00 Goals and Resources (4)
Media Presentation—"Common Task"

5:45 Devotions—Herbert Mueller
6:00 Recess

WEDNESDAY, JULY 23

8:00 Devotions—Herbert Mueller
8:05 Devotional Essay—Dr. August Suelflow
9:00 Theology and Church Relations (3)
10:30 Elections
10:50 Recognition
11:05 Goals and Resources (4)
11:55 Devotions—John Schuelke
12:00 Recess
1:15 Devotions—Victor Constien
1:25 Minutes
1:30 Congregational Ministries (2)
2:40 Recognition—CPH—J. A. O. Preus, Fred Kramer
2:50 Leadership and Organization (5)
3:50 Elections
4:00 Higher Education (6)
5:15 Goals and Resources (4)
5:55 Devotions—Hebert Mueller
6:00 Recess
8:00 President's Reception—Regency Ball Room, Hyatt Hotel

THURSDAY, JULY 24

8:00 Devotions—Herbert Mueller
8:05 Devotional Essay—Dr. Eugene Krentz
9:00 Elections
9:20 Higher Education (6)
10:30 Leadership and Organization (5)
11:30 Congregational Ministries (2)
11:55 Devotions—Carlos Puig
12:00 Recess
1:15 Devotions—Richard Bimler
1:25 Minutes
1:30 Elections
1:45 Dr. Ralph A. Bohlmann
2:00 Witness and Outreach (1)
2:50 Goals and Resources (4)
4:00 Theology and Church Relations (3)
5:00 Human Care (7)
5:55 Devotions—Herbert Mueller
6:00 Recess
7:30 Devotions—Herbert Mueller
7:35 Business Session
9:30 Devotions—Herbert Mueller

FRIDAY, JULY 25

8:00 Devotions—Herbert Mueller
8:05 Devotional Essay—Dr. George Bornemann
9:00 Unfinished Business
11:55 Devotions—Herbert Mueller
12:00 Recess
1:15 Devotions—Eugene Linse
1:25 Minutes
President Ralph A. Bohlmann
1:45 Unfinished Business
3:30 Registration and Credentials (9)
3:45 Closing Devotions—Ralph A. Bohlmann
4:00 Adjournment

MINUTES OF THE CONVENTION

Opening Service

The opening service for the 56th regular convention of The Lutheran Church—Missouri Synod was held on July 18, 1986, in the Convention Center, Indianapolis, Ind., with Dr. Ralph Bohlmann, President of The Lutheran Church—Missouri Synod, serving as the preacher and Rev. Walter C. Maas, pastor of Trinity Lutheran Church, Indianapolis, serving as presiding minister.

Basing his sermon on a text from Gal. 2:20, the theme of President Bohlmann's sermon was "Alive in Christ." He pointed out what an uplifting experience the opening service was for all, representing over 6,000 congregations of The Lutheran Church—Missouri Synod in North America, as well as partner churches throughout the world.

To be "Alive in Christ" is to realize that at one time we were dead in trespasses and sins. Contrary to what many in our society say, life is anything but cheap, not only in the flesh, but even more so in the spirit. Holy Scripture tells us that the wages of sin is death—a cold, final, eternal death faced by all mankind. The acts of our sinful nature are at enmity against God. We were dead in trespasses and sins, but now are "Alive in Christ."

To be crucified with Christ means that the old I no longer dominates. The text says we live by faith in the Son of God, who loved us and gave Himself for us. The beauty and power of these words is overwhelming. God so loved the world that He sent His only Son to be our Savior. The wages of sin is death, but the gift of God is eternal life. Receiving the Lord's Supper, we are again reminded that we can be of good cheer, because our sins have been forgiven.

By faith, the new I is "Alive in Christ." In a powerful and eternal way, Christ now lives in me. The old Adam has been surpressed as Christ Himself lives within me. Through faith in the Son of God, I am "Alive in Christ." All this is a gift of God, not of man's works. It is pure grace and mercy from our God. This gift is available not only to me, but to the whole world. Because the Son of God loved you and me and gave Himself for us, we are now free to serve one another in love. We are God's workmanship, free from the curse of the Law. Therefore we seek to be lively Christians for the Lord, because we are "Alive in Christ."

We were dead in trespasses and sins, but have been made "Alive in Christ." He came that we might have life and have it more abundantly.



Session 1

July 19, Morning

Opening Devotion

The opening devotion for the first session of the convention was led by Dr. Herbert Mueller, convention chaplain, following an order of worship found on pages 7—8 of the convention *Worship Guide*.

Registration and Credentials

Dr. Al Barry, president of the Iowa District East and Chairman of the Committee on Credentials, Registration, and Elections, gave a report on the number of voting delegates registered to this point of the convention. As of 8:00 a.m., July 19, there were 460 voting pastors and 431 voting laypersons registered. The total number of voting delegates present was 891. This was a quorum.

Convention Gavel

Dr. August Suelflow, director of the Concordia Historical Institute, presented a historical 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.

Call to Order

After receiving the gavel, President Bohlmann used it in declaring the convention open in the name of the Father, Son, and Holy Spirit.

Welcome

Dr. Elwood Zimmermann, president of the Indiana District, welcomed the delegates, wishing them a warm Hoosier welcome. He thanked the 500 volunteers who had helped to make the convention possible. He said our task remains to share the Gospel of Jesus Christ, because we are eager to serve Him. He prayed God's blessings on the convention.

A response to the welcome was given by Mr. George Mohr, vice-chairman of the Board of Directors of The Lutheran Church—Missouri Synod. He asked Dr. Zimmermann to thank all who have done so much to make this convention in Indianapolis comfortable, so that we can efficiently go about the Lord's business.

Greetings and Introductions

President Bohlmann indicated that the presidents of eight partner churches of The Lutheran Church—Missouri Synod from throughout the world were in attendance. Op-

portunities will be given for them to address the convention later. Numerous telegrams and other messages were received, and President Bohlmann read from letters received from William Hudnutt III, mayor of Indianapolis, and Robert D. Orr, governor of the State of Indiana. President Bohlmann also read a letter from Ronald Reagan, president of the United States.

Dr. Bohlmann introduced the following individuals: Dr. Robert Sauer, First Vice-President of The Lutheran Church—Missouri Synod; Dr. Walter A. Maier, Second Vice-President of The Lutheran Church—Missouri Synod; Dr. George Wollenburg, Third Vice-President of The Lutheran Church—Missouri Synod; Dr. Walter L. Rosin, Secretary of The Lutheran Church—Missouri Synod; Dr. Orville C. Walz, assistant secretary for this convention; Dr. Herbert Mueller, convention chaplain; Mrs. Mabel Stickel, convention parliamentarian, who is serving in this capacity for the sixth time.

Convention Housekeeping

Mr. Marvin Siebels, convention manager, introduced local convention leaders, thanking them for their important contributions. Mr. Siebels also took care of other housekeeping items, such as the new system to be used involving microphones, seating arrangements, and special events. The convention manager's office is in room 108 in the Convention Center.

President's Report, Part III

President Ralph Bohlmann welcomed all to the convention, and reminded us of the important task we share in bringing the life of Christ to the nations. He reminded the convention that the first two parts of his report have already been printed and disseminated; Part I, dealing with organization and administration, is found on pages 165–173 of the *Convention Workbook*, and Part II is found in Section A of *Today's Business*, pages 23–27. He also indicated that some addenda had been sent to various floor committees. Dr. Bohlmann underscored certain emphases in his report, plus opportunities for the convention to provide leadership for The Lutheran Church—Missouri Synod. He reviewed some of the Synod's expectations of the presidential office. The office of President of the Synod is a pastoral office, primarily serving in a spiritual way. The President of the Synod is a minister, preaching, teaching, and building people up. He administers when necessary. Dr. Bohlmann stressed the important roles of the district presidents, and he expressed thankfulness and appreciation to the synodical vice-presidents. Dr. Lavalais and Dr. Hyatt, who were called to their eternal home since the last convention, as well as Montana District president Harold Huber and former Manitoba and Saskatchewan District president Dr. Philip Fry, will be remembered in a worship service later in the convention.

President Bohlmann indicated that Bylaw changes made in 1981 added some new responsibilities to the Office of President and also removed some. One area in which this convention will be asked to find a solution involves the matter of impasses reached regarding the appointment of the executives of the Synod. President Bohlmann asked the convention to provide assistance in important areas such as church relations with other Lutherans. He expressed appreciation for previous contacts with the many wonderful partner churches of the Synod throughout the world, and expressed the hope that ways could be found to strengthen these strong bonds in the future. He pointed out that this convention will be asked to take action regarding our church in Argentina and in Canada.

We need to learn to cherish our past, so better to understand the present, and then move into our important mission in the future. This is truly a *Kairos* for The Lutheran Church—Missouri Synod, an opportune time for us to be faithfully alive in His mission. Dr. Bohlmann pointed to the successful "Alive in Christ" program, which has received commitments from members of the Synod totaling in excess of $50 million.

There are serious problems and challenges ahead. In many ways The Lutheran Church—Missouri Synod has been on a no-growth plateau, and we currently lose approximately 50,000 members each year by backdoor losses. A means must be found to allocate our financial resources in the best way on all levels—local parishes, districts, and synodical. Our love of and respect for each other needs to be strengthened.

Dr. Bohlmann concluded his report with a quote from Thomas Jefferson, "I like the dreams of the future better than the deeds of the past." We, too, can say this because we are in God's hands. The President's report was concluded with the singing of "In Christ We Are Alive."

"In Christ We Are Alive"

A media presentation on the work of The Lutheran Church—Missouri Synod was given, using many members of the Synod who are actively involved in our important work.

Small-Group Reflections

The first table-talk had three main goals: (1) To help us get acquainted; (2) Sharing of one's faith with one another, telling each other what it means to be "Alive in Christ;" and (3) Sharing our chief expectations of this convention of the Synod.

Standing Rules

Dr. Walter Rosin, Secretary of the Synod, presented the proposed standing rules for the convention to the delegates. They appeared on page 4 of *Today's Business*. The standing rules were accepted with the following changes: (1) The words "the latest edition of" were inserted before "Robert's Rules of Order" in the last line of item 13, and the deletion of "newly revised (1970 edition)" in the same line; (2) Item 4 of the standing rules was amended to add the words "and for the committee"; and (3) Proposed special standing rule 8 was deleted. The convention decided not to change proposed special standing rule 3.

Adoption of Slate for President

The chairman announced that the Elections Committee may ask for permission to interrupt the convention for balloting throughout the convention. Secretary Rosin presented the official slate for the office of President of The Lutheran Church—Missouri Synod as found on page 4 of

the *Biographical Synopsis and Statements of Nominees* publication. The convention adopted the slate of candidates for president as presented by the Secretary: Ralph A. Bohlmann, Robert D. Preus, Robert C. Sauer, Wilbert J. Sohns, and George F. Wollenburg.

Resolution A

Secretary Rosin presented Res. A, found on pages 207–208 in *Today's Business*. Motions to delete line 38, page 208 (Overture 7-25A–C) and line 54, page 207 (Overture 3-71) were defeated.

Elections

A motion that balloting for President and Vice-Presidents of the Synod be held on Tuesday was defeated. Chairman Al Barry of the Elections Committee gave the delegates directions in balloting for President. He asked that all blue-badge delegates leave the area with white tables. This is to be done throughout the convention for all balloting. The convention was led in prayer by Chaplain Mueller, asking that God's will be done in the election of Synod's President. Balloting then took place.

Closing Devotion

Dr. Richard W. Hillert of Concordia College, River Forest, and Dr. Fred Precht, retired chairman of the Commission on Worship, were introduced by Chaplain Mueller. Dr. Precht led the closing devotion, using an order of worship found on page 9 of the convention *Worship Guide*.

Session 2

July 19, Afternoon

Opening Devotion

Rev. Paul Devantier, executive secretary for the Board for Communication Services, was the devotion leader. He used the *Worship Guide,* p. 9, and *LW CC,* p. 67.

Resolution A (Continued)

The convention agreed to delete line 6, page 208 (Overture 5-147) from Resolution A. The convention declined to delete line 37, page 208 (Overture 7-12), and lines 23, 24, and 25, page 207 (Overtures 1-29, 1-30, 1-31). It was also decided not to postpone further consideration of Resolution A until Thursday. Following a decision to close debate on Resolution A, the convention approved the resolution as amended.

Resolution B

The resolution, found on pages 208–209 of *Today's Business,* was introduced by Secretary Rosin. A motion to delete line 21, page 209 (Overture 5-122 and 123) was declined. Following approval of a motion to close debate on Resolution B, it was approved by the convention.

Introduction of Guests

President Bohlmann introduced three of the Presidents of Lutheran Church—Missouri Synod partner churches as follows: President Wan Sang Ji of the partner church in Korea; President Leopoldo Gros of the partner church in Argentina; and President Johannes Gedrat of the partner church in Brazil.

Theology and Church Relations

President Bohlmann referred the delegates to pages 229–232 of *Today's Business* regarding table talks. Following the convention copies of *Toward 2000: Alive in Christ's Mission* will be sent to all delegates. Included therein will be a tabulation of the results from delegate voting during the table talk periods. Directions were given by Secretary Rosin for table talk discussions and voting procedures using the punch cards. Dr. Eldor Meyer, chairman of Committee 3, asked the delegates to discuss two questions: (1) What does it mean to you that we are a confessional Lutheran Church? and (2) Do you think there is value in developing a statement of mission for the Synod on our understanding of what it means to be a part of a confessional church body? Following table talks, delegates were asked to punch their cards for items 1–24.

Elections Committee

Chairman Al Barry reported on the vote for President. There were 1,172 total possible voting delegates; 1,140 voting delegates had registered by 11:00 a.m. Saturday, and 1,131 votes were cast for President. Needed for election was 567 votes. Results of the balloting were as follows: Ralph A. Bohlmann, 576; Robert Preus, 20; Robert Sauer, 447; Wilbert Sohns, 25; George Wollenburg, 61; ballots returned blank, 2. Dr. Ralph A. Bohlmann was reelected on the first ballot as President of The Lutheran Church—Missouri Synod. President Bohlmann shared a prayer given him by his son.

Leadership and Organization

Dr. O. Cloeter, chairman of Committee 5, reported that the committee was withdrawing its recommendation regarding a part-time First Vice-President found on pages 141–142 of *Today's Business,* lines 71–74 and lines 1–16.

Introduction

Mrs. Pat Bohlmann, Paul, and Lynn were introduced to the convention. Mr. George Mohr, a member of the Board of Directors of The Lutheran Church—Missouri Synod presented a bouquet of flowers to Mrs. Bohlmann.

Slate for First Vice-President

Secretary Rosin presented the slate for First Vice-President as found on page 4 of *Biographical Synopsis and Statements of Nominees*: Richard T. Hinz, Walter A. Maier, Charles S. Mueller, Wilbert J. Sohns, and George F. Wollenburg. Dr. Rosin indicated that Dr. Mueller gave approval for his name to stand for the First Vice-President provided it was a part-time position. The convention decided to delete the name of Dr. Charles S. Mueller from the slate, thereby amending the slate. This action was taken after an attempt to postpone action for up to 24 hours until Dr. Mueller could be contacted was declined.

To replace Dr. Mueller on the slate, it was decided after a lengthy discussion that the Secretary of the Synod should bring forth another name on the basis of nominations received from congregations. Dr. Robert Preus declined to

allow his name to stand for First Vice-President, as did Dr. Guido Merkens. Thus the name of Dr. August Mennicke was added to the slate. The slate was amended by adding the name of Dr. Robert King, and the convention then adopted a slate of six candidates for First Vice-President as follows: Richard T. Hinz, Robert King, Walter A. Maier, August Mennicke, Wilbert Sohns, and George Wollenburg.

Congregational Ministries

Dr. Bohlmann introduced Dr. A. Reimnitz, chairman of Committee 2. Chairman Reimnitz led the convention into a table-talk, as it related to proposed Res. 2-01. Later the delegates were asked to punch their answers on cards to questions 26–39 and 76–87.

Witness and Outreach

Rev. Roy K. Holm, chairman of Committee 1, was introduced. He led the delegates into a table-talk relating to Res. 1-01A, and following the table-talk asked them to punch their cards for questions 41–74.

Introduction

President Bohlmann introduced Dr. Nelson Unwene of the partner church in Nigeria, who brought greetings from the brethren and partners in Nigeria.

Elections Committee

Chairman Al Barry and his committee distributed biographical information on Candidates King and Mennicke to the delegates. A question arose regarding the necessity of delegates to wear red badges to receive a ballot. The chair ruled the red badges were required, and the ruling was upheld by the convention. Balloting then took place for First Vice-President.

Closing Devotion

Chaplain Mueller led the convention in the closing devotion, as found on pages 10–12 of the *Worship Guide*.

Bible Study

The Sunday morning Bible Study, "Alive in Christ: The Word of God," was led by Dr. August Mennicke, president of the Minnesota North District.

Hymn Sing

The pre-Matins hymn sing was led by Chaplain Herbert Mueller.

Memorial Worship Service

During the Sunday morning worship service the homegoing of Rev. Joseph G. Lavalais and Rev. Gerhardt W. Hyatt, Vice-Presidents of the Synod, Rev. Harold Huber, president of the Montana District, and all pastors, teachers, and church workers whom the Lord received into glory during the past triennium was remembered. Worship leader for the Matins service was Chaplain Herbert Mueller, and the preacher was Dr. Oswald C. J. Hoffmann. The theme of Dr. Hoffmann's homily was "The Secret of the Ages," based on Col. 1:26. He pointed out that there is only one No. 1; namely, Jesus Christ. He is the only lifeline of life.



Session 3

July 20, Afternoon

Devotion

Dr. Erwin Kolb, executive secretary of the Board for Evangelism Services, used the *Worship Guide*, page 13, and *LWCC*, page 67, for the opening devotion.

Special Presentation

On behalf of a grateful church, President Ralph Bohlmann presented silver crosses to Mrs. Elda Hyatt, wife of Dr. Gerhardt W. Hyatt, and to Mrs. Gwendolyn Marshall, daughter of Dr. Joseph Lavalais.

Witness and Outreach

Roy K. Holm, chairman of Committee 1, introduced Res. 1-17 (*TB* 41). The convention adopted the resolution by rising and singing the doxology, expressing gratitude to Almighty God for what He has accomplished through the ministry of Dr. Oswald Hoffmann. Dr. Hoffmann addressed the convention briefly.

Elections Committee

Chairman Barry presented the results of the first ballot for First Vice-President: Richard Hinz, 126; Robert King, 63; Walter Maier, 105; August Mennicke, 291; Wilbert Sohns, 320; George Wollenburg, 189; Spoiled, 1; total 1,095; needed for election, 549. Four names remained on the next ballot for First Vice-President; Hinz, Mennicke, Sohns, and Wollenburg. A question of information was asked by a delegate regarding the qualifications to serve as First Vice-President. The chairman provided the requested information, and the second ballot for First Vice-President took place.

Human Care

Rev. R. Fink, chairman of Committee 7, asked Dr. Eugene Linse, executive secretary of Social Ministry Services, to introduce the film, "Our New Life Begins Today." Table-talks were held regarding human care, specifically as related to Res. 7-01A.

Alive in Christ Report

Rev. Immanuel Janssen, synodical director of Alive in Christ, presented a visual report on the program. As of July 20, commitments in excess of $50 million had been made for Alive in Christ.

Elections Committee

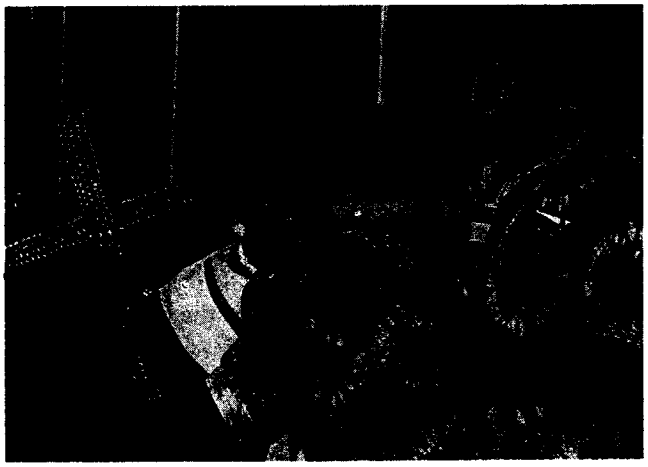
Chairman Barry reported results of the second ballot for First Vice-President: Richard Hinz, 72; August Mennicke, 469; Wilbert Sohns, 440; George Wollenburg, 110; Abstained, 1; ballots cast, 1,092; needed for election, 547. The third ballot for First Vice-President was held with the names Mennicke, Sohns, and Wollenburg on the ballot.

Higher Education

Dr. A. Stanfel, chairman of Committee 6, led the delegates in table-talks on higher education, with emphasis on Res. 6-01A.

Dr. J. A. O. Preus

Chairman Ralph Bohlmann introduced Dr. J. A. O. Preus, the immediate past president of The Lutheran Church—Missouri Synod. In his address to the convention, Dr. Preus shared his insights and concerns in three areas: the presidency of the Synod, the Synod, and doctrine.



Elections Committee

Chairman Barry reported the results of ballot 3 for First Vice-President: Mennicke, 559; Sohns, 423; Wollenburg, 59; total ballots, 1,041; needed for election, 522. Dr. August A. Mennicke was declared elected as the First Vice-President of The Lutheran Church—Missouri Synod, and Dr. Bohlmann invited him to come to the convention platform to be received by the delegates.

Instructions were given for the nomination ballot for Vice-Presidents 2, 3, 4, and 5. Each voting delegate was allowed to nominate up to four candidates.

Introduction

The chairman introduced Dr. Mark Steege in the audience, who was celebrating the 55th anniversary of his ordination to the holy ministry. Dr. Steege served as parliamentarian at a number of previous synodical conventions.

Goals and Resources

The chairman introduced Edwin Lehman, chairman of Floor Committee 4. The convention gave praise and thanks to God for His grace and blessing bestowed upon the Synod through Alive in Christ by rising and singing the first verse of the Alive in Christ hymn, thereby approving Res. 4-25 (*TB* 241). The convention also approved Res. 4-26 (*TB* 242) by a rising vote of thanks to show appreciation and thanks to Dr. Immanuel Janssen for his faithful service as director of Alive in Christ. Dr. Janssen introduced the five Alive in Christ regional directors: Mr. Frank Belden, Rev. Elvin Harms, Dr. Milton Rudnick, Rev. Hans Tornow, and Rev. Norman Walter.

Greetings

The chairman introduced Mrs. Alberta Barnes, president of the International Lutheran Women's Missionary League, who brought greetings from the 200,000 "Alive in Christ" members of the ILWML. The written report of the ILWML is found on pages 27–28 of the *Convention Workbook*. Mr. Paul Wegele, president of the International Lutheran Laymen's League, brought greetings from the Board of Governors, staff located throughout the world, and members of the Lutheran Laymen's League, emphasizing the international character of the work of the league. The report of the ILLL is found on pages 28–29 of the *Convention Workbook*.

Leadership and Organization

Dr. O. Cloeter, chairman of Committee 5, gave a brief introduction regarding organizational and structural changes which the convention will be asked to enact when considering Res. 5-02A. Dr. Cloeter introduced Mr. Phil Draheim, legal counsel for The Lutheran Church—Missouri Synod, who helped the delegates understand the changes to be considered in the proposed amendment (Res. 5-02A) of the Bylaws of the Synod.

Devotions

Chaplain Mueller included a number of concerns from delegates in prayers, and the afternoon session concluded with devotions found on pages 14–15 of the *Worship Guide*.

Session 4

July 20, Evening

Devotions

The opening devotion was led by Chaplain Herbert Mueller, using the *Worship Guide*, pages 15–16. The chaplain included several special prayer requests in the devotion.

Announcement

At the request of several delegates, the chairman asked that no one smoke in the convention hall.

Greetings—Lutheran Church Body Leaders

The convention received greetings from five leaders of

Lutheran churches in North America.

Dr. David W. Preus, bishop of The American Lutheran Church, brought greetings in the name of Jesus Christ. He congratulated Dr. Bohlmann and Dr. Mennicke on their elections to the presidency and first vice-presidency of The Lutheran Church—Missouri Synod. Dr. Preus mentioned the many family ties between and among Christians who are members of various Lutheran churches. Bishop Preus shared some of the contents of the *Statement of Faith* of the new Evangelical Lutheran Church in America. He indicated his regret that The Lutheran Church—Missouri Synod is not a part of the new church, but expressed his thankfulness for the areas in which our church bodies work cooperatively. Dr. Preus pointed out that a believer is not baptized into a Lutheran church, but into the body of Christ. He concluded his greetings by encouraging all to become involved in evangelism.

Dr. Reuben T. Swanson, secretary of the Lutheran Church in America, represented Bishop Crumley, who is recovering from surgery. Dr. Swanson indicated his message would echo much said previously by Dr. Preus. He spoke of areas in which our church bodies have worked cooperatively. He expressed the hope that the coming of the ELCA will not lessen future working relationships between The Lutheran Church—Missouri Synod and the ELCA. Dr. Swanson concluded by saying The Lutheran Church—Missouri Synod is great, but our God is greater.

Dr. Elwyn Ewald, executive secretary of the Association of Evangelical Lutheran Churches, mentioned emotional ties which he has to The Lutheran Church—Missouri Synod. He indicated bringing greetings to this convention was one of the most difficult assignments he has faced, and he promised to speak with blunt honesty. He spoke of suffering pain due to judgments of The Lutheran Church—Missouri Synod in the past, stating that there is some unfinished business between the two church bodies. However, Dr. Ewald indicated we need to forgive each other and move into the future. The AELC considers itself to be in fellowship with The Lutheran Church—Missouri Synod. He spoke of future hopes of the AELC to broaden relationships with Roman Catholics, Episcopalians, and others in an ecumenical church. Dr. Ewald concluded by wishing God's blessings upon The Lutheran Church—Missouri Synod.

Rev. Vilis Varsbergs, president of the Latvian Evangelical Lutheran Church in America, brought greetings to the convention. He said that God in His providence has kept the Latvians alive and sent them on a twofold mission: (1) To warn the churches of the West of Marxism and godless Communism, and (2) To help the churches in Latvia survive. He indicated their need for help to rebuild churches in Latvia, and to acquire Bibles and devotional books. He concluded by saying that all churches in the West should permit God to be their steering wheel, not a spare.

Rev. Donald Sjoberg, bishop of the Evangelical Lutheran Church in Canada, brought greetings from the ELCIC, a church which was born on Jan. 1, 1986. This new church body has given high priority in its constitution to relationships with other church bodies. The ELCIC Council has asked him to be in contact with The Lutheran Church—Missouri Synod regarding altar and pulpit fellowship. Further action on this will be taken once Lutheran Church—Canada becomes an autonomous church body. Bishop Sjoberg expressed appreciation for cordial relationships with Lutheran Church—Missouri Synod leaders in Canada.

Dr. Reuben Swanson, president of the Lutheran Council in the United States of America, thanked The Lutheran Church—Missouri Synod for its contributions to LCUSA for the past 20 years. Many important programs have been carried out for the past two decades. With the coming of the new Lutheran church in the United States, LCUSA will become history, although its work will continue. Dr. Swanson said members of LCUSA have worked together successfully in many areas without compromising the integrity of the participating church bodies. He wished God's blessings upon this convention.

Rev. L. R. Likness, executive director of the Lutheran Council in Canada, pointed out the changing Lutheran church body scene in Canada. These changes have also affected the Lutheran Council in Canada, which now is working in a reduced role. The Council in Canada will be involved mainly in external matters. It has recently been moved from Winnipeg to Toronto. In conclusion, he thanked the convention for permitting him to bring greetings on behalf of the Lutheran Council in Canada.

Dr. Henry Hamann, recently a visiting instructor at Concordia Theological Seminary in Fort Wayne, represented the president of the Lutheran Church of Australia. He brought greetings from the brothers and sisters in Australia, and encouraged The Lutheran Church—Missouri Synod to continue in its efforts to be a confessional Lutheran church.

Response of President Bohlmann

Dr. Ralph Bohlmann responded to the greetings brought from the representatives of other church bodies and councils by pointing out that differences among Lutheran bodies are many. The Lutheran Church—Missouri Synod desires to further in every way possible our witness to the Gospel of Jesus Christ. Dr. Bohlmann expressed the hope that the spirit of forgiveness mentioned by Dr. Ewald can continue among all Lutherans. He pointed out that there is much that is being done jointly by Lutherans in many areas, such as helping to feed the hungry and relocate refugees. The Lutheran Church—Missouri Synod is working on guidelines for determining relationships among Lutherans. He pledged to Lutheran friends that The Lutheran Church—Missouri Synod is willing to pursue, under the cross of Jesus Christ, further discussions with our fellow Lutherans.

Theology and Church Relations

Committee 3 presented Res. 3-05. Since President Gros of Argentina was not present in the convention hall at the time, it was agreed to wait with action on Res. 3-05 until he is present. The committee presented Res. 3-02, making the following changes: (1) The title to read "To Develop a Theological Statement of Mission," (2) Change line 43 by adding the word "on" following the word "impact," and (3)

In line 44 changing the word "on" to "for." The convention decided not to consider a substitute motion, and agreed to an amendment to be placed between the second and third resolve as follows: "*Resolved*, That this statement remember the inclusiveness of our Mission Affirmations."

At this point, time expired and further consideration of Res. 3-02 was delayed until a later appearance of Committee 3.

Announcements

The chairman made the following announcements: (1) Due to an equipment breakdown, Committee 9 did not have a list of nominees available for the election of Vice-Presidents 2 through 5; (2) It had come to the chairman's attention that an election list was being circulated among delegates, and he urged all voting delegates to be independent in making their decisions.

The convention agreed to recess until 8:00 a.m. Monday, following the closing devotion.

Devotion

The closing devotion was led by Dr. Walter Rosin, using the *Worship Guide*, pages 16–17.

Session 5

July 21, Morning

Devotions

The morning devotions were led by Dr. Herbert Mueller, using the *Worship Guide,* pages 18–19.

Devotional Essay

The devotional essay, "Alive in Christ: Law and Gospel," was led by Dr. John F. Johnson of Concordia Seminary, St. Louis. The Small Group Bible Study guide is found on the inside cover of *Today's Business,* July 21, 1986.

Announcements

The chairman made the following announcements: (1) Thanks were expressed to the Foresters of Concordia College, River Forest, for their inspirational singing; (2) According to Robert's Rules of Order, it is not necessary that resolutions from committees be moved and seconded; (3) Dr. Sauer will address the convention sometime later in the week; and (4) It is hoped the pace of the convention can quicken, since a total of 183 resolutions must be acted upon.

Elections Committee

Chairman Barry reported on the nominations for vice-presidential positions 2 through 5, for which there were 3,639 individual nominations. The results of the nominating ballot were: George F. Wollenburg, 622; Wilbert Sohns, 552 (declined); Robert King, 525; Walter A. Maier Jr., 329; Richard T. Hinz, 289 (declined); Charles S. Mueller, 235; Guido Merkens, 139; Robert Sauer, 129 (declined); Robert Preus, 125; Kurt Marquart, 117; Harlan Harnapp, 60; Glenn O'Shoney, 51 (declined); August Bernthal, 50; Arnold Kuntz, 45; Karl Barth, 40; L. Lloyd Behnken, 33 (declined); John W. Klotz, 33. The convention accepted the nominating ballot consisting of 12 names for vice-presidents through five: Barth, Bernthal, Harnapp, King, Klotz, Kuntz, Maier, Marquart, Merkens, Mueller, Preus, and Wollenburg. Balloting for Vice-Presidents 2 through 5 occurred.

Housekeeping

The convention declined both to eliminate the reading of whereases from resolutions and to dispense with table-talks.

Witness and Outreach

Committee 1 chairman R. Holm introduced Dr. Edward Westcott, executive secretary of the Board for Mission Services. Dr. Westcott provided background information before the premier showing of the first mission film the Synod has developed in 20 years. Funding for the film was received from Lutheran Women's Missionary League mites. The convention viewed the film: *Big Joe,* after which the convention was treated to a live appearance of Big Joe and Missionary Robert Roegner from Liberia. Big Joe invited Dr. Bohlmann to come to his house, meet his family, and see what God is doing among the Kisi people. He also presented a chief's uniform to President Bohlmann, chief of The Lutheran Church—Missouri Synod, and Dr. Westcott, chief of Missionary Bob. In addition, presentations of a cross were made individually to Dr. Bohlmann and Mrs. Alberta Barnes, president of the LWML. Each synodical district will also be receiving a smaller cross. Following this, Dr. Westcott read the names of former missionaries serving as delegates to this convention, and introduced the Synod's current missionaries who are attending the convention.



Leadership and Organization

Chairman Cloeter of Committee 5 referred the delegates to Res. 5-34 (*TB* 162.) The convention agreed to accept the recommendation of the committee to pull out lines 46–51 from Res. 5-34. After changing the wording in line 46 under "Reason" from "Abundance of qualified persons available" to "To establish the pattern called for in the Bylaw rather than protract exceptions to the rules," the convention adopted revised lines 46–51 (*TB* 162). The committee presented Res. 5-05 (*TB* 148–149) to clarify interpretation of Bylaw 2.67, which was adopted after declining

motions to refer back to the committee, accept a substitute motion, and to delete the first resolve.

Awards Presentations

The chairman introduced Rev. Thomas R. Armour, president of the Board of Trustees of Mill Neck Manor Lutheran School for the Deaf in New York. Presentation of the John of Beverly Medals was made by Mr. Philip Bauer, Jr., chairman of the board, to Prof. Donald Peterson and Mrs. Ruth Elizabeth Peterson.

The chairman introduced Dr. Rodney Rynearson, executive director of the Lutheran School for the Deaf in Detroit. The Ephphatha Award from Lutheran School of the Deaf was given to Mr. Fred Harbart by Rev. Arnold Kromphardt, president of the Eastern District.



Elections Committee

Chairman Barry presented election results for Vice-Presidents 2 through 5: Karl Barth, 220; August Bernthal, 211; Harlan Harnapp, 137; Robert H. King, 768; John Klotz, 90; Arnold Kuntz, 176; Walter Maier, 508; Kurt Marquart, 236; Guido Merkens, 394; Charles S. Mueller, 447; Robert D. Preus, 336; George F. Wollenburg, 809. Ballots cast were 1,122, and there were 44 invalid ballots. Needed for election was 562. Chairman Barry announced that George F. Wollenburg was elected Second Vice-President of The Lutheran Church—Missouri Synod and Dr. Robert H. King was elected Third Vice-President of The Lutheran Church—Missouri Synod.

The ballot for Vice-Presidents 4 and 5 contained four names: Maier, Merkens, Mueller, and Preus. Prior to the distribution of ballots, a motion that anyone who has a spoiled ballot may have it replaced was defeated. Balloting took place for vice-presidential positions 4 and 5.

Theology and Church Relations

Committee Chairman Meyer led the convention in continuation of discussion of Res. 3-02 (*TB* 62). The convention adopted amended Res. 3-02 to develop a theological statement of mission, after declining a resolution to add a resolve that the statement replace the Mission Affirmations of 1965.

The convention then adopted Res. 3-03 (*TB* 62–63) to commend the CTCR report "Theses on Justification."

Housekeeping

The chairman requested those standing near the exit doors to refrain from speaking within the convention hall, since this disturbs delegates.

Devotion

The closing devotion was led by Dr. Ray Martens, president of Concordia College, Austin, using the *Worship Guide*, page 20.

Session 6

July 21, Afternoon

Opening Devotion

The opening devotion was led by Dr. Michael J. Stelmachowicz, executive secretary of the Board for Professional Education Services, who used the *Worship Guide*, page 20, and *LWCC*, page 67.

Minutes

The convention adopted the minutes for Sessions 1 and 2, Saturday, July 19, 1986, found in *Today's Business*, pages 303–307.

Announcement

The chairman reported a concern for those in wheelchairs when standing votes are called. He suggested those in wheelchairs attempt to sit along the main aisle, thereby making counting easier for the tellers.

Election

Chairman Barry reported second ballot election results for Vice-Presidents: Walter A. Maier, 622; Guido Merkens, 615; Charles S. Mueller, 539; and Robert D. Preus, 374. A total of 1,104 votes had been cast, 4 were spoiled, and 553 votes were needed for election. Chairman Barry announced that Dr. Walter A. Maier had been elected Fourth Vice-President, and Dr. Guido Merkens Fifth Vice-President.

Nominations

Dr. C. Heckmann, chairman of Committee 8, provided background information on the process used by the Nominations Committee in carrying out its assignment. Chair-

man Heckmann then read the names of individuals nominated by the Nominations Committee for the various positions, and additional nominations were offered from the floor of the convention. Those nominated are as follows:

Secretary
Elvin R. Harms (SI)
Walter L. Rosin (MO)

Treasurer
Norman D. Sell (MO)

Board of Directors
PASTORS
Ernest Bartels (ND)
Robert G. Bailey (IE)
Kenneth W. Behnken (SC)
Donald Black (TX)
Henry L. Koepchen (AT)
Ulmer Marshall (SO)
Walter M. Schoedel (MO)
Richard L. Thompson (MT)
Marcus Zill (NOW)
LAYPERSONS
Richard Bodenstab (NI)
Donald J. Brosz (WY)
C. P. Coyner (SE)
John L. Daniel (SELC)
Walter Kayser (MI)
Gilbert LeHaine (MI)
Harold M. Olsen (CI)
Paul W. Purdy (SO)
Orrin Rinke (MNN)
Sam Rutigliano (OH)
Lester Schultz (NW)
Rose Wallace (MDS)

Board for Evangelism Services
PASTORS
Harold Draeger (CNH)
Thomas Glammeyer (OH)
Darwin Karsten (MO)
TEACHERS
Walter Schmidt (EA)
Daniel Thurber (ABC)
LAYPERSONS
Doris Durkee (MNS)
Gloria Hoban (NEB)
Rilaine Kading (IW)
Helen Morris (MNS)
Robin L. Zimmerman (MO)

Board for Mission Services
PASTORS
Milton Nauss (SE)
Robert F. Schmidt (NOW)
Leonard Stahlke (TX)
Thomas Zehnder (FG)
Paul Zimmermann (MI)
LAYPERSONS
Oscar Hackbarth (NE)
Lindsy Hubby ("Skip") (SC)
William J. Jorns (KS)
H. David Thurston (EA)
John W. Vessey, Jr. (MN)

Board for Parish Services
PASTORS
Gerald Behling (NW)
J. Barclay Brown (WY)
Norbert Oesch (SC)
Daniel D. Otto (MDS)
Clemens Pera (NOW)
Daniel Preus (MNS)
TEACHERS
Allen Herbst (CI)
Larry Matthews (NEB)
Marilyn Walz (ABC)
LAYPERSONS
Donald Ahlersmeyer (IN)
Carol A. Ebeling (IN)
Pearline E. Jones (NI)
Marlys Kehm (SC)
Keith Klafehn (OH)
Dorothy Molyneaux (CNH)

Board for Professional Education Services
PASTORS
John W. Meyer (RM)
William F. Meyer (MO)
Frazier Odom (EN)
TEACHERS
Roy Kaiser (MI)
Duane Rohmaller (SC)
LAYPERSONS
William Ahlbrand (MO)
Harry Edmon (NOW)
Robert Hirsch (SD)
Mary Helen Kelly (SC)
Edwin Kurth (SO)
Richard Ungrodt (SW)

Board for Youth Services
LAYPERSONS
Todd Bardes (NE)
Joel Dittmer (FG)
Philip Ebeling (IN)
Andrea Gehrke (NOW)
Steven Matthews (NEB)
Christy Orth (SO)
Brenda Schewe (NI)
Carol Schmidt (KS)
Brooks Wallace (SI)
TEACHERS
William Cochran (SI)
Margaret Rickers (RM)

Synodical College Representatives
Robert Baden (SC)
Marlin Schulz (SC)
Richard Shuta (SC)
LAYPERSONS
Lynn Gergens (ABC)
Tim Schwan (IE)

Commission on Adjudication
PASTORS
David Caspersen (WY)
Beryl Droegemueller (SC)
Victor Hellman (SW)
Robert Kuhlmann (TX)
Carl E. Mehl (MI)
Fred Schuster (IE)
LAYPERSONS
Theodore Fleischer (NOW)
Edward H. H. Garber (SE)
Harold Hepting (MS)
David Jarratt (SD)
Robert Moeller (EA)

Commission on Appeals
PASTORS
Theodore Mueller (CNH)
Edward Saresky (EA)
Otis Sauls (IN)
Marcus Strohschein (MNS)
Ronald Unger (NE)
LAYPERSONS
John Kelley (Jack) (OH)
William Killion (MNS)
Alfred W. Meyer (IN)
Walter Tesch (SW)
Gordon D. Tresch (EA)

Commission on Theology and Church Relation
PASTORS
Arthur Drevlow (MNS)

John Fritz (TX)
George Lobien (SE)
Robert Malone (MO)

TEACHERS

Robert Storm (SC)
Edwin Zielske (SE)

LAYPERSONS

Carl Brandhorst (NW)
Daniel A. Utter (MNS)

Concordia Publishing House Board of Directors

PASTORS

Arnold G. Kuntz (SC)
Alfred E. Thiem (ND)

TEACHERS

Roger Laesch (SW)
Eugene Menzel (SO)

LAYPERSONS

Carmen Axen (SC)
Roger Bettin (FG)
Hilton A. Farley (OH)
Marvin Jenkins (MNS)
Arnold Kemmerle (CNH)
Robert Weber (EA)

Board of Regents—Ann Arbor

PASTORS

Alan Barber (IN)
Ronald Irsch (MI)

LAYPERSONS

Vincent C. Braun (OH)
Kathryn Renken (MI)

Board of Regents—Austin

PASTORS

Paul Bohot (TX)
Bernard Kurzweg (FG)
Bryan Sullivan (TX)

LAYPERSONS

Robert Bauer (TX)
Eudoris Weiser (TX)

Board of Regents—Bronxville

PASTORS

Timothy Fangmeier (SE)
Arthur Geidel (AT)
Erich Heintzen (FG)

LAYPERSONS

Kenneth Cross (EA)
Robert Heichberger (EA)

Board of Regents—Concordia, Mo.

PASTORS

David Koenig (OH)
Raymond Mueller (OH)
Maynard Spitzach (IE)
Raymond H. Kahle (TX)
Willard Niederbrach (SC)

LAYPERSONS

Melvin W. Bredemeier (IN)
Roy Guess (WY)
Gary D. Praetzel (EA)
Berne Schepman (EN)
John A. Wiebe (NEB)

Board of Regents—Irvine

LAYPERSONS

Elmer Gooding (SC)
Paul Lehman (SC)
Floyd Oatman (CNH)
Setma K. Ramlo (SC)

Board of Regents—Mequon

PASTORS

Christopher Cahill (SELC)
Hilbert Hilgendorf (NW)

LAYPERSONS

Irving Bennett (NW)
Robert Gast (NW)

Board of Regents—Portland

PASTORS

Walter Anderson (NOW)
Frederick Niedner (NOW)
Darold Reiner (MT)

LAYPERSONS

Stephen Braun (NOW)
Keith Tolzin (NOW)

Board of Regents—River Forest

LAYPERSONS

Dorothy Davis (MI)
Peter J. Faur (MO)
William Harbeck (NI)
Herbert Israel (EA)
Richard Korthals (MI)

Board of Regents—St. Louis

PASTORS

Gerhard Michael, Jr. (FG)
Gene A. Oesch (TX)

LAYPERSONS

William H. Brauer (MO)
Donavon D. Claussen (MNS)
Dale Korth (SW)
Donald Prevallet (MDS)

Board of Regents—St. Paul

PASTORS

David Buuck (MNN)
Howard Jording (ND)
Victor Roth (MS)

LAYPERSONS

Victor Beckler (IE)
Charles Edelen (MNS)

Board of Regents—Selma

LAYPERSONS

Larry Hafner (FG)
Mary Jackson (MO)
Richard P. Jahn, Sr. (MDS)
Cleveland Lewis (IN)
Major Madison (SO)

Board of Regents—Seward

PASTORS

Harold Reiss (RM)
Wayne Schroeder (IE)

LAYPERSONS

Ronald A. Ruff (NEB)
Anthony Schkade (NEB)

Board of Regents—Winfield

PASTORS

O. D. Brack (SD)
Thomas Mendenhall (KS)

TEACHERS

Norbert Mehl (RM)
Ralph H. Skov (KS)

LAYPERSONS

Don Klein (OK)
Erwin Knocke (KS)

By resolution, the convention agreed to close nominations.

Point of Privilege

A delegate introduced a motion, which was seconded, expressing concerns about certain publications and their effect. The chairman stated that the matter could be taken up later in the convention and be incorporated into the orders of the day.

Recognition of Presidium

The chairman asked the newly elected Vice-Presidents and their spouses, if present, to join him on the platform.

Those present included President Ralph Bohlmann and his wife Pat; First Vice-President August Mennicke and his wife Joyce; Second Vice-President George Wollenburg and his wife Martha; Third Vice-President Robert King; Fourth Vice-President Walter A. Maier and his wife Leah; and Fifth Vice-President Guido Merkens and his wife Barbara. First Vice-President Mennicke addressed the convention, indicating what a privilege it is to serve God in The Lutheran Church—Missouri Synod.

Theology and Church Relations

Committee 3 referred to Res. 3-05 (*TB* 65–66), which had been read in its entirety on Sunday. President Leopoldo Gros brought greetings from the brothers and sisters in Argentina. He said Christ lives in us and we are "Alive in Christ." The convention adopted Res. 3-05 and recognized the Argentine District as a partner church, with a rising vote of thanks and applause. The convention sang the doxology and Presidents Bohlmann and Gros signed the protocol documents making the Argentine District a partner church of The Lutheran Church—Missouri Synod.

Recognition

The chairman introduced Dr. Edwin Weber, former First Vice-President of the Synod, who addressed the convention briefly. His wife Vera was also introduced.

The chairman introduced Dr. Milton Carpenter, former treasurer of the Synod. Dr. Carpenter wished the convention well, stating that the Synod will be bigger and greater than ever before.

The chairman introduced Dr. Wilhelm Petersen, who represented the Evangelical Lutheran Synod. Dr. Petersen brought greetings and spoke of the close relationships between our two churches in the past, and expressed the desire that in the future we again walk together. The chairman also introduced two representatives of the Wisconsin Evangelical Lutheran Synod who are observers at this convention: Professor Wilbert Gawrisch and Rev. Paul Wilde.

Higher Education

Vice-President Maier assumed the chair. The convention considered Res. 6-07 (*TB* 167) to ratify actions regarding closure of St. John's and St. Paul's Colleges. The convention decided to refer the resolution back to Committee 6, after a substitute motion had been introduced. Res. 6-02 (*TB* 165), to restore the name of the Board for Professional Education Services to the Board for Higher Education Services, was approved. This was done after an amendment was approved to add the word "Services" in line 167 following the word "Education."

The committee presented Res. 6-03A (*TB* 272), to adopt the recommendations of the President's Commission on Synodical Higher Education, also referring to the *Convention Workbook,* pages 336 and 440. Time expired before convention action could be taken.

Leadership and Organization

Committee 5 presented Res. 5-02A (*TB* 244 ff.), to amend the Bylaws of the Synod. A motion to dispense with the reading of the resolution and a motion to refer the resolution back to Committee 5 were declined. Time expired for Committee 5 after a motion had been made and seconded to refer Res. 5-02A to the Board of Directors of the Synod for further study. During the discussion of Res. 5-02A the convention decided that when the previous question is called during this convention, it can be called only for the immediately pending motion.

Human Care

President Ralph Bohlmann resumed the chair.

Res. 7-02A (*TB* 282), calling for the strengthening of social ministry activity at all levels of the Synod, was adopted. During the discussion of Res. 7-10A (*TB* 285), the first whereas was amended to read, "WHEREAS, Our Lord said that the worship He chooses is for us to share our food with the hungry (Is. 58:7)." After declining an amendment to delete the last resolve, amended Res. 7-10A, supporting synodical efforts to alleviate world hunger, was adopted. Committee chairman Fink introduced Dr. Norman Barth, executive director of Lutheran World Relief, who addressed the convention and presented an LWR hat to Dr. Bohlmann.

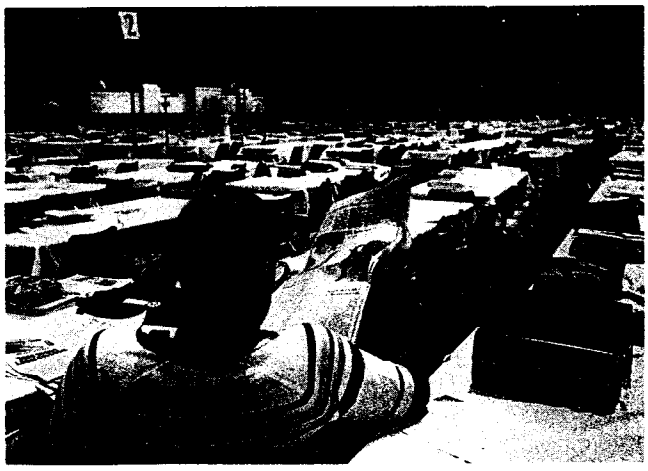
In considering Res. 7-03A (*TB* 283), the following changes were made by common consent: (1) In line 10 the words "of our nation" were changed to "in North America"; (2) At the end of line 35 the words "encouraged to be" were added; (3) In line 41 after the word "Synod" the words "be encouraged to" were added; and (4) In line 29 the words "be the leader in providing" were changed to "provide." After declining an amendment to delete lines 29 and 30, Res. 7-03A was approved as amended, urging that ministry be provided during the agri-community crisis.

Recognition

Chairman Bohlmann asked the convention to recognize Dr. Martin Mueller, who was present in the audience, recalling his 20 years of service as editor of *The Lutheran Witness.*

Closing

Chaplain Herbert Mueller led the convention in a closing devotion, using the *Worship Guide,* pages 25–27, and including a number of prayer concerns.



Session 7

July 22, Morning

Devotion

Chaplain Herbert Mueller led the convention in the opening devotion, using the *Worship Guide,* pages 23–24.

Devotional Essay

Continuing the Walther essay series, Dr. Samuel Nafzger, executive secretary of the Commission on Theology and Church Relations, presented the essay "Alive in Christ: The Church and Its Mission." The "Small Group Bible Study Guide" is found on the inside cover of *Today's Business,* July 22, 1986.

Introduction and Announcements

Chairman Bohlmann introduced Dr. Robert King, Third Vice-President of the Synod, and his wife Jean. Another announcement dealt with the special resolution regarding several publications. Since synodical Bylaw 2.19 c deals with the Synod's policy on overtures which may have legal ramifications, review of the special resolution by legal counsel was taking place.

The convention determined that Res. 5-03 would first be considered when Committee 5 would next appear before the convention. A decision to hold a special session on Tuesday evening was postponed until Tuesday afternoon.

Congregational Ministries

Committee 2 introduced Res. 2-01A (*TB* 315), to propose a vision for the congregations of The Lutheran Church—Missouri Synod. During discussion a number of amendments to 2-01A were accepted: On page 316, line 13, the following words were added as a fourth way of dealing positively with conflict: "Cultivating of theological consensus through the study of God's Word"; on page 315, lines 59–62 were deleted; and on page 315, line 21, a new item 1 was added: "Continuing strong in Word and Sacrament." The convention declined an amendment to change line 4 on page 316. Discussion was discontinued when there was a call for the orders of the day. Prior to returning to the orders of the day, Dr. Herbert Mueller, former secretary of the Synod, made a statement indicating he was certain the delegates agreed that the deletion of lines 59–62 was not intended to diminish the support for the wonderful contributions of women to the work of the church. The delegates indicated their agreement.

American Bible Society

Sandy Thompson, a member of the ILWML, spoke on behalf of the American Bible Society. She told of challenges in distributing the Bible in countries such as Haiti, Russia, Ghana, and China. She thanked the convention for remembering the important work of the American Bible Society in their prayers for achieving a goal of the American Bible Society, which is that everyone have a Bible.

Christus Magister Award

Mr. John Laabs, vice-president for Public Relations and Membership of the Lutheran Education Association, brought greetings. He invited delegates to consider attending the LEA convocation to be held in March 1987 in St. Louis. Mr. Laabs introduced Dr. James Kirchoff, past president of the Lutheran Education Association, to present the 27th *Christus Magister* Award, given for outstanding contributions to Lutheran Education. The award for 1986 was presented to Mr. John Brazeal of Christ the King Lutheran School in Chicago.

Information

The chairman shared requests from delegates of the convention regarding: (1) the display of gifts received from "Big Joe"; (2) the suggestion that committees presenting a resolution state first the *Today's Business* section, followed by the page number and resolution number; and (3) that committees not use abbreviations or acronyms when referring to boards and commissions.

Theology and Church Relations

Vice-President George Wollenburg assumed the chair.

The convention adopted Res. 3-06 (*TB* 66), to express thanks and reaffirm altar and pulpit fellowship with the Evangelical Lutheran Church Synod of France and Belgium. Res. 3-07 (*TB* 67), to study the nature and implications of the call, was adopted. The convention adopted Res. 3-08 (*TB* 67), to maintain the practice of close Communion, after declining an amendment to add the words "be encouraged to" after "Missouri Synod" in line 59 and to refer the resolution back to committee.

The convention declined to dispense with the reading of the whereases of resolutions.

Res. 3-09 (*TB* 68), reaffirming the position of The Lutheran Church—Missouri Synod on service of women in the church, was discussed, followed by a decision to postpone making a decision on the resolution until Committee 3 again is before the convention. Res. 3-10 (*TB* 68–69), reaffirming the position of the Synod on the ordination of women, was introduced. A substitute resolution, Overture 3-40 (*CW* 121), was moved, but the convention declined to consider the substitute resolution.

Devotions

Prior to balloting, Dr. Richard Dickinson, executive secretary of the Commission on Black Ministry, led the closing morning devotion, using the *Worship Guide,* page 24.

Election

Chairman Barry introduced the balloting procedures for remaining positions, after which balloting took place.

Session 8

July 22, Afternoon

Devotions

Dr. Edward Westcott, executive secretary of the Board for Mission Services, led the opening devotions, using the *Worship Guide,* page 25, and *LWCC,* page 67.

Minutes

The minutes were adopted for Sessions 3 and 4, July 20, 1986, with two corrections: Line 44, page 331, of *To-*



day's Business should read "Afternoon" rather than "Morning," and on page 334, line 24 should read "Evening" instead of "Afternoon."

Announcements

The chairman announced that he was declining to present the resolution regarding certain publications, an action taken with no blame or fault on the part of the mover or seconder of the resolution. Legal counsel had advised the President and the Board of Directors that there were problems with the resolution in written form. The President made the decision that the resolution should not be presented in any form because of legal vulnerability. In addition to the legal problems, one party had raised a moral question. The President's decision was made on the basis of Bylaw 2.19 2 c, which states that overtures which on the advice of legal counsel may subject the Synod or its corporate officers to civil action for libel or slander are not to be accepted for convention consideration. The chairman pointed out that in parliamentary procedure when a motion is moved and seconded, it is not before the convention until placed before the convention by the chairman. That had not been done and will not be done. In effect, this neutralized the resolution. It was pointed out that if the maker of the motion wished to seek further information, he had permission to seek it from legal counsel for the Synod.

Comments of concern were made by one individual nominated for a synodical board whose name appeared on a recommended voting list without his consent. The convention declined to limit debate to one minute per speaker with a maximum of three speakers for and three speakers against a resolution.

Witness and Outreach

Committee 1 introduced Res. 1-02 (*TB* 32), about addressing our church's mission spirit, after deleting the word "all" and changing the word "church" to "Synod" in line 54, and changing the word "church's" to "Synod's" in line 60.

The committee introduced Res. 1-03 (*TB* 33), which called for focusing the attention of all congregations of the Synod on outreach and membership conservation. The following changes were made: In lines 3–4 the word "membership" was moved to follow the word "and"; at the end of line 38 the words "for outreach and membership conservation" were added; in line 39 the word "provided" was deleted; the first resolve, lines 27–35, was replaced with "*Resolved,* That the Synod commit itself to making the proclamation of the Gospel of Jesus Christ, especially to those who may not yet know Him as Savior and Lord, a top priority, and recommend that each individual congregation commit itself to this also, and be it further"; in line 27 the new first resolve was changed to read: "The Synod, informed and inspired by the Holy Spirit, commit. . . ." This action was taken after the delegates had agreed to eliminate the six-year period previously included in the amendment. The resolution was adopted as amended.

Res. 1-04 (*TB* 33—34), which called for increased multicultural awareness and ministry, was accepted with the addition of a resolve in line 72, "*Resolved,* That all congregations strive for multicultural inclusiveness."

Committee 1 introduced Res. 1-08 (*TB* 35–36), to thank God for the Nehemiah plan, but the orders of the day were called before action could be taken.

Announcement

Chaplain Herbert Mueller reported that a new supply of *Worship Guides* was available for the delegate's use.

St. Martin of Tours Award

Chaplain James E. Shaw, associate executive secretary, Ministry to the Armed Forces, Board for Mission Services, was introduced for presentation of the Silver St. Martin of Tours Award to Chaplain Milton Ernstmeyer, captain (retired), US Navy chaplain, D.D. The citation was read by Dr. Edward Westcott, and the citation conferred by President Ralph Bohlmann. Others present for the presentation were Mrs. Muriel Ernstmeyer, Rev. Jack Heino, member of the standing committee on Ministry to the Armed Forces and US Naval Reserve chaplain, and Chaplain Ernest Wentzel, secretary to the standing committee, Ministry to the Armed Forces, Board for Mission Services, and director, Ministry-by-Mail Program. The award ceremony was concluded with the convention singing "America the Beautiful."

Leadership and Organization

Committee 5 presented Res. 5-03 (*TB* 147–148), which called for revising the nomination process. After amending line 56 by adding the word "parish" between the words "five" and "pastor," amended Res. 5-03 was approved.

Committee 5 reintroduced Res. 5-02A (*TB* 244–246), Section A. After defeating a motion to refer the resolution to the Board of Directors of the Synod, to consider a substitute motion, and to amend line 64, Section A, Res. 5-02A was adopted.

Recognition

The chairman asked Dr. Robert Sauer and his wife Joyce to come to the platform. Mr. George Mohr, a member of the Board of Directors, thanked Joyce Sauer for her service to the Synod. After receiving a bouquet of flowers from Mr. Mohr, Mrs. Sauer addressed the convention briefly. President Bohlmann introduced Dr. Sauer, who

also addressed the convention. His remarks will be included in the *Proceedings* of the convention.

Following his words of farewell, the convention showed their gratitude for Dr. Sauer's service by rising and joining in singing the doxology, thereby approving the following resolution:

To Recognize Dr. Robert C. Sauer

WHEREAS, Dr. Robert C. Sauer has faithfully and tirelessly served The Lutheran Church—Missouri Synod in a multitude of capacities for over 40 years; and

WHEREAS, Dr. Sauer has with a pastoral heart and a gentle spirit courageously confessed the apostolic faith of our Lutheran Fathers; and

WHEREAS, The Rev. Sauer's work has been so vital in assisting Dr. J. A. O. Preus and Dr. Ralph Bohlmann in carrying out their duties as synodical Presidents; therefore be it

Resolved, That the Synod in convention recognize Dr. Sauer and express its gratitude to our gracious God for what He accomplished through the work of this capable, consecrated servant of the Savior; and be it further

Resolved,, That the delegates show their gratitude by rising and joining in singing the doxology.

Point of Personal Privilege

A delegate asked about the legality or illegality of Res. 5-02A, Section A, which the convention had approved previously. The chairman asked the Committee on Constitutional Matters to consider the question.

Housekeeping

The chairman informed the convention that the Elections Committee would be ready to report to the convention at approximately 5:00 p.m. It was decided to hold devotions thereafter, followed by balloting. The convention decided not to hold a Tuesday evening session.

Goals and Resources

The convention adopted Res. 4-03 (*TB* 79), calling for the reviewing of district and national programs, and Res. 4-04 (*TB* 80) calling for implementation of the Planning Council report. At this point the convention decided to receive the Elections Committee's report later in the session in printed format.

Res. 4-05 (*TB* 80–81), promoting "Walking Together" in stewardship, was approved, after the convention declined to amend line 16.

Res. 4-06 (*TB* 81–82), encouraging the faithful efforts of the Department of Stewardship and Financial Support, was adopted, with the following changes: (1) In line 38 change the second word to "encourage"; (2) In line 53, after the semicolon, change "therefore be it" to the word "and"; (3) In line 55 change the word "Resolved" to the word "Whereas" and change the rest of the wording of line 55 to read "the department under God's grace has accomplished"; and (4) In line 71 change the words "and be it further" to "therefore be it."

Committee chairman Edwin Lehman asked Dr. John E. Meyer to introduce the media presentation titled "Common Task."

Elections Committee

Chairman Barry and the Elections Committee shared the results of the ballot held Tuesday morning. Individuals elected on ballot 1 are italicized.

Secretary

Ballots cast 1097, required for election 549
Elvin R. Harms 147
Walter L. Rosin 950

Treasurer

Norman D. Sell 991

Board of Directors

PASTORS

Ballots cast 2,183, required for election 546
Ernest Bartels 145
Robert G. Bailey 50
Kenneth W. Behnken 221
Donald Black 322
Henry L. Koepchen 553
Ulmer Marshall 144
Walter M. Schoedel 160
Richard L. Thompson 480
Marcus Zill 108

LAYPERSONS

Ballots cast 4,253, required for election 532
Richard Bodenstab 163
Donald J. Brosz 632
C. P. Coyner 203
John L. Daniel 428
Walter Kayser 371
Gilbert LeHaine 336
Harold M. Olsen 412
Paul W. Purdy 433
Orrin Rinke 242
Sam Rutigliano 270
Lester Schultz 441
Rose Wallace 322

Board for Evangelism Services

PASTORS

Ballots cast 1,097, required for election 549
Harold Draeger 304
Thomas Glammeyer 380
Darwin Karsten 413

TEACHERS

Ballots cast 1,095, required for election 548
Walter Schmidt 503
Daniel Thurber 592

LAYPERSONS

Ballots cast 2,154, required for election 539
Doris Durkee 286
Gloria Hoban 326
Rilaine Kading 700
Helen Morris 509
Robin L. Zimmerman 333

Board for Mission Services

PASTORS

Ballots cast 2,186, required for election 547
Milton Nauss 601
Robert F. Schmidt 135
Leonard Stahlke 384
Thomas Zehnder 386
Paul Zimmerman 680

LAYPERSONS

Ballots cast 2,162, required for election 541
Oscar Hackbarth 417
Lindsy Hubby ("Skip") 291
William J. Jorns 380
H. David Thurston 367
John W. Vessey, Jr. 707

Board for Parish Services

PASTORS

Ballots cast 2,191, required for election 548
Gerald Behling 252

J. Barclay Brown 421
Norbert Oesch 441
Daniel D. Otto 322
Clemens Pera 296
Daniel Preus 459

TEACHERS

Ballots cast 1,075, required for election 538
Allen Herbst 435
Larry Matthews 318
Marilyn Walz 322

LAYPERSONS

Ballots cast 2,168, required for election 543
Donald Ahlersmeyer 208
Carol A. Ebeling 523
Pearline E. Jones 413
Marlys Kehm 529
Keith Klafehn 230
Dorothy Molyneaux 265

Board for Professional Education Services

PASTORS

Ballots cast 1,077, required for election 539
John W. Meyer 692
William F. Meyer 249
Frasier Odom 136

TEACHERS

Ballots cast 1,097, required for election 549
Roy Kaiser 826
Duane Rohmaller 271

LAYPERSONS

Ballots cast 2,150, required for election 538
William Ahlbrand 295
Harry Edmon 107
Robert Hirsch 433
Mary Helen Kelly 360
Edwin Kurth 271
Richard Ungrodt 685

Board for Youth Services

LAYPERSONS

Ballots cast 4,259, required for election 533
Todd Bardes 633
Joel Dittmer 388
Philip Ebeling 762
Andrea Gehrke 441
Steven Matthews 633
Christy Orth 236
Brenda Schewe 724
Carol Schmidt 308
Brooks Wallace 134

TEACHERS

Ballots cast 1,075, required for election 538
William Cochran 696
Margaret Rickers 379

Synodical College Representatives

Ballots cast 1,080, required for election 541
Robert Baden 531
Marlin Schulz 142
Richard Shuta 407

LAYPERSONS

Ballots cast 1,059, required for election 530
Lynn Gergens 509
Tim Schwan 550

Commission on Adjudication

PASTORS

Ballots cast 2,149, required for election 538
David Caspersen 391
Beryl Droegemueller 331
Victor Hellman 385
Robert Kuhlmann 376
Carl E. Mehl 419
Fred Schuster 247

LAYPERSONS

Ballots cast 2,129, required for election 533
Theodore Fleischer 371
Edward H. H. Garber 473
Harold Hepting 124
David Jarratt 512
Robert Moeller 649

Commission on Appeals

PASTORS

Ballots cast 2,123, required for election 531
Theodore Mueller 308
Edward Saresky 445
Otis Sauls 404
Marcus Strohschein 768
Ronald Unger 198

LAYPERSONS

Ballots cast 2,100, required for election 516
John Kelley (Jack) 373
William Killion 469
Alfred W. Meyer 313
Walter Tesch 612
Gordon D. Tresch 333

Commission on Theology and Church Relations

PASTORS

Ballots cast 1,019, required for election 510
Arthur Drevlow 410
John Fritz 405
George Lobien 112
Robert Malone 92

TEACHERS

Ballots cast 1,076, required for election 539
Robert Storm 822
Edwin Zielske 254

LAYPERSONS

Ballots cast 1,082, required for election 542
Carl Brandhorst 283
Daniel A. Utter 799

Concordia Publishing House Board of Directors

PASTORS

Ballots cast 1,087, required for election 544
Arnold G. Kuntz 532
Alfred E. Thiem 555

TEACHERS

Ballots cast 1,079, required for election 539
Roger Laesch 760
Eugene Menzel 319

LAYPERSONS

Ballots cast 3,112, required for election 519
Carmen Axen 588
Roger Bettin 392
Hilton A. Farley 541
Marvin Jenkins 571
Arnold Kemmerle 518
Robert Weber 502

Board of Regents—Ann Arbor

PASTORS

Ballots cast 1,060, required for election 531
Alan Barber 298
Ronald Irsch 762

LAYPERSONS

Ballots cast 1,056, required for election 529
Vincent C. Braun 532
Kathryn Renken 424

Board of Regents—Austin

PASTORS

Ballots cast 1,068, required for election 535
Paul Bohot 531
Bernhard Kurzweg 146
Bryan Sullivan 391

LAYPERSONS

Ballots cast 1,059, required for election 530
Robert Bauer 712
Eudoris Weiser 347

Board of Regents—Bronxville

PASTORS

Ballots cast 1,072, required for election 537
Timothy Fangmeier 321

Arthur Geidel 419
Erich Heintzen 332

LAYPERSONS

Ballots cast 1,054, required for election 528
Kenneth Cross 336
Robert Heichberger 718

Board of Regents—Concordia, Mo.

PASTORS

Ballots cast 1,054, required for election 528
Edgar W. Homrighausen 223
Walter Fehrmann 699
Woodrow Kurth 132

LAYPERSONS

Ballots cast 1,039, required for election 520
Jerry Flakne 458
John Lottes 581

Board of Regents—Fort Wayne

PASTORS

Ballots cast 1,055, required for election 528
David Koenig 392
Raymond Mueller 394
Maynard Spitzach 107
Raymond H. Kahle 81
Willard Niederbrach 81

LAYPERSONS

Ballots cast 2,013, required for election 504
Melvin W. Bredemeier 495
Roy Guess 426
Gary D. Praetzel 368
Berne Schepman 201
John A. Wiebe 523

Board of Regents—Irvine

LAYPERSONS

Ballots cast 2,052, required for election 514
Elmer Gooding 434
Paul Lehman 757
Floyd Oatman 357
Setma K. Ramlo 504

Board of Regents—Mequon

PASTORS

Ballots cast 1,062, required for election 532
Christopher Cahill 551
Hilbert Hilgendorf 511

LAYPERSONS

Ballots cast 1,045, required for election 523
Irving Bennett 326
Robert Gast 719

Board of Regents—Portland

PASTORS

Ballots cast 1,059, required for election 530
Walter Anderson 414
Frederick Niedner 336
Darold Reiner 309

LAYPERSONS

Ballots cast 1,050, required for election 526
Stephen Braun 766
Keith Tolzin 284

Board of Regents—River Forest

LAYPERSONS

Ballots cast 2,045, required for election 512
Dorothy Davis 463
Peter J. Faur 323
William Harbeck 275
Herbert Israel 505
Richard Korthals 479

Board of Regents—St. Louis

PASTORS

Ballots cast 1,042, required for election 522
Gerhard Michael, Jr 421
Gene A. Oesch 621

LAYPERSONS

Ballots cast 2,011, required for election 503
William H. Brauer 323
Donavon D. Claussen 416
Dale Korth 629
Donald Prevallet 643

Board of Regents—St. Paul

PASTORS

Ballots cast 1,026, required for election 514
David Buuck 374
Howard Jording 250
Victor Roth 402

LAYPERSONS

Ballots cast 1,017, required for election 509
Victor Beckler 530
Charles Edelen 487

Board of Regents—Selma

LAYPERSONS

Ballots cast 1,867, required for election 467
Larry Hafner 489
Mary Jackson 326
Richard P. Jahn, Sr 307
Cleveland Lewis 479
Major Madison 266

Board of Regents—Seward

PASTORS

Ballots cast 1,030, required for election 516
Harold Reiss 521
Wayne Schroeder 509

LAYPERSONS

Ballots cast 1,016, required for election 509
Ronald A. Ruff 559
Anthony Schkade 457

Board of Regents—Winfield

PASTORS

Ballots cast 1,022, required for election 512
O. D. Brack 626
Thomas Mendenhall 396

TEACHERS

Ballots cast 1,017, required for election 509
Norbert Mehl 319
Ralph H. Skov 698

LAYPERSONS

Ballots cast 1,021, required for election 511
Don Klein 606
Erwin Knocke 415

Devotion

Chaplain Mueller included in prayers numerous people suffering from illnesses, those rejoicing on wedding anniversaries, and two families grieving the loss of loved ones. The closing devotion is found in the *Worship Guide,* pages 25–27.

Elections Committee

Chairman Barry asked the tellers to pass out the second ballot for an election, and balloting took place for the positions to be filled. The slate of candidates was as follows:

Board of Directors

PASTORS

Kenneth W. Behnken (SC)
Donald Black (TX)
Richard L. Thompson (MT)

LAYPERSONS

C. P. Coyner (SE)
John L. Daniel (SELC)
Walter Kayser (MI)
Gilbert LeHaine (MI)
Harold M. Olsen (CI)
Paul W. Purdy (SO)
Orrin Rinke (MNN)
Sam Rutigliano (OH)
Lester Schultz (NW)

Rose Wallace (MDS)

Board for Evangelism Services
PASTORS
Thomas Glammeyer (OH)
Darwin Karsten (MO)
LAYPERSONS
Gloria Hoban (NEB)
Helen Morris (MNS)
Robin L. Zimmerman (MO)

Board for Mission Services
LAYPERSONS
Oscar Hackbarth (NE)
William J. Jorns (KS)
H. David Thurston (EA)

Board for Parish Services
PASTORS
J. Barclay Brown (WY)
Norbert Oesch (SC)
Daniel D. Otto (MDS)
Clemens Pera (NOW)
Daniel Preus (MNS)
TEACHERS
Allen Herbst (CI)
Marilyn Walz (ABC)
LAYPERSONS
Carol A. Ebeling (IN)
Pearline E. Jones (NI)
Marlys Kehm (SC)
Keith Klafehn (OH)
Dorothy Molyneaux (CNH)

Board for Professional Education Services
LAYPERSONS
William Ahlbrand (MO)
Robert Hirsch (SD)
Mary Helen Kelly (SC)
Edwin Kurth (SO)

Board for Youth Services

Synodical College Representatives
Robert Baden (SC)
Richard Shuta (SC)

Commission on Adjudication
PASTORS
David Caspersen (WY)
Beryl Droegemueller (SC)
Victor Hellman (SW)
Robert Kuhlmann (TX)
Carl E. Mehl (MI)
LAYPERSONS
Theodore Fleischer (NOW)
Edward H. H. Garber (SE)
David Jarratt (SD)

Commission on Appeals
PASTORS
Theodore Mueller (CNH)
Edward Saresky (EA)
Otis Sauls (IN)
LAYPERSONS
John Kelley (Jack) (OH)
William Killion (MNS)
Gordon D. Tresch (EA)

Commission on Theology and Church Relations
PASTORS
Arthur Drevlow (MNS)
John Fritz (TX)

Board of Regents—Austin
PASTORS
Paul Bohot (TX)
Bryan Sullivan (TX)

Board of Regents—Bronxville
PASTORS
Arthur Geidel (AT)
Erich Heintzen (FG)

Board of Regents—Fort Wayne
PASTORS
David Koenig (OH)
Raymond Mueller (OH)
LAYPERSONS
Melvin W. Bredemeier (IN)
Roy Guess (WY)
Gary D. Praetzel (EA)

Board of Regents—Irvine
LAYPERSONS
Elmer Gooding (SC)
Setma K. Ramlo (SC)

Board of Regents—Portland
PASTORS
Walter Anderson (NOW)
Frederick Niedner (NOW)

Board of Regents—River Forest
LAYPERSONS
Dorothy Davis (MI)
Peter J. Faur (MO)
Herbert Israel (EA)
Richard Korthals (MI)

Board of Regents—St. Paul
PASTORS
David Buuck (MNN)
Victor Roth (MS)

Following voting by the delegates the balloting was declared closed.

Session 9

July 23, Morning

Devotion

Dr. Herbert Mueller, convention chaplain, led the opening devotion using the *Worship Guide,* pages 28–29.

Devotional Essay

The devotional essay, "Alive in Christ: The Local Congregation," was led by Dr. August Suelflow, director of the Concordia Historical Institute in St. Louis. The "Small Group Bible Study Guide" is found on the inside cover of *Today's Business,* July 23, 1986.

Announcements

The chairman made the following announcements: The President's Reception will be held at the Regency Ballroom of the Hyatt Hotel. Only 23 resolutions have been acted upon, and there are over 150 still to be considered in the remaining days of the convention.

Theology and Church Relations

Committee 3 introduced Res. 3-04A (*TB* 317–319), giving final approval to autonomous partner church status for Lutheran Church–Canada. On page 319, lines 12–15, the resolve was changed to: "*Resolved,* That the Synod strongly encourage all congregations and pastors in Canada to join together with and to support their brothers and sisters in building a strong confessional Lutheran Church in Canada; and be it finally." Amended Res. 3-04A was accepted by the convention, and the chairman ruled it adopted in

the name of the Father, the Son, and the Holy Spirit. The chairman introduced Rev. Elroy Treit, president of Lutheran Church–Canada; Rev. Edwin Lehman, president of the Alberta-British Columbia District; Rev. Roy K. Holm, president of the Manitoba and Saskatchewan District; and Dr. Albin Stanfel, president of the Ontario District. The convention joined in singing the Canadian national anthem, "O Canada," and Hymn 276, "Oh, for a Thousand Tongues to Sing."

Lutheran Church–Canada president Elroy Treit was asked to address the convention, following which Dr. Bohlmann asked all Canadian delegates to rise and be recognized. He thanked the brothers and sisters in Canada for their continuing loyalty to Jesus Christ, and expressed thanks for service on the Board of Directors by Mr. David Goertz of St. Catharines, Ont., who was called to his eternal home recently. President Bohlmann pledged the love of members of The Lutheran Church—Missouri Synod to the brothers and sisters in Canada. He noted that with this action the Synod will realize a decrease in membership, but our decrease is to increase Jesus Christ, Lord of the church, to make our mission of sharing the Gospel in Canada more effective. The convention arose and sang the doxology.

The convention adopted Res. 3-09 (*TB* 68), reaffirming the position of The Lutheran Church—Missouri on the service of women in the church, after declining amendments to make changes in lines 32, 53, 54, and 55.

Res. 3-10 (*TB* 68), reaffirming the position of Synod on the ordination of women, was adopted, as was Res. 3-11 (*TB* 69), declining overtures on a new dogmatics text.

Res. 3-12 (*TB* 69), encouraging continued confessional witness, was adopted, after declining an amendment to line 66. Afterward it was agreed that committees have the option to summarize whereases when presenting resolutions to the convention.

Elections Committee

Results of the second general ballot were shared in printed format with the convention. The names of individuals elected are in italic type.

Board of Directors

PASTORS

Ballots cast 1,034, required for election 518
Kenneth W. Behnken 219
Donald Black 281
Richard L. Thompson 534

LAYPERSONS

Ballots cast 3,025, required for election 505
C. P. Coyner 123
John L. Daniel 424
Walter Kayser 306
Gilbert LeHaine 312
Harold M. Olsen 412
Paul W. Purdy 410
Orrin Rinke 150
Sam Rutigliano 195
Lester Schultz 477
Rose Wallace 216

Board for Evangelism Services

PASTORS

Ballots cast 1,031, required for election 516
Thomas Glammeyer 438
Darwin Karsten 593

LAYPERSONS

Ballots cast 927, required for election 464
Gloria Hoban 192
Helen Morris 515
Robin L. Zimmerman 220

Board for Mission Services

LAYPERSONS

Ballots cast 1,014, required for election 508
Oscar Hackbarth 515
William J. Jorns 265
H. David Thurston 234

Board for Parish Services

PASTORS

Ballots cast 2,031, required for election 508
J. Barclay Brown 451
Norbert Oesch 504
Daniel D. Otto 287
Clemens Pera 245
Daniel Preus 544

TEACHERS

Ballots cast 1,034, required for election 518
Allen Herbst 617
Marilyn Walz 417

LAYPERSONS

Ballots cast 2,042, required for election 511
Carol A. Ebeling 583
Pearline E. Jones 419
Marlys Kehm 598
Keith Klafehn 217
Dorothy Molyneaux 225

Board for Professional Education Services

LAYPERSONS

Ballots cast 1,017, required for election 509
William Ahlbrand 161
Robert Hirsch 474
Mary Helen Kelly 249
Edwin Kurth 133

Board for Youth Services
Synodical College Representatives

Ballots cast 1,026, required for election 514
Robert Baden 585
Richard Shuta 441

Commission on Adjudication

PASTORS

Ballots cast 2,039, required for election 510
David Caspersen 459
Beryl Droegemueller 309
Victor Hellman 416
Robert Kuhlmann 362
Carl E. Mehl 493

LAYPERSONS

Ballots cast 1,008, required for election 505
Theodore Fleischer 199
Edward H. H. Garber 327
David Jarratt 482

Commission on Appeals

PASTORS

Ballots cast 1,013, required for election 507
Theodore Mueller 229
Edward Saresky 395
Otis Sauls 389

LAYPERSONS

Ballots cast 1,019, required for election 510
John Kelley (Jack) 289
William Killion 480
Gordon D. Tresch 250

Commission on Theology and Church Relations

PASTORS

Ballots cast 1,045, required for election 523
Arthur Drevlow 540
John Fritz 505

ALIVE IN CHRIST

Convention Proceedings

56th Regular Convention
The Lutheran Church—Missouri Synod
Indianapolis, Indiana July 18–25, 1986

Board of Regents—Austin
PASTORS
Ballots cast 1,019, required for election 510
Paul Bohot 590
Bryan Sullivan 429

Board of Regents—Bronxville
PASTORS
Ballots cast 1,009, required for election 505
Arthur Geidel 567
Erich Heintzen 442

Board of Regents—Fort Wayne
PASTORS
Ballots cast 1,009, required for election 505
David Koenig 476
Raymond Mueller 533
LAYPERSONS
Ballots cast 1,015, required for election 508
Melvin W. Bredemeier 456
Roy Guess 393
Gary D. Praetzel 166

Board of Regents—Irvine
LAYPERSONS
Ballots cast 1,013, required for election 507
Elmer Gooding 461
Setma K. Ramlo 552

Board of Regents—Portland
PASTORS
Ballots cast 1,012, required for election 507
Walter Anderson 596
Frederick Niedner 416

Board of Regents—River Forest
LAYPERSONS
Ballots cast 1,943, required for election 486
Dorothy Davis 473
Peter J. Faur 312
Herbert Israel 597
Richard Korthals 561

Board of Regents—St. Paul
PASTORS
Ballots cast 955, required for election 478
David Buuck 435
Victor Roth 520

The Elections Committee distributed general ballot 3, with the following individuals on the ballot:

Board of Directors
LAYPERSONS
John L. Daniel (SELC)
Walter Kayser (MI)
Gilbert LeHaine (MI)
Harold M. Olsen (CI)
Paul W. Purdy (SO)
Sam Rutigliano (OH)
Lester Schultz (NW)
Rose Wallace (MDS)

Board for Parish Services
PASTORS
J. Barclay Brown (WY)
Norbert Oesch (SC)
Daniel D. Otto (MDS)

Board for Professional Education Services
LAYPERSONS
William Ahlbrand (MO)
Robert Hirsch (SD)
Mary Helen Kelly (SC)

Commission on Adjudication
PASTORS
David Caspersen (WY)
Victor Hellman (SW)
Robert Kuhlmann (TX)
Carl E. Mehl (MI)
LAYPERSONS
Edward H. H. Garber (SE)
David Jarratt (SD)

Commission on Appeals
PASTORS
Edward Saresky (EA)
Otis Sauls (IN)
LAYPERSONS
John Kelley (Jack) (OH)
William Killion (MNS)

Board of Regents—Fort Wayne
LAYPERSONS
Melvin W. Bredemeier (IN)
Roy Guess (WY)

Following balloting, the election was declared closed.

Recognition

The chairman introduced seven presidents of Lutheran churches from throughout the world who have partner status with The Lutheran Church—Missouri Synod. Those introduced were:

Rev. Leopoldo Gros, Lutheran Church of Argentina

Dr. Johannes Gedrat, Evangelical Lutheran Church of Brazil

Rev. Arnold Rakow, Evangelical Lutheran Church of England

Bishop Jobst Schoene, Independent Evangelical Lutheran Church of West Germany

Rev. John Hus, India Evangelical Lutheran Church

Dr. Won Sang Ji, Lutheran Church in Korea

Dr. Nelson Unwene, Lutheran Church of Nigeria

Dr. Gedrat, chairman of the International Lutheran Conference, addressed the convention. He said confessional Lutheranism is needed in the world today as never before.

Res. 1-16 (*TB* 41), congratulating the Synod's partner churches, was adopted by a rising vote and singing of the doxology. Presidents Unwene and Ji addressed the convention briefly.

Reconsideration

The convention declined a motion to reconsider Res. 5-03, to revise the nomination process.

Goals and Resources

It was determined not to dispense with the reading of resolutions.

Dr. Walter A. Maier, Jr., assumed the chair.

Res. 4-09 (*TB* 83–84), amending Bylaw 2.621 c, LCEF, was adopted. The convention adopted Res. 4-15 (*TB* 86–87), eliminating the Synod Sunday observance. Res. 4-16 (*TB* 87), rescinding 1983 Res. 4-02A, 3, a periodic jubilee celebration, was adopted, as was Res. 4-08A (*TB* 239), reaffirming the Synod's commitment to efficiency of operation and a balanced budget. The convention also adopted Res. 4-10 (*TB* 84), continuing the Synod's capital financing procedures, and Res. 4-11 (*TB* 84–85), reaffirming policies governing the use of Church Extension Funds, after declining to add a new resolve regarding use of LCEF funds for personal home loans.

Announcement

President Bohlmann reported that the Nominations Committee would have a report ready for the convention at 1:30 p.m. Wednesday.

Devotions

The closing morning devotions were led by Dr. John Schuelke, administrative officer of the Board of Directors of the Synod, using the *Worship Guide,* page 30.

Session 10

July 23, Afternoon

Devotions

Dr. Victor Constien, executive secretary, Board for Parish Services, led the opening devotion, using the *Worship Guide,* page 30, and *LWCC,* page 91.

Minutes

Convention minutes for sessions 5 and 6, Monday, July 21, 1986, were adopted as printed in *Today's Business,* pages 363–373.

Announcements

The chairman announced there was a problem with the sequencing of requests to speak at microphone 12, and a delegate who asked for permission to request the convention to reconsider Res. 5-02A will be given that opportunity later in this session.

Nominations Committee

Dr. Carl Heckmann, chairman of the Nominations Committee, presented the committee's nominations for the new Nominations Committee, with designations of district president, pastor, teacher, and layperson. The chairman reported that since the Nominations Committee is an ad hoc convention committee, no biographical data is required, nor is the consent of persons nominated to serve. Thereafter nominations for the new Nominations Committee were made from the floor. A total of 208 nominations were made by the committee and from the floor. In an attempt to speed up the process, it was agreed that delegates could nominate individuals by writing the name of the person nominated, the designation (district president, pastor, teacher, or layperson), and district membership on a piece of paper, which could be brought to a table near the platform no later than 3:00 p.m. The nominator was to sign the nomination, giving his/her home district. The convention declined to have the ballot printed in sequential order by districts.

Congregational Ministries

Richard Bimler, executive secretary, Board for Youth Services, addressed the convention and introduced T. J. Hoffmann, Northern Illinois Lutheran Youth Fellowship chairperson, and Andy Eckert from Iowa East. The youth led the delegates in a cheer for Jesus, and presented a T-shirt to President Bohlmann.

The convention adopted Res. 2-12 (*TB* 51), which dealt with seeking additional opportunities for volunteer service for young people, and Res. 2-13 (*TB* 51–52), receiving the BYS report and affirming the direction of youth ministry. Res. 2-14 (*TB* 52), calling for support of minority youth ministries, was adopted after an amendment was approved by consensus to add "and with the Secretary of Deaf and Blind Ministries" at the end of line 52. Res. 2-15 (*TB* 52–53), which called for developing additional youth ministry resources for parishes, was adopted.

Committee 2 brought Res. 2-01A (*TB* 315) back to the convention. The resolution, proposing a vision for congregations of The Lutheran Church—Missouri Synod, was adopted as amended (see minutes for Session 7, *TB* 393).

The convention adopted Res. 2-16 (*TB* 53), approving the proposed new translation of the Enchiridion, *Luther's Small Catechism,* after declining an amendment to delete the third whereas. Res. 2-17 (*TB* 53–54), authorizing preparation of a revised exposition of the Enchiridion, *Luther's Small Catechism,* was adopted, after the convention declined an amendment to line 12. Res. 2-02 (*TB* 44), which called for focusing the Synod's attention on ministry to the family, was also adopted.

Elections Committee

The Elections Committee shared printed copies of results of the third general ballot. Individuals elected to boards and commissions are in italic type.

Board of Directors

LAYPERSONS

Ballots cast 3,137, required for election 524

John L. Daniel	511
Walter Kayser	330
Gilbert LeHaine	353
Harold M. Olsen	502
Paul W. Purdy	414
Sam Rutigliano	224
Lester Schultz	565
Rose Wallace	238

Board for Parish Services

PASTORS

Ballots cast 1,063, required for election 532

J. Barclay Brown	398
Norbert Oesch	507
Daniel D. Otto	158

Board for Professional Education Services

LAYPERSONS

Ballots cast 1,077, required for election 539

William Ahlbrand	162
Robert Hirsch	606
Mary Helen Kelly	309

Commission on Adjudication

PASTORS

Ballots cast 2,063, required for election 516

David Caspersen	584
Victor Hellman	431
Robert Kuhlmann	433
Carl E. Mehl	615

LAYPERSONS

Ballots cast 1,055, required for election 528

Edward H. H. Garber	398
David Jarratt	657

Commission on Appeals

PASTORS

Ballots cast 1,062, required for election 532

Edward Saresky	547
Otis Sauls	515

LAYPERSONS

Ballots cast 1,060, required for election 531

John Kelley (Jack)	414
William Killion	646

Board of Regents—Fort Wayne

LAYPERSONS

Ballots cast 1,063, required for election 532

Melvin W. Bredemeier	603
Roy Guess	460

The Elections Committee distributed general ballot 4. After balloting had taken place, Chairman Barry announced the election closed.

Recognition

The chairman introduced Mr. John Gerber, president of Concordia Publishing House. Mr. Gerber was present to recognize the translation achievements of two distinguished Missouri Synod theologians, Dr. Jacob A. O. Preus and Dr. Fred Kramer. This is the 400th anniversary of the death of Martin Chemnitz, and Dr. Preus and Dr. Kramer were honored for the translation of works by that great Lutheran theologian. Dr. Preus was presented a copy of *Justification* in appreciation for the many hours which he and his wife, Delpha, had spent in research and hard work to achieve completion of the project. Dr. Fred Kramer was given a copy of the *Examination of the Council of Trent,* in thankfulness for the 20 years of his life spent in the translation of the four-volume set. Mrs. Kramer was also asked to come forward and be recognized by the convention.

Reconsideration

The convention declined to reconsider Res. 5-02A, Section A.

Leadership and Organization

Vice-President Wollenburg assumed the chair. Committee 5 chairman Cloeter introduced a modified version of table talks.

The committee continued with Res. 5-02A, Section B. A motion to have only changes read was defeated, and following debate the discussion of Res. 5-02A was discontinued due to orders of the day.

The convention agreed to extend time for the Wednesday afternoon session so delegates could complete the first ballot for the Nominations Committee.

Higher Education

Committee 6 brought Res. 6-03A (*TB* 272) to the floor. An amendment in line 41, page 272, to place a comma after G, and add "E 4" was ruled defeated by the chair. Following a division of the house, the amendment was declared approved by a vote of 582 to 371. (See 6-03A amendment null and void below.)

Goals and Resources

Committee 4 chairman Edwin Lehman introduced an abbreviated table talks session. Res. 4-17A (*TB* 239–240) was introduced with a change on page 240, line 4, to read "pilot program in order to test the concept of a 'generalist' staff through reassignment of present staff rather than by staff additions." Res. 4-17A, which called for establishing a "generalist" staff pilot program, was approved.

Res. 4-02 (*TB* 78–79), to define the problems and challenges of walking together, was discussed after an amendment failed to change lines 8–9 and 28 on page 79.

6-03A Amendment Null and Void

President Bohlmann assumed the chair and said numerous delegates had expressed concern over convention procedures used earlier in approval of an amendment to Res. 6-03A. Therefore the chairman declared the amendment to Res. 6-03A null and void. The assembly sustained his ruling with a standing vote. When Committee 6 returns to the floor, the matter will be discussed again.

Elections Committee

Chairman Barry of the Elections Committee read the results of the fourth general ballot, which were as follows:

Board of Directors

LAYPERSONS

Ballots cast 2,095, required for election 524.

John Daniel	498
Walter Kayser	261
Gilbert LeHaine	302
Harold Olsen	548
Paul Purdy	318
Rose Wallace	168

Board for Parish Services

PASTORS

J. Barclay Brown	429
Norbert Oesch	666

Ballots cast 1,095, required for election 548.

The convention agreed to hold a business session on Thursday evening and asked the chairman to determine the time of the meeting and orders of the day. The convention declined a motion to limit voting for the new Nominations Committee to those persons nominated by the current Nominations Committee.

Devotions

Chaplain Mueller included in the prayers a number of wedding anniversaries, as well as individuals suffering various illnesses. The *Worship Guide,* pages 30–32, was used for the closing devotions.

Elections Committee

After the Nominations Committee ballot had been distributed, numerous errors were discovered. Since the vote tallying would be by machine, it was impossible to correct the ballot at the time. Delegates were asked to share all corrections with Chairman Barry in front of the platform immediately after the close of the session, and balloting would occur on Thursday.

Session 11

July 24, Morning

Devotion

The opening devotions were led by Dr. Herbert Mueller, convention chaplain, using the *Worship Guide,* pages 33–35.

Devotional Essay

Continuing the Walther essay series, Dr. Eugene Krentz, president of Concordia College, River Forest, presented an essay titled "Alive in Christ: The Ministry of the Laity."

Housekeeping

The chairman reminded the convention of special standing rule 9, under which during the last two days of the convention the chairman has the privilege of calling up for action resolutions which in his judgment must be acted upon before adjournment. However, the chairman indicated he did not plan to use rule 9 during the morning session. The convention was encouraged to look at the substance of resolutions, and not attempt to become editors as a committee of the whole.

The convention declined to consider a resolution regarding statements in a publication about former president Dr. J. A. O. Preus, and decided to continue with the orders of the day.

Elections Committee

Ballots were distributed for the first Nominations Committee election, and the fifth ballot for a layperson to serve on the Board of Directors. It was decided that, for the second ballot for the Nominations Committee, delegates would consider the names of three times the number of candidates needed for each position to be filled. The convention agreed to follow Res. 5-03, already adopted, in making certain that no more than one member of the Nominations Committee be from the same district. The convention also decided that if someone elected chooses not to serve, the individual with the next-highest vote would be declared elected, so long as there was not more than one person serving from the same district.

Balloting instructions were given, and attached is a list of individuals nominated for Nominations Committee positions and for laypersons to serve on the Board of Directors.

Nominations Committee

DISTRICT PRESIDENTS

Bode, Gerhard (OK)
Fink, Ronald (AT)
Heins, John (MC)
Hinz, Richard (SE)
Kapfer, Richard (IW)
Kramer, Loren (SC)
Kromphardt, Arnold (EA)
Kuhn, Robert (CI)
Lutz, Arleigh (NW)
Mulder, David (NE)
O'Shoney, Glen (TX)
Oswald, Orval (CNH)
Petersen, John (RM)
Sohns, Wilbert (WY)
Spitz, Paul (MO)
Weber, Paul (OH)
Wendling, Paul (SD)
Zimmermann, Elwood (IN)

PASTORS

Aurich, Vern (TX)
Bachert, Alan H. (NI)
Bahn, David L. (MDS)
Bahr, Albert (MC)
Bajus, Luther (SELC)
Behnken, Kenneth W. (SC)
Betke, Norman (IE)
Biggs, Don (SE)
Black, Don (TX)
Boerger, John A. (MC)
Boysen, Albert (MDS)
Buelow, Leonard (NW)
Cameron, Bruce (MO)
Cloeter, Martin R. (MNS)
Crockett, Dell J. (TX)
Delzer, Steven (MNS)
Demel, Mark (NEB)
Deterding, John (MC)
Dissen, David (MO)
Dressel, David (EN)
Dubbelde, David (IN)
Feeder, David (RM)
Garchow, Paul (SW)
Gersch, Fred C. (TX)
Gourlay, Donald (NI)
Graf, Herbert (TX)
Greunke, Martin (SC)
Gross, Richard (NOW)
Guehna, Richard (MNN)
Hartman, Paul A. (OK)
Heckmann, Gene (TX)
Herrmann, John (CNH)
Hobratschk, Ralph (TX)
Hoemann, Gerald (SC)
Hoffman, Paul (MC)
Hohe, John (NE)
Hoyer, Martin (NEB)
Homp, Mark (NW)
Joeckel, David (TX)
Kostizen, Erwin (MC)
Krugler, Arnold F. (NEB)
Lang, Marcus T. (RM)
Lemke, Layton (MNS)
Lidbom, Roy (FG)
Malec, Raymond (SELC)
Marshall, Ulmer (SO)
Martin, Leonard (RM)
Marxhausen, Victor (MNS)
Matzat, Donald G. (AT)
Mayer, Richard (OK)
Mayer, Robert F. (EN)
Meier, Robert (IN)
Moyer, John (EN)
Mueller, Charles (NI)
Mueller, Leroy (MN)
Mueller, Ronald (IN)
Neimann, Henry (SC)
Niemoeller, Mark (IN)
Olson, Donald (IN)
Phipps, Ralph (FG)
Popp, Royce R. (TX)
Priebe, Weldon (MS)
Reeb, Dan (RM)
Reese, William (CNH)
Rehwaldt, Edgar (MNN)
Reimnitz, Charles (NEB)
Reimnitz, Elroi (SC)
Roth, Clarence L. (AT)
Ryding, John (KS)
Schlecht, Richard L. (MC)
Schmelzinger, Robert (EA)
Schmidt, Ronald (CI)
Schnakenberg, Roger (MS)
Schoedel, Walter (MO)
Schroeder, Harold (IW)
Schultz, Dennis S. (IW)
Schwab, Dennis (MDS)
Scudieri, Robert (EN)
Shadday, David (MNN)
Skamser, Lionel (SC)
Skov, Clare (MT)
Snyder, Walter W. (MC)
Sohn, Paul (IW)
Spahn, Thomas (EN)
Stark, Willard H. (OK)
Strickert, Walter (MO)
Thiele, David (EN)
Thiem, Al (ND)
Tornow, Lothar (SC)
Werfelmann, Ted (NOW)
Winningham, David C. (MC)
Wyssmann, Gene (MO)

Zehnder, Thomas (FG)
Zill, Marcus (NOW)
Zimmerman, Paul A. (MC)

TEACHERS

Allman, Steve (TX)
Behnken, Donna (SO)
Bork, Ronald (OH)
Cattau, Rollin (IW)
Duensing, Lonnie (KS)
Elmshauser, John (RM)
Grulke, Rodger (MNS)
Helming, Warren (EA)
Herman, Richard (FG)
Holste, Ken (MT)
Janssen, Gerald (SC)
Klein, Doris (CNH)
Koerschen, Joel (TX)
Loomans, Keith (TX)
Meisner, Tim (TX)
Nordeen, Mary (AT)
Pankow, Marcus (NW)
Pelger, Deborah (SELC)
Ramsey, McNair (SO)
Richert, Alvin (MC)
Sankey, Ken (IN)
Tietz, Stuart (WY)
Ulrich, Dean (TX)
Wernsing, Darrel (CI)
Winter, Ernest (MC)
Zehnder, George (SC)

LAYPERSONS

Armstrong, Roy (SO)
Bauer, Bob (TX)
Black, Walter (TX)
Brugge, Vernon (MDS)
Buccowich, Don (SC)
Cahill, Gerald (SELC)
Chandler, Richard D. (TX)
Clark, Bill (MC)
Czandema, A. W. (RM)
Dean, Cynthia (SO)
Dockweiler, Clarence (TX)
Duewer, Marvin (CI)
Dunn, Wallace (NW)
Edmon, Dr. Harry (NOW)
Erwin, Elloree (SE)
Frerking, Marvin (IE)
Gaston, Christian (EA)
Grimm, Ivan (KS)
Hanf, Walter (NE)
Hanusa, Robert (CNH)
Harms, John (OH)
Henneman, Roy (RM)
Hepner, Ralph (MT)
Hoffman, Wesley (MNN)
Huling, Vicki (MC)
Hume, Del (CI)
Jutzi, Edward (TX)
Kern, Alma (AT)
Klein, Donald (OK)
Koch, Milton P. (SE)
Korthals, Richard (MC)
Krnach, Michael (SELC)
Krueckeberg, Harry (RM)
Kuhn, Arthur (IW)
Lichtsinn, Bob (SC)
Mack, George (IW)
Madison, Major (SO)
Mansholt, Dorothy (SI)
McCants, John, Sr. (IN)
McDaniels, Janis (NE)
McPhail, Peter (EN)
Mients, Dr. Clifford (IW)
Minto, Kenneth (MC)
Morgan, Lowell (IW)
Nienhueser, Ray (WY)
Noack, Art (TX)
Oesterreich, Walter (NI)
Reitz, Joe (CNH)
Renckert, Paul (EA)
Roth, Clarence (MO)
Sansbury, James (OH)
Schluckbier, Dale (MC)
Schneider, David (NI)
Senechel, Roland (ND)
Sorenson, Glenn (NJ)
Streck, Kenneth (IW)
Stueve, John (SC)
Stueve, Melvin (SC)
Thurston, Jody (NW)
Timm, Reuben (NW)
Wallace, Rose (MDS)
Wildermoth, Walter (MO)
Wipperman, A. H. (KS)
Wolfsmith, Thomas (EN)
Zupfer, Gloria (NJ)

Board of Directors

LAYPERSONS

Daniel, John L. (SELC)
Kayser, Walter (MC)
LeHaine, Gilbert (MC)
Purdy, Paul W. (SO)

Following balloting, the election was declared closed.

Higher Education

The chairman introduced Dr. Robert Schnabel, president of Valparaiso University, who brought greetings to the convention.

Committee 6 presented Res. 6-03A (*TB* 272), calling for adoption of the recommendations of the President's Commission on Synodical Higher Education. An additional resolve was accepted, to be placed between the two resolves printed on page 272, which states:

Resolved,That Section II, subsection E 4, be modified by the reaffirmation of the present practice requiring prior approval of faculty and professional staff by the Board for Higher Education Services so that subsection E 4 would read: "That the Board of Regents participate fully in the procedure for the selection and regular review of the president of the institution and of other major administrators, approve of the appointment of faculty members who meet the qualifications of their positions and have received prior approval by the Board for Higher Education Services, approve sabbatical and study leave, and encourage faculty development and research."

Res. 6-03A was then adopted.

Res. 6-07 (*TB* 167), ratifying board actions regarding closure of St. John's and St. Paul's Colleges, was adopted.

Res. 6-09 (*TB* 168), to give thanks to God for the blessings of St. John's College, Winfield, Kans., was adopted by standing and singing the common doxology, led by St. John's alumnus President Ralph Bohlmann. The chairman introduced Dr. Erich E. Helge, president of St. John's College. Dr. Helge expressed his thanks and appreciation for the power of the Word of God shared by many friends, which helped ease the pain involved in the closing of St. John's College. He also thanked the church for the many new fields of service opened to faculty members of St. John's College. President Helge pleaded that the closing of St. John's College lead all of Synod to strive ever harder to support the Synod's system of higher education. He said St. John's College has been "Alive in Christ," and through its alumni will continue to be "Alive in Christ" many years

into the future. President Bohlmann thanked God for the many fine gifts He has given our church through graduates of St. John's College. The convention then sang "Hail! Saint John's College, Hail!"

Res. 6-08 (*TB* 167—168), to give thanks to God for the blessings of St. Paul's College, Concordia, Mo., was adopted as the convention arose and sang the doxology. Res. 6-10 (*TB* 168–169), to support the agreement concerning St. Paul's High School through the 1988–89 academic year, was adopted.

Recognition

The chairman introduced Dr. Walter L. Rosin, secretary, and Dr. Norman Sell, treasurer of The Lutheran Church—Missouri Synod. He congratulated them on their reelections, and prayed God's blessings upon their important work.

Leadership and Organization

Committee 5 continued with the presentation of Res. 5-02A. The convention adopted a resolution to dispense with the reading of the balance of Res. 5-02A, and require only reading by title, as well as having the committee point out the changes between the resolution as it was printed in Part B of *Today's Business* and the version as printed in Sunday's edition of *Today's Business*.

The convention adopted Res. 5-02A, Section B (*TB* 246, line 67, to page 254, line 27). Res. 5-02A, Section C (*TB* 254, lines 31–45), and 5-02G (*TB* 255, line 10, to page 256, line 35) were also adopted.

Res. 5-02A, Section M (*TB* 256, line 69, to page 257, line 27), was adopted, after the convention declined an amendment to lines 11 and 15 on page 257. A division of the house was requested, which the chairman declined. The convention sustained the ruling of the chair.

Committee 5 presented Res. 5-02A, Section N (*TB* 257, line 31, to page 260, line 29), and the convention adopted it with changes in line 55, inserting the word "made" between the words "not mandatory" and the phrase "by these Bylaws" following the word "mandatory," and in line 65 changing the words "actual members" to "constituency." The convention declined to delete lines 22–27 on page 259.

Greetings

The chairman introduced Rev. Arnold Rakow, president of the Evangelical Lutheran Church of England. President Rakow thanked The Lutheran Church—Missouri Synod for its partnership with the Evangelical Lutheran Church of England. He expressed appreciation for Lutheran Church Extension Fund assistance and synodical subsidy, and shared the hopes of expansion in England to open six new missions by the year 2000.

Leadership and Organization

The convention adopted Res. 5-21 (*TB* 156–157), to expand auxiliary membership eligibility. Res. 5-02A, Section O (*TB* 260, line 31, to page 263, line 68) was introduced.

Request

President Bohlmann expressed his sorrow because recommended voting lists had been distributed before balloting for the Nominations Committee had even begun. He pleaded with the convention that individuals involved in distribution of recommended voting lists cease and desist from such action at once.

Devotions

The closing devotions were led by Rev. Carlos Puig, secretary for Hispanic Ministry, Board of Mission Services, using the *Worship Guide*, pages 35–36.

Session 12

July 24, Afternoon

Opening Devotions

Mr. Richard Bimler, executive secretary, Board for Youth Services, led the opening devotion, using the *Worship Guide*, page 36, and *LWCC*, page 130. The youth representatives participated in the devotion, singing a song and leading the prayer.

Minutes

The convention approved the minutes for Sessions 7 and 8, Tuesday, July 22, as printed in *Today's Business*, pages 393–406, with one correction on page 397, line 25, changing the name "Hermann" to "Meyer."

Announcements

Convention manager Marvin Siebels provided airport transportation information, and Paul Devantier informed the delegates that a resource packet would be available Friday, which would assist them in reporting convention highlights to their congregations. A resolution introduced to adopt the remaining proposed Bylaws from Committee 5 in total was put on hold until Committee 5 again appeared before the convention.

Elections Committee

The Elections Committee reported first ballot results for members on the Nominations Committee and fifth ballot results for a layperson on the Board of Directors. Ballot tallies were:

Nominations Committee

DISTRICT PRESIDENTS

Ballots cast 2,139, required for election 535

Bode, Gerhard	136
Fink, Ronald	85
Heins, John	72
Hinz, Richard	124
Kapfer, Richard	66
Kramer, Loren	64
Kromphardt, Arnold	58
Kuhn, Robert	239
Lutz, Arleigh	41
Mulder, David	39
O'Shoney, Glen	114
Oswald, Orval	169
Petersen, John	55
Sohns, Wilbert	207
Spitz, Paul	108
Weber, Paul	171
Wendling, Paul	302
Zimmermann, Elwood	91

PASTORS

Ballots cast 5,139, required for election 514

Aurich, Vern	51

Bachert, Alan H. ... 27
Bahn, David L. ... 19
Bahr, Albert ... 28
Bajus, Luther ... 36
Behnken, Kenneth W. ... 129
Betke, Norman ... 33
Biggs, Don ... 32
Black, Don ... 73
Boerger, John A. ... 13
Boysen, Albert ... 50
Buelow, Leonard ... 242
Cameron, Bruce ... 59
Cloeter, Martin R. ... 55
Crockett, Dell J. ... 34
Delzer, Steven ... 13
Demel, Mark ... 20
Deterding, John ... 70
Dissen, David ... 272
Dressel, David ... 33
Dubbelde, David ... 272
Feeder, David ... 11
Garchow, Paul ... 30
Gersch, Fred C. ... 32
Gourlay, Donald ... 65
Graf, Herbert ... 26
Greunke, Martin ... 23
Gross, Richard ... 135
Guehna, Richard ... 43
Hartman, Paul A. ... 27
Heckmann, Gene ... 37
Herrmann, John ... 40
Hobratschk, Ralph ... 11
Hoemann, Gerald ... 14
Hoffman, Paul ... 24
Hohe, John ... 28
Hoyer, Martin ... 300
Homp, Mark ... 32
Joeckel, David ... 31
Kostizen, Erwin ... 47
Krugler, Arnold F. ... 28
Lang, Marcus T. ... 58
Lemke, Layton ... 33
Lidbom, Roy ... 33
Malec, Raymond ... 30
Marshall, Ulmer ... 131
Martin, Leonard ... 12
Marxhausen, Victor ... 55
Matzat, Donald G. ... 44
Mayer, Richard ... 21
Mayer, Robert F. ... 19
Meier, Robert ... 31
Moyer, John ... 11
Mueller, Charles ... 138
Mueller, Ronald ... 31
Neimann, Henry ... 13
Niemoeller, Mark ... 29
Olson, Donald ... 25
Phipps, Ralph ... 43
Popp, Royce R. ... 18
Priebe, Weldon ... 53
Reeb, Dan ... 45
Reese, William ... 42
Rehwaldt, Edgar ... 39
Reimnitz, Charles ... 42
Reimnitz, Elroi ... 56
Roth, Clarence L. ... 34
Ryding, John ... 28
Schlecht, Richard L. ... 118
Schmelzinger, Robert ... 28
Schmidt, Ronald ... 19
Schnakenberg, Roger ... 10
Schoedel, Walter ... 67
Schroeder, Harold ... 27
Schultz, Dennis S. ... 39
Schwab, Dennis ... 17
Scudieri, Robert ... 56
Shadday, David ... 25
Skamser, Lionel ... 20
Skov, Clare ... 25
Snyder, Walter W. ... 10
Sohn, Paul ... 34
Spahn, Thomas ... 23
Stark, Willard H. ... 12
Strickert, Walter ... 30
Thiele, David ... 111
Thiem, Al ... 257
Tornow, Lothar ... 90
Werfelmann, Ted ... 43
Winningham, David C. ... 20
Wyssmann, Gene ... 23
Zehnder, Thomas ... 151
Zill, Marcus ... 82
Zimmerman, Paul A. ... 143

TEACHERS

Ballots cast 2,084, required for election 522

Allman, Steve ... 31
Behnken, Donna ... 220
Bork, Ronald ... 27
Cattau, Rollin ... 421
Duensing, Lonnie ... 96
Elmshauser, John ... 19
Grulke, Rodger ... 45
Helming, Warren ... 40
Herman, Richard ... 37
Holste, Ken ... 108
Janssen, Gerald ... 40
Klein, Doris ... 74
Koerschen, Joel ... 23
Loomans, Keith ... 61
Meisner, Tim ... 22
Nordeen, Mary ... 72
Pankow, Marcus ... 42
Pelger, Deborah ... 41
Ramsey, McNair ... 40
Richert, Alvin ... 48
Sankey, Ken ... 37
Tietz, Stuart ... 352
Ulrich, Dean ... 24
Wernsing, Darrel ... 31
Winter, Ernest ... 58
Zehnder, George ... 75

LAYPERSONS

Ballots cast 6,080, required for election 507

Armstrong, Roy ... 45
Bauer, Bob ... 73
Black, Walter ... 58
Brugge, Vernon ... 33
Buccowich, Don ... 46
Cahill, Gerald ... 370
Chandler, Richard D. ... 43
Clark, Bill ... 55
Czandema, A. W. ... 26
Dean, Cynthia ... 63
Dockweiler, Clarence ... 56
Duewer, Marvin ... 291
Dunn, Wallace ... 37
Edmon, Dr. Harry ... 74
Erwin, Elloree ... 154
Frerking, Marvin ... 130
Gaston, Christian ... 34
Grimm, Ivan ... 57
Hanf, Walter ... 127
Hanusa, Robert ... 56
Harms, John ... 71
Henneman, Roy ... 13
Hepner, Ralph ... 30
Hoffman, Wesley ... 78
Huling, Vicki ... 67
Hume, Del ... 36
Jutzi, Edward ... 48
Kern, Alma ... 214
Klein, Donald ... 99
Koch, Milton P. ... 281
Korthals, Richard ... 476
Krnach, Michael ... 34
Krueckeberg, Harry ... 41

Kuhn, Arthur 74
Lichtsinn, Bob 69
Mack, George 48
Madison, Major 53
Mansholt, Dorothy 132
McCants, John, Sr. 303
McDaniels, Janis 125
McPhail, Peter 41
Mients, Clifford Dr. 46
Minto, Kenneth 50
Morgan, Lowell 30
Nienhueser, Ray 60
Noack, Art 171
Oesterreich, Walter 53
Reitz, Joe 67
Renckert, Paul 107
Roth, Clarence 68
Sansbury, James 33
Schluckbier, Dale 38
Schneider, David 59
Senechel, Roland 52
Sorenson, Glenn 161
Streck, Kenneth 38
Stueve, John 63
Stueve, Melvin 53
Thurston, Jody 50
Timm, Reuben 116
Wallace, Rose 142
Wildermoth, Walter 46
Wipperman, A. H. 282
Wolfsmith, Thomas 34
Zupfer, Gloria 100

Board of Directors

LAYPERSONS

Ballots cast 979, required for election 490
Daniel, John L. 347
Kayser, Walter 156
LeHaine, Gilbert 260
Purdy, Paul W 216

No one was elected to the Nominations Committee or the Board of Directors in the election.

Vice-President Maier assumed the chair.

Chairman Barry gave instructions for the second ballot for the Nominations Committee and the sixth ballot for the Board of Directors. Following balloting, the election was declared closed.

Witness and Outreach

Res. 1-08 (*TB* 35–36), thanking God for the Nehemiah Plan, was adopted. Res. 1-01A (*TB* 221–222), urging that we be "Alive in Christ" in witness and outreach, was adopted, as was Res. 1-09 (*TB* 36), calling for the establishment of a national LCMS student organization. The convention adopted Res. 1-11 (*TB* 37), to establish a Laborers for Christ standing committee. Res. 1-12 (*TB* 37–39), calling for the revision of Bylaws for the Board for Communication Services, Concordia Publishing House, and the Board for Radio Station KFUO, was considered in three separate actions. The convention adopted Section A and Section C as presented by the committee, and Section B after deleting the word "general" on page 38, line 20.

While considering Res. 1-13 (*TB* 39), aimed at expanding witness to Jewish people, a new resolve was introduced beginning in line 72. Due to the orders of the day, action was not completed on the amendment or on Res. 1-13.

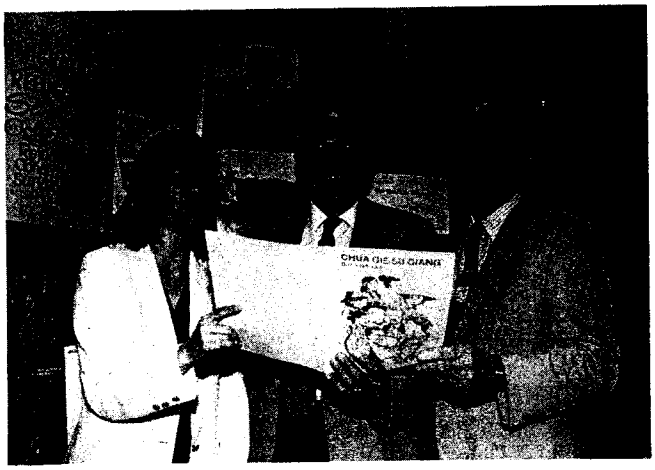
Goals and Resources

The convention declined Res. 4-02 (*TB* 78–79), about defining the problems and challenges of walking together. Res. 4-01 (*TB* 77–78), calling for the adoption of planning and resource goals for 1989, was adopted after point 5, page 78, lines 12–13, was reworded as follows: "That by 1989 the Planning Council will have invited several districts to test the concept of a 'generalist' staff through a pilot program."

Announcement

President Bohlmann announced that he had met with the delegate who proposed a resolution during the morning session in response to statements made by a publication regarding past president Dr. J. A. O. Preus. A recent issue of the publication mentioned its regret, so no action need be taken by the convention. Therefore Dr. Bohlmann declined to present the resolution to the convention.

After delegates had risen and sung the third stanza of "Now Thank We All Our God," Vice-President Wollenburg assumed the chair.



Human Care

Committee 7 began its presentation by asking a pastor to bring an update to the convention regarding the family seen in the film "Our New Life Begins Today."

Res. 7-13A (*TB* 286), urging continued to support of Lutheran Immigration and Refugee Services and its resettlement program, was adopted. Rev. Donald H. Larsen, director of Lutheran Immigration and Refugee Services, addressed the convention briefly, and Ms. Lily Wu, associate for Communication (LIRS), and Rev. Eugene Gunther, supplemental LIRS staff for The Lutheran Church—Missouri Synod were introduced.

Res. 7-04 (*TB* 196–197), calling for encouragement and support of the Commission on Ministerial Health, was adopted. Res. 7-05 (*TB* 197–198), amending the Bylaw relating to the Commission on Ministerial Health, was approved, after deleting the word "adult" in line 66, page 197. Res. 7-06 (*TB* 198), urging that ministry to and by the aged be addressed, was adopted, and Res. 7-12A (*TB* 361), urging continued development of programs to alleviate human suffering, was adopted after the word "tradition" was removed from line 10 and the word "church" was changed to the word "Synod" in line 29. Res. 7-24 (*TB* 361), recognizing and encouraging the work of Dr. Medardo Gomez, was

adopted after the words "and his staff" were added after the word "Gomez" in line 66, and the words "without regard to political affiliation" were added after the word "ministry" in line 70. Dr. Eugene Linse, who had been in El Salvador recently, addressed the convention, and Chaplain Mueller led the convention in prayer for the oppressed throughout the world.

In considering Res. 7-07 (*TB* 199), affirming investment policies, the convention declined an amendment to lines 17–19. Orders of the day prevailed, and no action was taken on Res. 7-07.

Theology and Church Relations

The convention adopted Res. 3-13A (*TB* 319–320), calling for continued efforts toward external unity. During discussion of the resolution, an amendment to line 9 from page 134 of the *Convention Workbook* was declined, as was a motion to refer the resolution back to committee. On the motion of referral, a division of the house supported the ruling of the chair that the motion had failed: Yes, 491; no, 505.

Elections Committee

Results of the sixth ballot for a layperson on the Board of Directors and the second ballot for the Nominations Committee were as follows:

Board of Directors

LAYPERSONS

Ballots cast 1,032, required for election 517

Daniel, John L.	449
LeHaine, Gilbert	336
Purdy, Paul W.	247

Nominations Committee

DISTRICT PRESIDENTS

Ballots cast 2,009, required for election 503

Bode, Gerhard	235
Kuhn, Robert	411
Oswald, Orval	262
Sohns, Wilbert	340
Weber, Paul	272
Wendling, Paul	489

PASTORS

Ballots cast 4,867, required for election 487

Behnken, Kenneth W.	337
Buelow, Leonard	430
Dissen, David	469
Dubbelde, David	479
Gross, Richard	229
Hoyer, Martin	547
Marshall, Ulmer	246
Mueller, Charles	306
Schlecht, Richard L.	232
Thiele, David	256
Thiem, Al	474
Tornow, Lothar	146
Zehnder, Thomas	282
Zill, Marcus	131
Zimmerman, Paul A.	303

TEACHERS

Ballots cast 1,995, required for election 499

Behnken, Donna	386
Cattau, Rollin	608
Duensing, Lonnie	156
Holste, Ken	149
Tietz, Stuart	537
Zehnder, George	159

LAYPERSONS

Ballots cast 5,804, required for election 484

Gerald Cahill	616
Duewer, Marvin	465
Erwin, Elloree	235
Frerking, Marvin	224
Hanf, Walter	203
Kern, Alma	345
Koch, Milton P.	418
Korthals, Richard	582
Mansholt, Dorothy	191
McCants, John, Sr.	489
McDaniels, Janis	214
Noack, Art	313
Renckert, Paul	153
Sorenson, Glenn	261
Timm, Reuben	187
Wallace, Rose	224
Wipperman, A. H.	500
Zupfer, Gloria	184

Individuals elected are in italic type.

Instructions were given by Chairman Barry for the seventh ballot for layperson on the Board of Directors and for the third ballot for the Nominations Committee.

Greetings

President Bohlmann introduced Dr. Jobst Schoene, bishop of our partner church in West Germany. He brought greetings from the brothers and sisters there.

Congregational Ministries

Vice-President Maier assumed the chair.

Res. 2-03 (*TB* 44–45), to designate 1988 as the year of families, was adopted after the convention changed the word "adequate" to "approved" in line 22. Res. 2-21A (*TB* 296–297), urging the designation of monthly emphases, was adopted, as was Res. 2-05A (*TB* 391), changing Black Ministry Sunday to Black Ministry Emphasis. Res. 2-08 (*TB* 47–49), calling for intensification of efforts to curb pornography, violence, obscenity, and indecency, was approved, following the amendment of the second resolve, line 19, page 48, with the insertion of a new first item as follows: "Prayer; to pray for those individuals engaged in battling the pornographic establishments; to pray for those individuals fighting the temptation of pornography; to pray for the innocent victims, young boys and girls, as well as women; to pray for those who are consumed by pornographic passions and desires; and to pray for those who sell and distribute pornographic material."

The convention adopted Res. 2-06 (*TB* 46), to facilitate inclusive ministry, and Res. 2-11A (*TB* 295–296), encouraging dissemination of the resources prepared by the President's Commission on Women. Res. 2-19 (*TB* 54–55), encouraging political involvement of individuals as a Christian witness, was adopted.

Announcement

Chairman Maier expressed concern regarding election lists that had been distributed in the convention hall. He read the policy on distribution of materials (*TB* 5): "Only materials requiring convention action (e.g., resolutions, ballots) shall be distributed within the convention hall proper. An information center will be established in the lobby area where other materials may be placed. There shall be no person-to-person distribution of such materials within the building except for the exhibits planned or approved by the convention committee. A committee consisting of the chairmen of the three committees of the

Board of Directors shall see that these provisions are carried out and that the standards of Christian decency and constraint are maintained." Dr. Maier pleaded that the delegates observe this policy.

Congregational Ministries

Res. 2-09B (*TB* 391–392), calling for an increase in the percentage of synodically trained teachers in Lutheran Schools, was introduced. On page 392, line 16, the words "be encouraged" were added after the word "congregations." Orders of the day prevailed.

Devotions

Dr. Herbert Mueller, convention chaplain, led the delegates in the closing devotion, using the *Worship Guide*, pages 36–37.

Session 13

July 24, Evening

Devotions

Chaplain Herbert Mueller led the evening opening devotions, using the *Worship Guide*, pages 37–38.

Announcements

The chairman made three announcements: (1) The orders of the day for the evening session; (2) The convention will likely adjourn on Friday at 4:00 p.m.; and (3) Rev. Al Wingfield has accepted the call to be the headmaster of St. Paul's High School, Concordia, Mo.

Leadership and Organization

Discussion of Res. 5-02A, Section O (*TB* 260–263) continued. The convention declined to delete lines 3–4, page 261. Changes made were: (1) Page 260, line 62, add reference 2.223 g; (2) Delete lines 15–16 on page 265; and (3) Page 261, delete line 13 and "6, and." Res. 5-02A, Section O, was then adopted.

Res. 5-23 (*TB* 158), "grandfathering" active members, was adopted, after the date "March 1" was changed to "July 24" in lines 22, 24, and 25. Res. 5-24 (*TB* 158), "grandfathering" certified layworkers, was adopted, after changing the date of "March 1" to "July 24" in line 58. An amendment to line 64 "provided that those successfully completing the program of the Lutheran Deaconess Association will continue until Dec. 31, 1989, to be eligible for certification and assignment to the same extent that they have been since 1959" was declined.

Res. 5-18 (*TB* 155), to amend the Constitution, Article VI, 7, was adopted by more than a two-thirds majority. A division of the house was requested, but the convention asked that the house not be divided.

Elections Committee

The Elections Committee reported on the seventh ballot for a layperson on the Board of Directors, and the third ballot for the Nominations Committee. Individuals elected are in italic type. The results were:

Board of Directors

LAYPERSONS

Ballots cast 1,051, required for election 526

Daniel, John L.	658
LeHaine, Gilbert	393

Nominations Committee

DISTRICT PRESIDENT

Ballots cast 2,042, required for election 511

Kuhn, Robert	607
Oswald, Orval	337
Weber, Paul	381
Wendling, Paul	717

PASTORS

Ballots cast 3,903, required for election 488

Behnken, Kenneth	451
Buelow, Leonard	510
Dissen, David	593
Gross, Richard	249
Marshall, Ulmer	329
Mueller, Charles	394
Thiele, David	255
Thiem, Al	637
Tornow, Lothar	149
Zehnder, Thomas	336

LAYPERSONS

Ballots cast 2,068, required for election 517

Duewer, Marvin	534
Erwin, Elloree	210
Kern, Alma	328
Koch, Milton P.	465
Noack, Art	340
Sorenson, Glenn	191

Committee chairman Barry asked the tellers to distribute the fourth ballot for the Nominations Committee. Balloting took place, and the election was declared closed.

Vice-President Wollenburg assumed the chair. He read from the minutes of the 1983 synodical convention the rule that was adopted regarding reconsideration of previous convention action during the last day of the convention.

Leadership and Organization

Committee 5 proposed that Res. 5-02A, Section P, pages 264–267, and all other matters in Res. 5-02A that had not been dealt with in this convention be referred to the Board of Directors for study, in consultation with the Commission on Structure. The recommendation was adopted, with the understanding that the Secretary of the Synod could renumber various sections in the *Handbook*.

A resolution proposing procedures to be used in future synodical conventions in changing Bylaws was ruled out of order by the chair.

Res. 5-04 (*TB* 148), which called for defining more precisely membership of the Board for Youth Services, was adopted, with punctuation changes suggested for clarification.

Human Care

Committee 7 continued the presentation of Res. 7-07 (*TB* 199), affirming investment policies. An amendment to lines 18–19 was ruled out of order by the chair, because wording in the whereas of the resolution is current synodical policy. An additional resolution was introduced, but the convention challenged the ruling of the chair, deciding it was a substitute motion. The convention declined to consider the substitute motion. Res. 7-07 was adopted.

A point of order was made, questioning whether passage of Res. 5-04 earlier in the convention effectively negated

the election of two youth members. The chair referred the question to the Commission on Constitutional Matters. Res. 7-08A (*TB* 284), urging support for the oppressed, was introduced. An amendment was introduced to delete lines 14–15, and in line 31 to delete "apartheid as well as other" and add "all." Time expired, and the convention declined to extend time for 30 minutes to complete discussion of the resolution.

Devotions

Chairman Mueller led the convention in prayer, followed by closing devotions as found in the *Worship Guide,* pages 38–40.

Session 14

July 25, Morning

Devotion

Chaplain Herbert Mueller led the opening devotion, using the *Worship Guide,* pages 41–43. He announced that a freewill offering would be gathered later in the morning for the lay delegate who recently lost his business and home.

Devotional Essay

Dr. George Bornemann, retired president of the English District, presented the Walther essay titled: "Alive in Christ: The Pastoral Office." The "Small Group Bible Study Guide" is found on the inside cover of the *Today's Business,* July 25, 1986.

Announcement

The chairman asked each committee chairman to present resolutions of highest priority to the convention during the remaining convention time. The staff who produced *Today's Business* was thanked by the convention for services rendered, as were the pages for their acts of love in providing over 1,300 hours of service throughout the convention.

Points of Order, Personal Privilege

A new standing order not to reconsider any motions already adopted was approved by more than two-thirds of the convention. The chairman asked the Communications Department to provide slides to advisory delegates for use in presentations on convention highlights. The convention agreed that committees could read resolutions by titles only but declined to adopt a resolution to close debate on all questions before the convention at one time.

The convention adopted a resolution stating, "That since one action of this convention has been misunderstood by the public press and also by some women members of our Synod and has caused offense to them; be it *Resolved,* That the Synod in convention gratefully reaffirm the service roles of all laypersons, both men and women, in our church, and that we especially recognize the unique contributions of these servants of God and that all components of the Synod identify meaningful opportunities for service and train our laity, especially women, for service in the Synod as permitted and encouraged by the Scriptures."

The convention also adopted the following resolution:

WHEREAS, Our heavenly Father is deserving of the highest and best praise we have to give Him for His gracious gift to us in Jesus Christ; and

WHEREAS, This convention has been blessed by the services of Mr. Mark Bender in leading us in such praises; therefore be it

Resolved, That the convention delegates give thanks to Almighty God for the gift given to us in Mark Bender; and be it finally

Resolved, That we encourage all congregations of The Lutheran Church—Missouri Synod in their praise and worship of God, Father, Son, and Holy Spirit, to strive for the kind of excellence we have experienced this week.

The chairman referred a question regarding restoration of Perry County historical Lutheran sites to the Board of Directors, suggesting this might be done as a part of the Walther anniversaries celebrations.

Elections Committee

Chairman Barry reported results of the fourth ballot for the Nominations Committee as follows:

PASTORS

Ballots cast 1,015, required for election 508

Behnken, Kenneth W.	517
Mueller, Charles	315
Zehnder, Thomas	183

LAYPERSONS

Ballots cast 1,990, required for election 498

Erwin, Elloree	248
Kern, Alma	433
Koch, Milton P.	641
Noack, Art	668

He announced that this concluded the work of the Elections Committee and thanked the convention on behalf of the committee for the wonderful cooperation received from the delegates. The convention adopted a resolution to dismiss the committee with thanks, and granted permission to destroy the ballots. The entire Elections Committee came to the platform and received a standing ovation.

Secretary Rosin read the opinion of the Commission on Constitutional Matters which stated it was the opinion of the commission that the youth delegates elected in this convention would be allowed to serve their terms, since they were elected before Res. 5-04 was adopted during the convention.

Higher Education

Res. 6-01A (*TB* 271–272), providing direction and goals for synodical higher education in the next triennium, was adopted. The convention adopted Res. 6-05 (*TB* 166), increasing the size of college boards of regents, after an amendment to change the second resolve was declined. Res. 6-25A (*TB* 299–302), changing the Bylaws for admission to the teaching ministry by colloquy, was adopted, after an amendment was approved, page 300, line 20, to insert after the word "college" the following words: "or with pastors, teachers, and laypersons authorized by that college residing in the applicants' geographical region." Res. 6-26A (*TB* 276–280), changing the Bylaws for admission to the pastoral ministry by colloquy, was adopted.

Leadership and Organization

Res. 5-01A (*TB* 243), dealing with planning and decision making in the church, was adopted. Res. 5-06B (*TB* 321), reaffirming the appointment process and revising Bylaw 2.803 regarding tenure and termination, was adopted, after being amended twice. Line 22 was amended by deleting the words "or refusal to cooperate," and line 20 was amended by adding the words "shall be by written notice and" between the words "appointment" and "may." A substitute motion from Overture 5-53 (*CW* 222–223) was declined.

Res. 5-09 (*TB* 150–151), establishing the office of Professional Growth and Support, was declined. Res. 5-10A (*TB* 268–269), establishing a new Committee on Church Literature, was adopted after the convention declined several amendments in lines 10–11, page 269.

Theology and Church Relations

Res. 3-20 (*TB* 74) was adopted, after the title of the resolution was changed to read "To Extend Interim Authority for Inter-Lutheran Agencies." Res. 3-01 (*TB* 61), urging promotion of the confessional stance of the Synod, was approved, inclusive of lines 1–41. Res. 3-19 (*TB* 73), commending a study on church discipline, and Res. 3-16, page 71, increasing the membership of the Commission on Theology and Church Relations, were adopted. Res. 3-18A, page 320, expressing concern over charismatic congregations desiring membership in The Lutheran Church—Missouri Synod, was adopted, after amendments to lines 41 and 42 were declined.

Appreciation

Chaplain Mueller read a note from the delegate who received over $6,600 from delegates in the freewill offering taken earlier. The assembly rose and sang the third stanza of "Now Thank We All Our God."

Congregational Ministries

Res. 2-09B (*TB* 391–392), calling for an increase in the percentage of synodically trained teachers in Lutheran schools, was approved, after line 67, page 391, was amended by adding the words "encourage hiring" in place of the word "hired" and line 16, page 392, was amended by adding the words "be encouraged" between the words "congregations" and "continue," deleting the word "to." Res. 2-07 (*TB* 47), supporting urban Lutheran elementary schools, and Res. 2-04 (*TB* 45), encouraging assimilation of new members, were adopted. Res. 2-10 (*TB* 50), urging an active ministry to singles, was adopted after an amendment in line 54 was declined.

Witness and Outreach

Res. 1-13 (*TB* 39), urging expanded witness to Jewish people, was adopted after line 68 was amended to read, "*Resolved,* That the Board for Mission Services include in its planning a staff position that will deal . . ."

Res. 1-05 (*TB* 34), encouraging the Commission on Black Ministry to continue to work within the present structure of the Synod, was adopted, with the inclusion of two amendments. In lines 34–35 the words "a Black pastor serves as assistant to the executive secretary for Board for Youth Services" were deleted, and a second resolve was added as follows: "and be it further *Resolved,* That the structure of the Synod be encouraged to assist the Commission on Black Ministry in carrying out its task for effecting its ministry." An amendment to add the word "qualified" in line 27 was ruled out of order by the chair.

Human Care

Res. 7-01A (*TB* 281–282), calling for the encouraging and strengthening of congregational social ministry activity, was adopted, with the common consent that citations to other resolutions be removed. Res. 7-09A (*TB* 284), in support of Lutherans for Life, was adopted, as was Res. 7-08A (*TB* 284), urging support for the oppressed, after two amendments were declined.

Greetings

President Bohlmann introduced Rev. John Hus, president of the India Evangelical Lutheran Church, who addressed the convention. He expressed joy on behalf of his church for the partnership that exists with The Lutheran Church—Missouri Synod. He asked that all of us together as partners carry out the Great Commission. Greetings were also brought by Dr. Thomas P. Batong, president of the Lutheran Church in the Philippines. He brought greetings from the partner church there, which this year is celebrating the 40th anniversary of the first Lutheran missionaries coming to the Philippines, in 1946.

Dr. Bohlmann also introduced Dr. Paul Freiburger, former president of the Montana District.

Devotion

Chaplain Herbert Mueller led the closing devotion, using the *Worship Guide,* page 44.

Session 15

July 25, Afternoon

Devotion

Dr. Eugene Linse, executive secretary, Board for Social Ministry Services, led the opening devotions, using the *Worship Guide,* page 44.

Minutes

The minutes for Sessions 9 and 10, Wednesday, July 23, 1986 (*TB* 419–428), were approved, with the following changes: Page 422, line 73, David Buuck received 435 votes; page 427, lines 56–57 should read, "Res. 4-02 (*TB* 78–79), to define the problems and challenges of walking together, was discussed. An amendment failed to change lines 8–9 and 28 on page 79," and on page 427, line 28, the additional explanation should be added at the end of the line, "the chair as well as the floor committee assured the convention that the adopted Bylaw 5.02 a–f applies to the official structure of the Synod as it functions through districts and circuits, and does not address the matter of congregational autonomy."

Installation

Mr. George Mohr, Board of Directors, announced that



the installation of the Synod's newly elected officers has tentatively been scheduled to take place on Sept. 28, 4:00 p.m., at Holy Cross Lutheran Church in St. Louis.

Chairman of Council of Presidents

President Bohlmann introduced Dr. August Mennicke, newly elected First Vice-President of the Synod and presently chairman of the Council of Presidents, who addressed the convention on behalf of the council. Dr. Mennicke said the Council of Presidents requests everyone's prayers as they address some of the major issues facing the church in the days ahead. It is the desire of the council that all of the Synod be involved in addressing these serious issues together, and that now is the time to address them. Dr. Mennicke encouraged all to lay bare their hearts before our heavenly Father. He pleaded that we learn how to trust one another and build each other up, so the body of Christ can grow in being the temple of God. Our enemy is Satan, not brothers and sisters in the faith with whom we disagree. This is a time for healing, and there is only one solution, namely that we go together to the foot of the cross of Jesus Christ, so that our God is glorified and we are edified. Dr. Mennicke concluded by telling the convention that there is a great day ahead for The Lutheran Church—Missouri Synod, as we walk with God from victory to victory.

Acceptance Speech

President Ralph A. Bohlmann thanked the convention for reelecting him to the high calling as President of The Lutheran Church—Missouri Synod on the first ballot. He interprets this as an indication of wide support in the Synod. As he had promised in 1981, Dr. Bohlmann again said he desired to serve the whole church lovingly, not to direct it. He hoped to do so fairly, according to the rules we as a church have agreed to in our walking together. It is his desire to do so evangelically, faithfully, and lovingly. It is possible for one to be kind and orthodox at the same time, and Dr. Bohlmann said he praises God for every sign of progress we have enjoyed in our walking together.

Five years ago when addressing the 1981 convention of the Synod, Dr. Bohlmann had used three key words. The first is our "confession," which is threatened from the outside and from within. We must be aware of the threat of legalism from within, and the doctrine of the church must be our guide as it affects our relationships with other Lutherans. The second key word is "solidarity," which indicates the unity and strength we have. The Lutheran Church—Missouri Synod is made up of such beautiful people, as was witnessed again during this convention. Members of the Missouri Synod are disciplined, kind, and forgiving, and that is needed organizationally also. Dr. Bohlmann stressed the need for a unified, supportive church, and said he is not at all committed to centralization. The third area President Bohlmann stressed was "mission." We stand together to do something important. God has blessed our people with the resources to do His work of sharing the Gospel of Jesus Christ.

In looking ahead to the next three years, President Bohlmann indicated a wish for greater involvement in the listening process, as was begun with the table talks during the convention. He expressed thankfulness for the fine people elected by the convention to be fellow servants, and said that it is his goal to spend more time in personal contact with the people of the Synod during the next three years. He also hoped to have more time to spend in theological areas. Dr. Bohlmann concluded his acceptance speech quoting from Ephesians 4, where Paul writes of the bond of peace and unity of the Spirit. Paul admonishes us to speak the truth in love, and President Bohlmann asked everyone to help him do this. He asked that God bless us to that end.

Leadership and Organization

Res. 5-20A (*TB* 270), deleting the Bylaws regarding the Administrative Officer of the Board of Directors, was adopted, after by common consent an additional resolve was added as follows: "*Resolved,* That the principal staff person of the Board of Directors continue to be a member of the Council of Administrators." Res. 5-15 (*TB* 153–154), incorporating the Commission on Health and Healing into Social Ministry, was adopted, as was Res. 5-19, page 155, revising procedures for elected circuit counselors, after two changes were made: The word "review" was changed to "revise" in line 27, and in line 52 the words "one pastor" were changed to "two pastors." Res. 5-17 (*TB* 154), approving convention sites and amending Bylaw 2.29, Res. 5-14 (*TB* 153), transfering the Standing Committee on Human Care, and Res. 5-12 (*TB* 152), transfering Faith Lutheran Church, Maple, Wis., were approved.

Res. 5-13 (*TB* 153), calling for receiving congregations into the Synod, was approved after the names of all congregations received were read, as the convention rose and welcomed them with applause. The Secretary of the Synod will write each congregation a warm letter of welcome. Res. 5-13A (*TB* 225), calling for receiving congregations into the Synod, was adopted as the convention rose and applauded. The Secretary will write each of these congregations a warm letter of welcome also. Res. 5-35, transfering Christ Evangelical Lutheran Church, Aurora, Ont., Canada, to the English District, was adopted.

The secretary of Committee 5 read a committee suggestion that future conventions consider the possibility of having a Bylaw floor committee. The chairman asked that

the suggestion be included in the minutes, so the Secretary of the Synod could follow up on the suggestion.

Higher Education

Res. 6-32 (*TB* 359), dealing with future possible use of St. John's College, Winfield, Kans., was adopted. Res. 6-16B (*TB* 359), commending and encouraging increased funding for seminaries, was adopted, after a substitute motion to consider 6-52A (*CW* 316) was declined. The chair asked that the minutes indicate that this resolution pertains to LCMS seminaries in the United States. Presidents of the Synod's colleges and seminaries were introduced.

Witness and Outreach

Res. 1-15 (*TB* 40–41), encouraging the publication of Spanish materials, was accepted, after lines 4–5, page 41, were amended to read, "*Resolved,* That a summary of the official *Proceedings* of the 1986 synodical convention also be published in Spanish."

Congregational Ministry

Res. 2-20A (*TB* 296) was adopted with a change in line 34 so that the wording reads "Concordia Historical Institute be supported in . . ." An amendment to line 38 relative to costs was declined.

Human Care

Res. 7-15 (*TB* 203), calling for the strengthening of our response to human care issues, was adopted.

Higher Education

Res. 6-15 (*TB* 172), urging that recruitment for church vocations be made a concern of the entire church, was adopted.

Announcements, Courtesy Resolutions

A resolution was introduced requesting the Board for Higher Education Services to consider the best ways in which the needs of professional church workers for professional growth can be addressed. The chairman ruled the resolution would be considered only if time permitted later in the session. Questions were asked regarding resolutions which did not reach the convention floor on salaries of synodical officials and preparing materials for training for diversity in the church. A delegate from California thanked his brothers and sisters at the convention for their assistance in his spiritual renewal during the convention.

Mr. George Mohr, Board of Directors, introduced a resolution to thank God for our brother and His servant, David H. Goertz. The resolution stated:

WHEREAS, The Lord of the Church provides individuals a special opportunity to use their gifts, talents and time in service to His Church; and

WHEREAS, Our Lord also promises "the crown of life" to those who "are faithful unto death"; and

WHEREAS, Our God has now called our brother and His servant David H. Goertz from service here to eternal joy and gladness; therefore be it

Resolved, That we thank God for all the blessings granted through the life and work of David H. Goertz, and be it further

Resolved, That we especially give thanks to God for the new life begun in Baptism and eternally enjoyed by all of God's servants, and be it finally

Resolved, That we all commit ourselves to "live for Him who died for us and rose again" as we rise to sing verses 3 and 7 of Hymn No. 176.

The convention adopted the resolution by rising and singing two stanzas of the hymn "Oh, for a Thousand Tongues to Sing."

George Mohr introduced a resolution thanking the city of Indianapolis and all member congregations for permitting the convention to meet in Indianapolis. The convention adopted the following resolution by a rising applause.

WHEREAS, The city of Indianapolis has favored us with the facilities and hospitalities of this great city, and

WHEREAS, The congregations and individual members of The Lutheran Church—Missouri Synod in the Greater Indianapolis area have generously contributed to the success of our convention by participating in the arrangements, the support services that contributed to our human needs and comforts, and by beautifying our worship services with special music and assistance, therefore be it

Resolved, That we thank this beautiful city, and all our member congregations and fellow Christians, and demonstrate our gratefulness and appreciation by a rising applause.

Dr. Elwood Zimmermann, president of the Indiana District, thanked everyone for coming to Indianapolis for the convention, and prayed that everyone would have a safe journey home. Dr. Bohlmann expressed the thanks of the chair and the convention to: the pages; Vice-Presidents Maier and Wollenburg, who chaired some of the sessions; Secretary Rosin and Assistant Secretary Walz; Mabel Stickel; Dr. Arthur Kuehnert, assistant to the President; Dr. Herbert Mueller, the chaplain; the essayists; the local committees and floor committees; the Communication Department of the Synod; Dr. Robert Sauer and Dr. Fred Precht for their assistance to Chaplain Mueller in preparing the worship materials; the worship leaders; the choir and organist; and the delegates for their wonderful spirit throughout.

A delegate welcomed over 15,000 of the Synod's youth to Washington, D.C. for next week's youth gathering. The chairman asked Committee 7 chairman Fink to share the proposed resolution regarding people in Indiana who have sent hay to rural areas of the Southeastern United States with the Board of Social Ministry Services.

Professor Kurt Marquart brought greetings from Concordia Theological Seminary in Fort Wayne. He wished God's blessings upon President Bohlmann and told the delegates to head for home with God. A delegate stated he felt our week in Indianapolis had made a difference, since several natives of the city had indicated this to him.

Secretary Rosin announced that Res. 5-35 (*TB* 270) should have been numbered 5-36 and that the News Release prepared by the Communication Department contained an error on page 3, where the year should read

"1969" instead of "1959." A delegate suggested that in future conventions long resolutions should contain clear rationale and background information to be of assistance as the delegates make decisions. The chairman informed the delegates that evaluation forms will be sent to all voting delegates following the convention, for their feedback and suggestions for improvement in future conventions. A delegate suggested the possibility of evening sessions being held on alternating nights in future conventions.

The convention adopted a resolution commending Mr. Marvin Siebels, convention manager, and all those responsible for the manner of random seating for delegates at the 56th regular convention of The Lutheran Church—Missouri Synod. The resolution also encouraged consideration of this type of seating for future conventions.

The convention adopted a resolution to adjourn, following presentation of a final registration report and the closing devotion.

Final Registration Report

Chairman A. Barry presented the following final registration report: 582 voting pastors, 578 voting laypersons, 37 advisory pastoral delegates, 105 advisory teacher delegates, 236 other advisory representatives, 25 youth representatives, and 33 others, for a total registered attendance of 1,596.

Closing of the Convention

Chaplain Herbert Mueller led the convention in a prayer for the sick, the grieving, and the youth gathering in Washington, D.C. next week. The order of worship was in the *Worship Guide,* page 44. Dr. Ralph Bohlmann based his closing message on Revelation 3, in which John's words to the little church in Philadelphia are recorded. God has given us an open door, all over the world. Like the little church in Philadelphia in John's time, we too have but little strength. However, God gives us much strength. God tells us we have kept His Word and confessed His Name. We are to keep doing that. He will bless us with His Spirit.

Using the historic gavel which he had used to open the convention, President Ralph Bohlmann officially closed the 56th regular convention of The Lutheran Church—Missouri Synod in the name of the Father, Son, and Holy Spirit.

Orville C. Walz, *Assistant Secretary*



Left to right: President Ralph A. Bohlmann with synodical vice-presidents August T. Mennicke, George F. Wollenburg, Robert H. King Jr., Walter A. Maier, and Guido A. Merkens

Election Results

President	Nominating Ballot	Election Ballot
* Ralph A. Bohlmann	1387	576
Robert C. Sauer	604	447
Walter A. Maier	193	Declined
George F. Wollenburg	155	61
Robert D. Preus	108	20
Charles S. Mueller	78	Declined

	Nominating Ballot	Election Ballot
Wilbert J. Sohns	76	25
Richard T. Hinz	67	
Guido Merkens	37	
Karl L. Barth	25	
L. Lloyd Behnken	24	
Paul Spitz	24	

August Mennicke	21
Arnold G. Kuntz	11
August Bernthal	9
Orval Oswald	9
Glenn O'Shoney	8
Ronald F. Fink	6
Harlan L. Harnapp	6
Oswald Hoffmann	6
† Richard H. Meyer	6
Eldor Meyer	25
Glenn O'Shoney	25
Karl Barth	21
August Bernthal	16
Kurt Marquart	16
† Robert H. King	- 63

* Elected

† Persons receiving 5 or fewer nominating votes are listed in the report of the Committee for Convention Nominations.

† Persons receiving 15 or fewer nominating votes are listed in the report of the Committee for Convention Nominations. The name of Robert H. King was added to the ballot by nomination from the floor.

First Vice-President	Nominating Ballot	(1)	(2)	(3)
Robert C. Sauer	959	Declined		
Wilbert J. Sohns	257	320	440	423
Walter A. Maier	256	105		
George F. Wollenburg	253	189	110	59
Charles S. Mueller	104	Declined		
Ralph A. Bohlmann	92	Declined		
Richard T. Hinz	87	126	72	
Robert D. Preus	83	Declined		
Guido Merkens	59	Declined		
* August Mennicke	49	291	469	559
Paul Ph. Spitz	45			
Wayne Schumpe	33			
L. Lloyd Behnken	26			
Harlan Harnapp	26			
Arnold Kuntz	26			

Other Vice-Presidents	Nominating Ballot	Election Ballots (1)	(2)
* George F. Wollenburg	622	809	
Wilbert J. Sohns	552	Declined	
* Robert H. King	525	768	
* Walter A. Maier	329	508	622
Richard T. Hinz	289	Declined	
Charles S. Mueller	235	447	539
* Guido Merkens	139	394	615
Robert Sauer	129	Declined	
Robert D. Preus	125	336	374
Kurt Marquart	117	236	
Harlan L. Harnapp	60	137	
Glenn O'Shoney	51	Declined	
August Bernthal	50	211	
Arnold G. Kuntz	45	176	
Karl L. Barth	40	220	
L. Lloyd Behnken	33	Declined	
John W. Klotz	33	90	

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

	Ballots						
Secretary	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Elvin R. Harms (SI)	147						
* Walter L. Rosin (MO)	950						
Treasurer							
* Norman D. Sell (MO)	991						
Board of Directors							
PASTORS							
Ernest Bartels (ND)	145						
Robert G. Bailey (IE)	50						
Kenneth W. Behnken (SC)	221	219					
Donald Black (TX)	322	281					
* Henry L. Koepchen (AT)	553						
Ulmer Marshall (SO)	144						
Walter M. Schoedel (MO)	160						
* Richard L. Thompson (MT)	480	534					
Marcus Zill (NOW)	108						
LAYPERSONS							
Richard Bodenstab (NI)	163						
* Donald J. Brosz (WY)	632						
C. P. Coyner (SE)	203	123					
* John L. Daniel (SELC)	428	424	511	498	347	449	658
Walter Kayser (MI)	371	306	330	261	156		
Gilbert LeHaine (MI)	336	312	353	302	260	336	393
* Harold M. Olsen (CI)	412	412	502	548			
Paul W. Purdy (SO)	433	410	414	318	216	247	
Orrin Rinke (MNN)	242	150					
Sam Rutigliano (OH)	270	195	224				
* Lester Schultz (NW)	441	477	565				
Rose Wallace (MDS)	322	216	238	168			
Board for Evangelism Services							
PASTOR							
Harold Draeger (CNH)	304						
Thomas Glammeyer (OH)	380	438					
* Darwin Karsten (MO)	413	593					

	Ballots						
TEACHER	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Walter Schmidt (EA)	503						
* Daniel Thurber (ABC)	592						
LAYPERSONS							
Doris Durkee (MNS)	286						
Gloria Hoban (NEB)	326	192					
* Rilaine Kading (IW)	700						
* Helen Morris (MNS)	509	515					
Robin L. Zimmerman (MO)	333	220					
Board for Mission Services							
PASTORS							
* Milton Nauss (SE)	601						
Robert F. Schmidt (NOW)	135						
Leonard Stahlke (TX)	384						
Thomas Zehnder (FG)	386						
* Paul Zimmerman (MI)	680						
LAYPERSONS							
* Oscar Hackbarth (NE)	417	515					
Lindsy Hubby "Skip" (SC)	291						
William J. Jorns (KS)	380	265					
H. David Thurston (EA)	367	234					
* John W. Vessey, Jr. (MN)	707						
Board for Parish Services							
PASTORS							
Gerald Behling (NW)	252						
J. Barclay Brown (WY)	421	451	398	429			
* Norbert Oesch (SC)	441	504	507	666			
Daniel D. Otto (MDS)	322	287	158				
Clemens Pera (NOW)	296	245					
* Daniel Preus (MNS)	459	544					
TEACHER							
* Allen Herbst (CI)	435	617					
Larry Matthews (NEB)	318						
Marilyn Walz (ABC)	322	417					

	Ballots						
LAYPERSONS	(1)	(2)	(3)	(4)	(5)	(6)	(7)
Donald Ahlersmeyer (IN)	208						
* Carol A. Ebeling (IN)	523	583					
Pearline E. Jones (NI)	413	419					
* Marlys Kehm (SC)	529	598					
Keith Klafehn (OH)	230	217					
Dorothy Molyneaux (CNH)	265	225					

Board for Professional Education Services

PASTOR							
* John W. Meyer (RM)	692						
William F. Meyer (MO)	249						
Fraiser Odom (EN)	136						
TEACHER							
* Roy Kaiser (MI)	826						
Duane Rohmaller (SC)	271						
LAYPERSONS							
William Ahlbrand (MO)	295	161	162				
Harry Edmon (NOW)	107						
* Robert Hirsch (SD)	433	474	606				
Mary Helen Kelly (SC)	360	249	309				
Edwin Kurth (SO)	271	133					
* Richard Ungrodt (SW)	685						

Board for Youth Services

LAYPERSONS							
* Todd Bardes (NE)	633						
Joel Dittmer (FG)	388						
* Philip Ebeling (IN)	762						
Andrea Gehrke (NOW)	441						
* Steven Matthews (NEB)	633						
Christy Orth (SO)	236						
* Brenda Schewe (NI)	724						
Carol Schmidt (KS)	308						
Brooks Wallace (SI)	134						
TEACHER							
* William Cochran (SI)	696						
Margaret Rickers (RM)	379						

Synodical College Representatives

TEACHER							
* Robert Baden (SC)	531	585					
Marlin Schulz (SC)	142						
Richard Shuta (SC)	407	441					
LAYPERSON							
Lynn Gergens (ABC)	509						
* Tim Schwan (IE)	550						

Commission on Adjudication

PASTORS							
* David Caspersen (WY)	391	459	584				
Beryl Droegemueller (SC)	331	309					
Victor Hellman (SW)	385	416	431				
Robert Kuhlmann (TX)	376	362					
* Carl E. Mehl (MI)	419	493	615				
Fred Schuster (IE)	247						
LAYPERSONS							
Theodore Fleischer (NOW)	371	199					
Edward H. H. Garber (SE)	473	327	398				
Harold Hepting (MS)	124						
* David Jarratt (SD)	512	482	657				
* Robert Moeller (EA)	649						

Commission on Appeals

PASTORS							
Theodore Mueller (CNH)	308	229					
* Edward Saresky (EA)	445	395	547				
Otis Sauls (IN)	404	389	515				
* Marcus Strohschein (MNS)	768						
Ronald Unger (NE)	198						
LAYPERSONS							
John Kelley (Jack) (OH)	373	289	414				
* William Killion (MNS)	469	480	646				
Alfred W. Meyer (IN)	313						
* Walter Tesch (SW)	612						
Gordon D. Tresch (EA)	333	250					

Commission on Theology and Church Relations

PASTOR							
* Arthur Drevlow (MNS)	410	540					
John Fritz (TX)	405	505					
George Lobien (SE)	112						
Robert Malone (MO)	92						
TEACHER							
* Robert Storm (SC)	822						
Edwin Zielske (SE)	254						
LAYPERSON							
Carl Brandhorst (NW)	283						
* Daniel A. Utter (MNS)	799						

Board of Directors—Concordia Publishing House

PASTOR							
Arnold G. Kuntz (SC)	532						
* Alfred E. Thiem (ND)	555						
TEACHER							
* Roger Laesch (SW)	760						
Eugene Menzel (SO)	319						
LAYPERSONS							
* Carmen Axen (SC)	588						
Roger Bettin (FG)	392						
* Hilton A. Farley (OH)	541						
* Marvin Jenkins (MNS)	571						
Arnold Kemmerle (CNH)	518						
Robert Weber (EA)	502						

Board of Regents—Ann Arbor

PASTOR							
Alan Barber (IN)	298						
* Ronald Irsch (MI)	762						
LAYPERSON							
* Vincent C. Braun (OH)	532						
Kathryn Renken (MI)	524						

Board of Regents—Austin

PASTOR							
* Paul Bohot (TX)	531	590					
Bernhard Kurzweg (FG)	146						
Bryan Sullivan (TX)	391	429					
LAYPERSON							
* Robert Bauer (TX)	712						
Eudoris Weiser (TX)	347						

Board of Regents—Bronxville

PASTOR							
Timothy Fangmeier (SE)	321						
* Arthur Geidel (AT)	419	567					
Erich Heintzen (FG)	332	442					
LAYPERSON							
Kenneth Cross (EA)	336						
* Robert Heichberger (EA)	718						

Board of Regents—Concordia, Mo.

PASTOR							
Edgar W. Homrighausen (SO)	223						
* Walter Fehrmann (MO)	699						
Woodrow Kurth (MO)	132						
LAYPERSON							
Jerry Flakne (IE)	458						
* John Lottes (MNS)	581						

	Ballots (1)	(2)	(3)	(4)	(5)	(6)	(7)
Board of Regents—Fort Wayne							
PASTOR							
David Koenig (OH)	392	476					
* Raymond Mueller (OH)	394	533					
Maynard Spitzach (IE)	107						
Raymond H. Kahle (TX)	81						
Willard Niederbrach (SC)	81						
LAYPERSONS							
* Melvin W. Bredemeier (IN)	495	456	603				
Roy Guess (WY)	426	393	460				
Gary D. Praetzel (EA)	368	166					
Berne Schepman (EN)	201						
* John A. Wiebe (NEB)	523						
Board of Regents—Irvine							
LAYPERSONS							
Elmer Gooding (SC)	434	461					
* Paul Lehman (SC)	757						
Floyd Oatman (CNH)	357						
* Setma K. Ramlo (SC)	504	552					
Board of Regents—Mequon							
PASTOR							
* Christopher Cahill (SELC)	551						
Hilbert Hilgendorf (NW)	511						
LAYPERSON							
Irving Bennett (NW)	326						
* Robert Gast (NW)	719						
Board of Regents—Portland							
PASTOR							
* Walter Anderson (NOW)	414	596					
Frederick Niedner (NOW)	336	416					
Darold Reiner (MT)	309						
LAYPERSON							
* Stephen Braun (NOW)	766						
Keith Tolzin (NOW)	284						
Board of Regents—River Forest							
LAYPERSONS							
Dorothy Davis (MI)	463	473					
Peter J. Faur (MO)	323	312					
William Harbeck (NI)	275						
* Herbert Israel (EA)	505	597					
* Richard Korthals (MI)	479	561					
Board of Regents—St. Louis							
PASTOR							
Gerhard Michael, Jr. (FG)	421						
* Gene A. Oesch (TX)	621						
LAYPERSONS							
William H. Brauer (MO)	323						
Donavon D. Claussen (MNS)	416						
* Dale Korth (SW)	629						
* Donald Prevallet (MDS)	643						
Board of Regents—St. Paul							
PASTOR							
David Buuck (MNN)	374	435					
Howard Jording (ND)	250						
* Victor Roth (MS)	402	520					
LAYPERSON							
* Victor Beckler (IE)	530						
Charles Edelen (MNS)	487						
Board of Regents—Selma							
LAYPERSON							
Larry Hafner (FG)	489						
Mary Jackson (MO)	326						
Richard P. Jahn, Sr. (MDS)	307						
* Cleveland Lewis (IN)	479						
Major Madison (SO)	266						

	Ballots (1)	(2)	(3)	(4)	(5)	(6)	(7)
Board of Regents—Seward							
PASTOR							
* Harold Reiss (RM)	521						
Wayne Schroeder (IE)	509						
LAYPERSON							
* Ronald A. Ruff (NEB)	559						
Anthony Schkade (NEB)	457						
Board of Regents—Winfield							
PASTOR							
* O. D. Brack (SD)	626						
Thomas Mendenhall (KS)	396						
TEACHER							
Norbert Mehl (RM)	319						
* Ralph H. Skov (KS)	698						
LAYPERSON							
* Don Klein (OK)	606						
Erwin Knocke (KS)	415						

Nomination Committee		Nominating Ballot	Election Ballots (1)	(2)	(3)
DISTRICT PRESIDENTS					
Bode, Gerhard		136	235		
Fink, Ronald		85			
Heins, John		72			
Hinz, Richard		124			
Kapfer, Richard		66			
Kramer, Loren		64			
Kromphardt, Arnold		58			
* Kuhn, Robert		239	411	607	
Lutz, Arleigh		41			
Mulder, David		39			
O'Shoney, Glen		114			
Oswald, O.		169	262	337	
Petersen, John		55			
Sohns, Wilbert		207	340		
Spitz, Paul		108			
Weber, Paul		171	272	381	
* Wendling, Paul		302	489	717	
Zimmermann, Elwood		91			
PASTORS					
Aurich, Vern		51			
Bachert, Alan H.		27			
Bahn, David L.		19			
Bahr, Albert		28			
Bajus, Luther		36			
* Behnken, Kenneth W.		129	337	451	517
Betke, Norman		33			
Biggs, Don		32			
Black, Don		73			
Boerger, John A.		13			
Boysen, Albert		50			
* Buelow, Leonard		242	430	510	
Cameron, Bruce		59			
Cloeter, Martin R.		55			
Crockett, Dell J.		34			
Delzer, Steven		13			
Demel, Mark		20			
Deterding, John		70			
* Dissen, David		272	469	593	
Dressel, David		33			
Dubbelde, David		272	479		
Feeder, David		11			
Garchow, Paul		30			
Gersch, Fred C.		32			
Gourlay, Donald		65			
Graf, Herbert		26			
Greunke, Martin		23			
Gross, Richard		135	229	249	
Guehna, Richard		43			
Hartman, Paul A.		27			
Heckmann, Gene		37			
Herrmann, John		40			
Hobratschk, Ralph		11			

	Nominating Ballot	Election Ballots (1)	(2)	(3)
Hoemann, Gerald	14			
Hoffman, Paul	24			
Hohe, John	28			
* Hoyer, Martin	300	547		
Homp, Mark	32			
Joeckel, David	31			
Kostizen, Erwin	47			
Krugler, Arnold F.	28			
Lang, Marcus T.	58			
Lemke, Layton	33			
Lidbom, Roy	33			
Malec, Raymond	30			
Marshall, Ulmer	131	246	329	
Martin, Leonard	12			
Marxhausen, Victor	55			
Matzat, Donald G.	44			
Mayer, Richard	21			
Mayer, Robert F.	19			
Meier, Robert	31			
Moyer, John	11			
Mueller, Charles	138	306	394	315
Mueller, Ronald	31			
Neimann, Henry	13			
Niemoller, Mark	29			
Olson, Donald	25			
Phipps, Ralph	43			
Popp, Royce R.	18			
Priebe, Weldon	53			
Reeb, Dan	45			
Reese, William	42			
Rehwaldt, Edgar	39			
Reimnitz, Charles	42			
Reimnitz, Elroi	56			
Roth, Clarence L.	34			
Ryding, John	28			
Schlecht, Richard L.	118	232		
Schmelzinger, Robert	**28**			



Schmidt, Ronald	**19**			
Schnakenberg, Roger	10			
Schoedel, Walter	67			
Schroeder, Harold	27			
Schultz, Dennis S.	39			
Schwab, Dennis	17			
Scudieri, Robert	56			
Shadday, David	25			
Skamser, Lionel	20			
Skov, Clare	25			
Snyder, Walter W.	10			
Sohn, Paul	34			
Spahn, Thomas	23			
Stark, Willard H.	12			
Strickert, Walter	30			
Thiele, David	111	256	255	
* Thiem, Al	257	474	637	
Tornow, Lothar	90	146	149	
Werfelmann, Ted	43			
Winningham, David C.	20			
Wyssmann, Gene	23			
Zehnder, Thomas	151	282	336	183
Zill, Marcus	82	131		
Zimmerman, Paul A.	143	303		
TEACHERS				
Allman, Steve	31			
Behnken, Donna	220	386		
Bork, Ronald	27			
* Cattau, Rollin	421	608		
Duensing, Lonnie	96	156		
Elmshauser, John	19			
Grulke, Rodger	45			
Helming, Warren	40			
Herman, Richard	37			
Holste, Ken	108	149		
Janssen, Gerald	40			
Klein, Doris	74			
Koerschen, Joel	23			
Loomans, Keith	61			
Meisner, Tim	22			
Nordeen, Mary	72			
Pankow, Marcus	42			
Pelger, Deborah	41			
Ramsey, McNair	40			
Richert, Alvin	48			
Sankey, Ken	37			
* Tietz, Stuart	352	537		
Ulrich, Dean	24			
Wernsing, Darrel	31			
Winter, Ernest	58			
Zehnder, George	75	159		
LAYPERSONS				
Armstrong, Roy	45			
Bauer, Bob	73			
Black, Walter	58			
Brugge, Vernon	33			
Buccowich, Don	46			
* Cahill, Gerold	370	616		
Chandler, Richard D.	43			
Clark, Bill	55			
Czandema, A. W.	26			
Dean, Cynthia	63			
Dockweiler, Clarence	56			
Duewer, Marvin	291	465	534	
Dunn, Wallace	37			
Edmon, Dr. Harry	74			
Erwin, Elloree	154	235	210	248
Frerking, Marvin	130	224		
Gaston, Christian	34			
Grimm, Ivan	57			
Hanf, Walter	127	203		
Hanusa, Robert	56			
Harms, John	71			
Henneman, Roy	13			
Hepner, Ralph	30			
Hoffman, Wesley	78			
Huling, Vicki	67			
Hume, Del	36			
Jutzi, Edward	48			
Kern, Alma	214	345	328	433
Klein, Donald	99			
* Koch, Milton P.	281	418	465	641
* Korthals, Richard	476	582		
Krnach, Michael	34			
Krueckeberg, Harry	41			
Kuhn, Arthur	74			
Lichtsinn, Bob	69			
Mack, George	48			
Madison, Major	53			

	Nominating Ballot	Election Ballots (1)	(2)	(3)
Mansholt, Dorothy	132	191		
* McCants, John, Sr.	303	489		
McDaniels, Janis	125	214		
McPhail, Peter	41			
Mients, Clifford Dr.	46			
Minto, Kenneth	50			
Morgan, Lowell	30			
Nienhueser, Ray	60			
* Noack, Art	171	313	340	668
Oesterreich, Walter	53			
Reitz, Joe	67			
Renckert, Paul	107	153		
Roth, Clarence	68			
Sansbury, James	33			
Schluckbier, Dale	38			
Schneider, David	59			
Senechel, Roland	52			
Sorenson, Glenn	161	261	191	
Streck, Kenneth	38			
Stueve, John	63			
Stueve, Melvin	53			
Thurston, Jody	50			
Timm, Reuben	116	187		
Wallace, Rose	142	224		
Wildermoth, Walter	46			
* Wipperman, A. H.	282	500		
Wolfsmith, Thomas	34			
Zupfer, Gloria	100	184		

Proposed Special Standing Rules

These standing rules prevailed for the 1986 convention.

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 and whether he is a pastor or lay delegate. 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 and for the committee.
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. 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.
9. 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.
10. 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 sumitted in writing to the Secretary for incorporation in the minutes after verification.
11. 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.
12. Unless covered by these standing rules of the convention, parliamentary procedure shall be governed by the latest edition of *Robert's Rules of Order*.

(Before adopting the standing rules, delegates agreed to add the words "and for the committee" to rule 4. They also agreed to strike a proposed rule 8, which stated, "Questions of privilege shall be addressed in writing to the chair, or its appointee, instead of consuming convention time." They declined, however, a proposal to add the words, "and whether he is a pastor or lay delegate," at the end of the first sentence of rule 3. Prior to introducing the proposed standing rules the Secretary had changed the final words of rule 12. The original words were, " . . . *Robert's Rules of Order*, newly revised (1970 edition). Because of the deletion of proposed rule 8 the total number of standing rules was 12 rather than the original 13.)

REPORT OF THE PRESIDENT

Part I: Organizational and Administrative Matters

ALIVE IN CHRIST! What an excellent theme for this 56th Regular Convention of The Lutheran Church—Missouri Synod and for our 6,150 congregations! Awakened to new life through the life, death, and resurrection of our Lord Jesus Christ, we who were dead in trespasses and sins now live to serve Him and to carry out His mission for all people! What a joy it has been for me to work with the congregations, pastors, teachers, districts, boards, commissions, colleges, seminaries, and partner churches of our beloved church body as we seek to live in and for Christ!

My report on the administration of the Synod will be presented in three parts. In this part, I will provide information and recommendations on various organizational and administrative matters. The second and third parts of my report, to be presented respectively at the floor committee meetings, May 30–June 1, and at the opening session of the convention, will focus on issues and challenges facing the Synod as it moves toward the 21st century.

Activities of the President's Office

In Memoriam. As we begin our review of the work of the Synod during the past triennium, we pause to pay tribute to three synodical leaders whom the Lord called home to Himself in heaven. Dr. Joseph Lavalais, Third Vice-President of the Synod, died on Sept. 15, 1983; Pastor Harold Huber, President of the Montana District, died on Aug. 17, 1984; Dr. Gerhardt W. Hyatt, Second Vice-President and Assistant to the President, died on Aug. 30, 1985. We praise God for the gift of eternal life to these distinguished pastors, and we celebrate with the entire Synod the joys of heaven that are now theirs. They served our church body with dedication and faithfulness. I am particularly grateful for the privilege of working with them in the leadership of the Synod.

Administrative Matters. The First Vice-President, who serves in a full-time capacity, has spent a great deal of effort in giving leadership and direction to the broad area of ministerial health and support for the professional ministries of the Synod. In addition, he has had the important responsibility of monitoring alleged irregularities in the doctrine and practice of the congregations and professional workers of the Synod and in encouraging district presidents in their supervisory responsibility in such matters. He has provided leadership and staff services for the various synodical colloquy committees, assisted efforts of district presidents to end the few remaining dual memberships, assisted in the administration of the doctrinal review program, represented me at a number of meetings, and carried out other special assignments. In response to a May 1985 request from the Board of Directors that the President "carry out his supervisory responsibilities with reference to the program and service boards of the Synod through someone other than the Administrative Officer beginning July 1, 1985 and continuing throughout the present triennium," I delegated supervisory responsibilities for three boards and four commissions to the First Vice-President. Dr. Sauer's report is filed separately below.

Second Vice-President Hyatt served as Assistant to the President from October 1983 until his death at the end of August 1985. Because of the pressing need for staff services for the Board for Professional Education Services immediately after the 1983 convention, Dr. Hyatt's initial responsibility was to provide virtually full-time services to that board until its vacant executive secretary position was filled in early summer 1984. One of his major assignments was to assist me and the Department of Stewardship and Financial Support in improving the financial situation of the Synod. Because the Synod had no full-time executive for theological education, and because of the interest expressed at the 1983 synodical convention in giving stronger support for the seminaries, I asked Dr. Hyatt to serve as my representative on all four seminary boards of regents and to give direction to the Colloquy Committee for the Pastoral Office, as well. (With only three vice-presidents eligible to serve on the four seminary boards, some duplication of assignments was necessary, in any case.) In this way, Dr. Hyatt was able to coordinate and correlate theological education matters, chiefly in the areas of finance and administration, and thereby to provide valuable suggestions and counsel to the Board for Professional Education Services and the Board of Directors. Dr. Hyatt also devoted a great deal of time toward assisting various committees working in the area of black ministry, represented me in several government related assignments, and provided regular staff assistance in the many details associated with the President's office.

Vice-Presidents Maier and Wollenburg have also provided valuable assistance during the past triennium. After the death of Dr. Hyatt, Dr. Maier began serving as my nonvoting liaison representative to our St. Catharines and Edmonton seminaries, Dr. Wollenburg accepted appointment to the Fort Wayne seminary board of regents, and Dr. Sauer began serving on the board of regents of our St. Louis seminary. Both Vice-Presidents have assisted Dr. Sauer in personal visits associated with dual memberships, as well as with personal counsel in a number of other specific problems. Vice President Wollenburg also served as a member of the President's Commission on Higher Education and as a member of the Valparaiso University Advisory Committee. Because both Vice-Presidents Maier and Wollenburg are engaged in full-time ministries, they have had only limited time available for special assignments.

All Vice-Presidents represented the President's office at several of the 1985 district conventions. Vice-Presidents Sauer and Hyatt also represented me at a number of other meetings.

Since July 1983, nine scheduled meetings of the Praesidium were held, as well as several more informal con-

versations. Among the topics discussed were: college presidential vacancies, problems at the Fort Wayne seminary, items on the Council of Presidents' agenda, joint worship services, dual memberships, the President's report to district conventions, women's issues, the international impact of the Synod, continuing education programs, the Peace in the Parish program, the role of lay ministers, minority concerns, candidacy of a divorced pastor for a district presidency, free conferences, the charismatic movement, the Lutheran Church—Canada, a district resident-theologian program, stewardship materials, circuit counselor meetings, and numerous cases involving discipline and offense. On separate occasions, the Praesidium met with two district presidents concerning issues within their districts. Already in 1982, discussions began within meetings of the Praesidium on the desirability of developing a regionalized approach whereby the Vice-Presidents might provide expanded monitoring and support services for the districts and their leadership. However, because of the deaths of two Vice-Presidents and the press of other duties, this plan could not be developed or implemented during the past triennium.

The Bylaws of the Synod provide that the Secretary of the Synod may also carry out various assignments for the President's office. Dr. Rosin has provided a great deal of assistance with correspondence, constitutional counsel, representation at various meetings, staff services for the Council of Administrators and the Council of Presidents, and in providing support services for a number of special committees and commissions meeting throughout the triennium.

Dr. Arthur Kuehnert, former president of the Central Illinois District, has provided invaluable service as my assistant since October 1985. Ms. Jean Buettner, administrative assistant, and a team of one full-time secretary and two part-time clerical helpers handle the many details and correspondence associated with the President and First Vice-President.

The St. Louis based officers, together with the administrative officer of the Board of Directors and the executive secretaries of the Commission on Theology and Church Relations and the Board for Communication Services, meet frequently as the "Officers' Round Table" to provide mutual counsel, support, and planning for a number of activities and issues.

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. The council, chaired by Dr. August Mennicke, not only spends considerable time and effort in discharging its responsibilities as the Synod's Board for Assignments for our professional church workers, but has been involved in a number of studies dealing with church relations, the ministry of women in the church, and the office of the ministry. During the triennium, it met twice with our seminary faculties in order to consider a number of ways to strengthen and support pastoral ministry in the Synod.

In the district conventions held in 1985, 13 new district presidents were elected. A special orientation program was conducted for them in September 1985. At that time, all district presidents were presented with a silver pectoral cross in the form of the synodical logo as a symbol of the supervisory office that Synod has entrusted to them. The costs of the orientation program and of the crosses were covered by a special non-budget grant to the Synod.

Supervision of Boards and Commissions. Synodical Bylaws provide that the President shall ordinarily carry out his supervisory responsibilities with reference to the program and support services boards through the administrative officer of the Board of Directors (cf. Bylaw 2.101 i and 2.193 b 2). In May 1985 the Board of Directors, in an effort to clarify the responsibilities of the administrative officer while providing him some relief from his many pressing duties, requested that I carry out these responsibilities through someone else. I concurred with that request and delegated such responsibilities to Vice-Presidents Sauer and Hyatt, and subsequently adjusted those assignments after the death of Dr. Hyatt. The Bylaws also provide that the President is ultimately responsible for the day-to-day supervision of the synodical staff in accordance with the policies of the Synod and the decisions of the boards and commissions under which the executives serve (cf. Bylaw 2.101 h). Because of the size of the staff and also because of the fact that executives are primarily responsible to their own boards and commissions, such day-to-day supervision is in practice delegated to the top unit executives for their subordinates, with the unit executives in turn supervised by the President or those representing him. I am extremely grateful for the warm and collegial relationship enjoyed by the officers and staffs of the Synod and for their fine cooperation. It must be noted, however, that there are potential problems in this area, both because of the lack of sufficient personnel and because lines of accountability are not as precisely spelled out in the Bylaws as they might be.

Supervision of Doctrine and Administration. The synodical Constitution provides that the President has the supervision regarding the doctrine and the administration of all officers of the Synod, all such as are employed by the Synod, the individual districts of the Synod, and all district presidents. The Constitution further states that it is the President's duty to see to it that all of the aforementioned act in accordance with the Synod's Constitution, to admonish all who in any way depart from it, and if such admonition is not heeded, to report such cases to the Synod (Art. XI). While the President always has the power "to advise, admonish, and reprove," neither the Constitution nor the Bylaws confer upon him the authority to remove people from office. Moreover, the Bylaws clearly assign district presidents the responsibility of supervising the doctrine, life, and official administration of the pastors and teachers of each district, as well as inquiring into the prevailing spiritual conditions of each district congregation (cf. Bylaw 3.73). In other words, the Constitution and Bylaws set before us a highly decentralized approach to the doctrinal supervision of individual pastors, teachers, and congregations. With that in mind, the Vice-Presidents and I are very careful to follow through on every complaint, question, or reported irregularity by asking the appropriate district president to act to make sure that the Synod's doctrine and policies are being carried out. Similarly, in

the case of persons serving at our colleges and seminaries, we have forwarded individual complaints to the presidents of those institutions, who are charged by the Synod with the doctrinal supervision of faculty members and students. In addition, my office regularly monitors all dockets, agendas, reports, and publications of all synodical boards, commissions, districts, and institutions. When problems or concerns seem to be more general, meetings of the Council of Presidents and other gatherings provide opportunities for positive counsel and encouragement.

According to reports from Vice-President Sauer, who is primarily responsible for monitoring complaints and irregularities in this area, district presidents are in fact following through with pastoral admonition and encouragement in all reported cases of difficulty. This is not to say that we have no problems, for we surely do. But the President and Vice-Presidents, in support of the district presidents who have the primary responsibility, are indeed actively involved in this important area of responsibility, and it is our conviction that the overwhelming majority of pastors, teachers, and congregations of the Synod are indeed faithful in honoring and upholding the doctrinal position and the policies of the Synod. We praise God for that and pray that it will continue.

Doctrinal Review. In keeping with the responsibility assigned to the President's office for the doctrinal supervision of all official periodicals, journals, and other materials issued by our official synodical entities, I have appointed approximately 200 capable persons to review such materials. A major portion of that program is administered through the office of the president of Concordia Publishing House, and other dimensions of it are administered directly by my office. In cases of disagreement or concern, the Commission on Doctrinal Review is asked to deal with the matter. Considering the enormous amount of material that is read and reviewed through this process, we have had very few complaints or criticisms of any kind during the past triennium. Because of the change in the administration of Concordia Publishing House in 1985, I asked the Commission on Doctrinal Review to review the procedures and administration of these programs and to suggest any necessary adjustments. This review has now been completed, and with very positive results.

Communication. A considerable amount of time is spent in both written and oral communication to the members of the Synod, and sometimes beyond it. Throughout the triennium I have provided a monthly article for the *Lutheran Witness*, intended primarily for the laity of Synod, on topics ranging from pastoral comments appropriate to the church year to encouragement for various synodical programs, as well as critiques of major current issues in the Synod and beyond it. In addition, I have authored occasional articles for the *Lutheran Layman*. In February 1985, I began sharing an occasional *Letter to Pastors* with the clergy of the Synod. Two such letters were sent in 1985, and four or more are contemplated for 1986. Since November of 1985, the office of the President has also been providing a "Leadership Information Packet," consisting of a letter, staff reports, and other materials, to approximately 350 officers, staff persons, and board members of the Synod and its districts. It is planned to send this packet on a bi-



monthly basis and to include circuit counselors among its recipients at a very early date. In addition to such written materials, I have addressed a number of special conferences and meetings, most of which have been reported in our regular publications. Special videotaped messages have also been used for a number of reports to groups or congregations when it was impossible for me to be present personally. This medium of communication has been well-received and offers a great deal of potential for bringing the work of the Synod closer to our people.

Circuit Counselors. The suggestions of 1983 Resolution 4-08A for communicating through circuit forums were discussed in meetings of the Council of Presidents and incorporated in various circuit gatherings in the Synod. The possibility of a synodwide circuit counselors' conference has also been explored, but cost factors have proved to be prohibitive. Written communications have been improved through the "Leadership Information Packet" sent on a bimonthly basis, and personal attendance at several district circuit counselors' meetings has been especially helpful. Continued attention must be given to supporting and expanding the important leadership of our 629 counselors.

Visits and Meetings. Convinced that personal communication is preferable to written and videotaped messages, I have endeavored to attend and participate in a number of meetings and events throughout the triennium. I was the synodical representative at 18 of our 38 district con-

ventions in 1985, and participated in approximately 20 district pastors' or circuit counselors' conferences. I have been a regular participant in the meetings of the Council of Administrators, Commission on Theology and Church Relations, Council of Presidents, Board of Directors, and numerous other synodical groups. It has been my privilege to bring the greetings of the Synod to our Lutheran Laymen's League and Lutheran Women's Missionary League conventions, to the conventions of other Lutheran church bodies in the United States, to international conferences, and to several other important gatherings. I have counted it a special privilege to preach the Good News of Jesus Christ to many congregations of the Synod observing special events or anniversaries, although my schedule has not permitted me to accept as many such invitations as I would like.

Government Contacts. Again this triennium, it has been my privilege to represent the Synod 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. In September 1983, Mrs. Bohlmann and I had the special honor of attending a state dinner at the White House hosted by President and Mrs. Reagan. In November 1985, I was one of 18 religious leaders invited to a luncheon meeting with President Reagan to discuss plans for the pending summit meeting in Geneva with the Soviet Union. Attorney General Edwin Meese and I were privileged to host a reception in which The Lutheran Church—Missouri Synod honored one of its members, General John C. Vessey, who was retiring as the chairman of the Joint Chiefs of Staff. Our Washington Office of Government Information has been particularly helpful in following developments in Washington that affect our church body and keeping my office and others posted on important developments.

International Visits. I had hoped to complete initial personal visits to all partner churches of the Synod between 1981 and the end of 1985. Although this plan could not be fully realized, a number of international visits were completed during the triennium. In January 1984, I represented the Synod at the convention of our partner church in Brazil and also visited with leaders of our Argentina District. In November 1984, 25 church bodies in partnership with The Lutheran Church—Missouri Synod participated in the meeting of the International Lutheran Conference in Obot Idim, Nigeria; it was a high privilege for me to represent the Synod and to deliver an essay at this important gathering (cf. 1983 Resolution 1-09). In August 1984, I represented the Synod at the meeting of the Lutheran World Federation in Budapest, Hungary, and brought the greetings of the Synod to that gathering of 99 Lutheran churches from all over the world; a copy of that address is included as appendix A of this report.

One of the most unforgettable and potentially most important visits on the part of our synodical leadership took place in late August and early September when six representatives of the Synod and six representatives of our Hong Kong partner church visited the People's Republic of China. Prior to that visit and following it, our LCMS representatives also visited our partner churches in Hong Kong and Taiwan. The existence of the Christian church in China is a remarkable story, and its future is one that we will want to know about, too. When one considers that one-fourth of the world's population speaks Chinese and that many of them do not know Jesus Christ as their Lord and Savior, the tremendous opportunities for carrying out the Great Commission are obvious. The visit opened many doors for the evangelization of Chinese people which are currently being explored under the leadership of our Board for Mission Services. The visit also gave us an understanding of the strong oppposition of our partner church in Hong Kong, which will become a part of the People's Republic of China in the year 1997, to radio broadcasts into mainland China or any other activities that might jeopardize their opportunities for carrying out the Great Commission. More information concerning this visit and its assistance to our Synod in developing a Chinese mission strategy will be provided through the Board for Mission Services.

In November 1985, I represented the Synod at the Convention of the Independent Evangelical Lutheran Church in Germany and the installation of its new bishop, Dr. Jobst Schoene, to succeed Bishop Gerhard Rost. In connection with that visit, I also visited the pastors of our two partner churches in East Germany, assuring them of the bond of faith that continues to unite us and pledging our prayers and support in every possible way.

Although we do not always realize it, The Lutheran Church—Missouri Synod is the acknowledged leader among confessional Lutheran churches worldwide. With that leadership role also goes the responsibility for strengthening, supporting, and expanding confessional Lutheranism as much as possible. For that reason, we have intensified our efforts to provide better communication among our partner churches and have supported the triennial meeting of an Association of Confessional Lutheran Seminaries, as well. However, the Synod needs to provide more money and manpower in this important area of our responsibility.

Appointments. Although the number of presidential appointments was greatly reduced by the restructuring carried out at the 1981 convention, a number of appointments were made to fill vacancies on appointive synodical boards, commissions, and committees. (Complete lists of such members are published in the *Lutheran Annual.*) In connection with the 1981 restructuring, a number of committees or commissions that had been independent became standing committees of program or support services boards. Prior to 1981, appointments to such groups were ordinarily made by the synodical President. Between 1981 and 1983, the synodical Bylaws provided that boards should make appointments to standing committees. The 1983 convention revised the Bylaws so that appointment now takes place by the boards from a list mutually developed by the board, its unit executive, and the President of Synod. Although this "mutual development" process of providing a slate of names from which the board appoints sometimes entails the elimination of certain names who are not acceptable to one or more parties, the net effect has been to provide a more broadly representative slate of

candidates. Although some difficulties were experienced with one board, the process has worked extremely well.

Relationship to Auxiliaries. The President's office, assisted by appropriate staff persons, maintains close liaison with the leadership of the Synod's two auxiliaries, the International Lutheran Laymen's League and the International Lutheran Women's Missionary League. Such liaison, together with the contacts maintained by others in the various organizations, has served to improve and deepen these relationships considerably during the past three years. A particularly sensitive issue has been the relationship of the auxiliaries to an autonomous partner church in Canada, should that be the desire of the Canadian congregations and the will of the 1986 synodical convention. After considerable discussion, a proposal has been developed that is mutually satisfactory and will be presented to this convention for adoption.

Church Relations. The synodical Constitution and Bylaws make the synodical President primarily responsible for contacts and relationships with other church bodies, many of which are described in the report of the Commission on Theology and Church Relations. This entails considerable correspondence and several meetings, including the annual meeting of United States church leaders. Meetings of the presidents of the Lutheran church bodies belonging to the Lutheran Council in the U.S.A. are held twice a year. Such meetings provide the Synod with an additional opportunity to gain current information about developments in other church bodies, as well as a splendid opportunity to interpret The Lutheran Church—Missouri Synod and its positions and policies to other Christians.

During the past triennium, there were several contacts with the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod, including a very fraternal and positive meeting held in Milwaukee. Important correspondence has also been exchanged with the President of the Lutheran Church in Australia, a church body with whom the LCMS has sought closer relationships for many years (cf. 1983 Resolution 3-17A). The staffs of the Board for Mission Services and the Commission on Theology and Church Relations maintain close contact with the President's office in monitoring and supporting the work of our partner churches around the world—an area that needs considerable attention in coming years if we are to maintain and strengthen the bond of faith.

The work of the Lutheran Council in the U.S.A. has continued to receive careful monitoring by the Board of Directors, the CTCR, and the President's office. To a large extent, the programs of the council are in a holding pattern pending the formation of a new Lutheran church and the probable termination of the council's existence on Jan. 1, 1988. Considerable difficulty has been experienced with the Office of Governmental Affairs, largely because that office has not accurately and consistently communicated to its Washington contacts that it does not represent The Lutheran Church—Missouri Synod. After one particularly grievous incident in 1985, the Lutheran Council itself determined that the Office of Governmental Affairs should no longer be identified as an office of the Lutheran Council, and a new letterhead was recently developed to confirm that fact. Meanwhile, other inter-Lutheran activities in organizations such as Lutheran World Relief, the Lutheran Education Conference of North America, and other groups continue to operate in a proper and helpful manner.

The Synod continues to send Dr. Samuel Nafzger, executive secretary of the CTCR, as our official observer to meetings of the Commission for a New Lutheran Church. Dr. Nafzger reports regularly on the process of forming that new church body to meetings of the Council of Presidents, Board of Directors, CTCR, and others.

In response to an invitation extended to the 1985 convention of the Southeastern District, conversations are being held between representatives of that district and its counterpart judicatory in the Lutheran Church in America. Pastor Jerald Joersz, assistant executive secretary of the Commission on Theology and Church Relations, represents my office and the CTCR in those conversations.

With the formation of a new Lutheran church, inter-Lutheran cooperation currently carried out through the Lutheran Council will take on an altered form. To guide both church bodies into that period of bilateral cooperation, the Commission on a New Lutheran Church and the Synod have had a joint committee developing a plan. The Commission for a New Lutheran Church, as well as the synodical Board of Directors have both given approval to the proposal as developed to date. In brief, the approved plan provides that there will be no successor agency to LCUSA, but that the two major church bodies would maintain cooperative agencies such as Lutheran World Relief and Lutheran Immigration and Refugee Services. In addition, various program areas would keep each other informed through regular consultations and coordinating committees.

Considerable effort has been expended during the past triennium to guide the deliberations pertaining to the possibility of autonomous-partner church status for our three Canadian districts known as the Lutheran Church—Canada. Consultations between representatives of Lutheran Church—Canada and the synodical administration resulted in a set of guidelines, subsequently approved by the Board of Directors, that would guide the transition from district to partner-church status. It has long been the judgment of the Synod, as expressed in previous convention resolutions, that the determination of this question should be made by the Canadian members of the Synod on the basis of what is best for the Kingdom. Should the decision of this convention be to grant partner-church status to Lutheran Church—Canada, we will want to find ways to make sure that our confessional bond of faith and fellowship will be maintained and deepened.

A similar process has been underway with the Argentine District, which voted in its February 1986 convention to seek the approval of the 1986 Synodical Convention for partner-church status. A protocol document has been developed through mutual consultation and reviewed by the Commission on Theology and Church Relations, as well as the Board for Mission Services. In my judgment, the request for partner-church status should indeed be granted by the synodical convention, for it would apparently strengthen the ability of our Argentine congregations to carry out the Great Commission.

The Commission on Theology and Church Relations re-

ports elsewhere in this *Workbook* on its efforts to guide a study process throughout the Synod on guidelines for inter-Christian relationships. No study is of greater importance for the confessional well-being of our Synod in the years ahead. The structural reasons for this are rather obvious to most observers as a new Lutheran church is formed. However, of even greater significance, in my judgment, is the fact that the church bodies forming the new Lutheran church have taken positions on the Word of God, the basis of fellowship and the celebration of the Lord's Supper with Christians not in confessional fellowship that can only widen the distance between the two church bodies. It is especially incumbent upon The Lutheran Church—Missouri Synod to confess, in both word and deed, the distinctive doctrinal position of the Lutheran church as based upon Holy Scripture and the Lutheran Confessions, and to do this while maintaining a flexible, open, and friendly posture toward other Lutherans and indeed other Christians.

Free Conferences. In keeping with 1983 Resolution 3-05, the CTCR and I have encouraged districts to take the lead in convening free theological conferences in North America. Several districts have attempted such conferences, but without significant success—largely because of inadequate financial resources, but also because of minimal discernible enthusiasm. The possibility of holding such conferences was also discussed with the presidents of the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod, but no specific plans were developed. Additional efforts need to be made in the coming triennium to encourage contacts between confessional Lutherans worldwide.

Office of Government Information. In April 1985, the Synod opened a modest Washington information service in order to provide up-to-date information to the office of the President and other synodical offices on activities in Washington that have an impact upon the work of the Synod, as well as to provide information to government entities on the positions of the Synod. The funding of this part-time operation was authorized by the Board of Directors, utilizing an allocation from LCMS Foundation earnings. Mrs. Candace Mueller has served as our staff consultant in this capacity. Recently, the Board of Directors resolved to continue a slightly expanded version of that office for the next fiscal year. Mrs. Mueller continues to provide detailed reports to various synodical offices and the Board of Directors on a regular basis. Given the growing importance of church-state relationships, and the opportunity to impact moral dimensions of national issues which have been addressed by the Synod, as well as the importance of distinguishing the views of The Lutheran Church—Missouri Synod from other Lutheran voices in Washington as that becomes necessary, the continued existence of this office is essential. In addition to strictly governmental contacts, the office is also instrumental in various public relations dimensions and has contributed significantly to preparing for the major LCMS Youth Gathering in Washington in August of 1986. (Report attached as appendix B.)

President's Commission on Synodical Higher Education. The appointment of a President's Commission on Synodical Higher Education was reported to the 1983 convention (see 1983 *Convention Proceedings,* pp. 90–91); the convention in turn assigned important responsibilities to this commission of distinguished educators and churchmen. The commission has worked very hard on a wide range of complex issues facing the Synod in this important area of our life and work together. The report and recommendations of the commission are included in the higher education section of this *Workbook* and will come before the convention for consideration through the report of the floor committee in that area.

President's Commission on Women. In 1984, a special commission of nine women from various walks of life was appointed to analyze data and study ways in which women can make a greater contribution to the life and ministry of the church at every level of its existence. Chaired by Dr. Jean Garton, the commission has reviewed the recommendations of previous task forces, conducted a survey of synodical attitudes about women in the church, consulted with the CTCR as it developed its study on theological dimensions of the question, and prepared materials for use by the women of the church. Although the assignments given to the commission are not scheduled to be completed until late summer, the commission has prepared a progress report which is included in the congregational ministries section of this *Workbook*, and which will be reviewed by committee 2. When the commission completes its work, its materials concerning the ministry of women should receive wide attention in the church.

Black Ministry Summit Conference. The 1984 Black Ministry Convocation asked me to convene a special summit conference for the purpose of improving and expanding black mission and ministry at local, district, and synodical levels. The resolution calling for the conference also highlighted the need to begin the healing of past hurts and divisions and to foster a common understanding of the Gospel with its power both to heal and to send us forth together in His mission. That conference, funded by a special allocation from the Board of Directors from LCMS Foundation earnings, was held Jan. 31–Feb. 2, 1986. As a result of challenges discussed and presented at that meeting, the synodical leadership has accepted a number of important challenges in this area of our life and work together, including the beginning of new congregations, provision of new programs, curricular review, better deployment of church workers, and improved scholarship funding. A more detailed report on this conference is included in the report of the Commission on Black Ministry for review by floor committee 1 on witness and outreach.

Pro-life Efforts. A number of special activities took place during the past triennium in order to implement the Synod's strong position against abortion. A special task force of the Board for Social Ministry Services has focused on alternatives, while the staff of the Board for Parish Services has continued to provide materials to the congregations of the Synod for Life Sunday, celebrated the third week in January each year. Through the Office of Government Information, the Synod's position has been expressed with reference to a number of governmental programs or proposals. Dr. Jean Garton, president of Lutherans for Life, has continued to serve the President's office and other

staff positions as a special unpaid consultant in this area. Shortly after the 1983 convention adopted Resolution 3-04B which challenged various institutions and structures of our church body to develop educational programs and supportive services, I directed an inquiry to all districts, schools, boards, commissions, departments, congregations, social-service agencies, auxiliaries, and other organizations of the Synod to ascertain what efforts and services are currently underway. In November of 1985 a special pro-life report organized that information and made it available to all congregations of the Synod as a means of supporting congregational and other efforts. Although the Synod's position is well-known, we need to give more attention both to educational efforts within our congregations and institutions, and to programs that will provide genuine alternatives to persons contemplating abortions.

Seminary Reconciliation Efforts. From May 1984 through March 1986, the patient efforts of the President, Board of Regents, and faculty of our Fort Wayne seminary, assisted by the special efforts of the BPES, the President's office, pastoral visitors, a reconciliation committee, and outside consultants, have resulted in the resolution of a number of tensions involving the Fort Wayne seminary. Although the aforementioned parties have made every effort to deal with these problems personally, professionally, and pastorally, a great deal of rumor and false information has circulated throughout the Synod, and has caused the reconciliation task to be much more difficult. However, with God's blessings and the continuing good will of all parties, a number of remaining issues were set aside, a course of action was developed utilizing the primary resources of the Board of Regents, and all parties involved consider the matter closed.

Walther Anniversaries. During the last half of 1986 and continuing into 1987, the Synod will be observing two anniversaries of our first president, Dr. C. F. W. Walther. On Oct. 25, 1986 we will mark the 175th anniversary of his birth. On May 7, 1987 we will mark the 100th anniversary of his death. The Board of Directors has created a special committee to give direction to our synodical commemoration (cf. 1983 Resolution 4-20A). The convention will also pay special tribute to this great churchman and father of our Synod, including thematic treatments in our convention essays. It is my hope that the Synod will mark this anniversary period with special theological studies on great themes dealt with by Dr. Walther, such as Law and Gospel and church and ministry.

Walter A. Maier Issue. As reported to the last convention, some concerns were expressed in the Synod some years ago about statements made by Dr. Walter A. Maier on the doctrine of justification. During the early part of the past triennium, these questions were discussed within the Council of Presidents of which Dr. Maier is a member. However, the primary peer group for reviewing issues with Dr. Maier has been the faculty of our Fort Wayne seminary. President Preus has provided me with regular reports on the progress of these discussions, and those reports have generally been quite positive. In my opinion, this matter is not a cause for public concern in the Synod.

Valparaiso University. At the request of the 1981 synodical convention, a special committee has served to provide liaison between the Synod and Valparaiso University. Members of the committee are Vice President George Wollenburg and Dr. Richard Bardolph; until his death, Vice President Hyatt served as the chairman of the committee. Meetings between the committee and the leadership of Valparaiso University have been held on a regular basis throughout the triennium. Reports from the committee have been positive about the good will that exists between the university and the Synod and about continuing efforts to improve relationships. In this connection, it should also be reported that an article published by a Valparaiso professor on the synodical clergy roster has been the subject of considerable concern and effort on the part of his district president. The professor has since left The Lutheran Church—Missouri Synod to affiliate with another church body, and has issued a brief statement of explanation and clarification on the published article.

Meetings with Charismatics. During the triennium, two meetings were held between synodical officials and several Missouri Synod pastors who are active in the charismatic movement. These meetings were designed to provide information and interpretation of the Synod's position and to learn of current developments and practices in the charismatic movement. Special attention was paid to clarifying the Synod's position on charismatic teaching as set forth in Resolution 3-10A of the 1977 convention. Another meeting is planned for the fall of 1986, when charismatic participants will provide a written statement of their position, and synodical representatives will continue to explain and apply portions of the Synod's position.

Support for Pastors. During the past triennium, the Council of Presidents and seminary faculties, together with synodical Committees on Ministerial Health and Continuing Education, have given a great deal of attention to ways in which pastors and other professional church workers can be strengthened and supported in the conduct of their offices. The November 1985 meeting of the seminary faculties and Council of Presidents devoted virtually the entire agenda to this topic. As a result of these emphases, the Standing Committee on Pastoral Ministry of the Board for Professional Education Services has been asked to undertake a number of projects. In my judgment, the time has come for the Synod to establish a special office for the support and professional growth of our pastors and other church workers.

Entered into Rest. Attached as appendix C is a list of the pastors and teachers of the Synod whom the Lord called home to Himself in heaven during the past triennium. The convention will praise God for His many blessings toward these departed servants during a special worship service.

General Comments on Synodical Organization

Centralization/Decentralization. The basic unit of the Synod is the local congregation. The Synod exists to support congregations and to carry out functions on behalf of congregations. In some functions related to congregations, district structures are the most effective, whereas in other functions, national structures tend to be. Contrary to some reports, authority has not been centralized in recent years in the national structures or in the office of the synodical

President. As a matter of fact, during the past decade there has been a measurable growth in services provided through our district structures. This is as it should be, in my judgment, provided we do not become simply a federation of autonomous districts. A great deal of effort has been given to developing a strong sense of solidarity and cooperation between district and national structures, and I believe considerable progress has been made. If we are to remain a strong confessional church, we must be ready to explore with seriousness and breadth the possibilities of increased joint planning and use of networking techniques. We need to make greater use of circuit structures, as well, and we should not hesitate to recognize and strengthen those areas of administration and service that can best be done nationally. Whether or not a different structure is needed to make decisions between conventions, as some feel, we need to make sure that our structures are truly representative of our people and that decisions truly reflect their sentiments and convictions.

Triennial Convention Sequence. We are now completing our first triennial convention sequence after a long period of following a biennial approach. The current approach has worked quite satisfactorily from the standpoint of the synodical administration. Boards and staffs have been able to devote more time to the services requested of them. Moreover, the triennial sequence has given a great deal of opportunity for creative and helpful utilization of circuit gatherings—efforts that need to be expanded during the coming years. A considerable cost savings has also been realized because of the reduced frequency of national and district conventions.

Synodical Vice Presidents. For several years, synodical task forces and commissions on structure have studied the synodical vice-presidential offices. One question has been the proper definition of the role of the First Vice President. In my judgment, he should be chosen by the Synod primarily because of his qualifications to succeed to the office of the President, should that become necessary, rather than to assist the President in the day-to-day operations of the synodical administration (something he might not find particularly challenging or something for which others might be better suited). Perhaps regarding that office as a part-time position, like the other vice-presidencies, would be a solution, particularly if eligibility for the office were not unduly restricted. In such an arrangement, the First Vice President would continue all board memberships currently provided in the Bylaws, and the President and Board of Directors would always have the freedom to extend to him a full-time position as Assistant to the President.

Another difficulty in the synodical vice-presidential offices has been that a number of talented nominees for these positions have declined to serve because our current Bylaws require persons holding other positions to give them up in order to serve as a Vice President. Since all Vice Presidents should be chosen because of their qualifications to provide advice and counsel to the President, as well as their ability to represent him on behalf of the Synod, we should no doubt broaden our basis of eligibility in order to encourage all qualified nominees to stand for election. To that end, we might consider all pastors of the Synod, including those who are retired, as being eligible for our part-time vice-presidencies, except those who are full-time employees of the Synod's boards, commissions, and other entities.

These questions need attention by the convention. However, as helpful as such changes might be, I believe the present Praesidium has served very well and that the present arrangement is also quite workable.

Board Memberships. The size and complexity of the Synod have made it almost impossible for the regular nominations and election processes to provide boards with the expertise and representative character they need to carry out their Bylaw responsibilities with maximum effectiveness. In my judgment, this convention should give attention to various proposals to strengthen board memberships and the processes by which members are chosen.

Termination of Executives. Prior to 1981, synodical executives served on a term appointment basis that made provisions for due process if termination or dismissal was desired. In 1981, new Bylaws were adopted that discontinue term appointments and provide for dismissal at the pleasure of the appointing authorities. For the top executives, the appointing authorities are the board or commission and the President. The Bylaws clearly intend a collegial process for the appointment or dismissal of executives. Just as boards and the President, in keeping with the traditional polity of the Synod, have consulted and reached concurrence in the appointment of executives, so a similar process is intended when a dismissal action is sought. Ideally, neither the board nor the President should be in a position of vetoing each other's wishes in such situations.

During the past triennium, the collegial process intended for the appointing authorities has worked very well in all instances where the possibility of termination has been considered, with one exception. In that case, the board has twice taken a unilateral action, and then asked me either to concur or veto that action. The first time this occurred, I responded by spending a great deal of time reviewing concerns with both the board and the executive. Subsequently, I appointed two special review committees, one consisting of district presidents, and the other of persons with personnel qualifications, in order to identify the problems and suggest solutions short of dismissal. After an interval of a year and a half, that board has again called for the dismissal of its executive, and asked me to concur with that action. In the meantime, the board has also petitioned this convention to eliminate what it has called the "veto power" of the President in such matters.

I seriously question the wisdom of the synodical President's vetoing a board decision, and I am reluctant to participate in an acquiesce-or-veto mode of administration, especially when a collegial process would clearly be preferable. I have therefore taken no action either to concur or disagree with the dismissal action of the board pending the guidance of the convention on the general principles involved.

Nominations Process. For many years, the Synod has struggled with the process by which qualified nominees are presented to the convention for election to our various boards. On the one hand, we have wanted to retain the

traditional authority of the convention to elect board members, and yet we have recognized that such boards must be representative as well as qualified. Because of the size and geographical distribution of the Synod, it has been virtually impossible for delegates at conventions to have sufficient information to vote responsibly for the large numbers of positions that must be filled. This in turn has encouraged delegates to seek the counsel of others in the voting process.

In 1981, the synodical convention established a new nominating process which entails the selection of one member of the nominations committee by each district. Although this process has many strong features, and although the members of this committee have worked very professionally and faithfully, it does not appear to me that the current process is fully satisfactory. In my judgment, the convention should devote considerable attention to proposals to improve this process.

Recommendations

1. *Convocation of Pastors.* The Praesidium recommends that a convocation of all synodical pastors be held in the post-Easter season of 1987 in order to discuss ways in which the Synod can strengthen its confessional witness, promote the unity of the faith, strengthen congregations, and support the pastoral office.

2. *Board Memberships.* The Praesidium recommends that membership on the five program boards include three persons appointed by the Board of Directors upon the recommendation of the President in consultation with the Vice Presidents.

3. *Minority Representation on Boards.* The Praesidium recommends that the Synod be encouraged to elect women and representatives of minority groups to all program boards, and, if this does not occur, that the Board of Directors be authorized to include such persons among its appointments to those boards.

4. *Executive Termination Procedures.* The Praesidium recommends that the Synod review and clarify existing termination procedures for executives.

5. *Appointment of Standing Committees.* The Praesidium recommends that standing committees be appointed by boards prior to January 1 of the year following synodical conventions; that such appointments be from a list of candidates recommended to the board by the synodical President, after consultation with the Vice Presidents; that the list of approved candidates be developed by the President from suggestions received from the board, its unit executive, and others, and provided to the board by Oct. 1 following the synodical convention.

6. *Nominations Process.* The Praesidium recommends that the Synod provide for a smaller representative nominations committee and identify a nominations process that will continue to receive the names of competent candidates for all synodical boards from all sectors of the Synod.

7. *Commission on Church and Society.* The Praesidium recommends that the Synod provide for the formation of a Commission on Church and Society, to be appointed by the President in consultation with the Vice Presidents, in order to provide the Synod with guidance on contemporary issues such as church-state relationships, pro-life issues, women's concerns, and the peace issue; such commission to have adequate liaison with the Commission on Theology and Church Relations, and perhaps receive staff services from the CTCR staff until such time as it becomes possible or desirable to have its own staff.

8. *Membership in Inter-Lutheran Agencies.* The Praesidium recommends that the interim authority granted to the Board of Directors in 1983 Resolution 3-07A (to approve membership in or withdrawal from inter-Lutheran agencies) be extended to the 1989 convention.

9. *Receiving Lutheran Pastors.* The Praesidium recommends that the Synod adopt more flexible procedures for receiving into membership confessional Lutheran pastors and congregations; such procedures to include the review and/or recommendations of the Colloquy Committee for the Pastoral Office, as well as the Council of Presidents.

10. *Allocation of Financial Resources.* The Praesidium recommends that the Synod adopt an approach to the allocation of financial resources whereby each congregation would covenant with both district and national structures for the amount of its resources it intends to provide annually for the mission and ministry of the church through local, district, and national programs.

11. *Auxiliaries.* The Praesidium recommends that the Synod revise its Bylaws to permit its auxiliaries to also serve as the auxiliaries of the Lutheran Church—Canada, in the event the LCC becomes an autonomous partner church and requests such a relationship to our auxiliaries.

12. *Support for Ministries.* The Praesidium recommends that the Synod provide for the formation of a special office or commission for the support and professional growth of our pastors and other church workers.

Conclusion

This part of the report has focused on organizational dimensions of our life and work together. As critical as these dimensions are to the work we do together, it should be underscored that nothing is more important for the well-being of the Synod and its congregations than our continuing to live in and by the Word of God. This is a time of great opportunity for the Synod, not only to be and remain a strong confessional church body, but one that is alive and active in carrying out our Lord's Great Commission. It is my prayer that the actions of our 56th Regular Convention will be used by the Lord of the church to strengthen our efforts to serve Him and the world for which He died.

Part II

Dear Brothers and Sisters in Christ:

St. Paul, and we with him, can describe the meaning and purpose of life in *one* word. Writing to the Philippians, he said: "For to me to live is *Christ*"(1:21). Indeed, the overarching theme of his life and ministry was the celebration and affirmation of the fact, as he wrote to the Galatians, that, "*I* no longer live, but *Christ* lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:19–20).

Alive in Christ! How beautifully and simply the theme of our coming convention captures who we are and what we are about in The Lutheran Church—Missouri Synod! How clearly it calls our convention, and indeed all of our 6,150 congregations to celebrate together the life that we have in Christ by virtue of our baptism into the life, death, and resurrection of our Lord! How eloquently and directly those simple words encourage us to be lively Christians as they shape the direction of our activities and goals on the local, district, and national levels of our life and work in the body of Christ. By God's grace, Alive in Christ is what we are and Alive in Christ describes what we strive to be. In short, for us "to live is Christ."

The conventions of our church body play a significant role as we attempt, with the guidance of the Holy Spirit, to live our lives *in* and *through* and *for* our Lord Jesus Christ. If a convention is to be truly effective, its delegates, leaders, and committees need to understand its primary function. The synodical Bylaws state that very 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 direction 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.

If a convention is to accomplish that formidable task, and do so in a way that assists the mission and ministry of *all* the people of this church body, we who serve the convention as its officers and committees must appreciate our past, understand our present, and celebrate our future.

How richly the Lord of the church has blessed this Synod since its founding in 1847! By God's grace, we have been a church body with a strong commitment to the doctrinal heritage we have learned from the Word of God and from the creeds and confessions of those who have preceded us in the church. The confessional strength of this church body is there for all to see. Again in this convention we will have a marvelous opportunity to praise and thank God especially for the blessings to this church and beyond it through our first president Dr. C. F. W. Walther as we prepare to commemorate the 175th anniversary of his birth and the 100th anniversary of his death. As we frame our resolutions in response to present questions and future challenges, I pray that this convention will be guided by the special emphases of this great churchman who has taught us so much about the proper distinction between the Law and the Gospel; whose commitment to the infallible and powerful Word of God led him not only to contend for the faith once delivered to the saints against all aberrations and compromises, but also fostered a deep commitment to the importance of preaching and teaching that Word as the basis and center of our life together; whose understanding of the church, as being the spiritual body of Christ gathered around Word and Sacrament in local congregations, but embracing all true believers in Jesus Christ, remains a vital theme for our day; whose appreciation for the office of the pastor and whose deep commitment to the ministry of all the laity, led him to write and lecture eloquently on the coordinated ministries of pastors and laity in the service of Jesus Christ.

How timely for us are the lessons of the past as we respond to the questions of our times! Likewise, we learn from our past to understand the organizational pattern of our life together as another blessing we need to appreciate as we prepare to do the work of the convention, for we have been characterized by a strong affirmation of the central role of the congregation and of the delegate Synod as the best way to make decisions, avoiding both hierarchical as well as anarchical tendencies which fail to appreciate the corporate dimension of our multicongregational life together.

But if the convention is to fulfill its responsibilities and assist the congregations in the celebration of our life in Christ as effectively as we must, we must do more than cherish the past; we must also understand our present. That holds true both for the present state of the Synod, as well as the present characteristics of the society served by the Synod on this continent and indeed in all the world. First, we must understand ourselves. I believe that the reports presented to the Synod by its officers, boards, commissions, and perhaps above all by its districts, have given us a wealth of information about the state of The Lutheran Church—Missouri Synod. For the most part, those are very positive expressions of both the state and the direction of our dear church body. More than 400 new ministries have been begun in the last four years. Our Sunday schools and Bible classes, elementary and high schools, give us cause for rejoicing. Deeds of love on behalf of the hungry and hurting peoples of our world are being carried out with quiet enthusiasm and vigor by our people. The new communications technologies of our age are being utilized on behalf of the Gospel. Young men and young women are eager to serve the Lord as pastors, teachers, and church workers. Throughout the Synod there are greater signs of solidarity and enthusiasm for the mission of the church than we experienced some years ago. Above all the Gospel is being preached faithfully and clearly.

But understanding our present state in The Lutheran Church—Missouri Synod means that we frankly acknowledge that not all dimensions of our life together are posi-

tive. We are on a no-growth plateau, and that is truly sad. We have not been able to stop the backdoor losses in our church body, which continue at approximately 50,000 members per year. Our strong confessionalism is challenged here and there by signs of compromise or change, as well as the reluctance of some to understand and practice a conservative and confessional Lutheranism that includes the Eighth Commandment and the fruits of the Spirit among the components of orthodoxy and orthopraxy. Our higher education system is struggling through difficult times. Enrollments at our seminaries are declining at a time when we are planning more mission growth than we have attempted for decades.

God has blessed us with tremendous financial resources, and our people have responded with fine gifts to serve the Lord. But if the fine gifts of our people for the Lord's work (which averaged approximately $325 per communicant in 1985) were being spent by us in mission and ministry at the same distribution ratio that we practiced in 1975 (when 6 1/2¢ of every dollar given by our people went for world mission programs, college and seminary education, and other national efforts as compared to the 4.3¢ out of every dollar for those purposes in 1985) we would have had nearly $14.5 million more to spend on such programs last year. While we celebrate and rejoice at the wonderful ministries being carried on with 87% of every dollar spent at the local level, and while we strongly support the outstanding efforts of our districts which have expanded their mission and ministry opportunities in recent years, the present trendline would appear to be greatly inhibiting the opportunities of this church body to meet all the challenges we have as people who are alive in Christ.

We have other problems that need to be addressed as well. Some of them are organizational, such as the tendency within our church body to protect our own turf or to use inappropriate means to achieve preferred solutions. Perhaps as important as any problem we face is the continuing breakdown of trust within the Synod as we perpetuate a Missouri malady of long-standing in focusing on our faults rather than commending our virtues and above all allowing charity to cover a multitude of sin. In other words, as we prepare to assist the work of our dear church body, let us frankly acknowledge that understanding our present means both that we recognize the blessings that abound in our midst and that we address the problems that impede our mission.

But understanding our present extends to our contemporary society. Perhaps one of the greatest impediments to mission is the sobering fact that many of our members are unwilling or reluctant to accept or adjust to change. The present is not the past, nor can it be. The present will not be the future, nor should we hope that it will. Sober students of our times, not unlike ancient Heraclitus, remind us that perhaps nothing is as constant in our present and future as the constancy of change. They remind us that life today is characterized by organizational patterns that foster personal growth; that see the role of management more in terms of coach, teacher, or mentor, than in terms of authoritarian direction; that the best people in our society want ownership, psychic and literal, in their organizational affiliations; that a networking style of bringing people together, coupled with entrepreneurship in creating new products and new markets, is the mark of complex organizations in our day. Quality is paramount. Intuition and creativity are challenging the "business school" philosophy of management. In other words, the technological society that we have come to know and use so well is taking on a softer, more person-oriented, more innovative style of leadership. And these characteristics affect the institutional church, as well.

Moreover, students of present organizational patterns in church life also have much to teach us as we seek to understand our present. They tell us, for example, that our age is characterized by more religion, but less impact by churches. They underscore for us the rising expectations among the world's poor. They tell us of the "graying" of America, which means that in just a few years the largest percentage of citizens will be older adults, and the church of the future will be multigenerational. The trendlines, furthermore, emphasize the multicultural character of our society, or what some have called the "coloring" of America. By the year 2000, the present Caucasian majority in the United States will be a minority, with Blacks, Hispanics, and Asians, in that order, constituting the majority. Increasing numbers of immigrants to the United States from South and Central America, the West Indies, Africa, and Southeast Asia are already affecting the constituency of our neighborhoods and nations. A church body serious about carrying out the Lord's Great Commission must understand where the fields white to harvest really are—and that they are all around us.

Among the more sobering facts of life we learn from the students of contemporary society and of the organizational patterns of church life is the fact of declining denominational loyalty. As one authority noted recently, "The glue which held parents and grandparents to their denominations is unsticking. Among children and grandchildren, denominational loyalty continues to decline, resulting in increased financial pressure on headquarters. The 12 million active church members who will change addresses this year will search first for a church home that is active and alive, and denominational affiliation for most will be secondary." That affects us as well and merits our careful attention.

We could go on and on reciting, criticizing, or welcoming the trends of our times. But I refer to some of the more obvious trends merely to underscore the importance of our understanding the present, and to encourage you as the responsible leaders of this church and its forthcoming convention to be aware of them as you frame resolutions for guidance and counsel to the members of our church body. It goes without saying that the trends of the times are always easier to ascertain than whether those trends are in agreement with God's purposes for His church as we know them from Holy Scripture. Trends come and go, and whether they are good or bad can be determined only when they are seen and evaluated in the light of God's Holy Word. The mission of the church of Jesus Christ does not change from generation to generation. It remains precisely what our Lord said it is in His Great Commission: to make disciples of the nations, baptizing them in the name of the

Triune God and teaching them to observe all that He has commanded us. Evangelization and teaching the Gospel of Jesus Christ on the basis of His Holy Word remains our solemn task also for the future.

But it is to the future that we must be directed as a church body. Without a vision of that future and a clear sense of direction as we move forward, we will surely not be effective in meeting the challenges of our time. To help us in that effort, representatives and leaders of the Synod have been meeting for more than two years to carry out a major planning effort requested by the Synod. The results of the planning conferences of 1985 and 1986 have received strong attention in the periodicals of our church body. As you have prepared for the convention, I am sure that you have seen the important report on this process in the *Convention Workbook,* a report that will affect the work of every committee of this convention in some respect. We have listened to our people through congregational surveys and in other ways. They are telling us what they want the Synod to do as it serves the congregations of this church body. One of the strong opportunities before this convention, and particularly before the floor committees, is to help the congregations of our Synod have a clear plan as we move toward 2000, alive in Christ's mission. You will be receiving more information and encouragement on this process in the individual sessions of your committees, but I urge you in the strongest possible terms to give the highest priority to addressing the future with appreciation of the past and understanding of the present. Think of some of the questions that confront us as we face that future. Let me list some of mine, hoping perhaps that they are yours as well:

1. What are the implications for the witness and outreach of this Synod, of the fact that ours is becoming a multigenerational, multicultural society whether we talk about the major cities of our land, or its small towns and rural communities?
2. What are the implications of the fact that experts are projecting zero or even negative population growth for our land, particularly inasmuch as our church body's pattern of accession is largely through births and baptisms?
3. How do we witness to a predominantly elderly world and learn to minister more effectively to and with elderly persons?
4. How shall we provide for a truly representational form of governance and direction in our life together as a Synod? How do we provide more opportunities for the involvement and ownership and representation of all of our people in the decision-making processes of the church? How do we spend our dollars so that all ministries at local, district, and national levels are carried out in ways that truly reflect the priorities of our people?
5. How can we enhance the mission and ministry of local congregations, and recognize in greater measure that the work done at district, national, or auxiliary levels is done either in service to the congregations or on behalf of the congregations?
6. How do we remain a confessional church in a time of increasing doctrinal and ecclesiastical ambiguity? How can we maintain Biblical and confessional faithfulness while combining it with a responsible openness and flexibility to various kinds of inter-Christian relationships? This question, I might add, is among the most important facing our church body, particularly at a time when more than 5 1/2 million Lutherans are forming a newer and larger Lutheran church body and when Lutherans in those church bodies are radically changing their ecumenical postures toward non-Lutheran Christians. I believe we will find ourselves increasingly involved in a strong, confessional, orthodox Lutheran way, but one that is also characterized by openness and good will, as we learn to interact with other Christian people. Our task is both to listen to and to influence those whose beliefs differ from ours, as well as to fortify those with whom we agree on the basis of Holy Scripture. We have an increasingly strong obligation to the rest of world Lutheranism, as well as to world Christianity, to be not only strong in our confession, but open to discussions and involvements and working together with other Christian people where this can be done without compromise and where this can help to carry forward in some sense the Great Commission of the Lord Jesus Christ as the greatest task of the church.
7. How can we hold high the pastoral office, giving it the support and encouragement that it needs? You've all heard a lot of talk about the difficulties and stresses of the pastoral ministry, and these have begun to be more and more common in our midst, too. When we consider the demands placed upon our pastors who serve as our shepherds and preachers and organizers and friends and leaders, there is small wonder that the mental, emotional, and spiritual health of pastors is cause for concern and occasion for support and encouragement.

It is obvious that our dreams and expectations for the future constitute a list that can go on and on. My point in underscoring the importance of a futuristic direction for the Synod is that we see our work at the coming convention of our church body primarily in terms of assisting the people and the congregations of this church body to face that future with joy, celebration, and confidence in the Lord, and that we do this with deep appreciation and commitment to our past and a strong understanding of our present strengths and weaknesses. But, above all, it means that we will simply learn to trust the Lord, without whose blessing all our plans and actions are useless.

Simply stated, the task of floor committees is to assist the convention to that end. That means, among other things, that committees must assist a convention to use its time well. Conventions do that when the major portion of their time is devoted to major issues. Accordingly, one of the tasks of floor committees is to identify the priority items to come before the convention in the limited time we have available. Floor committees also need to ask which group within the Synod is best suited to respond to given concerns and opportunities. In that connection, it's important to remember that not all decisions in a church body of our size and complexity are best made by a convention. There are, in fact, many items of business that are more effectively and thoroughly done by boards and commissions or other groups within the church. Again, when major

policies or directions 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. Particularly at this convention as we seek to establish goals and directions in each important area of the Synod's work, we are planning to provide an opportunity for small group discussions of several major issues in order to shape our resolutions and to understand the will of the delegates as clearly as possible. Floor committees will need to give particular attention to the best use of such time at the convention, as well.

Floor committees will also need to be 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 would like to do.

It is important that floor committees seek to serve the whole Synod. Many things in the *Convention Workbook* do not necessarily reflect what a majority of the congregations of our Synod have in mind. Committees will be dealing with more than 800 overtures that come from slightly more than two hundred of our 6,150 congregations. These overtures from roughly *3 1/2%* of the congregations of the Synod need our serious and careful attention and our reasoned response. However, they ought not receive a disproportionate amount of our time and attention, particularly when we must also consider the reports and recommendations from officers, boards, commissions, faculties, district conventions, and conferences who represent in some sense *all* of the congregations and people of the church body. We need to reckon with the fact, as well, that several congregations have submitted a large number of overtures. One congregation in Illinois, for example, has submitted 22 overtures; another in Missouri has submitted 21; and several more have submitted six or more overtures. The submission of such overtures clearly reflects some organizational activity on the part of certain members of our church body, a factor that will also need to be kept in mind.

Finally, let me say how grateful I am to all of you who have agreed to serve on the floor committees of the convention, for you are giving generously of your time, experience, and ability to help our church body be truly alive in Christ. I challenge you to help all of us not simply to relish and recreate the past, but to cherish it and learn from it as we live and serve in the present and future; I challenge you not simply to react to problems in the present, or even to attempt to manage the intricacies of our complex organization, but rather to embrace and make use of all the gifts God has given our church body in this difficult time. Above all, I challenge you in the name of our Lord Jesus Christ to help us move deliberately and confidently toward the future, a future that must be seen and appreciated increasingly in terms of the impending and imminent return of our Lord to judge the world in righteousness and to receive us into the eternal habitations He has prepared for all who believe in Him, trust in Him, and live in Him. May God help us to celebrate and to live as His children who are truly alive in Christ. Amen.

Part III

Dear Brothers and Sisters in Christ:

I am honored and delighted to welcome the delegates, representatives, and friends of The Lutheran Church—Missouri Synod to this, its 56th Regular Convention. It is my prayer that our good and gracious God will send all of us a rich measure of His Holy Spirit as we act and work to celebrate the fact that we are alive in Christ, and as we deliberate and reach decisions on the many matters that pertain to our synodical work of bringing the life of Christ to the nations.

In keeping with the constitutional requirement that the President shall "give an accurate report to the Synod of his administration" (Article XI) at the sessions of the Synod, I am pleased to call your attention to the first two parts of my report, which you have had in hand for some time. The first section, which deals largely with organizational and administrative matters, appears on pages 165 to 173 of the *Convention Workbook,* while the second section, which was delivered to the floor committee meetings in St. Louis at the end of May, appears in Section A of *Today's Business* (pp. 23–27). You may have occasion from time to time during the convention to page through these items, because in some cases they present background information on issues coming before the convention.

I would officially add that I also have sent addenda on certain items in my report to appropriate floor committees for their review and possible response. Some of these deal with some rather unfortunate letters and other materials which have been circulated among delegates and others in recent weeks. I believe committees should be aware of this as they do their work for the convention, so that they understand what is being said and felt by people in this great church. Committees can review those questions, report anything they feel is appropriate, and recommend what they believe is proper for convention delegates.

But I don't want to spend my time this morning on all those many, many questions of detail and debate among us, as much as I would like to underscore certain emphases I have already made in the first two sections of my report. And then I would like to focus on the challenges and opportunities for leadership which you, the convention delegates, advisory people, and friends, now have in your hands. For the next week, you—no one else, *you*—are the leaders of this church, and 6,000 congregations depend on what we do here for a measure of guidance and support as they carry out the ministries God has given them.

As the delegates review the Report of the President and reflect on it, it is good to keep in mind what the Synod

expects of this office. Article XI of the Constitution lays the responsibilities before us in very clear language, and I quote from it: "The President has the supervision regarding the doctrine and the administration of all officers of the Synod, all such as are employed by the Synod, the individual districts of the Synod, and all district presidents." It is his duty, and I am quoting again, "to see to it that all the aforementioned act in accordance with the Synod's Constitution"; he has and always shall have "the power to advise, admonish, and reprove," "he shall conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the districts of the Synod," and he "shall see to it that the resolutions of the Synod are carried out." The Bylaws of the Synod, as many of you know, subsequently spell out those awesome responsibilities in even greater detail.

On the one hand, we should understand that the important responsibilities assigned to the President in the Constitution and Bylaws of the Synod were not placed there in just the last few years, but have been part of that office since its inception. By the same token, one looks in vain in the Constitution and Bylaws of the Synod for any authoritarian notions about this office among us. Its incumbents have long realized that its responsibility and accountability far exceed the actual authority entrusted to it. And that's no doubt the way it ought to be, for the presidency is primarily a spiritual office, a ministry. It is exercised by a pastor on behalf of and in support of God's people. His primary authority, like that of all pastors in the church, is, simply stated, the authority of the Word of God. And he exercises that by preaching, teaching, witnessing, encouraging, supporting, building people up, and, yes, sometimes admonishing when the occasion calls for it.

In the first part of my report, I call attention to the fact that the supervision of doctrine and administration of the Synod also involves major responsibilities on the part of our 38 district presidents. In fact, the Bylaws clearly assign to them, not to the synodical President, the responsibility of supervising the doctrine, life, and official administration of the pastors and teachers of each district, as well as inquiring into the prevailing spiritual condition of each district and congregation (Bylaw 3.73). While the synodical President has the power to advise, admonish, and reprove, according to the Constitution, he, unlike district presidents, does not have the direct authority to remove people from office, for example. Thank God for that! It could be so readily abused! With that in mind, however, the Vice-Presidents and I again during this triennium have been very careful to follow through on every complaint, question, or reported irregularity by conferring with the appropriate district president. That's what the Bylaws of this church provide.

In addition, we have monitored all of the dockets, agendas, reports, and publications of all synodical boards, commissions, districts, and institutions. During the past triennium, the First Vice-President has had the particular and important responsibility of monitoring alleged irregularities in the doctrine and practice of congregations and professional workers in the Synod, and of contacting and encouraging district presidents concerning their responsibilities in such matters. I am especially pleased to report to you, with deep gratitude to God, that the vast majority of our pastors and congregations, according to all reports that I receive from all over this vast church body, are faithful to God's Word in their doctrine and practice, and that the doctrinal discipline carried out in our midst by your elected officials is done in a way that has been and is faithful, evangelical, and effective. I would also add the comment that while there is discussion—there always is in the Missouri Synod—about doctrinal discipline, it's not simply the responsibility of elected officials to do that. Brothers, as the Scriptures state, "if someone is overtaken in a fault, you who are spiritual should restore him gently." And that means that all of us, as God's people marred by sin, try to live and serve God together in ways that would seek His will and be faithful to that will.

I want to pay special tribute at this point to the Vice-Presidents, who have been faithful and good colleagues. I especially want to praise God for two faithful co-workers who served as our Vice-Presidents during this triennium and whom God has called home to Himself in heaven: Dr. Joseph Lavalais, Third Vice-President of the Synod, who died on September 15, 1983, and Dr. Gerhardt W. Hyatt, Second Vice-President and assistant to the President, who went to eternal glory on Aug. 30, 1985. We will be remembering them with praise and doxology on Sunday morning. The worship service scheduled for that morning, at which Dr. Oswald Hoffmann is the preacher, will focus on eternal life in Christ as we praise God for Joe Lavalais and Will Hyatt, and for Dr. Harold Huber, president of the Montana District, who died on Aug. 17, 1984; former district president Philip Fry of the Manitoba-Saskatchewan District, who died during this triennium; and hundreds of others—pastors and teachers and laymen who are alive in Christ in heaven above. We're going to join with them and with the angels in praising God for His great deliverance.

The authority of the President we were talking about a moment ago has not been expanded in recent years, as some among us are suggesting. Art. XI of the Constitution has been in effect for some time, and it will be in effect until we change it. The President has the responsibilities that are set forth there. It is true that some Bylaw changes were made in 1981 prior to my installation, and those Bylaws added some responsibilities—but they also took away certain other responsibilities. It's almost inevitable that conventions will change things for various reasons. Sometimes our perception is that change increases authority, while in other cases it decreases authority.

I would like to address one of the points about which some people seem to be concerned, namely, the Bylaws under which our executives serve. They were revised in 1981 to require the concurrence of what the Bylaws call the "appointing authorities" whenever the termination of an executive is sought by a board or, perhaps, by the President. When collegial processes fail to achieve such concurrence—in those very difficult and sometimes painful situations—an impasse may exist. That has happened once in the many times that that Bylaw came into operation during this past triennium.

I must say that it has worked quite well. The reason for this concurrence policy, as I understand it, is largely a

legal one, because in 1981 the Synod moved from a contractual-type arrangement with our executives and went to the possibility of simply dismissing executives at the pleasure of the appointing authorities. Because the appointing authorities must concur, we have a kind of "check-and-balance" system that provides a certain amount of due process for the executive. When you reach an impasse, you do various things. You have committees come in and meet, which we did. We had a committee of district presidents spend quite a bit of time on that. We had personnel people. All of it seems to have failed to break the impasse. I am among those who do not feel, when push comes to shove, that the President of the Synod should be in a position to overrule the wishes of a board. If you read the first part of my report, you will notice that already last March—I believe that was when I wrote that—I asked this convention to provide a procedure for resolving such an impasse, and to do so in a way that will provide the protection of due process for executives, on the one hand, while retaining the sovereign responsibilities of boards for their own executives, on the other. I believe this question needs to be resolved at this convention, but I hardly think it illustrates any kind of unwarranted centralization of authority, and, as far as I can see, I don't think the other instances that I hear about do, either. I tell you in all candor and honesty that I am the last person who would want more power centralized in the office. It is a pastoral office; it's not basically an authoritarian office.

There are much weightier matters before this convention, I believe, than those sorts of things that I have been talking about up to this point. Let me address these in the remainder of my time with you this morning.

One such important issue is the quest for effective and faithful church relationships at this time in the history of the Synod. As you know, in just a few months, it is presumed that a new Lutheran church, nearly twice the size of The Lutheran Church—Missouri Synod, will come into being. That will surely pose for us in a new way the question of who we are and how we differ from other Lutherans. I would venture to say that many of you in your home congregations and in the communities where you live are already asked those questions: "Why aren't you a part of it, and how are you different?" It is important for us to be able to answer those questions, and to answer them in intelligent and helpful ways. I think we do that by by pointing out the important doctrinal differences that do exist, unfortunately, between us and many other Lutherans, but also by expressing the distinctive features of our life and work together.

Considerable attention to inter-Christian relationships has been exercised during this past triennium, and that will no doubt continue as we move into the new triennium. It will include studies about future forms of inter-Lutheran cooperation that will be in place when the present Lutheran Council in the USA ceases to exist at the end of 1987. A great deal of work has already been done on that, including contacts with the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod, both of whom were so closely related to us for many years in the Synodical Conference. May I pause for a moment to report that we do have the high honor and privilege of having observers from those two church bodies with us in this convention, and we will be making every effort to have you meet them and provide opportunities to hear from them, if they would like to bring greetings.

In the area of church relations, an especially important dimension is the contact with our partner churches all over the world and the 25 churches that work together in the International Lutheran Conference. What an honor our partner churches have bestowed on us by visiting this convention in such numbers; no fewer than eight Presidents of partner churches are a part of this convention. They depend on us for leadership and for fraternity, and we must give it. One of the privileges of my office is the opportunity to visit our partner churches as I have during the past triennium—in Nigeria, for example, or on the way to China about a year ago. What a fabulous experience that was! How wonderful it is to be associated with our partner churches all over the world! We need to give more attention to strengthening that bond and finding strong and creative ways to build not just a strong Lutheran church in North America, but around the world. It has been said that the world is a kind of global village, and indeed it is. We're a part of that village, and because we're a big brother in it, we need to assume leadership.

In this convention, as one of the highlights of our church relationships, we will consider the rather exciting requests coming before us from our Argentine District and our three Canadian districts to form autonomous, independent partner churches of The Lutheran Church—Missouri Synod. If those requests are granted, we will then have opportunity to consider new and creative ways to be in partnership with these church bodies that have been our districts.

Just last week—some of you may not have heard this—the Executive Committee of the Lutheran World Federation, which brings together some 99 Lutheran churches worldwide, meeting in Munich, Germany, expressed the desire for increased contact with The Lutheran Church—Missouri Synod. The representative from our partner church in Germany was so excited about this that he called me long distance from Munich. According to his report, it was stated that our absence of fellowship with most of the churches in that federation is unacceptable to them, and that we need to find ways to talk. In my judgment, we should seize any opportunity to discuss our theology with other Lutherans, *if* we can do so without compromise.

By God's grace, we remain the largest and strongest of confessional Lutheran churches in the world, and our vigorous, strong, and yet compassionate interest and leadership is expected more and more each day. We really don't have anything to be afraid of. Our people are well trained in God's Word and Lutheran doctrine. We don't need to be afraid of compromise when we sit down with third-world Lutherans and tell them what we believe, teach, and confess, for example. For that reason, studies by the Commission on Theology and Church Relations, involving all sectors of the Synod—the pastors, the laity, the Bible study groups of our churches—need to be encouraged to help us think and work through the questions of inter-Christian relationships that pertain to all of us. In these ecumenical times—and we can't change these times—the future of our

confessional strength and leadership is inseparably and unavoidably linked to our ability, under God, to relate to other Christians with whom we many times disagree, and to do that without isolating ourselves from them or compromising the truth we believe, teach, and confess.

In part II of my report to the convention, which is in *Today's Business,* Section A, and which was delivered to the floor committees in St. Louis, I underscored the importance of learning to cherish the past in order to understand the present and move toward the future, alive in Christ! There is much to cherish in our past, but nothing greater than the legacy of sound doctrine drawn from the Holy Scriptures, centering in the Good News of God in Jesus Christ, and calling us to be active in mission and service to the rest of the world. In this convention, we will again have special opportunity to praise God for the many blessings of the past, including the past three years.

Our devotional essays and Bible studies officially begin a synodwide commemoration of the theological gifts of our first President, Dr. C. F. W. Walther, as we remember the 175th anniversary of his birth and the 100th anniversary of his death. Incidentally, I can't talk about President C. F. W. Walther without remembering the congregation in St. Louis where Pat and I belong, Ascension Lutheran Church. Our pastor is a delegate to the convention and has among his members the grandson of C. F. W. Walther. A former dentist in St. Louis, Dr. Julius Walther recently celebrated his 98th birthday and still drives his own car to church. Not only that, but he rightly distinguishes Law and Gospel, too, as far as I can tell!

We will also learn from the past as we review the principles and policies of our organizational life, and we will have many opportunities to look back and say, "Thank you, Lord, for all You have given this church in the past."

In just a few moments we are going to have a visual report on the work which *you,* the people of the Synod, have been carrying out as you serve our good and gracious Lord in countless ways, especially during the past three years. Whenever we review our distant or recent past, I pray that we will do so in order to help us understand and cope with the present age in which we live, an age that is marked by rapid change, mushrooming numbers of people, and hasty and perilous advances into secularist, humanist, atheistic, immoral, nihilistic, and materialistic patterns. By the same token, students of our current age have enabled us to see that our present, and most likely the future to come, too, is characterized by more and more religion, but a diminishing impact by churches; by rising expectations among the world's poor; by the graying of America; by the multi-cultural character of our society, or what some have called the "coloring" of America; and by the increasing numbers of immigrants and nonwhites.

All of these are factors that affect the work of bringing the life of Christ to the communities in which we live and to the nations of the world. Moreover, to know the present age is also to know and discover the powerful tools God has given us to accomplish the task He set before us. I am thinking largely of the electronic communications media, some of which will be in evidence as we carry out our business at this convention. The Missouri Synod has always been a pioneer in the use of modern communications media, radio and television. I rejoice, as I know you do, that God gives us such remarkable tools *now* to do the things that need doing today and tomorrow.

We can also look at societal and organizational patterns of life that characterize our present age. We need to understand that our age is marked by a return to non-authoritarian, decentralized, innovative, personal, entrepreneurial approaches to organization and action.

There is probably no church body in the United States, with the possible exception of the Southern Baptists, as decentralized as The Lutheran Church—Missouri Synod. From a legal standpoint, our attorney Mr. Draheim sometimes reminds us, we are made up of nearly 60 separate corporate entities, each with its own charter and bylaws—and usually with a certain spirit of independence. Our 38 districts carry out an increasing number of the programs of the Synod, especially those that have an impact directly on the congregations of the church. In my judgment, that's the way it ought to be, provided that we don't become disengaged from each other. Each of our 6,150 congregations is an autonomous, independent unit—I wish we were more interdependent—making the decisions that are best for it in its own circumstances, except, of course, where congregations have covenanted in the Constitution and Bylaws to act together with other congregations in certain decisions.

If excessive centralization is a concern which calls for our vigilance—and it should call for our vigilance—let us acknowledge that the opposite extreme can also impede the mission God has given us to do. During the past triennium, synodical leaders have worked hard, and with some success, to integrate and coordinate the various levels—the congregations, the districts, the national and international structures—so that more and more we become one body, one people, one organization working together on behalf of the Lord wherever we have work to do.

In future years, I believe, we will need to give increasing attention to organizational patterns that reflect the times in which we live. This will include, in my opinion, the need to strengthen our circuits, while developing networks and other organizational patterns that will help us to listen and respond to the needs and wishes of our people—*all* of them, men and women, black and white, young and old, people from the East and West, North and South, people from rural areas and small towns as well as people from urban communities—and to do so in increasingly representative and effective ways.

I firmly believe that this is a *kairos* for The Lutheran Church—Missouri Synod. You have heard me say that to you in the *Lutheran Witness* and elsewhere. *Kavios* is a Greek word that means the "right time," a time that is pregnant with possibility, a time that is opportune. God has given us so much in our past that is needed right now and for our future, too, if we are going to be faithfully alive in His mission. Just think of it! Sound doctrine, an evangelical spirit, a heart for missions, a pastoral way of dealing with one another, excellent lay leadership, patterns of organization that allow the grass roots to direct their own futures, and tremendous resources!

Speaking of resources, one of the things this convention will impress upon all of us is how richly God has helped

you and the other members of this Synod to open our hearts to support the work of the Lord financially. Later in this convention, for example, we will have opportunity to thank God for the gifts of His people, in generous measure—now over $50 million—for the Alive in Christ special appeal. Our people do give.

God has given us resources to do the task. But if we are to realize the opportunities God has given us, we must also come to terms with some of our more serious problems. We are on a "no growth" plateau, for example. To be sure, we can point to a few numbers that grow each year, but essentially Missouri is not growing. We can point, in fact, to the sorry fact that we continue to lose approximately 50,000 members each year through the back door. We've begun to do some things to begin to counteract that, and you folks are working hard at it. But we really need to tackle that as a major problem and challenge for all of us.

We face the challenge of learning how to allocate our financial resources in such a way as to accomplish all that we want to do and need to do on local, district, and national levels. And we need to work hard to develop greater trust and respect for one another—in short, to let the mind of Christ govern all that we do and attempt together in His name. Missouri is very good at compiling laundry lists of its problems. We've been doing it for years. We have problems, and we do need to address them, but without forgetting the great strength and great resources God has given us.

In order to help us do that and to move strongly and boldly toward the exciting future God has given us in this *kairos,* the Synod has been at work throughout the last two years in various listening efforts and planning conferences and councils in order to help this convention set our direction and develop our plans for the future. Dr. Merton Strommen, a distinguished research scholar and a Lutheran of The American Lutheran Church, and his company, Search Institute, have been working very closely with us in this exciting attempt to plan what we are going to do in the future in ways that are responsive to the people of this church. Some of you remember how he told us at the planning conference in February that ours is the first major church body to attempt this on such a massive scale. We are going to attempt to do it at this convention, and I am excited about the possibility of that. When we are finished, we will have an understanding of who we are, what we are about, and what we, the people, want the Synod to do to strengthen the ministries of our congregations.

We will be spending some of our time together in "table talks," as we've called them, addressing a number of critical questions, not only to help guide the decisions of this convention, but to provide input and data to our boards, committees, districts, and congregations as we go back to our homes and congregations to act for God in carrying out the Great Commission. You will recall that Dr. Martin Luther, whose table talks are well known to us, had a practice of gathering students, professors, and others at his family table, opening an issue and exploring various points of view. At this convention we too will form discussion groups, have Bible studies, address key issues, and listen to each other in this way. This approach is very typical of the broad-based listening and problem solving our church body has been attempting more and more in recent years, as we utilize survey instruments, listening panels, and gatherings of cross-sections of our people.

Cross-sectioning, by the way, is the reason for assigned seats. For the few occasions in the convention when we use the "table talk" mode, we've employed a random-selection seating process. Mr. Marvin Siebels and those who handle registration matters have assigned seats so that in the small groups you typically will have three voting laymen, three voting pastors, and two others "blue-badge" staff positions or who serve as teachers or other advisory delegates. Theoretically, there should be eight people from different districts in each of the small groups. The professionals who have worked with us in designing this approach tell us that you will enjoy getting acquainted with people from all over the Synod as you talk about the issues.

What we are trying here is something of a first for a major church body. It will give us the possibility through computers and data processing techniques to actually have you tell the Synod, its boards, its commissions, and our congregations some of the things you would like to see people do to make your mission in the congregation stronger.

There are some fantastic questions that you will be addressing! In Part II of my report (pages 25 and 26 of *Today's Business*) I called attention to some of the challenging questions that we face in the future. Let me mention a few of them. For example:

1. What are the implications for the witness and outreach of this Synod, of the fact that ours is becoming a multigenerational, multicultural society whether we talk about the major cities of our land, or its small towns and rural communities?
2. What are the implications of the fact that experts are projecting zero or even negative population growth for our land, particularly inasmuch as our church body's pattern of accession is largely through births and baptisms?
3. How do we witness to a predominantly elderly world and learn to minister more effectively to and with elderly persons?
4. How shall we provide for a truly representational form of governance and direction in our life together as a Synod? How do we provide more opportunities for the involvement and ownership and representation of all of our people in the decision-making processes of the church? How do we spend our dollars so that all ministries at local, district, and national levels are carried out in ways that truly reflect the priorities of our people?
5. How can we enhance the mission and ministry of local congregations and recognize in greater measure that the work done at district, national or auxiliary levels is done either in service to the congregations or on behalf of the congregations?
6. How do we remain a confessional church in a time of increasing doctrinal and ecclesiastical ambiguity? How can we maintain Biblical and confessional faithfulness while combining it with a responsible openness and flexibility to various kinds of inter-Christian relationships?

7. How can we hold high the pastoral office, giving it the support and encouragement that it needs, particularly when the men who serve as our shepherds and preachers and organizers and friends and leaders are increasingly subjected to all kinds of stress and strain?

Just a few weeks ago, as Americans celebrated the new face of Liberty in events all across the land, I heard a quotation from Thomas Jefferson, spoken many years ago about the young American nation, that also applies in many ways to The Lutheran Church—Missouri Synod. He wrote, "I like the dreams of the future better than the deeds of the past." The deeds of the past, as Jefferson knew, were glorious. In fact, it was his very patriotic pride in those deeds associated with the founding of a nation that caused him to be so optimistic as he dreamed about America's future.

And so it is with us. The deeds of the past are something we can view with pride in The Lutheran Church—Missouri Synod, especially those great deeds of our good and gracious God for our salvation. When you compare any other kind of accomplishment, it simply pales into insignificance. But I pray that our dreams of the future, *God's* future, will excite and motivate this convention and indeed our entire beloved church body. For the past teaches us that the present is also God's gift and that the future, no less than the past and present, is in His good and gracious hands. We realize and confess with joy that Jesus Christ is the same yesterday, today, and forever!

In these weeks from mid-July to mid-August, the Synod is engaged in a number of important meetings that illustrate the great and good things God is doing in our midst. Last Sunday, for example, under the theme, "Strong in Grace—Faithful in Teaching," several thousand Sunday school teachers gathered in St. Louis for the ninth Sunday School Convention of our church body. What a loyal, dedicated group of volunteers these 80,000 teachers are as they teach our young people to grow in grace and service on behalf of the Lord Jesus Christ! We need to support them and our other teachers of the Word, especially at a time when our children, our young people, and our families need all the help and support from the Word of God that we can give.

Just a few days ago, the black brothers and sisters of our Synod had a very important convocation in this very city. Several of them attended our worship service last night as the final act of a wonderful meeting. We praised God in that meeting for the gains we have made in supporting black ministry in our church body and beyond it. As Dr. Dickinson of the Commission on Black Ministry put it in very, very moving words, "We've moved from Grumbling Street to Praise the Lord Avenue!" Again, this is an open door of opportunity that we must address with strength, flexibility, and openness—and God has equipped us to do it well.

In just a little more than a week, the International Lutheran Laymen's League will convene in Orlando, Florida—again reminding us of the tremendous excitement for mission our auxiliaries, the Lutheran Laymen's League and the Lutheran Women's Missionary League, are bringing to our church body with their passion for reaching people with the love of Christ and for the use of electronic mass media in the service of the Gospel.

And, in only a few weeks, in one of the last great events of this convention cycle, 15,000 young people from all over the Synod will gather in Washington, D.C.—as on wings of eagles, to paraphase their theme—to celebrate the new life in Christ and to commit themselves in new ways to serving Christ and country as they return home to their congregations all over North America.

These are exciting times, filled with opportunity! Times that call for the best that we have to give—whether young people or teachers or minorities, men and women, people alive in Christ! Times that call on us to refrain from majoring in minors and to focus instead on the great gifts God has given us to meet the needs and challenges of our time.

Ours is a wonderful church body, a "beloved" Synod, as our founders and parents often used to describe it—beloved because of our Lord, our strong doctrine, our zeal for missions, and our grand people! As we now turn to a visual portrayal of the work we do together in the Synod, may the Lord of the church fill our hearts with gratitude and thanksgiving for all His blessings. And, then, dear people of God, let's go to work, as people who are alive in Christ, grateful for the deeds of the past, but as those who can also say, because we are in God's hands, "I like the dreams of the future better than the deeds of the past"!

Ralph A. Bohlmann, *President*

Appendix A

Greetings to the Lutheran World Federation Seventh Assembly, Budapest, Hungary, 1984

Mr. Chairperson, President Kibira, President—Elect Kaldy, Doctor Mau, Friends in Christ:

The Lutheran Church—Missouri Synod, with its 2,600,000 members in the United States and Canada, is deeply honored to bring greetings in the name of our Lord Jesus Christ to this distinguished assembly of fellow Lutherans from all over the world.

Although our church body does not belong to the Lutheran World Federation, our official representatives (including four of our presidents) have attended every assembly since Hannover in 1952. It is good for us to be here, not only to learn from your important proceedings and deliberations, and not only to visit personally with Lutheran friends and fellow Christians from all over the world, but also to symbolize that, in spite of whatever differences may separate us, we retain a strong spirit of friendship and good will for all of you, and—above all—that we share with you the common bond of faith and hope in our Lord Jesus Christ.

The theme of this seventh assembly, "In Christ—Hope for the World," reminds us all of the two most vital tasks facing Lutheran churches today: evangelism and confession. The world's population now exceeds four and one-half billion people, but only 26% of us—a little more than one billion—confess Jesus Christ as Lord and Savior. In this world marred by sin and its ugly consequences—such

as war and famine; inhumanity and injustice; fear; oppression; and bloodshed, including the blood of even our unborn children—how tragic it is that three out of every four people exist without faith in Jesus Christ and the forgiveness of sins, life, salvation, and eternal hope that He brings! You and I and the churches we represent can do much to change that! Our evangelistic task has never been greater!

But that task, in turn, entails our strong and clear confession of Jesus Christ and His precious Gospel, in all its fullness, its comfort, and its power. No other Gospel offers genuine hope for the world. The Gospel of Jesus Christ, let it be emphasized, is not good advice, but Good News! For His Gospel tells of what He has already done, graciously and freely, for all—of His life, death, and resurrection as our Substitute—and it promises life and hope, eternal and full, to all who believe in His name. To us, His church, His faithful community of both memory and hope, He gives the task of confessing Him to each other and to the nations, proclaiming by word and deed what He has done and what He will do for our salvation. And He promises to build His church by His Holy Spirit and through our confession!

To guide and direct our confession, He has given us the Holy Scriptures as the very Word of God. And as faithful and true expositions of the Scriptures, the ecumenical creeds and Lutheran confessional writings of the 16th century continue to be *our* creeds and confessions as we confess and evangelize today.

With them, Lutherans today "believe, teach, and confess" the Gospel in all its fullness, and with them, Lutherans today reject every falsification of that Gospel. Such confessionalism, as that acceptance and use of the Scriptures and Confessions is sometimes called, is not legalistic and authoritarian, as some assert, but rather evangelical and liberating—for it stands in the service of Christ and His Gospel, and assists the church in its essential mission of bringing Christ to the nations, hope to the world.

In early November of this year, The Lutheran Church—Missouri Synod will be one of more than 20 Lutheran church bodies from all over the world represented at the 11th meeting of the International Lutheran Conference in Obot Idim, Nigeria. There we will consider how our churches can be more faithful and effective in carrying out the confessional and evangelistic task the Lord has given us. We in The Lutheran Church—Missouri Synod are eager to continue to participate in discussions and activities of that kind with all other Lutherans, and indeed with other Christians, whenever and wherever possible. We have much to learn from the Word of God, and from each other.

We have therefore appreciated the hospitality and friendship of this assembly, even as we have enjoyed our contacts with Dr. Carl Mau and his fine staff over the years, including visits at our invitation by Dr. Yoshiro Ishida to meetings of our Council of Presidents and our Commission on Theology and Church Relations this past February. We look forward to continuing and expanding such contacts in the future, for we want to know you as *you* really are, and we want to be known by you as *we* really are, rather than on the basis of images sometimes formed by misinformation and even caricature.

As you now continue your deliberations on important issues, and especially as we all return to our homes and churches throughout the world, it is my prayer that God will bless all of us with a rich measure of His Holy Spirit, so that our faithful witness to Jesus Christ will indeed bring eternal hope to the world!

Thank you very much.

Ralph A. Bohlmann
August 2, 1984

Appendix B

Office of Government Information

Summary of Activities

Since April 1985, the Office of Government Information (OGI) has been developing a presence in Washington, D.C., through introductory meetings and the development of ongoing relationships with governmental, Congressional, and organizational resources. During this period, the consultant to the Office of Government Information has also developed a working relationship with the President and other key synodical staff concerned about certain governmental policies and other issues. Through monthly reports and other correspondence to Dr. Bohlmann, preparation of reports and articles for other staffs' use, and reports to the Board of Directors, the activities of the Office of Government Information have been shared on a regular basis. This report provides an opportunity to summarize some of the major activities of the Office of Government Information.

Contacts with Governmental Sources. Through meetings with the Office of Public Liaison at the White House, The Lutheran Church—Missouri Synod and the new OGI effort are much better known to the White House. Dr. Bohlmann, Dr. Jean Garton, and I met with Mr. J. Douglas Holladay, assistant for liaison with religious groups. Since that time, LCMS representatives participated in a White House briefing on refugee concerns, and a White House briefing on the president's tax reform proposals for families. President Bohlmann was one of 18 national religious leaders invited to a luncheon meeting with President Reagan and other members of the administration in preparation for the Geneva summit meeting. We met also with Attorney General Edwin Meese (a Lutheran layman) and have been kept informed of activities in the Department of Justice on pornography and other social issues. The LCMS was one of the church bodies invited by the State Department to participate in a two-day conference on religious liberty issues held in April 1985. Dr. Bohlmann and I have met with Senator Paul Simon (an LCMS layman) and further discussions with him on his various human care efforts, as well as his current stance on abortion, are planned. There are three other LCMS members of Congress: Rep. William Dannemeyer (R-CA), Rep. Dave McCurdy (D-OK), and Rep. Gene Snyder (R-KY). All are aware of the existence of OGI, but on-going contacts have not yet been established. Contacts with various Congressional committees, including the Senate Labor and Human Resource Committee and the House Select Committee on

Children, Youth and Families, have been made. Numerous contacts with offices in the Department of Education and the Department of Health and Human Services have also been made. The office also arranged a reception in September 1985 for the retiring Chairman of the Joint Chiefs of Staff, General John C. Vessey (an LCMS layman), to which a number of Washington area Lutherans were invited.

Communications with Inter-Lutheran and Inter-Religious Organizations. Meetings have been held with all of the Washington-based offices of Lutheran organizations, including LCUSA's Office of College and University Services, Office of Government Affairs, and the Division of Service to Military Personnel, Lutheran World Relief, LIRS, Lutheran Resources Commission, the Lutheran Diplomatic Community, the Luther Institute, and the Lutheran Public Affairs Seminar. While various synodical offices and staff have various communication linkages with many of these offices, there has been proven merit in more direct communication lines for the office of the President through OGI. This should be valuable also as the various inter-Lutheran efforts reorganize in response to the new merged church body. There are over 50 offices of religious denominations and organizations in Washington, D.C. Such issues as organ donation; tax reform policies for fairness to families; health and other services needed for supporting alternatives to abortion; farm legislation; world hunger relief and development programs and policies; and private, religious school concerns have been discussed with various groups. Various coalitional efforts and a better working relationship with staffs of other religious offices of government relations have been developed.

Identifying and Assessing Emerging Public Policy Issues. I have attended meetings on behalf of the staff at the IC, and reported on the results. I have also shared information about meetings and resources, as well as suggestions for possible action strategies. For example, I have suggested the development of a resource list of human care/family policy experts in the LCMS from whom we can draw upon for expertise and advice on various social concerns. That effort is in process. I have relied heavily on already existing position statements of the LCMS from which to assess issues, e.g. prayer in schools, church-state relations, civil rights, and pro-life concerns.

Communicating Official Synodical Positions to Appropriate Governmental Entities. Because the Board of Directors had determined that, as a general policy, relations with governmental units should be established through the office of the President, the work of OGI has followed that direction. This has been a very sound approach, I feel. Because the OGI efforts are so modest, coordination with the President has not been overwhelming, and, indeed, has been very helpful to me. However, we should take note that any marked increased level of activity for OGI will require careful consideration of the limits on the time of the President and of the staff of the office of the President. Dr. Bohlmann has sent a letter to all of the Lutheran members of Congress—there are 23—describing the LCMS efforts to encourage organ donation. He has also sent a letter to the appropriate Congressional committees relaying the Synod's position that " . . . as persons the unborn should stand under the full protection of the law for the right to life, we do not support the use of federal civil rights laws to force institutions to perform abortions or provide abortion coverage." This letter was in relation to amendments to neutralize the current regulatory requirement that any institution must provide abortion coverage to students or employees under Title IX of the Education Act and to strengthen the protection of religious integrity of all institutions subject to Title IX. Dr. Bohlmann has also taken the opportunity afforded by the recent Supreme Court decision on a moment of silent prayer to elucidate the LCMS position on prayer in schools, including an article in the July 1985 *Lutheran Witness*. Considerable effort was expended in seeking an explanation for the procedure used by LCUSA in filing an *amicus* brief in a case before the Supreme Court on "equal access" of religious clubs to school facilities as other extracurricular student clubs. I also authored an article describing the Equal Access Act and the pending Supreme Court case for the August 1985 *Alive*.

Other Activities. A great deal of time has been spent in assisting with plans for the August 1986 Youth Gathering in Washington, arranging Washington briefings for staff persons and others, attending briefings to gather information, establishing liaison with other ecclesiastical government relations offices, and digesting written reports for sharing with the President and synodical staff. With only 10 to 12 days a month devoted to the OGI, such contacts have not been as extensive as they might be, but nevertheless have had many positive results.

Policy Development. Reception in Washington to the establishment of the Office of Government Information has been positive. The presence of The Lutheran Church—Missouri Synod in public policy discussions is welcomed. There is supportive expectation by some groups that our contribution and interest in Federal governmental affairs are needed and will become important. However, when learning that the current project includes only part-time consulting services and no office or support staff, they are inspirational in their recommendations of what is needed to become a more effective presence! I predict that the opportunities for influencing certain governmental decisions of interest to the Synod will expand with the growing number of opportunities to be present and actively participating in various governmental activities and issues. I also see an important need for identifying a clear process for developing position statements on matters of concern in the lives of our members.

Conclusion. I have enjoyed the opportunity of establishing and serving the LCMS Office of Government Information. I am grateful that the Board of Directors has provided for an expanded role for the office in the 1986–1987 fiscal year, for that will surely permit us to serve the Synod more effectively in a number of key areas.

Candace P. Mueller
Washington, D.C.
March, 1986

(*The list of pastors and teachers who entered into rest during the past triennium is found in appendix 5-01c of the* Convention Workbook (*pp. 173–74*). *It is repeated at the end of these* Proceedings.)

CONVENTION SERMON

Brothers and Sisters in Christ:

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

What a magnificent experience this is! With glorious singing and uplifting music, we join hands and hearts with the representatives of more than 6,000 congregations throughout North America, and indeed our partner churches throughout the world, to lift high the cross of Jesus Christ—in song, in word, and in the body and blood of our Lord Jesus Christ. Nothing that we do here in the coming week, as we transact the business of our beloved church body, is more important, more powerful, more compelling than what our gracious God—Father, Son, and Holy Spirit—does in and through His Word and Sacraments—this evening and every day of our lives. We are alive in Christ! That is the theme of our convention and the focus of our worship tonight simply because it is the clear and compelling message of God Himself. Hear His Word through the holy apostle, St. Paul, in Gal. 2:20 (NIV):

> I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

I. To Be Alive in Christ Is to Know that We Were Once Dead in Trespasses and Sins

There is a saying among us that life is cheap, and so it sometimes seems to be, at least in some cases and contexts. Hundreds of thousands of soldiers die in battle, and, it often seems, die needlessly. Millions of unborn babies die in their mothers' wombs, millions expose themselves to harm and danger by living recklessly, wantonly, and carelessly as though life itself were not a precious commodity. But ask anyone who has stared death in the face, who has escaped its jaws, or who, even now, this evening, faces it as an early probability, and you will know that life is anything but cheap.

If this is so for our life in the flesh, how much more is it so for our life in the Spirit! If there is any clear and consistent teaching in the Scriptures it is that all of us, without exception, have sinned and come short of God's law. "The wages of sin is death," writes the apostle Paul. Not merely punishment, or pain, or rejection, or disease, but death itself—cold, final, and eternal. The apostle writes to the Ephesians, "You were dead in trespasses and sins." And the reason, as he tells his readers again and again, is that the acts of our sinful nature are at enmity with God; "I warn you," he wrote to the Galatians, "that those who live like this will not inherit the kingdom of God."

To us, who this evening celebrate our life in Christ, let us hear that powerful word from God again: God's life is not cheap. These are words addressed to you and to me and to all people—people who were *dead* in our trespasses and sins, and whose every transgression or attempt to live under the Law or achieve God's favor through our behavior, again returns us to that fearful triumvirate of sin, law, and death itself. Paul's words to the Galatians recount the deep pain he feels as he reviews the fact that some of his Galatian fellow Christians were again reverting to a life under the Law, to a life that attempted to be justified before God through one's own works and deeds. No, says the apostle Paul, the way that begins with Law and attempts to stand before God on one's own is a way that leads to certain death. To be alive in Christ is to remember that we were once dead in trespasses and sins, and to know that the way of Law and of self-justification puts us right back there again!

II. Crucified with Christ the Old "I" No Longer Lives

But St. Paul's word to the Galatians and to us this evening is not only that sad and terrifying word of Law that reminds us of death, but the sweet and powerful Gospel that assures us of life itself. He captures that whole beautiful Gospel, addressed from the first to the last page of Holy Scripture, in that magnificent sentence of our text: "I live by faith in the Son of God, who loved me and gave himself for me." Just think of it! The sheer miracle of grace that has happened for all of us who were dead in trespasses and sins! The *Son of God* loved me and gave Himself for me!

The sheer unmistakable beauty and power of those words is overwhelming! Not merely some noble man, some great prophet, some angel sent by God, but God's own Son loved me and gave Himself for me. Indeed, when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem us who were under the Law. God was in Christ reconciling the world unto Himself, not counting their trespasses against them. God so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish but have eternal life. The wages of sin is death, but the gift of God is life eternal. And all of this because God's own Son loved me and gave Himself for me! He did not simply wave our sins to one side through some act of divine power. He plays no game of heavenly pretense, acting as though our sins were not there. No, He loved me and gave Himself for me, bearing in His own body our sins and crucifying them with Him on that awful tree!

Dr. Martin Luther, in what is perhaps the finest commentary ever written on this magnificent epistle, put it like this:

> It was not I who loved the Son of God and gave myself for Him, as the sophists pretend that they love the Son of God and give themselves for Him. For they teach that purely by his natural endowments a man is able . . . to love God and Christ above all things. They anticipate the love of God and of Christ by doing what lies within them; they become monks and observe poverty, chastity, and obedience. Thus they dream that they give themselves for Christ. They turn the words of Paul upside down and read them this way: "We have loved Christ and have given ourselves for Him." But while these wicked men, inflated with the mind of their own flesh, dream and imagine that they are doing what lies within them, loving God and giving themselves for Christ, they actually abolish the Gospel, ridicule, deny, blaspheme, spit upon, and tread Christ underfoot. In words they confess that He is the Justifier and the Savior; but in fact they deprive Him of the power either to justify or to save, and they attribute this to their self-chosen acts of worship. This is not living by faith in the Son of God; it is living by one's own righteousness and works.

And do you hear those precious words, "for me"? Not only did the Son of God love and give Himself for "people" in general, or the "world" in some abstract sense, not only for rich people or good people, or informed people or powerful people—but for *me*! Tonight He impresses those precious words not only upon our ears, but upon our tongues and upon our lips as He, in His own body and blood given into death for us for the remission of our sins, again says in that most tangible way of all, "My son, my daughter, be of good cheer, your sins are forgiven you. Take, and eat, and believe."

Dr. Luther calls particular attention to the words "for me" in this beautiful passage of Scripture. He wrote,

> Therefore read these words "*me*" and "*for me*" with great emphasis, and accustom yourself to accepting this "*me*" with a sure faith and applying it to yourself. Do not doubt that you belong to the number of those who speak this "*me*." Christ did not love only Peter and Paul and give Himself for them, but the same grace belongs and comes to us as to them; therefore we are included in this "*me*."

Oh, the wonder of it all! Paul exclaims, and with him we do, too, "I have been crucified with Christ and I no longer live!" The old "I," the one who hates God and prefers self, the one who wants to live under the Law and justify himself before God in so doing, the one who is dead in trespasses and sins, the one who can't believe that God is as good as He says He is, the old "I" has been crucified with Christ, put to death upon the cross. "I," that old lawful, sinful, death-full "I," no longer lives! In the waters of Holy Baptism, Paul reminds the Romans and all of us, "All of us who were baptized into Christ Jesus were baptized into His death" and "buried with Him through Baptism into death, we have been raised to new life" and "united with Him in His resurrection." "If we died with Christ, we believe we will also live with Him." What wonderful words of good cheer these words are! The old "I" has been put to death with Christ as He loved us and gave Himself for us.

III. By Faith, I—the New "I"—Am Alive in Christ

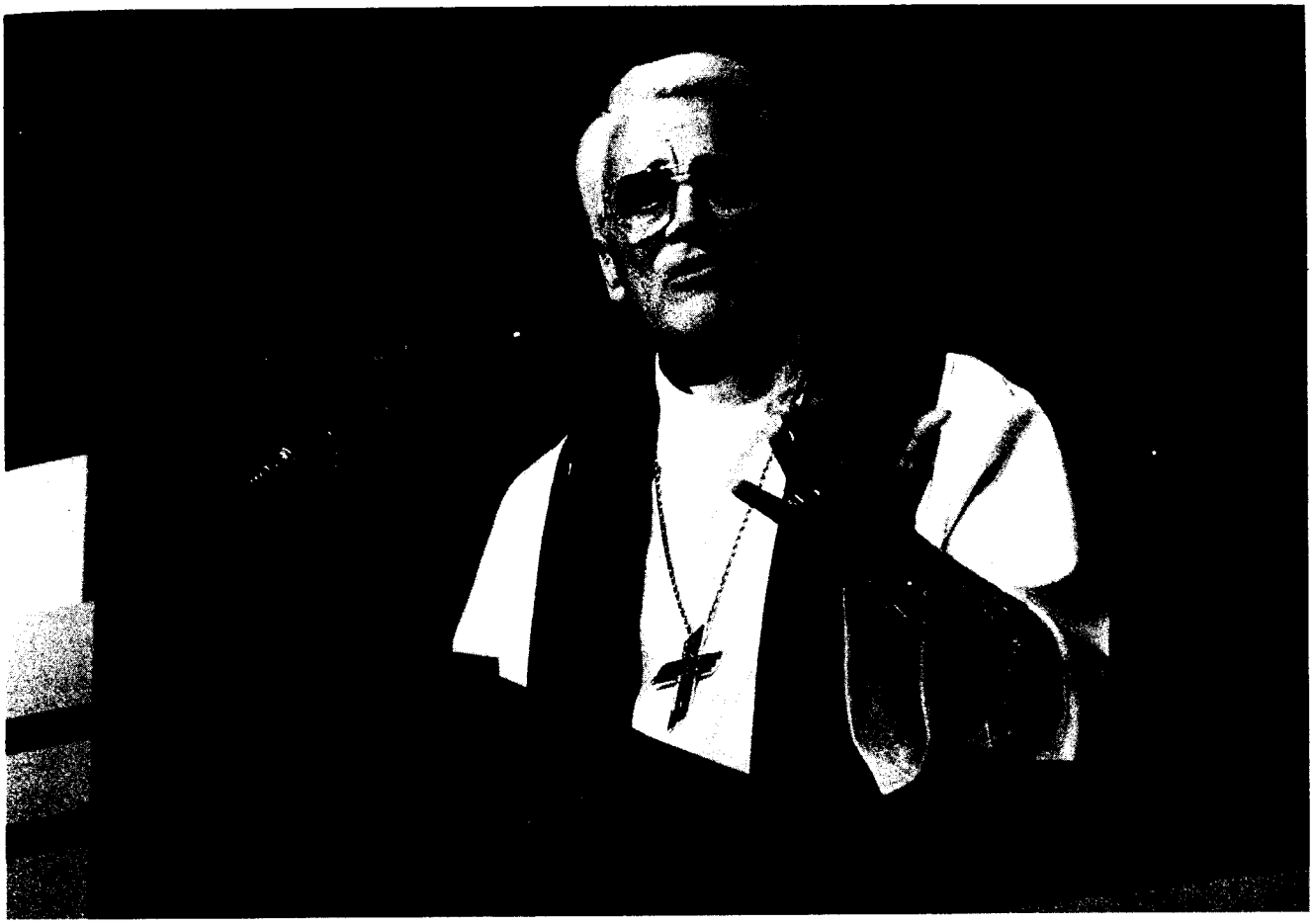
But if the old "I" was crucified with Christ and buried, Paul is quick to add that we are truly alive in Christ—powerfully, eternally, victoriously! He says in our text: "Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." Christ—the crucified and resurrected and victorious Christ—lives in me! To be sure, this old body of mine continues to exercise its five senses. We walk and talk, we laugh and cry, we eat and sleep, we play and work. But that old Adam, crucified with Christ through our Baptism, has been replaced with a newly created life. Christ Himself lives in me! We live *by faith* in the Son of God.

Again and again, the New Testament reminds us that it is through faith, not the deeds of the Law, not the things we do, not some mystical transformation of the inner self, not deeds, not magic, that Christ takes up His life in us and makes us alive in Him through faith in the Son of God and His redeeming work for us and all people. And even that faith that simply takes hold of Him who lives in us—that faith is a gift of God, not of works, not some new kind of good work as though God now justifies us by having faith in "faith." Faith simply receives what God gives! And that faith that lays hold of Jesus Christ justifies because of Him to whom it clings, and not because of faith itself. What a magnificent message that is, too! This is the pure, unmitigated grace and mercy of God, the all-giving One who even gives us the faith to receive the gift of life itself. To us and all people throughout the world, this new life of God in Christ is simply offered with the plea, "Believe on the Lord Jesus Christ and you will be saved and your house"! What an amazing gift that is!

We are alive in Christ! What marvelous words! They are words to live by, words to die by, words to work by. To each and everyone of us here this evening and to the two and one-half million people we represent in our congregations all over North America, and especially to the world at large, that does not even know Jesus Christ and this tremendous gift of life that He offers to one and all—think of it, nearly three out of every four people in this world of five billion—these are tremendous words of great and good cheer. Again tonight, they bid us to confess our continuing sins and transgressions, our tendency to live by the Law, our failure to love and serve one another. But even more, those words of precious Gospel invite us to recall that our sins, yours and mine, were crucified with Christ and are daily drowned in the waters of our Holy Baptism. In moments of doubt and frustration—and we all have them—at times when we feel inadequate and powerless, when our hearts ache because of the inhumanity of man to man or the burden of grief or doubt or betrayal, again and again comes the reminder of our Baptism, the comfort of the Lord's Supper, and the word of Good Cheer from the cross: "The Son of God loved you and gave Himself for *you*." You have been crucified with Christ, but you now live! The life you live in the flesh, you live by faith in the Son of God, who loved you and gave Himself for you.

And now alive in Christ, we live for Him, in word and deed. Our whole life becomes a life in the Spirit freed from the bondage of the Law, and freed to serve one another in love. The fruit of the Spirit is, as Paul reminded the Galatians (5:22), "love, joy, peace, patience . . . gentleness and self-control. . . . Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires." We are alive in Christ, as St. Paul reminds us in our epistle lesson from Ephesians, and because we are God's workmanship, "we are . . . created in Christ Jesus to do good works, which God prepared in advance for us to do" (2:10). Freed from the curse of the Law, we now seek to be alive in service and love to one another. We organize our congregations, and congregations organize as church bodies. Church bodies hold conventions, we elect officials, we take actions. But we do it all because we are alive in Christ and we want to share that life with others. We seek to be lively Christians because we are alive in Christ, awake and on fire for the Lord, living the forgiven life and sharing it with others, sparing no effort at all to live for Him who died and rose again! Instead of the old evil triumvirate of sin and Law and death, to be alive in Him means that we have forgiveness and Gospel and life as the dominant themes in our life and in our work.

Well, these are common words. Sometimes I think that we in this wonderful Lutheran Church—Missouri Synod have heard those words so often that we almost think that



it is axiomatic that we should be alive in Christ. After all, we have this heritage. We grew up on Walther's *Law and Gospel*. Even before that, Dr. Luther trumpeted the three great *solas* of the Reformation: faith alone, Scripture alone, grace alone—and Christ alone.

Why is it that we preach to each other this evening the simple truth that we were dead in trespasses and sins but are made alive in Christ by faith in the Son of God, who loved us and gave Himself for us? The reason is that life in Christ, which is ours, is constantly under attack. Like physical life itself, it needs nurturing, it needs defending, it needs care and training and a great deal of prayer if we would remain alive in this precious freedom of the Gospel that Jesus Christ has won for us and for all people. It's threatened whenever we turn life into license. The Galatians knew what that was all about. St. Paul had to remind them that the tendency even for us who are alive in Christ is to continue to follow the acts of the sinful nature. He says in chapter 5—they are pretty obvious—"sexual immorality, impurity and debauchery; idolatry and witchcraft." That sounds kind of remote for most of us. But listen to how he goes on: "hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before," you who are alive in Christ, don't let the life in Christ turn into license. "Those who live like this will not inherit the kindgom of God" (Gal. 5:19–21). These are temptations for all of us because the old flesh, the old nature, still tries, even though it knows that in Christ we live. It still goes back to the old ways of turning life into license.

There is a second problem, too. That's turning the life that is ours in Christ into Law and legalism. You might remember, as you recall reading this epistle which is the favorite of so many of us, that these words of St. Paul to the Galatians occur in the context of what must have been a very difficult and hard time for the church of Galatia. Paul had come there and had found that the prince of the apostles, St. Peter himself, really had not been handling things very well. He had been encouraging Gentiles, in fact, to put themselves back under the Law, as though this message—that God in Christ loves us and gave Himself for us, just pure unmitigated grace—as though that wasn't enough.

When Paul saw that they were not acting in line with the truth of the Gospel, he said to Peter in front of them of all: You are a Jew, and yet you live like a Gentile and not like a Jew. How is it that you do this? He just couldn't understand it (Gal. 2:14). "You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified," and yet you are back into the old habits of preferring Law to Gospel (Gal. 3:1).

Is that a problem for us in The Lutheran Church—Missouri Synod? Of course it is! It's a problem for each of us in our own personal lives. We constantly want to prove that we are good, that we have done something special. And that happens in our church body, too, as we sometimes

focus on rules and procedures and being right and trying to justify our behavior and our actions to one another. To us, too, comes that reminder that being alive in Christ means to guard ourselves with the power of the Holy Spirit in Word and Sacraments against turning the life in Christ into a life of Law.

And then, thirdly, there's the problem of letting our life in Christ be afflicted with plain old laziness—as though there is no good work to do, as though we can go through life just taking it all in and accepting the grace and life of God in Word and Sacraments and never being lively for the Lord. To us, again, comes the reminder of St. Paul: "Through the law I died to the law so that I might live for God." That's the great joy and challenge and opportunity that God lays before us in this beautiful word of God that is the text for our worship this evening. May it be the constant reminder throughout this convention and throughout the life of our church body that God's life is not cheap. It is dear, very dear indeed. We, who were once dead in trespasses and sins, are now alive in Christ, who loved us and gave Himself for us—yes, even for us. May that word of God's Good News cheer and comfort your hearts this evening, and may it guide our decisions as we live for Him who came that we might have life and have it more abundantly. Amen.

The peace of God which passes all understanding keep your hearts and minds in Christ Jesus until life everlasting. Amen.

Dr. Ralph A. Bohlmann, *President*

BIBLE STUDY AND DEVOTIONAL ESSAYS ON WALTHER THEME

1. Alive in Christ—the Word of God

I. The Word Is "Alive in Christ"

II. The Word Makes the Church Alive in Christ

Our task in this morning hour is to walk with you into a study of the Holy Scripture which will focus on the Word of God as the totally inspired revelation of God to man, on the authority of that Word of God, and on the power of that Word. We are asked to do this keeping in mind the theme of the convention—Alive in Christ—and also remembering the anniversary of Dr. C. F. W. Walther—this year the 175th anniversary of his birth, and next year the 100th anniversary of his death.That makes for a rather pleasant assignment, for the interrelation of these various themes and acts of God has to be quite obvious.

One of the geniuses of Dr. Walther was certainly in the fact that he could never be accused of "dead orthodoxy". He was, to be sure, totally orthodox in his theology and in his exposition of the Scriptures. But while he was precise and exact and insistent on the correctness of doctrine taught from his pulpit or classroom, and through his writings in the larger church, he also insisted that the correct understanding of doctrine was never the end in itself, but the means to the end. Walther would never have been satisfied with a "Bible study for the sake of Bible study" approach to Christian education. He would always be concerned about the "why" questions—the results of the study of Scripture—the power of the Word of God—and its effects upon the people of God.

I quote the first two paragraphs of Dr. Walther's first evening lecture in September of 1884—as taken from his classic work, "The Proper Distinction Between Law and Gospel." He began the first of those 39 lectures by saying:

> My Dear Friends:
>
> If you are to become efficient teachers in our churches and schools, it is a matter of indispensable necessity that you have a most minute knowledge of all doctrines of the Christian revelation. However, having achieved such knowledge, you have not yet attained all that is needed. What is needed over and above your knowledge of the doctrines is that you know how to apply them correctly. You must not only have a clear perception of the doctrines in your intellect, but all of them must have entered deeply into your heart and there manifested their divine, heavenly power. All these doctrines must have become so precious, so valuable, so dear to you, that you cannot but profess with a glowing heart in the words of Paul: "We believe, therefore we have spoken," and in the words of all the apostles: "We cannot but speak the things which we have seen and heard." You have indeed not seen these things with your physical eyes or heard them with your physical ears, like the apostles, but you ought to have an experience of them through your spiritual eyes and ears.
>
> While in my dogmatic lectures I aim to ground you in every doctrine and make you certain of it, I have designed these evening lectures on Fridays for making you really practical theologians. I wish to talk the Christian doctrine into your very hearts, enabling you in your future calling to come forward as living witnesses with a demonstration of the Spirit and of power. I do not want you to stand in your pulpits like lifeless statues, but to speak with confidence and with cheerful courage offer help where help is needed.

Walther understood well the classic teaching of St. Paul that the Scripture is given to make people wise unto salvation through faith which is in Christ Jesus—that it is indeed given by inspiration of God—and that its purpose is to provide doctrine, reproof, correction, and instruction in righteousness, that the people of God might be complete, thoroughly equipped for every good work.

And so we approach the Holy Scriptures, standing before it on holy ground, receiving and studying it with awe and reverence, for each word in it has proceeded from the very mouth of God—and at the same time never regarding it simply as a collection of true and infallible teachings, but always as the living Word, the power of God both for salvation and for every good work.

With that in mind, and relating this study to our convention theme, we would seek God's blessing as we attempt to make 2 brief points this morning: 1—The Holy Scriptures are themselves Alive in Christ, and 2—The Holy Scriptures are God's means and power to make sinful human beings Alive in Christ.

I. St. Paul wrote to Timothy that, "All Scripture is given by inspiration of God". All Scripture is God-breathed. Every word has proceeded from the mouth of God. Therefore it is authoritative, therefore it is true, therefore it is reliable, and therefore it is without error. To be sure, when the holy men of God spoke as they were moved by the Holy Ghost, they did not speak or write as robots or dictating machines. They spoke in their own style and even against the background of their own experiences. And yet we affirm that the Scriptures they wrote are verbally inspired.

The miracle of inspiration is just that—even though written by a variety of authors and in a variety of literary forms, every word has come from the mouth of God. That's what verbal inspiration means. We can very properly dig deeply into and behind the words of Scripture. We can use every tool at our disposal to discover what is behind the words of Scripture historically, grammatically, culturally, and experientially. But all of this is only to help us better appreciate the power and meaning of the Word of God. In His dialogue with Satan in Matthew 4, Jesus several times based all of His claims on this simple statement: "It is written!" That was enough. No other proof or argumentation was possible or necessary. He was referring of course to the writings of the Old Testament, even as St. Paul was when he claimed that "All Scripture is given by inspiration of God."

But Jesus makes it clear that the same authority—an authority rooted in the divine inspiration of the Scriptures—applied to the fulfillment of the Old Testament as well. The Old Testament, He claimed in John 5, testifies of Him. Jesus demanded the same acceptance for His

words as for the words of Moses when he told the Jews, "If you believed Moses, you would believe Me, for he wrote of Me."

The point is that while we affirm the authority of the Scriptures as the inspired word that proceeds from the mouth of God, it is the Christ, the living Word, who is the life, the meaning, and the power of the Scriptures. Without their fulfillment and meaning in Christ Jesus, the Scriptures would be empty, meaningless, even dead words. For that's what the Scriptures claim for themselves—they are alive and living only in the Christ of whom they testify. The Word is God communicating with people. In former times, the writer to the Hebrews declares, He communicated through the prophets. In these latter times He has communicated through His Son. And the message through His Son is one of sin forgiven, of life created, of grace bestowed, of hope restored and of new lives empowered.

The opening words of John's gospel are dear to our hearts, and they are so clear. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. . . . In Him was life, and the life was the light of men. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only Begotten from the Father, full of grace and truth."

And yet Jesus, who was Himself the living, the final, the complete Word of God, never claimed to supercede or replace the written Word. He came to fulfill it, to verify it, to give it proof and eternal meaning. Indeed, the living Word and the written Word can never be separated. To claim belief in the written Word without faith in Christ is to miss the whole point of what God is doing for us men and for our salvation, and is indeed a lie which despises the Word of God. On the other hand, to claim faith in Jesus Christ apart from the revelation and the power of the written Word would be impossible, for the whole purpose of the Scripture is to reveal Christ as Lord and Savior. Peter confessed that in his second epistle. Even though he had been an eyewitness on the Mount of Transfiguration, he did not hold that experience out as necessary to know the truth of Jesus. The point he made was that in Christ they had the word of the prophets made more sure. Jesus affirmed this, for example, when He joined those two disciples on the road to Emmaus on Easter afternoon, as recorded in Luke 24. Rather than dispelling their fear and doubt and depression with a "Ta-da, here I am !", St. Luke reports that beginning with Moses and through all the prophets, He expounded to them in all the Scriptures the things concerning Himself. And even after their eyes were opened and they knew Him, they said to one another, "Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?"

Incidentally, one of the first things I hope to do when I get to heaven is ask to see the video tape of that incident. Imagine! What a Bible class that must have been. Beginning with Moses—and all the prophets—all the things in all the Scriptures concerning Himself. And all in the few hours it took to stroll from Jerusalem to Emmaus. But the point is: Only through the Scriptures can we see Christ, and only if we see Christ can we understand the Scriptures.

II. The Word of God is Alive in Christ. And the power and purpose of the Word is to make sinful people Alive in Christ as well. One of the time-honored phrases we use, and one of the first things we teach about the Word in our catechism classes is that the Word—together with the sacraments—is "the means of grace". That's the power of the Word, and what a power it is. The greatest miracle in the world is that which happens when the Holy Spirit creates new life out of dead corpses, when He makes living stones out of dead wood. That's something that only God Himself can do. And it's a radical act. To become a child of God, a Christian, is not simply to turn over a new leaf, to develop some more pious emotions, or to correct some flaw in a tarnished life. It means being newly created, born again, without our worthiness and even without our cooperation. It's totally an act of God. And it's an act which God does through His means of grace. A person does not become a Christian by being zapped out of the blue. Look at 2 Timothy 3 again. "The Gospel is able to make you wise unto salvation through faith which is in Christ Jesus." The Gospel is the power of God unto salvation.It is by water and the Spirit that one is born again, says Jesus in John 3. Or look at that beautiful passage in 1 Peter 1:22–23 "Love one another fervently with a pure heart, having been born again not of corruptible seed, but of incorruptible, through the Word of God which lives and abides forever."

That's why we call the Gospel a means of grace. It is not simply the instrument which informs us of God's grace, or which describes it or explains it. But it is the very means or method or vehicle by which the grace of God—His undeserved mercy and acceptance—comes to us and becomes our personal blessing. It's the very power by which we become and remain the "graced" people of God, Alive in Christ. "The words that I speak unto you" Jesus says, "they are spirit and they are life." And so we go back to our key passage once more—2 Timothy 3:15–17. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work." There is a divine purpose, finally that we might have eternal life as a free gift of God. And as people waiting for the final fulfillment, we also must heed God's purpose for His Word in our "here and now" lives. I cannot say it nearly as well as the sainted Dr. Martin Franzmann said it in the *Concordia Self-Study Commentary*. So let me read his brief comment on this passage. He writes:

> 3:15–17. There is hardly another passage which sums up so succinctly and powerfully the convictions of our Lord and His apostles concerning the OT. These are: (1) The OT achieves its true utterance (says what it means) only in living connection with the NT Gospel, as witness to the righteousness of God manifested in Christ Jesus (Ro 3:21). Only the ear of faith (faith in Christ Jesus) hears its true utterance, only the believer in Christ Jesus experiences its power to effect God's radical deliverance of man from his desperate situation salvation. (2) The Scriptures have this power because they are the product and the instrument of the Spirit of God (inspired by God; cf. 2 Peter 1:19-21). (3) As such they are profitable, useful, performing a function. Being the work of the Spirit, whose creative possibilities begin where man's possibilities end, they can give man what man cannot give himself: teaching, knowledge of the will and ways of the God of illimitable power, wisdom, and goodness: reproof, the exposure and conviction of sin which make a man cry out, "Woe is me! For I am lost," in the presence of his holy God (Is 6:5); correction,

the raising up of man to life and ministry where man has failed and totally collapsed (Is 6:6-8); training in righteousness—the inspired Word takes man in hand, lays the gentle yoke of his Savior God upon him, puts his reckless life in order, and makes of him a man of God . . . complete, equipped for every good work.

St. Paul wrote: "If any man be in Christ, He is a new creation—old things are passed away—behold all things are become new." That's the power of the Word. It not only takes people dead in trespasses and sins and makes them Alive in Christ, and then "puts them on hold" for heaven. It takes those people—you and me—and makes us a new creation in the way we live and respondto the grace of God and to the needs of our neighbor. It takes people who are still so prone to live the old life, and says, "Let the old Adam daily be drowned and die with all sins and evil lusts, and let the new man daily arise to live before God in righteousness and purity." The power of the Word is to crucify the old man. The old is passed away—the old way of selfishness—the old efforts to lift ourselves up by our own bootstraps—the old way of wanting to be served rather than to serve—the old mind which is so quick to criticize and condemn and so slow to forgive, so reluctant to put the best construction on everything, and to bear one another's burdens with gentleness and with the mind of Christ. That's the power of the Word. It is not just to make us feel better emotionally, although it will certainly do that.

It is to make us new men and women in Christ. It is to reprove us, to humble us as we see our sinful lives against the mirror of God's holy law. It is to correct us—to set our wandering feet on the paths of righteousness. It is to train us in righteousness—gently but directly leading us in the way of life that pleases God and serves our neighbor. And it is to present us to God complete, equipped, motivated and empowered for every good work. It is to make us a people with new goals and new priorities: to love one another as we have been loved, and to "lift high the cross—the love of Christ proclaim, 'till all the world adore His sacred name."

Brothers and sisters, that is the power which is ours, through the Word. It's the power to produce miracle-working lives, and we should expect nothing less. Individually, and as a church body, we dare not fall into the "Zachaeus syndrome". You remember Zachaeus, that small-statured man who climbed the sycamore tree because he just wanted to get a glimpse of Jesus walking by. His problem was that he was expecting far too little. He was willing to settle for a "glimpse from a distance", while the Savior's intent was to break bread, to spend the day, and to bring salvation to his house! Nothing less than that is the intent and the promise of Jesus for us today. And it is all ours—through the Word.

God's call to His church of all times is to set its hopes and its life on this sure foundation. If a church body places its trust or sets its agenda according to any other foundation—be that structure, human achievement, political manuevering, or anything else—it will surely fail. Only when we are built on the foundation of the apostles and prophets, with Jesus Christ Himself as the chief cornerstone, will we be more than conquerers. And only then can we truly be Alive in Christ. For He is the Vine and we are the branches. As we abide in Him through His Word and He abides in us, we will bring forth much fruit which abides unto eternal life. A living branch—a living church—will bear much fruit. That's the power of the Word. And for that purpose God has made us Alive in Christ.

Concluding Thought

The church of today must follow the pattern of those disciples on the hillside that day when Jesus was teaching the multitudes. It had all the markings of a good Lutheran gathering—the Lord said that they would have a pot-luck dinner to feed the 5,000 men, plus women and children. The only problem was that only one person brought something for the pot-luck—and that amounted to five pieces of bread and two fish. Humanly speaking, it wasn't nearly enough. But when they took the piece of bread or fish that the Lord placed in their hand, and in faith began to distribute it, it turned out to be more than enough, so much more that it took 12 baskets to pick up the leftovers. So it must be with the church today. The task the Lord has given us is huge—hold fast to sound doctrine, live in love as brothers and sisters in Christ, and make disciples of all nations. But the power is simply in taking what God has placed into our hands—that Word which makes us wise unto salvation—that Word which binds us together in Christian love—that Word which makes us fully equipped for every good work—and to receive it in our own hearts and boldly share it with all people. And then watch the miracles happen. God grant that they continue to happen to us, and through us to many others.

Closing Prayer

O make thy Church, dear Savior, a lamp of burnished gold. To bear before the nations The true light as of old. O teach Thy wandering pilgrims by this their path to trace, till, night and darkness ended, we see Thee face to face.

August T. Mennicke, D. D.

2. Alive in Christ—Law and Gospel

Life in Christ is a life in tension. As our Lord once hung in tension between life and death, between heaven and earth, between humiliation and glory, so His disciples live out their lives in tension between sin and grace, guilt and forgiveness, fear and assurance, flesh and spirit. This is only another way of saying that we live in tension between Law and Gospel—those two radically different messages of God which, as Dr. Walther stressed comprise the content of the entire Holy Scripture. Try as we might—and try we do!—the contradiction between these two messages cannot be negotiated out of existence. We must live with this tension in our own lives and in the lives of others.

At the same time, each and every one of us are summoned to properly distinguish the message of Law and the message of Gospel. Initially, this would appear to be a rather simple task—to divide up the Bible between commands and promises. Yet, Walther was more modest about success at the task than we. "Properly distinguishing the Law and the Gospel," he said, "is the highest and most difficult art of Christians in general and of theologians in particular."

What, in fact, does distinguish the Law and the Gospel? It is not that one is a human word and the other divine. Both are the Word of God. It is not that the gospel is necessary while the Law may be dispensed with in the end. They are inseparably bound together with and connected to each other. The distinction is not that the Law is the Old Testament and the Gospel is the New. Both Law and Gospel are in both Testaments. It is not even that the Gospel is about Christ. Even the story of Jesus may become Law if presented as an ethical ideal to be piously imitated.

Rather, the distinction lay not merely in what the Law is and what the Gospel is but in what the Law does and what the Gospel does. What our Lutheran tradition asks about the preached Word is not simply "What is it?" but "What does it do?" Whether a particular statement in Scripture is Law or Gospel meets its ultimate test in the use to which the Holy Spirit puts it in His dealings with people.

As the Law performs its function of making clear the actual state of affairs between fallen humankind and God, it reveals how terribly bad off we are. When St. Paul writes, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7:15–24 RSV), he is experiencing the revealing and convicting power of the Law. Paul knew how the Law worked. We know it too. The Law demands perfect fear and love of God but it does not help us to become righteous. Instead, it accuses, condemns, crushes, terrifies, and conditions. It is indictment—indeed, it is prosecutor-judge-executioner, all in one. It was not accidental that Luther's favorite phrase for the Law was "God's hangman." By the Law word we sinners are destroyed. A word that does not demand or accuse is not Law.

But if the Law drives us to our knees, the Gospel raises us up again. The Gospel is the dramatic news that what we could never do for ourselves that God has done for us. Our fathers expressed it this way in the Formula of Concord: "The content of the Gospel is this, that the Son of God, Christ our Lord, himself assumed and bore the curse of the law and expiated and paid for all our sins, that through him alone we re-enter the good graces of God, obtain forgiveness of sins through faith, are freed from death and all the punishments of sin, and are saved eternally" (FC SD V 20).

The Gospel gives, pardons, comforts, frees. It, and it alone, makes us alive in Christ. A word that does not pardon and comfort the sinner is not Gospel, and the only word that can do that in the face of the Law is the word of the crucified and risen Christ, who is Himself the end of the Law. We know through the Law that we are condemned; but this is our consolation, through the Gospel we are accepted and accepted unconditionally. Whether we are thinking of sin, or flesh, or Satan, they are strong to be sure, but Christ is stronger. As Luther says, "if we look at the flesh, we are sinners; if we look at the Spirit, we are righteous. Yet our righteousness is more abundant than our sin, because the holiness and righteousness of Christ vastly surpasses the sin of the entire world." And because God came to this world in Jesus Christ, it is the Gospel that counts. God's Yes is stronger than His No.

Brothers and sisters, how clearly and consistently does the world need to hear this in our preaching, our teaching, our sharing of the faith. It is no longer death that speaks the last word, but resurrection and life. The Law does not stand above the Gospel. It is always subordinate. The Gospel is preeminent. In the words of Walther, "the ultimate aim in our preaching of the Law must be to preach the Gospel." To be sure, this does not weaken the Law. It confronts men and women in their futile scramble for the false securities of this world. But in the midst of their despair and death, the Gospel calls them to a new life. It proclaims to them the forgiveness of sin, not as something one must win or achieve, but as the free gift of God in Jesus Christ. Indispensible though the Law is, such a Gospel triumphs over Law. God's deed in Christ removes every need for self-justification before Him or anyone else. It is God who makes us righteous, not we ourselves. This fact has a liberating effect because it situates the promise of our present and our future in God rather than ourselves, thus giving us the basis for hope and confidence that the Law could never provide.

If the point of making the distinction between Law and Gospel, then, is to keep from losing the Gospel—to keep the Good News good—the tragic consequence of confusing the two is that the Law never seems to be the loser. When it is thrown out of one window it comes back through another—usually by a wrong definition of the Gospel.

There are countless ways in which Law and Gospel can be confused in our time. However, I believe that at this juncture in our life and work together there are three areas to which we must especially attend so that the Gospel does not become Law.

First, in the church's theology. The central point of the Christian message, the article "by which the church stands or falls," is justification. To be justified means to be counted as being righteous. God, by raising His Son from the dead, has reckoned the whole world to be righteous. The entire world of sinners has been redeemed, forgiven, and reconciled to God. The Gospel is that our being counted righteous is God's unconditional declaration of His love for us. This does not mean that we are counted righteous because of our believing; that would make our believing into another good work for which we would presume to take credit. Our faith in the promise of the Gospel is not something we do; it is not a matter of having the proper attitude or opinion about the promise. God does not accept us as a reward for believing in Him. We believe in Him because He has accepted us. Faith follows from hearing the promise. To teach that God forgives because we believe or that faith is in any sense meritorious, confuses Law and Gospel. So does any suggestion that since people are reconciled to God by their repentance, God has not reconciled the world. Confusion



on this score blunts the radical nature of the Gospel.

Second, there is the potential for confusing Law and Gospel in the church's life. It has been observed that "the Gospel is the basic governing principle in every area of faith and life" (Harry G. Coiner, *The Lutheran Witness,* March 3, 1964, p. 10). Specifically, this means that calculating, legalistic, and autocratic lording over the people of God has no place in His church. "Legalism is not employment of the Law to the exclusion of the Gospel; it is every effort to accomplish through the Law . . . what only the Gospel can accomplish." Perhaps legalistic practice and procedure has the appearance of greater courage and quicker success than evangelical practice. But the "legalistic approach lacks true course; it does not allow God to reign and His Word to work" (Coiner, p. 14). Certainly, all use of the Law must not be rejected; but both Law and Gospel must be employed in an evangelical way.

Third, Law and Gospel must not be confused in the church's witness. Appropriately understood and articulated to others, the Gospel does not threaten and it has no conditions. It is pure promise, undeserved yet certain. Nevertheless, the "ifs" of Christians continue to multiply—the "ifs" of a Gospel that is not a Gospel at all. If you feel sorry, God will forgive you. If you modify your behavior, you can be regarded as a true Christian. If you trust in Jesus, your troubles will be over. If you have faith, God will grant mercy. Those "ifs" and others like them threaten the Gospel by rendering its promise dependent on something we do. In one of his homilies, Luther spoke about those who, in his words, "talk a lot about faith but then they mix things together . . . by saying if you live in such and such a way God will be gracious to you, and they turn the mercy seat into a judgment seat and the judgment seat into a mercy seat." The Law expresses itself in commands and conditions; "Do this and you will live" (Luke 10:28 RSV). It places the burden of performance on us. The Gospel expresses itself differently: Jesus died and rose again the third day to give you new life. This promise takes the burden from us and places it on Christ. In the domain of the Gospel, no conditions apply. When we neglect this truth and mingle God's Word of Law and His Word of Gospel in our personal witnessing, the result is that neither word is expressed clearly.

"No one is an orthodox teacher simply because he presents all the articles of faith according to Scripture," Walther asserted in one of his famous theses. "An orthodox teacher must also properly distinguish the Law from the Gospel." Orthodoxy means correct doctrine and for all of us there is one central doctrine, justification by faith for Christ's sake through the Gospel. If there is one task to which this great teacher of the church calls us today it is to proclaim the Gospel; to commit ourselves anew to the challenge of maintaining that Scriptural tension between God's two messages so that He may meet men and women at their need and deliver them from a world of despair, failure, and death to a new world of life in Christ. This is our calling and our obligation. It is also our privilege, our joy, and our glory.

John F. Johnson, Th.D., Ph.D.

3. Alive in Christ—the Church and Its Mission

Introduction

"Thank God," says Martin Luther, "a seven-year-old child knows what the church is" (SA III XII 2). This may well be true, but one would never come to such a conclusion on the basis of a survey of the contemporary ecclesiastical scene. It would be far easier, I suspect, to find agreement with an assertion that the understanding of the church is one of the most disputed doctrines in Christendom today. To complicate things, disagreements concerning the doctrine of the church frequently manifest themselves indirectly in other areas such as the ministry, inter-Christian relationships, and polity matters. Must the pastoral office always be attached to a geographical parish? How should members of the LCMS relate to members of Christian denominations in doctrinal disagreement with the Synod? What is the relationship between a synod and the church? The answers to such questions are to a large extent dependent on the way the doctrine of the church is understood.

Debate about the doctrine of the church is not new, of course. Questions concerning this doctrine have arisen in every era of the history of the church, and they surfaced in crisis fashion very quickly after the arrival of our forebears in this country in 1839. Under the leadership of Bishop Martin Stephan, the Saxon immigrants arrived in this country with some rather definite ideas about the nature of the church and their relationship to it. Dr. Marbach, one of Stephan's most avid followers, later described their views about the church with these words:

> A chief occupation of our group was to pass uncharitable judgments on all outsiders or on all such as had fallen into the disfavor of the leader. In open defiance of all government and all divine and human laws and statutes and duties and under the thunder and lightning of our crackling condemnation of Europe we left the shores of our fatherland.
>
> We announced to all Europe that Christ was leaving the Old World with us, and to America that Christ was coming to her. To Europe, especially to those who were left behind on the scorched earth of God's disfavor, we announced fire and brimstone; to America we played ourselves up as bearers of grace, blessing, and salvation. And after all this had taken place we made our debut in St. Louis as the true Church.[1]

But when it became necessary, scarcely weeks after their arrival in Missouri, for this zealous band of immigrants to depose their bishop because of charges of immorality, they were forced to come to grips with troublesome questions concerning this understanding of the church, questions which touched the heart of their endeavor and their existence as Christians. What is the church? Were they still the church apart from their bishop? Should the laity have authority over the clergy in the church? How should they now proceed with organizing themselves in the face of their great disillusionment?

On the basis of Holy Scripture and the writings of Martin Luther and the Lutheran Confessions and under the leadership of a young pastor by the name of C. F. W. Walther, these our fathers in the faith found answers to their questions about the doctrine of the church, answers which provided the foundation for their formation of the Synod of Missouri, Ohio, and Other States just nine years later in 1847.

In this morning's portion of the convention essay, we want to address the topic "Alive in Christ—the Church and Its Mission." As we do so, we shall draw on some of the insights from the Scriptures and Confessions presented by Dr. Walther.

But first let us spend a few minutes looking at select portions of the inspired Scriptures, especially the words of the apostle Paul in Ephesians 4 which directly address the doctrine of the church.

I. The Unity of the Church

In the beginning, God created the world and everything in it, and everything which He created was good and was characterized by perfect peace and harmony. But God's good creation did not stay good—it fell into unbelief and sin. As a result every thing and every relationship in this world are marred and out of kilter. Brother fights against sister, society is scarred by division, and even the world of nature testifies to the curse of sin in the form of natural disasters.

It is into this darkness that the brilliant light of God's Gospel has shined (John 1:5; 1 Peter 2:9). "When the time had fully come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law, so that we might receive adoption as sons" (Gal. 4:4 RSV). In opposition to all human wisdom, the Creator God Himself entered space and time and became a man so that He might save the world from sin and death.

Wherever this Good News of what God has done in Christ is proclaimed, say the Scriptures, there God the Holy Spirit is powerful and active, working the miracle of faith in human hearts. And where there is faith in Jesus Christ, there is life. The apostle Paul writes to the Galatians: "I am crucified with Christ: nevertheless I live" (Gal. 2:20). And then he continues with this great Good News: "In Christ Jesus you are sons of God, through faith. For as many of you as were baptized into Christ have put on Christ" (Gal. 3:26–27 RSV). Spirit-wrought faith in Christ Jesus brings believers into spiritual unity with their God and Lord and gives them life.

But the Scriptures teach that faith in Christ also unites believers with one another. The apostle Paul writes to the Romans: "We, though many, are one body in Christ, and individually members one of another" (Rom. 12:5 RSV). To be brought to faith is to be alive in Christ. And to be alive in Christ is to be made part of Christ's body, the church, of which He is the head (Col. 1:18).The church is therefore one. As St. Paul puts it in these words from Ephesians: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all" (Eph. 4:4–5 RSV).

The Lutheran Confessions are crystal clear on this point. Luther continues the quotation from the Smalcald Articles with which we introduced this presentation by saying: "Thank God, a seven-year-old child knows what

the church is, *namely, holy believers and sheep who hear the voice of their Shepherd"* (SA III XII 2). Already in 1530 Philip Melanchthon had presented a clear, concise definition of the church in those often quoted words of Article VII of the Augsburg Confession: "It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers. . . ." Together with Christians through the ages, the Lutheran confessors therefore joined together in confessing in the words of the Nicene Creed: "I believe one holy, Christian, and apostolic church."

II. The Invisible Church

In defining the church as "the assembly of all believers" who "hear the voice of their Shepherd," the Lutheran confessors were quite consciously and deliberately rejecting the unscriptural position that, as one theologian put it, "the church is an assembly of men, an assembly which is visible and perceptible to the senses just like an assembly of the Roman citizenry, or the kingdom of France or the Republic of Venice."[2]

In the face of such an understanding of the church as an identifiable, external institution, the Lutheran confessors over and over again express their strong objection. Mere association with an external organization does not make one a member of Christ's body. Only faith in the heart constitutes the church, not external associations. Because this is so, not all those who are nominal members of an external institution are actually members of the church.

This understanding of the church, based on scriptural references such as Christ's parables of the wheat and tares (Matt. 13:24–30) and the net and fishes (Matt. 13:47–50), brings to light an important distinction concerning the doctrine of the church: the distinction between the church in the strict sense of the term and in the broad sense. Philip Melanchthon writes in the Apology to the Augsburg Confession:

> Hypocrites and evil men are indeed associated with the true church as far as outward ceremonies are concerned. But when we come to define the church, we must define that which is the living body of Christ and is the church in fact as well as in name (Ap VII and VIII, 12—14).
>
> The church, properly speaking, therefore, is *not* to be identified with a visible, tangible institution. Unbelievers might well be members in such an organization by name, but they are most certainly not part *of* the body of Christ, the church.
>
> Since membership in the church is a matter of faith in the heart, only God Himself can see who belongs to it. Dr. Walther, following the precedent set by Luther, Gerhard, Chemnitz and other orthodox Lutheran theologians, refers to the one holy Christian church as invisible, or hidden.

III. The Marks of the Church

Let no one be misled, however, by terms such as "spiritual," "communion of saints," "hidden," or "invisible" into thinking that the one true church is not real or that it does not really exist. The Lutheran Confessions directly reject any such notion. Melanchthon writes:

> We are not dreaming about some Platonic republic, as has been slanderously alleged, but we teach that this church actually exists, made up of true believers and righteous men scattered throughout the world (Ap VII and VIII, 20).
>
> The body of Christ, the church, while its precise membership is hidden from human eyes, is nevertheless made up of visible, flesh and bone people. And what is more, we know where this church is to be found in the visible assembly of those gathered around the means of grace which the Lutheran Confessions refer to as "the marks of the church." It is through these which God works to call sinners into His body. Writes Walther: "Although the true church in the proper sense of the term is essentially invisible, its presence can nevertheless be definitely recognized, and its marks are indeed the pure preaching of God's Word and the administration of the sacraments according to Christ's institution."[3]

IV. The Mission of the Church

The mission of the church is intimately connected to its nature. St. Paul writes to the Corinthians: "All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the ministry of reconciliation. So we are ambassadors for Christ, God making His appeal through us" (2 Cor. 5:18–20 RSV). The church, properly speaking, is made up of all those who have been made alive through the suffering, death, and resurrection of Jesus Christ. To this church has been given the keys of the Kingdom which have the power to open and close the door of heaven itself. The mission of the church, therefore, is to proclaim the life-giving Gospel of Jesus Christ to all the world. Dr. Walther puts it this way:

> Our church teaches according to God's Word that God has commanded the whole, true, holy Christian Church to preach His precious Gospel and to make it known. Wherever therefore [even] a small congregation of believing Christians, that is, a true church, is found, there also such a congregation has the command to preach the Gospel. But if it has this command, then thereby it naturally has also the power.[4]

Conclusion

What a comfort the scriptural doctrine of the church was to Walther and the disillusioned Saxons during the time of their trial. Through their study of the Scriptures and the Lutheran Confessions they came to see that the existence of the church is not built on the person of a bishop, although the office of the public ministry is certainly instituted by God. People, even leaders, may fail us, but the Gospel in Word and Sacrament does not. God Himself promises that His powerful and active Word never returns void (Is. 55:10–11).

But does this understanding of the nature of the church have any relevance for us members of The Lutheran Church—Missouri Synod as we approach the 2lst century? I am convinced that it does. Let me conclude this presentation by suggesting three specific points.

First, there is only one church in heaven and on earth. Because membership in this one church is a matter of faith in the heart, we must never fall into the trap of trying to identify the "one holy, Christian church" with any visible institution, not even, as Walther reminds us, with the Evangelical Lutheran Church.

Secondly, you and I, by the grace of God, have been made alive in Christ. We are members of Christ's body, the church. But we are members of the one church, not because we are so wise, so moral, or even because we make such an orthodox confession of our faith. It is not that we have decided for Christ and made a voluntary decision to join the church. Rather, God has chosen us—even before

the world began (Eph. 1:4). By the power of the Holy Spirit we have been incorporated into the church, and we have His own promise that not even the gates of hell can prevail against it (Matt. 16:18).

In the third place, we have been made alive in Christ by the power of the Spirit working through the marks of the church, the Gospel in Word and Sacrament. This truth has two very important implications. On the one hand, this teaches us that the unity of the church comes into being through the means of grace. But this means that the basis for the visible unity which God wants those who are one in Him to manifest (John 17) must not compromise or contradict the Gospel through which the unity of the church is created in the first place. Dr. Walther reminds us: "Everyone is obligated by his salvation to flee all false teachers and avoid fellowship with heterodox congregations or sects."[5] Association with a visible, orthodox congregation is not a matter of indifference. Those who think accommodation to perversions and distributions of the Gospel are permissible make the same error as those who think that just because Christians continue to commit sins of weakness after they come to faith in Christ, they can therefore knowingly and maliciously continue to do that which is contrary to God's will. Jesus' last words before His ascension were "teaching them to observe *all* that I have commanded you" (Matt. 28:20 RSV).

But the fact that the church comes into being by the power of the Spirit working through the means of grace also teaches us that *God* is at work gathering for Himself "a holy church of elect persons," to use Walther's words, "also there where His Word is not taught in complete purity and the sacraments are not administered totally according to the institution of Jesus Christ, if God's Word and the sacraments are not denied entirely."[6] Let us never forget this as we cooperate and dialog with, witness to, and talk about our brothers and sisters in Christ in other Christian denominations.

Over the years in my work with our Synod's Commission on Theology and Church Relations, I have found the words of 1 Peter 3:15 increasingly appropriate and meaningful for our work: "In your hearts remember Christ as Lord. Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (RSV). The very nature of the church compels us always to be prepared to give an answer for the hope in Christ that is in us. This means that we must ever be prepared to confess, and yes, to give a defense for that precious Gospel through which we have been made alive in Jesus Christ. But, it also means that we are constrained to make our defense of the hope that is ours in Christ with gentleness and reverence, winsomely and with grace. Here, too, Dr. Walther, defending his willingness to be open for discussion with other Lutherans, gives us some good advice regarding the dangers of falling into the clutches of an arrogant, separatistic spirit:

> If those who by God's grace have come to recognize the glory of all our churchly confessions timidly withdraw from all those who have the same faith but not the same knowledge, an equally . . . dreadful danger would threaten, namely, that the one part would become guilty of a pharisaic, carnal, spiritually proud, loveless insistence on its strict confessionalism, while the other part, instead of being filled with confidence and love for the continued building and further fortification of our confessional castle, would more and more be scared off as from a prison tower of the spirit and of faith. In consequence, the work of rejuvenating our church in America on the old tried foundation, a work so obviously begun by God, would be halted even though there was the best intention to further it.[7]

Thank God, you and I, as members of Christ's body, the church, are alive in Christ! May He now give to us the grace to be about the task of proclaiming the Gospel with renewed excitement, always "speaking the truth in love" (Eph. 4:15 RSV).

Prayer

Lord God, heavenly Father, we thank and praise You for making us members of Your body, the church, through faith in Your Son. Forgive us for our indifference to the truth of Your Word, and for our loveless lack of concern for all our fellow members of Your body. Give us, we pray, hearts on fire to share the life-giving Gospel so that Your kingdom may come and all people everywhere may know the joy and the hope of being made alive in Christ. In His glorious name we pray. Amen.

Samuel H. Nafzger

Notes

1. Quoted by Carl S. Mundinger in *Government in the Missouri Synod,* 1947, *p. 210.*
2. Robert Bellarmine, *Disputationes,* Paris, 1615, I, p. 34.
3. *Walther on the Church,* CPH, 1981, p. 34.
4. *Ibid.,* p. 31.
5. *Ibid.,* p. 52.
6. *Ibid.,* p. 45–46
7. *Editorials from Lehre und Wehre,* CPH, 1981, p. 41.

4. Alive in Christ—the Local Congregation

Mr. President, chaplain, honored delegates and friends:

An old proverb tells us (Goethe):

> "What from the fathers has come down to you, be sure to earn it that you might possess it.

Our theme this morning is: "ALIVE IN CHRIST—THE LOCAL CONGREGATION."

As you think of your own home congregation at this moment, what pictures come to your mind? What do you see?—People at worship? A support community which helps people in need? Enthusiastic youth? Families? Parish school and Sunday schools? An outreach-mission program?

Now take the image you have of your local congregation and then ask yourself? "How does it function?" How do you do things together?

The Bible has much to say about the church, the *ecclesia,* the people called out from the world to be God's people, to be brothers and sisters in Christ.

The portion of Scripture which the chaplain read a few moments earlier from Eph. 4:1—6 is most fitting for our consideration this morning. It also underscores the reason for our living together in the synod, namely to conserve and promote the unity of the true faith (Art. II, objectives).

In addition to that, there are those terrific sections of Scripture which tell us about the church in Eph. 2:19–20, which read:

> Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone . . ."

The additional section from Scripture that we want to focus on as we think of the local congregation is one of Dr. C. F. W. Walther's favorite Bible passages taken from 1 Peter 2:9–10:

> But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.

As we celebrate the Walther anniversaries shortly—the 175th of his birth this October and the centennial of his death next May—we have a special opportunity to see what this great theologian had to say about the local congregation.

While the role, responsibilities, and authority of the local congregation are again critically debated, discussed, and examined by many Lutherans in America today, where does our Synod stand? We are most fortunate that our church has a rich heritage, and a certainty in knowing what the local congregation is. Look at that briefly in your small group discussions.

Welcome back. I hope you have been intrigued by your discussions and have gained a great deal from them.

This presentation has a twofold objective:

1. To glance at some Scripture passages with respect to the local congregations and
2. To review what Walther had rediscovered in the midst of great confusion on the issue

One of the greatest Lutheran theologians in America who held most high the role, work, functions, and authority of the local congregation was Dr. C. F. W. Walther. Permit me to illustrate that by way of two instances:

First, 140 years ago a handful of pastors met in St. Louis to draft a constitution for a new church. This was to become the Lutheran Church—Missouri Synod one year later. Lutheranism in America during the 1840s was in considerable disarray and was faced with deep theological uncertainty and confusion. Some had knowingly abandoned their Lutheran heritage; others did so unknowingly. Some called themselves Lutherans when they weren't, and others were trying to determine what it meant to be Lutheran. There was also a great deal of suspicion that the clergy wanted to control the church. In the midst of all this, a handful of pastors, some who had never met each other before, gathered to write a constitution for this church which we affectionately call the Missouri Synod today. What is particularly interesting and amazing is that, in this kind of atmosphere Walther, the host pastor in St. Louis, invited his entire voters assembly to attend sessions. These sessions consisted of three lengthy evening meetings during which the draft of the constitution was most thoroughly discussed and debated, revealing many hidden fears.

One of the pastors present, Friedrich Lochner, described these meetings later on:

> At this time several meetings were held in the St. Louis congregation, in which their pastors presented the plan for consideration. I, . . . occasionally opened my eyes wide in astonishment when I saw that the congregation did not at once acquiesce, but questioned this and that item; indeed, several members disputed sharply with the pastors. These men, however, entered into their doubts and objections with such calm consideration *as if the congregation were made up of none but scholarly theologians,* (Polack, *How the Missouri Synod Was Born*, p. 25).

What a demonstration of an active congregation!—described as consisting of "scholarly theologians" who were profoundly interested in the formation of a new synod. They had, indeed, been nurtured—through study of the Holy Scriptures, Lutheran Confessions, and also Luther's writings. These people sought the will of God because of a deep fear of "priest rule" (i.e., the control of the church by clergymen) and still harbored anticlerical and antiheirarchical feelings. One of the historians observed:

> Walther's five year's experience on American soil with a congregation that suffered from morbid fear of priest rule . . . left their marks on the constitution. From past experience Walther knew that the voters of Trinity would not tolerate another priest rule. In a certain sense one may call the constitution of the Missouri Synod the result of a seven-year battle for congregational rights. (Mundinger, 1947, p. 179).

The second instance comes from the oft-quoted presidential address of 1848 when, two years after the St. Louis meeting took place and one year after the Missouri Synod was organized, President Walther again emphasized the role of the local congregation and its relationship to the Synod:

> We have merely the power to advise one another, only the power of the Word and of persuasion. According to our constitution we have no right to formulate decrees, to pass laws and regulations, and to make judicial decisions, to which our congregations would have to submit unconditionally in any matter involving imposing something on them. Our constitution by no means makes us a consistory, by no means a supreme court of our congregations. It rather grants them the most perfect liberty in everything, with the exception of the Word of God, faith, and love. According to our constitution we are *not above our congregations, but in them and at their side,"* (*CHIQ*, vol. XXXIII, April 1960, p. 13).

But what does all this mean to us today in 1986?

It means first of all, that we have a wonderful and noteworthy heritage. What we have inherited has been particularly won for us through years of theological discussion and even battles.

It means, secondly, that our congregations have enormous responsibilities to be involved in the five basic functions of worship, nurture, witness, service, and support.

An excellent working definition of the local congregation is one that our first synodical president himself gave us:

> An Evangelical Lutheran local congregation is an assembly of believing Christians at a specific place among whom God's Word is preached purely according to the Confessions of the Evangelical Lutheran Church and the holy sacraments are administered according to Christ's institution as stated in the Gospel (Walther, *The Proper Form;* Drickamer, *Walther on the Church*, St. Louis: CPH 1981, p. 125).

Why is the local congregation so special? Because its people (members) were purchased and won by Christ and it receives its power exclusively from the Word. St. Paul says it so beautifully in his letter to the Eph. 2:19–22:

> Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

We have been radically transformed and are no longer foreign-trained immigrants laden with sin and its devastating consequences, no longer rejected outcasts whose speech and stench are abhorrent. But through our Lord Jesus Christ and His sacrificial blood, we have become fellow citizens with the saints and members of God's household.

With joy and jubilation we celebrated the rebirth of the Statue of Liberty. But ours is a far greater liberty, as St. Paul reminds us in Colossians 1:13–14:

> He rescued us from the power of darkness and brought us safe into the kingdom of His dear Son, by whom we are set free, that is, our sins are forgiven.

One of Dr. C. F. W. Walther's favorite passages was from 1 Peter: 2:9–10:

> But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people, but are now the people of God, who had not obtained mercy but now have obtained mercy.

Through Christ we are fellow citizens with the saints and of the household of God, a chosen generation, a royal priesthood, a holy nation, a very special people. You see, God is at work in each individual, and jointly in the local congregation.

With Christ our cornerstone, and built upon the foundation of the apostles and prophets, we are individually and as congregations of the Synod, part of a massive construction project. This massive construction is the church, the mighty temple of our Lord, God's own habitation.

So you are somebody very special! And you are members of very special congregations! The power, fuel, resources, strength, yes, even the dynamite that we have for our work is the *Word of God.*

Generation after generation we are filled with this power of the Word in our worship, we speak of our faith to others in our witness, we nurture the old and young through various Christian educational programs, we hold out hands of support and comfort to those in need and provide whatever services within our congregations and in Synod, which may be needed at various times and under various circumstances.

Walther prepared a very helpful checklist of 66 rights and duties of the local congregation. The original list appears in his book, *The Proper Form of an Evangelical Lutheran Congregation,* which was published in 1862. It is available in Drickamer's *Walther on the Church,* pp. 125–54. This checklist is as valid today as it was at that time and ought to be used annually by congregations to take stock and to measure their spiritual life and work.

What does all this tell us?

First, that we in our congregations must be deeply involved in the study and searching of God's Word; we must study the Lutheran confessional writings. We will then continue to see that the answers for the questions of our time are God's own answers as our great confessors have discovered them over the years through their own struggles and study. This is what produces "scholarly theologians" right in our own parishes.

Second, we must go to work in our local congregations with renewed vigor and joy, knowing that we are doing God's will, in proclaiming the praises of Him who has called us out of darkness into His marvelous light and giving aid wherever it is needed.

Third, we must realize that we are a vital part of the marvelous continuation of the church, that massive construction program which goes on from generation to generation wherever we are located. This is expressed so majestically in the *Te Deum,* (*LW,* p. 246) of which the following lines are especially of significance:

> To you all angels, all the pow'rs of heaven, cherubim and seraphim, sing in endless praise: Holy, Holy, Holy Lord, God of pow'r and might, heaven and earth are full of your glory. The glorious company of the apostles praise you. The noble fellowship of prophets praise you. The white robed army of martyrs praise you. Throughout the world the holy church acclaims you.

In the name of God the Father, Son, and Holy Spirit. Amen.

Blessed Lord Jesus: Wherever Your Word is preached and Your holy sacraments are administered, there You are gathering Your church and congregation. There You are building Your temple, a house of God, built with lively stones fitly framed together, set upon the eternal foundation. You have chosen the church, the bride, and placed it where You have prepared a field white unto the harvest.

In the midst of the wheat there are also tares; as there are wise virgins, so are there also foolish ones. Even open enemies of Your Word sometimes stealthily creep in among Your disciples.

Oh, preserve each one of us assembled here, not only to belong to Your church outwardly but always to remain committed to Your Word and service.

We pray that You would place us into the world as a continued blessing, so that we may proclaim Your holy Word in every circumstance where we may find ourselves and that our lives may conform to the message we are speaking.

Bless our congregations and all our people that together in our Synod and especially at this convention we may accomplish great things for You.

Pour out Your Holy Spirit generously upon all of us, over pastors and listeners in all our churches, teachers and students in all of our schools, parents and children in all of our homes, so that as we call ourselves Yours here on earth, we may also someday acknowledge You before the face of Your Father in Heaven.

Hear us, Lord Jesus, for the sake of Your holy name. Amen.

(Adapted from Walther's *Ansprachen u. Gebete,* St. Louis: CPH, 1889, pp. 86, 89.)

August R. Suelflow, D.D.

5. Alive in Christ—the Ministry of the Laity

This is the theme that engages us as we address the tasks of this day.

There is ample warrant on the basis of the writings of C. F. W. Walther, father of the Synod, to support the posture that here is one who respected and affirmed the vocation of the laity. He recognized them all, from the youngest to the oldest, to be the people of God, objects of the Father's love.

Walther's strong appreciation for the laity, and for their place in the life of the church, led him to stand among them as a shepherd. He fed them with the Word, fearlessly proclaiming the Cross and the power of the resurrection of our Lord Jesus Christ. He recognized in the laity the energy, the potential, the strength of a Synod yet to be.

Today, this Synod that we love, in which we are nurtured by the power of the Word and the Holy Spirit, enjoys the astonishing and awesome blessings of God. Who among us could enumerate them all?

Not the least among these abundant blessings is a remarkable caring, competent, gifted laity. To acknowledge this fact is more than hype or a gratuitous slap on the back—it is true!

It is true because God is at work among us, shaping, molding, refining us in the furnace of a real world to *be* His and to be *for* Him. No minor calling, no small order, laymen and women, youth delegates, brothers, and sisters in the faith. Let the Biblical texts of Deuteronomy 7:6–8, Zechariah 4:6, and 1 Peter 2:4–8 inform your thinking and insights.

Our Lutheran understanding of the vocation of the laity begins at an important juncture. It does not center in the theology of glory, which infects so much popular religion. Rather, it is rooted in the fertile soil of the theology of the cross. Our view is not fostered by arrogance, pride, the rush for status, a preoccupation with power, or a mentality of success.

The ministry of the laity has a different center: it is born at the foot of the cross where we all hear the still, but strong insistent voice of the Father that rises above the din of our time. His voice invites us, calls us, and urges us to repent and believe the Gospel.

Walther understood that well. In a sermon, based on Psalm 119, preached at the opening of a synodical convention he invited the laity, the teachers, his brothers in the ministry, and anyone else who heard his voice to examine their hearts, to acknowledge their sin and offenses. He and the laity were both under attack for their unwavering adherence to the truth—fighting and wrangling were no strangers among them.

Walther, recognizing the ever present danger of self-examination, touched the sensitive nerves of the laity, as well as others in the Synod when he said:

> We know and confess openly before all the world that if God wanted to enter into judgment with us, He would have to reject us. It is not any kind of pretended greater worthiness, holiness, and perfection which we ascribe to ourselves and about which we boast and which comforts us over against the reproaches of our enemies, but nothing except the Word in which God the Holy Spirit announces, offers, gives, and bestows to all who repentantly acknowledge their sins the satisfaction of the Son of God accomplished for the sins of all sinners. As the princes speak against us, we say with David: "My soul cleaves to the dust; revive me according to Thy Word!" And we believe firmly that the answer which God gives to this our prayer is the same assurance which Christ once gave His disciples: "You are already made clean by the Word which I have spoken to you."

Here we have the point of beginning if God is to have His way with us; if we are to be assisted by Him to understand and appreciate the place of the laity in this church, we must acknowledge and recognize our frailty.

I. The Ministry of the Laity Rests on a Point of Privilege

During the past days of this convention delegates have addressed the chair with points of privilege. Whatever their nature, points of privilege have precedence over the issue being discussed on the floor.

Today we need a new grip on the affirmation that the vocation of the laity and everything that they do in the life of the church rests on a point of privilege; it is God's point and He gives the privilege. The language of Deuteronomy 7 is abundantly clear:

—The *Lord* your God has chosen *you* (6)

—The *Lord* set His love upon *you* and chose *you* (7)

—It is because the *Lord* loves *you* and is keeping the oath which He swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage (8)

It is a matter not of right but of privilege that you are a layperson in the church of the Lord Jesus. Moses understood well the covenantal relationship which existed between the Lord and Israel. The relationship came into being because God, who is in His essence holy, set apart in a class by Himself, confers holiness and sets apart a people who are to be in a class by themselves, wholly for His use. In this sense, Israel becomes a nation *radically different* from all other peoples of the day. She is privileged to be a special treasure and to be in ministry for Him.

What is it that commended them for this noble status, this high calling? Scripture makes it plain: it is not because Israel is great, but because God is. It is not because Israel is faithful to the covenant, but because God is. It is not because Israel loves with an unfailing love, but because God does.

On the basis of this covenant promise, God charted His people's course through the events of history, liberating them from the bondage of Egypt and bringing them to the present moment on the plains of Moab, at the doorstep of a land flowing with milk and honey.

Here you have it! We have moved far down the ways of time and history, but the truth remains; the vocation of the laity is still totally a matter of privilege.

The New Testament forcefully underscores the Old Testament theology. Listen to St. Paul writing to the people at Corinth and saying, "God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord"

(1 Cor. 1:9 RSV). It is to the new Israel, saints, holy ones, men and women linked to Christ, set apart for God's holy purposes that St. Peter writes a moving and powerful word, "But 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. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy (1 Peter 2:9–10 RSV).

It cannot be stated emphatically enough that the present day demands a bold direction and radically altered view of what it means to be laity, the priesthood of believers, the people of God, alive in Christ! Prevailing attitudes and notions about the laity and their vocation must be informed by a thoroughly Biblical and Confessional perspective, not by the swiftly moving and ever changing currents of our culture, no matter how compelling they may appear.

We have too easily been tricked into believing that laypeople are second class citizens. We are far too hasty to embrace the secular notion that the term "laity" distinguishes men and women from a professional class which supposedly knows more, is always better educated, knows the answers to all of life's tough questions. These erroneous views lead us to an unfortunate misunderstanding of the place and function of the offices identified in the New Testament, which are intended to serve the Lord and all His people. St. Paul corrects and informs our thinking when he writes to the Ephesians, "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints," and now note well, "for the work of ministry, for building up the body of Christ" (Eph. 4:11–12 RSV).

Let it be said clearly that the notion that the doctrine of the priesthood of all believers erases the distinction between the laity and the pastoral office is not valid. But neither is it valid to believe that this doctrine allows us to hold to a false distinction which supports a synodical caste system which creates second class citizens of the laity, or others who are not numbered among the clergy.

Further, the warped and distorted view of the high calling of the laity is fueled by the readiness of talented, gifted, and able men and women to "give up their birthright," and hide behind the weak and sometimes timid expression, "Oh, I'm *just* a layperson!" This is neither God's idea, nor is it God's theology.

Luther and the reformers possessed a clear conception of the Biblical doctrine of the priesthood of all believers. Their persistent emphasis supported the view that every Christian, through the merits of Jesus Christ, could come boldly into the Father's presence, every Christian man or woman was a priest in the eyes of God. This affirmation was a strong frontal attack on the false dichotomies existent in the church that fixed the lines between laity and clergy, and as a result distorted the faith and practice of the church.

In his manifesto *To the Christian Nobility of the German Nation* Luther asserts, "All Christians are truly priests and there is no distinction among them except as to office. . . . Everybody who is baptized may maintain that he has been consecrated as a priest, bishop, or pope.

For the sake of order alone people are set apart by the congregation, 'ministers' who are not mediators between God and the congregation or God and people but 'ministers of the Word.' "

C. F. W. Walther and the founding fathers of the Synod held faithfully to the theology of the reformers. In his work *The Form of a Christian Congregation,* Walther cites Luther to support the view that all believing Christians are kings and priests before God because they are Christ's brethren and brethren of one another. Power and position, the marks by which a society measures greatness, matter not one wit. He writes:

> In short, God does not want to be bound to a multitude, to greatness, height, power and what is personable among men; but He wants to be one with those who love and keep His Word, even if they are mere stableboys. What does He care for exalted, great, and mighty lords? He alone is the Greatest, Highest, and Mightiest. . . . We have here the Lord Himself, exalted over all angels and creatures. It is He who says that they all should have the same power, keys, and office, even only two ordinary Christians gathered in His name.

So committed was Walther to this principle that he placed his ministry to the people of his parish above his responsibilities as president of a fledgling Synod. In a moving letter written to Pastor William Sihler on May 10, 1849, he wrote:

> Now I come to a matter which I write last, because it is very painful for me. It will *most likely* be completely impossible for me to take part in the forthcoming convention of our Synod. For more than a month we have had a cholera epidemic here, and every week it is more destructive. It was not until yesterday, however, that I had the first case of death in my congregation on account of the plague. A healthy, lively girl of 16 died after 14 hours of illness. But in the city, in general, the plague is raging to such an extent that, wherever one is, one constantly sees the hearse coming and going. Whole families have died, and especially some parts of the city (where the Germans and the Irish live) are so hard hit that the residents live in constant fear and dread. Some die after two or four hours of the disease, right after they had felt their healthiest and strongest. The sick usually retain consciousness to the last moment, and thus there is always a little hour of grace to hear God's Word and to be fortified with the Holy Sacrament. . . . So as much as I will lose thereby and as much as I thereby place a burden on you, you will see yourself that I cannot with good conscience sacrifice my immediate duties toward the congregation entrusted to me in favor of my love for our Synod.

What a pastor! What a love for his people! What a model for pastors, teachers, and others at work in the parishes of the Synod. No, you are not *just* a layman, a laywoman, a youth delegate, a teacher, a pastor. Paul's word to the Galatians indicates much more. "In Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:26–28 RSV).

In Christ the radical distinction between Jew and Gentile, Greek and Roman, male and female, laity and clergy is once and for all transcended. The circle of our participation in the family of God is now drawn from a new center—Jesus Christ, Lord and Savior of all. What a marvelous privilege for you, what a marvelous privilege for me!

II. The Ministry of the Laity Is a Mandate for Motion

During the days of this convention business is conducted and the future agenda for the Synod is set through the adoption of a series of resolutions. Each of them is a mandate that sets boards, the districts, parishes, schools, colleges, and members of the Synod into motion. It must become clear to every layman or woman that God has an agenda for the world and that the vocation of every Christian is to be in service for Him. It is simply not enough to affirm a theology of the laity or of the priesthood of all believers or to adopt resolutions at a convention and let it go at that. Good theology is also eminently practical—it goes to work in the real world where God's people live, where they practice their vocation.

The same Lord who chose Israel to be His own people sent them forth with a mandate to be in motion, at work, energized for Him. They were to possess the land to which Moses had led them. On the other side of the Jordan they would face one challenge and opportunity after another. Doing God's bidding would call for them to walk the hard road of commitment to God's plan. It would require nothing short of the steady sacrifice of self.

Think for a moment about how much of God's plan has been accomplished through laymen, women, and youth who have been active and moving in the church and the world. The Reformation was a movement of the laity; simple men and women, as well as those of position, were active participants who contended for the truth of the Gospel whatever the risks. Through their efforts the Reformation was much more than just another movement; it became a religious revolution that turned the tide of Western history.

Read the engaging history of this Synod and you will read the surprising record of laymen and women, the young and the old, who stood shoulder to shoulder and worked hand in hand with those who were their shepherds. People with a heart for our Lord's commission, "Go and tell." They established parishes and schools, colleges and institutions to care for others. They made no small plans; without apology they held fast to the Scriptures and the confessions of the fathers and they moved out into the frontiers of life with the Gospel.

I am privileged to serve the Lord and this beloved Synod at one of the Concordias. Students, most of them from the homes and families of dedicated laymen and women, or from the homes of faithful teachers and pastors, come to the campus year after year. One hundred and twenty-two years ago, when this nation reeled under the bitter strife of the Civil War, this Synod took the first bold steps to establish what today exists as Concordia, River Forest. The laity, people with vision and in motion for the Lord Jesus, willingly sold sheep and hogs and cattle to buy the first acres on which the college would be built. They sacrificed of the little they possessed to construct the first building that would house students and two professors. There is no complicated philosophical reason why they did it; burning in their hearts was the bright flame of the love of Christ, by it they were constrained. They believed passionately that God had something important for them to do.

The long and illustrious record of the accomplishments of laymen, women, and youth is not diminished in this present time. The Lutheran Women's Missionary League, spread across the nations, determined to "serve the Lord with gladness," encourages the spiritual growth of women and gathers resources to fund one worthwhile mission project after another. This summer youth of our Synod use their skills, giving of themselves in over a dozen different servant events and soon over 15,000 of them will be in Washington, D.C., witnessing to their faith and growing in Christ. How many souls have been won, how many hearts touched, and how many lives changed through the work of The Lutheran Laymen's League? Forward in Remembrance, Alive in Christ, and a thousand other powerful examples give evidence of the great things God is doing through a laity that is in motion for Him.

The point needs to be made that a theology *of* the laity is also a powerful theology *for* the laity. If we have the courage and faith to speak and act out what the Scriptures plainly teach, the whole matter of the laity gets a new full face. It opens the windows and pushes back the horizons so that we recognize that laymen and women are not simply objects to be manipulated in parishes, but are subjects and agents with a vocation, with a call, with a mandate to carry out God's plan. Laymen and women take heart, listen to what the Lord says about you through the words of St. Paul to the Corinthians, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor. 5:17–18 RSV). Be what you *are* and *do* what you must!

Think of what could happen in this Synod of ours if in the average parish every lay member, man or woman, would take his/her calling, his/her vocation seriously—and get moving at the Father's business. Suddenly the number of "ministers" in the average parish would increase from one or two to 100 or 200 or 300. With the laity and clergy powered by the Spirit and in motion, we could do something about the embarrassing outreach record of our parishes. Seventy members to gain one, that's not worthy of a strong and gifted church like ours.

In the midst of a culture crazed by the thirst for power and perpetually hungry for more, it is the still but strong voice of the Father that teaches us like it taught Zechariah and Zerubbabel, "Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6 RSV). In a time when a preoccupation with status sets young and old on a maddening scramble for prestige and power we gather to talk about the ministry, the vocation of the laity, the things of God.

Your vocation and mine rest on a point of privilege—and it brings with it a mandate to be in motion, to be in mission, with and for the Lord who blesses our labors, who gives us joy in our calling, and who through His Son, Jesus Christ, still says, "Peace be with you. As the Father has sent Me, even so I send you" (John 20:21 RSV).

Eugene Krentz, Ph.D.

6. Alive in Christ—the Pastoral Office

Dear Brothers and Sisters in Christ:

Christian leaders today are emphasizing "the pastoral office," because of clergy divorce rate, stress from the workload, friction that is rising between church and worker, declining seminary enrollments, and decreasing subsidies for various ministries.

The pastoral office is part of interdenominational dialog. The World Council of Churches concluded 50 years of one study with a statement on Baptism, Eucharist, and Ministry, urging a three-fold pattern of bishop-presbyter-deacon to promote and to preserve Christian teaching. As you know, some want the new Lutheran church to redefine its ministry policy.

A book of fiction details an interview Martin Luther had with a colloquy committee of the Pennsylvania Ministerium. Luther withdrew from the committee in anger. The committee said, "Let us not be disappointed" because Luther "was thoroughly confused on the doctrine of the ministry." Perhaps it is confusion, certainly it is concern that prompts studies on the pastoral office.

Within the next half hour we are going to share some practical applications on the *four aspects of the divine call* and *four marks of the pastoral office.* This is after you explore the Bible-study guidelines, discussing these six questions:

1. What degree of respect for the pastor do we find today?
2. Why should respect be given the pastor?
3. What can both pastors and parishes do to increase the stature of the pastoral office?
4. Are church members as equally capable as pastors to judge doctrine and evaluate teachings from Holy Scripture?
5. Are our members able to pass judgment on pastors as teachers of God's Word?

And then,

6. How does God supply the church with pastors?

About respect for ministry Walther had this to say in Thesis 9 of *Church and Ministry:*

> Respect and also unconditional obedience are due to the ministry of the Word if the preacher presents God's Word. [2 Cor. 5] . . . The principal efficient cause of the public ministry of the Word is God. . . . If . . . a pastor presents God's Word, whether by teaching, admonishing, reproving, or comforting, either publicly or privately, then the congregation hears out of his mouth Jesus Christ Himself. (*Walther on the Church,* p. 105–6)

Our church confessions give a high place to this proclamation of the Word because it

> has God's command and glorious promises: . . . (Rom. 1:16) . . . (Isa. 55:11). . . . The church has the command to appoint ministers; to this we must subscribe wholeheartedly, for we know that God approves this ministry and is present in it. It is good to extol the ministry of the Word with every possible kind of praise in opposition to the fanatics who dream that the Holy Spirit does not come through the Word but because of their own preparations (Ap XIII 11–13).

The ministry of God's Word is important. When Dr. Walther closed the 1876 convention he had these words to say to the pastors and delegates:

> Be alert, study, keep on reading the Word! Truly you cannot read too much in the Holy Scriptures; and what you read, you cannot understand too well; and what you understand, you cannot teach too well; and what you teach well, you cannot live too well. It is our own flesh that storm[s] and rage[s] against us. Therefore, dear sirs and brothers, pastors and preachers: pray, read, study, be diligent! I tell you the truth: there is no time for us to lay around, to snore and sleep in these evil, wicked times. So bring your talents that have been entrusted to you and reveal the mystery of Christ.

Walther again states (Gerberding 275): "Most important of all the pastor's actions is his public preaching. . . . Practical and clear declaration of God's Word is the real adornment of the churches today."

It's now time for group discussions and the six questions.

Alive in Christ—the Pastoral Office

Dear Brothers and Sisters in Christ Jesus:

Every seven years in an average Missouri Synod congregation there is a change, as the pastor accepts a call, leaves for another church. The pastor was a close friend and counselor for the people. He was respected by most members who knew Jesus' words, "Whoever listens to you listens to Me" (Luke 10:16). He was God's mouthpiece to them. When he left the church it knew it might never see or hear from him again (Matt. 10:14), especially the successor, for he ought to kick off the dust from his feet as he leaves the town. . . .

Whether his leaving causes grief or joy in the church, it contacts the district office to help get a new man. There are some pious people in the parish who remember the words that: "The sight of the people moved Him [Jesus] to pity: they were like sheep without a shepherd, harassed and helpless; and He said to His disciples, 'The crop is heavy, but laborers are scarce; you must therefore beg the owner to send laborers to harvest His crop.' " (Matt. 9:35–38).

At each church gathering they do pray that the Lord of the harvest would send them a pastor. They are one in faith, one in hope, they are one in their concern and pray to the Lord, as Jesus told them: "I tell you this: if two of you agree on earth about any request you have to make, that request will be granted by my heavenly Father. For where two or three have met together in my name, I am there among them" (Matt. 18:19–20).

The district president asks the church, "What kind of a pastor do you want?" 1 Timothy 3:2–7 gives an answer:

> [A pastor] must be above reproach, faithful to his one wife, sober, temperate, courteous, hospitable, and a good teacher; he must not be given to drink, or a brawler, but of a forebearing disposition, avoiding quarrels, and no lover of money. He must be one who manages his own household well and wins obedience from his children, and a man of the highest principles. If a man does not know how to control his own family, how can he look after a congregation of God's people? He must not be a convert newly baptized, for fear the sin of conceit should bring upon him a judgment contrived by the devil. He must moreover have a good reputation with the non-Christian public, so that he may not be exposed to scandal and get caught in the devil's snare.

"What kind of a pastor do you want?" A survey among Lutheran congregations was made in 1979. Here are the top answers (*Ten Faces of Ministry,* eds. Milo L. Brekke, Merton P. Strommen, Dorothy L. Williams, Minneapolis: Augsburg, 1979):

—A man sent from God
—Strong personal devotional life
—Unwavering trust in God
—Concern over the flock given him by the Holy Spirit
—Sermons and talks show he knows the Lord and is in regular contact with Him through prayer and Scriptural study
—Knows Christ as Savior and believes in the resurrection
—Sees his ministry as they do that he is called by God
—Speaks God's Word freely and credibly

The list seemed endless. Negative concerns were also included. *People do not want a pastor who*

—Is a law unto himself as "the shepherd in charge"
—Has a sense of spiritual superiority
—Lacks regard for people's needs or concerns
—Is not dependable, ignores deadlines and people's decisions
—Keeps no promises to work hard or call on newcomers or the sick
—Is of the opinion that he is responsible only to members who attend church
—Preaches morality and law sermons; stresses *gaining* faith in God (he talks that you "gotta do this" and "gotta do that" and then calls it grace), as a legalist lacks Gospel words.

There are times when a church member's faith could falter or fall short because of the pastor's behavior in life or teaching, yet the member respects the Word of God, believing in the divinity of the call, and piously says, "God must have a reason to keep him here or God would move him away." Another member says, "Perhaps the pastor's collar, which he wears all the time, reminds me of the millstone Jesus said should be hung round the neck of one who causes believers to stumble" (Matt. 18:6).

In all of this, sheep want to hear Jesus the Shepherd's voice through the pastor (John 10:16), because: "The Word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow, divide. It sifts the purpose and thoughts of the heart" (Heb. 4:12). Man is "born anew through the living and enduring Word of God . . . and this Word is the Word of the Gospel preached to you" (1 Peter 1:23, 25).

When a pastor receives a call, he prays, "Speak, Lord, Your servant hears. What will you have me do?" He looks for a sign, a signal, an answer to prayer. Will God's people give the answer? They belong to Christ's body. Will God speak through them? Will fellow pastors help because they are concerned for God's kingdom? The call was made by a community of God's people, who prayed the Holy Spirit to guide them. Only God can help give the answer to this call.

That God would call is not new to you. Each of you has been *called to faith.* Paul said in 2 Thess. 2:14: "From the beginning of time God chose you to find salvation in the Spirit that consecrates you, and in the truth that you believe. It was for this that He called you through the Gospel . . . so that you might possess for your own the splendor of our Lord Jesus Christ." We concur: "I believe that by my own reason or strength I cannot believe in Jesus Christ, my Lord, or come to him. But the Holy Spirit has called me through the Gospel . . . just as he calls . . . the whole Christian church on earth" (SC II 6).

There's another call, your *life's vocation.* Perhaps your pastor sometime in his life was moved to consider being a pastor. "There is a popular saying, 'To aspire to leadership is an honorable ambition.' " "He who desires to be a bishop desires a good thing" (1 Tim. 3:1). "Each one," writes Paul, "must order his life according to the gift the Lord has granted him and his condition when God called him" (1 Cor. 7:22). God not only "brought us to salvation but called us to a dedicated life" (2 Tim. 1:9).

Being human we all have ambitions and desires. Being Christians we all want our life's work to please God. There can be times we see God's guidance and are convinced that God guided us to our profession and place, whether pastor or laity.

When a man desires to be a pastor, and trains for it, he looks on it as did Walther, as the highest possible work (*Walther on the Church,* p. 103).

Longing to be a pastor is not evil but a good desire, says Paul (1 Tim. 3). Desiring adultery makes one an adulterer (Matt. 5:28), but desiring to be a pastor does not make a man a pastor. There are Biblical criteria to follow: pastoral leadership in 1 Timothy (3:1–8); testing in 1 John (4:1) "whether the teacher is from God"; scrutiny (*dokimazo*) in 1 Timothy (3:10) so no mark is against the man; and then a call from a church to be its pastor, with ongoing confirmation by God's people. In all this, even as Walther says, "the ministry is the highest office in the church, from which all other offices of the church issue, whether sexton, secretary, preceptor, teacher. All are aids to the ministry of preaching" (*Walther on the Church,* pp. 103–4).

When then is a call to the ministry divine?

1. When issued in obedience to God's command to proclaim the message of reconciliation and the minister is also called to obey that command
2. When issued to fill God's various gifts to the church
3. When issued by divinely conferred authority as given God's people

It is then with prayer and blessings from God that God's people and fellow servants of God approve and assure the man, blessing him in his functional office whether ordained or installed.

Dr. Walther wrote:

> After his ordination every pastor should connect himself with an orthodox synod. To neglect or refuse this would betray a sinful, independent, and schismatical spirit. He would offend against the divine word Eph. 4 (3–7); 1 Cor. 1 (10–13); 1 Cor. 11 (18–19). A pastor who should insist on his liberty to remain independent with his congregation would act against his duty to the church as a whole and show himself as a separatist. (Gerberding, p. 440)

The ministries are gifts not only to the community of believers which called, but to a wider circle, even the whole church of God. So in the presence of pastors and congre-

gations of like persuasion of faith, the new man is summoned publicly before the district of his synod to confess his faith. Before them all he signs in, confessing faith and a concern with them not only for faith but also for mission. And he says, "I am one with you," as he signs the documents. This is the normal, regular, not unusual way in which the pastoral office is initiated. So we can see a man is called to faith, prompted in his desire to be a pastor or bishop, trained, and called by God's people, and he answers that summons and then confesses that faith before all. This is the process of the divine call.

To this pastoral office there are four marks:

1. Ministry with a message
2. A gift with goals
3. Not an order as much as an office
4. An empowered people of priests who call the pastor

A Ministry with a Message

> 2 Cor. 5 (19–20): "God was in Christ reconciling the world to Himself, no longer holding men's misdeeds against them, and He has entrusted us with the message of reconciliation. We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name, we implore you, be reconciled to God."

No one understands the wealth of God's wisdom and love nor the depth of His grace and mercy (Rom. 11:33–36). God's grace keeps from us all His wrath against sin and lays it on His Son in fullest measure. His mercy keeps back none of His love, but bestows it freely on the world.

Reconciliation in Christ God committed (we did not commit our preaching to Him, but He turned over His message) to His people. They are to go and tell. It is not turned over nor transferred to the called pastor, but the pastor trains the people further in their obligation. The people fulfill their corporate responsibility as pastors become ambassadors in the name of the King of kings, proclaiming, "God appeals through us to you. In Christ's name be reconciled to God!"

This message is proclaimed in pulpit; transmitted through water of Baptism; partaken with bread and wine at Holy Supper; heard in admonition by indifferent and erring; guided in God's ordained discipline; read in large letters to young and feeble, sick and dying; told among God's people in an evangelical manner—thus a pastor cares for blood-bought souls. Without that message there is no ministry. By the message Paul's question is answered: "How could they have faith in One they have never heard of? And how hear without someone to spread the news? And how could anyone spread the news without a commission to do so?" (Rom. 10:14–15).

A Gift with Goals

In Ephesians 4:8 Paul writes that after Christ had conquered Satan, sin, and sepulchre, "He ascended into the height with captives in His train; He gave *gifts to men.*" And what were His gifts? "Apostles, prophets, evangelists, pastors and teachers."

Using 1 Corinthians 12:28 Walther, as a basis for his sermon (1876), said of these gifts,

> Christ did indeed institute an office in His church, an office that not all Christians are to administer. For the apostle says very emphatically that Christ did not appoint all but only "some" as apostles, prophets, and evangelists, that is, as apostolic assistants. Christ did not appoint all as pastors and teachers, but only some as immediately called pastors for specific local congregations.

The gift is given, to be used. When you bestow a gift upon a child, the gift belongs to him and he's expected to use it. God gives many gifts to His church and expects us to use them.

A congregation calls, summons a man, and says, "Assume the pastoral office God gave, and build here among us the body of Christ." The office is from God, the call of the man is from the church. In the Book of Acts, when apostles or the Holy Spirit gave suggestions or names, it was, in the majority of incidents, the community of believers which approved.

Paul sees himself as a gift (Eph. 3:7–8): "Such is the gospel of which I was made a minister, by God's gift, bestowed unmerited on me in the working of His power. To me, who am less than the least of all God's people, He has granted of His grace the privilege of proclaiming to the Gentiles the Good News of the unfathomable riches of Christ."

As God's gift intended for the Gentiles, so we read in Ephesians of God's goals through the pastoral office:

—"To equip God's people for work in His service"
—"To build up the body of Christ"
—"To unite us in our faith and knowledge of the Son of God"
—"To come to mature manhood, measured by nothing less than the full stature of Christ" (Eph. 4:12–13).

Praise the Lord! Sing alleluias! He gives us the message, the messenger, the gifts, the goals. That's the divinity of the call. When we tamper with or neglect His gift, message, purpose, or process, we despise the Almighty.

Not an Order as Much as an Office

The pastoral office is no special club with degree, class or rank. Through these centuries Christians honored and respected pastors as men set apart by God's people to be His messengers. Our confessors for the sake of peace may be willing to call it an order, perhaps a sacrament, delivering God's Word. But they affirm it is an office to minister the Word. When men are elected, summoned, called, or chosen to ministry they are expected to give a service, to perform a duty in reference to the Word.

In a parable Jesus said of good servants, "When you have carried out all your orders, you should say, 'We are servants and deserve no credit; we have only done our duty' " (Luke 17:10). Thus the pastor serves God and His church. "As the Father sends Me," said Jesus, "so I send you" (John 20:21). "The Son of Man did not come to be served but to serve, and to give up His life as a ransom for many" (Mark 10:45).

A pastor is what his name means: shepherd, who runs not away in danger, or discouragement, or despising of God's Word, but he feeds God's sheep, tends to God's flock, and searches for others to bring them in (John 17), because

"We had all strayed like sheep; each of us had gone our own way; but the Lord laid on Him the iniquity of us all"

(Is. 53:6). "Tend that flock of God whose shepherds you are, and do it not under compulsion, but of your own free will, as God would have it; not for gain but out of sheer devotion; not tyrannizing over those who are allotted to your care, but setting an example to the flock. And then, when the Head Shepherd appears, you will receive for your own the unfading garland of glory" (1 Peter 5:2–4). "In the world," said Jesus, "recognized rulers lord it over their subjects, and great men make them feel the weight of authority. That is not the way with you; among you, whoever wants to be great must be the willing slave of all" (Mark 9:41–45).

The pastor desires not recognition of his lordship, but acknowledgment of his servanthood. Walther wrote: "The more faithfully a pastor administers his office, then the more highly the congregation will esteem and admire him. A congregation has no right to depose such a faithful servant of Jesus Christ; if it does so, it rejects Jesus Christ Himself, in whose name he directed it." (*Pastoral Theology*, Gerberding, 106).

An Empowered *People of Priests* Call the Pastor

God said on Mt. Sinai to Moses and Aaron:

> "Tell this to the sons of Israel: 'You have seen with your own eyes how I have carried you on eagles' wings and brought you here to Me. If only you will now listen to Me and keep My covenant, then out of all peoples you shall become My special possession; for the whole earth is Mine. You shall be My kingdom of priests, My holy nation' " (Ex. 19:5–6).

> "I have Myself taken the Levites your kinsmen out of all the Israelites, as a gift for you, given to the Lord for the maintenance of the Tent of the Presence" (Num. 28:6).

God's tent for sacrifice is gone. God's last and best sacrifice was Christ, God's High Priest, at Calvary. Christ "appeared once and for all at the climax of history to abolish sin by the sacrifice of Himself" (Heb. 9:26–28).

No more need Levites be *consecrated as priests by animals' blood.* As Peter says, Those who accept Jesus as Lord and Savior are "God's people, hallowed to His service by the Holy Spirit, consecrated with the sprinkled blood of Jesus Christ" (1 Peter 1:1–2). They are "a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for His own, to proclaim the triumphs of Him who has called you out of darkness into His marvelous light. You are now the people of God, who once were not His people; outside His mercy once, you now have received mercy" (1 Peter 2:9–10).

God's new people, alive in Christ, for Christ, with Christ, to the glory of Christ, as God's priests, do their liturgy, their service, telling penitent sinners, "Your sins are forgiven!" When Peter made such a confession, Christ said: "I will give you the keys of the kingdom of heaven; whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 16:13–19).

This announcement is made not only to Peter as a priest but to all Christians, who are priests. That is what the Lutheran Confessions emphasize:

> What is here spoken in the singular number, ("I will give you [thee] the keys" and "whatever you bind") is elsewhere given in the plural ("whatever you [ye] bind"), etc. In John, too, it is written, "If you [ye] forgive the sins," etc. (John 20:23). These words show that the keys were given equally to all the apostles and that all the apostles were sent out as equals. . . . the keys do not belong to the person of one particular individual but to the whole church . . . Christ said, "If two or three of you agree on earth," etc. Therefore He bestows the keys especially and immediately on the church," [and LISTEN TO THIS] and for that same reason the church especially possesses the right of vocation, [i.e., calling a pastor] (*Treatise on the Power and Primacy of the Pope*, 23–24).

So the church is an empowered people, a nation of priests, who speak forgiveness, declare the Gospel, distribute sacraments, discipline members, and call a pastor to perform publicly what they possess privately.

Dr. Walther, in his *Law and Gospel*, (p. 285), says:

> All that is recorded concerning the angels in Holy Scripture does not equal the greatness of the office of teachers and preachers, in which men became helpers in the task of bringing fallen creatures back to their Creator. Without doubt these rescued people will forever and ever thank them by whose ministry they were saved from perdition and brought into life everlasting.

So we have the divine call to faith in Christ—to a vocation which is good—to a congregation to proclaim forgiveness—with a Synod to have mutual faith and concern. So we have the pastoral office—a mission with a message—a gift with goals—not an order as much as an office—empowered by a people, a priesthood of believers.

God grant us wisdom and courage for the facing of this hour that we have pious men in the ministry serving the people and the Lord of grace and glory. In Jesus' name. Amen.

Prayer

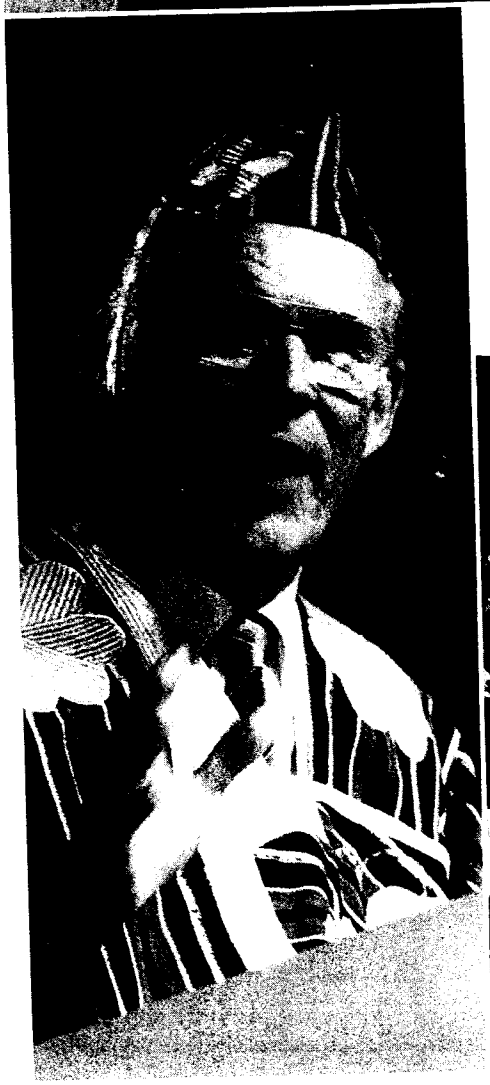
Glory, praise, and power be unto You, O Father, for granting us forgiveness, life, and salvation in Christ, for permitting us to be involved in Your church to do Your work to proclaim Your love and grace. How often we have failed You, You know more than any or all of us. By grace and mercy forgive us. Renew us in the power of the Holy Spirit through Word and Sacraments. Give unto us a pious ministry, O Lord, that Your will be done, Your kingdom come. In Jesus' holy name. Amen.

Rev. George W. Bornemann, STM, LLD, *em*





ALIVE IN CHRIST





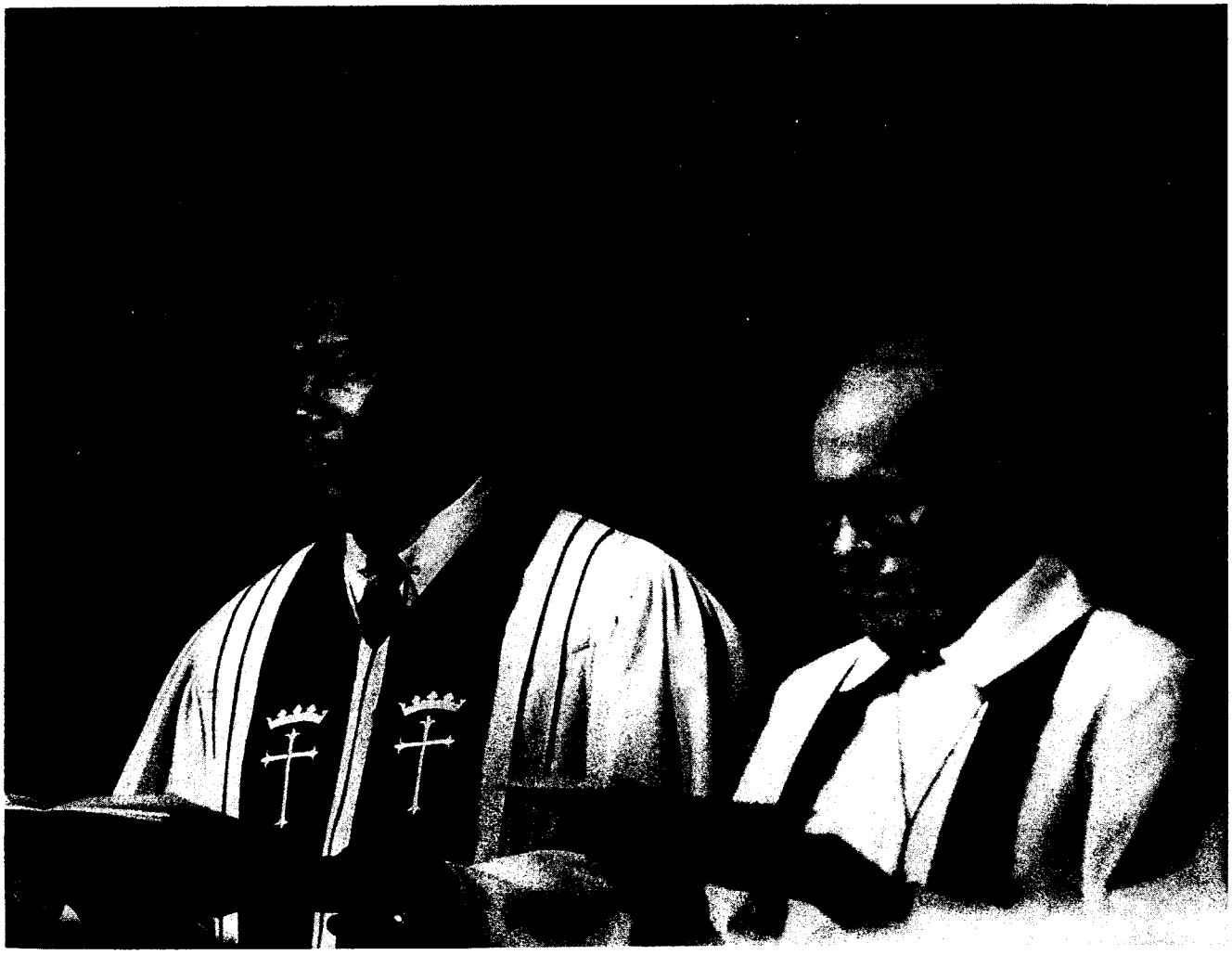
WORSHIP SERVICES, DEVOTIONAL ESSAYS, SPECIAL EVENTS

Throughout the convention, delegates had numerous opportunities to participate in services of worship and praise. These moments of spiritual refreshment were occasions for which the delegates expressed sincere appreciation.

Convention Chaplain Herbert Mueller, former Secretary of the Synod and presently chaplain at the International Center, assisted by Dr. Fred Precht and First Vice-President Robert Sauer, was responsible for designing the inspiring services and devotions. The opening worship with Holy Communion on Friday evening with Dr. Bohlmann preaching the sermon and the Sunday morning service with Dr. Oswald Hoffmann as speaker preceded by a Bible study under the leadership of Dr. August Mennicke deserve to be highlighted. Adding to the beauty and enhancement of the services was the outstanding work of Mark Bender who served as organist throughout the convention and the singing of the mass choirs from Indianapolis congregations and the Valparaiso University Choral Society, as well as the instrumental accompaniment of the liturgy composed by Richard Hillert. Delegates were provided with a specially prepared *Worship Guide* for opening and closing devotions and for the devotional essays which were presented each morning. In addition, they had the use of a conference and convention edition of *Lutheran Worship* (*LWCC*) which was introduced and which will undoubtedly be used at future district and national conventions of the Synod.

Because of the huge amount of business to be transacted, little time was available for special events. Delegates did, however, have the pleasure of attending a picnic held at the Indy 500 racetrack on Saturday evening. On Monday evening, alumni and friends of the colleges and seminaries were able to gather in groups to renew acquaintances, hear reports from the institutions, and become aware of their plans for the future.

Devotional essays which were presented and which are printed in the *Proceedings* centered around themes from the work and writings of Dr. C. F. W. Walther, first President of the Synod. Delegates were involved in discussion of these themes on the basis of questions related to each.



Convention chaplain Herbert Mueller and Rev. Ulmer Marshall

OTHER PRESENTATIONS

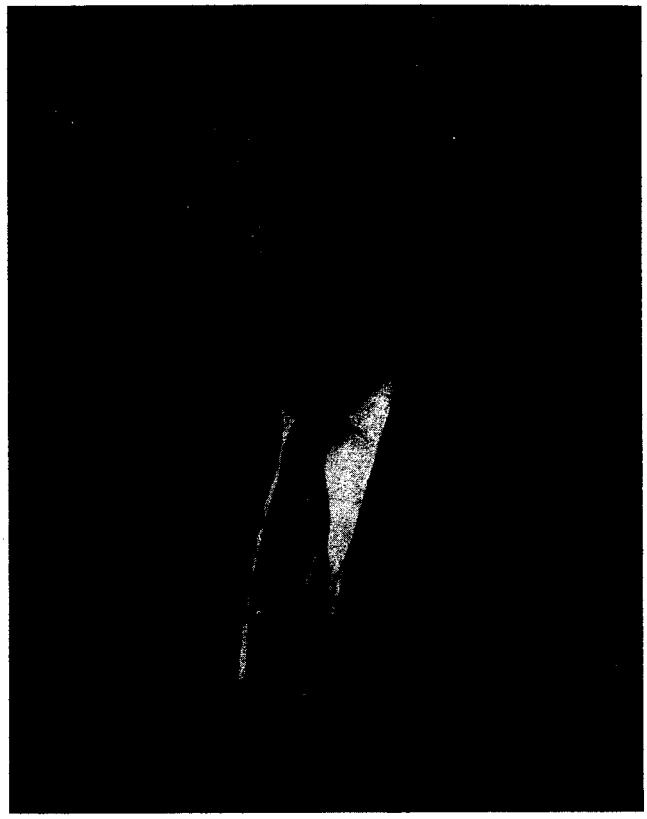
1. Address of the Former President of the Synod

Dr. Bohlmann, members of the convention, brothers and sisters in Christ:

If you would go back to Dr. Oswald Hoffmann's wonderful sermon this morning, he said a few things which he could say far better than I could, and I would like to have you keep a little of that in mind as I speak this afternoon. This is described as an address. It will not be confused with Lincoln's Gettysburg address. But I do want to say to you that I speak totally from the heart, totally out of love for this marvelous church and totally out of love for everybody in it—all.

Years ago, when I lived in Minneapolis, we had a saloon keeper there who had signs all over Minneapolis saying, "Andy ain't mad at nobody!" And in speaking to this convention this afternoon, I want you to know I am not mad at anybody either. But I am one who has spent 12 years in this office, the first of them extremely difficult, very nerve-racking. I think I know a great deal about what's going on here and what is going on in the hearts and minds of most of you. First of all I want to congratulate Dr. Bohlmann on his . . . Let me go back a moment. I am old enough so that I probably have 200 delegates out here, pastoral delegates, who were one time or another students of mine. And I even have seven or eight of them sitting over there in the august cheering section of the Council of Presidents. So I speak with some background and experience. And if you would permit just a couple minutes of reminiscing, going back to yesterday's election for the synodical presidency, I first of all want to congratulate Dr. Bohlmann on his reelection. He and I have known each other for, I guess, 25 years. I knew him when he was a humble professor at the seminary at St. Louis. I was instrumental in his becoming the Executive Secretary of Theology and Church Relations, where he served with magnificent distinction. He is really the primary author of that famous document—the "Statement of Scriptural and Confessional Principles," which was adopted at the New Orleans convention as kind of the official doctrinal position of the Synod. I had the pleasure of sitting in on his election as president of Concordia Seminary, which we all hailed, and I remember Chairman Otto as we came into the room. He said, "Well, is there really any reason for discussion? Aren't we all agreed that Ralph Bohlmann is our man?" It was the quickest, fastest, and most unanimous election I ever took part in in my life. And I was very happy when people talked about the election of Ralph Bohlmann as our president. He was and is an excellent theologian. As you have seen amply demonstrated here, he is articulate, he is a loving and evangelical man. And I know he wants to serve his church just exactly as faithfully as any of the rest of us ever have.

But that is not all. This church owes a great debt of gratitude to Robert Sauer, who was my assistant from 1973 until 1977. He did more dirty jobs, met more angry people, answered more phone calls from people who wanted to talk for an hour or two, and did a great deal of work for which



I want to express—both when he was my assistant and when he was vice-president—my personal thanks. I ain't mad at nobody.

Then we had Robert Preus. I have known him longer than anybody in the whole world. And I have loved him every day. I am president of his fan club. As a theologian, he is one of the very understanding theologians in this church, and the books he has written will stand for a hundred years as classics in the area of Lutheran theology. He deserves a vote of thanks from our church.

And I had the pleasure of many years of working with George Wollenburg. He was a member of the praesidium during my era, and he, too, is an articulate, intelligent, solidly orthodox theologian, of whom this church can certainly be proud.

And last of all is my good friend Wilbert Sohns, now president of the Wyoming District, and I want to say of him, he was chairman of the mission board during my administration; he was an excellent chairman. We had the finest of relationships between the mission board and the president's office, and we worked together to bring peace to an area which was very much troubled. I suppose I had better say, since we are still talking about voting on the vice-presidency, that August Mennicke was also one of my esteemed co-workers, and I honor and respect him as an evangelical, loving pastor, a man who has the unstinting support of his district and all who know him.

Now I would like to talk to you about three points this afternoon in true Lutheran fashion. The presidency, the Synod, and the doctrine. Those are the three points. And what I am going to say is not all sweetness and light—but I said what I did about the previous men and I could say it about thousands more—that I am disturbed and distressed at some of the things that have happened in this church in the past year. A year ago, a very prominent leader, a man who is in this auditorium at this time, told me we are going to get Ralph Bohlmann in 1986, and if we don't do it, then we are going to get him in 1989. Now this church has gone through a terrible struggle in which over 500 pastors left, up to maybe as many as 200 congregations, and thousands upon thousands of people, and millions upon millions of dollars were expended because we believed that it was important to contend for the faith which our Lutheran fathers have always believed, taught, and confessed. But today, we have a church body that is almost totally made up of people who feel that way.

There were people who use to razz me and say, "Look at that, you have lost 200 congregations," to which I said, "and yes, there were 6,000 that stayed." Now, we must not, brethren and sisters, fall into a fight and a lot of political action and a lot of acrimony and defamation and party spirit among people who are united in the faith, who have fought for the faith, who confess the faith. This must not happen to us—and I have to say, somebody mentioned to me a little while ago, he said, "Man, you are nervous." I said, "I haven't been as nervous in five years." I went through this thing for eight years as president of this church, and it was absolute hell. One wag said the day I was elected in Denver in 1969, "Preus won't last six months." He also kind of went on to say, "We will harass him to make sure he doesn't." There wasn't a day in eight years that I didn't consider resigning. It was tough, but it was worth it. The church gave us, in that last term, $80 million with the great Wil Hyatt in Forward in Remembrance. And people were working together and walking together as a Synod and loving each other. I walked off this job that day, and I said, "I feel good. The Synod is united, the Synod is at peace. We have a fine, upstanding president who is an honest and honorable man. He believes what our church teaches, and he will stand up for it." That was my feeling for four years. I felt that way until I heard this declaration of war representing more vindictiveness and dislike than anything else. And you delegates, don't get the idea in your head for one minute that these things that have been going on have not been orchestrated and have not been planned. I think it is a terrible thing to inflict this on a church body, when inflicted on our chief executive officer, because the president of synod is like the pastor of the congregation. The congregation does not rise above its pastor. And if you pastors went out every Sunday morning after church and found one of your dissident members handing out petitions and all kinds of attacks about your character and your method of operation, what on earth would you do? And I can tell you that one of the reasons so many pastors are having difficulty with their congregations is that people are saying, "If we can abuse the president of the Synod, we can abuse Rev. Shultz, or Rev. Schmidt, or whoever he happens to be." This call of mine for peace and love and working together applies not only to the other officers of the church, it applies at all levels of this great church of ours. Much has been said about Article 11 of the constitution and the powers of the president drawn up by Walther—never changed, never amended. The president is the chief executive officer of the Synod. But the work is done not just by sitting down and saying, "here's Article 11." The work is done by talking, listening, mediating, negotiating, and doing all kinds of things—many of them never published, many of them never broadcast, many of them very pastoral, some of them very troublesome. Nevertheless, the office of president is basically that of a pastor of a congregation, and if you love your congregation and you love your Synod, then also love your pastor.

I really feel very strongly that there is a need for peace. I hope we will not go out of the convention without people expressing this to one another. I have stood out here in the halls and talked to all kinds of people, on both sides of these questions. I like them all. And I think most of them, in their way, have liked me. I am not encountering a lot of hostility and a lot of anger, and we don't need it. The program of vilifying Ralph Bohlmann is really the lowest thing I have ever witnessed in my entire life, and I thought I had seen it all. The issue before last of *Christian News* contained 57 untrue statements. And yet, the delegates are sent all this stuff. Letters go out, all kinds of complaints.

How is the average delegate, pastor, or layman, to sift through all this stuff and figure out what he is to believe and what he is not to believe? So I do hope before this convention is over, the power of *Christian News* has not been so great. It has intimidated the Council of Presidents. It has intimidated the Board of Directors. It is constantly attempting to intimidate the officers. I don't hate anybody. I hope his congregation will pray for the brother who edits this journal. I hope this convention will pass a resolution which will tell him, "If you've got complaints, use the procedures. But go out of business, and let the elected officials of this church do their job." Don't ever forget, folks—pray for the brother; don't hate him. Remember, folks, there has been one crucifixion in the history of the Christian church. We don't need any more of them. And that one crucifixion basically teaches us what we confess in our Creed: "I believe in the forgiveness of sins." Let forgiveness rule in this church. Our president needs our respect, so that he can have the time to do the job that the church elects him to do and not spend all his time in anger, irritation and frustration. The boards of the Synod are made up of some wonderful people, they are fine boards and fine staff. Let's work with the president, let's work together with all of the officers that the work of the Synod can go forward.

Which brings me to point two. We just saw the slide presentation on Alive in Christ. I really believe that the controversy of this fussing around that has gone on for the past year has probably cost us about $10 million in receipts on that Alive in Christ drive. I can't prove that, but nobody can say I am wrong, either. I hope you will go home to your congregations and pass the hat again. Let's go back to it and not talk about $50 million or $60 million but the $80 million or $100 million that we are eminently capable of

raising. There is nothing to it. I went out on Forward in Rememberance in the great district of Northern Illinois with a couple of wonderful fellows—one preacher and one layman—and we agreed among ourselves that if we had the time to do it, we could have raised the whole $40 million in the Northern Illinois District alone. And that is true of many other districts as well.

The great thing that brings us together is the fact that the Lord God in heaven loved us so much that He sent His Son to die for us. He created the church where that wonderful message can be preached, and He established the office of the ministry so that wonderful message can be spread to all the world. What a wonderful thing it is to see these partner church people here—marvelous people. It is just one of the joys of my life. I just came off teaching at the St. Louis seminary, so that I am not very well prepared, and you can understand why. I had 17 students every day for two weeks, all of them young pastors, graduates of both seminaries. These are marvelous young fellows. The assets that this church has are beyond calculation—not only financial, but human—those millions of people in the parishes. Let's get on with the Gospel.

I am very glad to see one political action that is going on and I hope it will continue. A proposal is being made to elect a black man to the praesidium of the Synod. I hope it can be done. The ministry that we have among minority groups needs some public acclamation, some way of saying to the world, "We don't only want these people to come in and kneel at the pews and pay in the plate, but we want them to be part of the governing structure of our church."

Which now brings me to the matter of the doctrine. We have doctrinal aberrations in this church on both sides. We have people in high places who seem to find it extremely difficult to accept the doctrinal position of our Synod without equivocation and without mental reservation. This has been terribly troublesome. It was for me, it has been for Dr. Bohlmann, and it has been for many other people. I would ask our district presidents to exercise doctrinal discipline as they know it should be done. This should not all be dumped in the lap of the synodical president. I beg our congregations to practice, on the one hand, doctrinal discipline, and on the other hand, evangelical practice with their pastors and their members. We have problems, but they can be solved. The machinery exists to solve them.

And so, brothers and sisters, I am very honored and pleased to be asked to address you. I have spoken to you from my heart. I have not said everything that is pleasant. But I do pray that all of these factions that have been out to undo Dr. Bohlmann, before this convention is over, will express their love for him, their forgiveness and their full support. Let's get behind our officers. Lets get behind our Synod. Lets get behind our pastors and congregations. And above all, let's get on with the great job of bearing witness to the Lord Jesus Christ who loved us and gave Himself for us. That's why we are here, and may the Lord always remind us of it.

Thank you, and God bless you all.

J. A. O. Preus, Ph. D.

2. Greetings of the Bishop of The American Lutheran Church

The new Evangelical Lutheran Church in America is rapidly approaching reality. Convention votes of the three churches will be taken in August. Next May, if this summer's conventions approve, will see the constituting convention. By Jan. 1, 1988, the new church will be up and running.

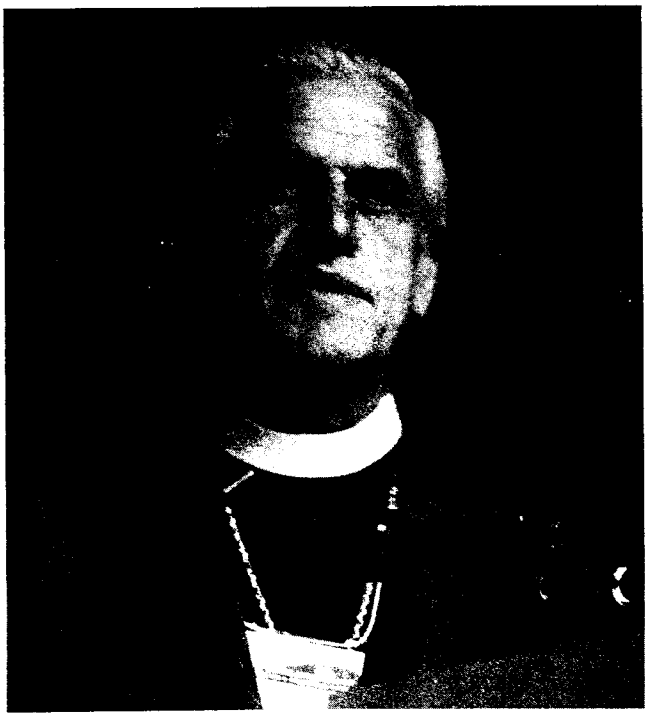
You in the LCMS will be interested in the ELCA confession of faith. I consider it an outstanding statement that puts the new church solidly in the Lutheran evangelical traditions. Listen to these words:

2.03 This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.

2.04 This church accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this church.

2.05 This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

2.06 This church accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.



2.07 This church confesses the Gospel, recorded in the Holy Scriptures and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

We in the ALC are thankful to God for the solid confessional undergirding of this latest venture in Lutheran merging.

While we regret that the LCMS is not part of this new church, we are glad for the many ways which Lutherans continue to work together. We especially treasure the great services we together provide through two of our jointly sponsored organizations, Lutheran World Relief and Lutheran Immigration and Refugee Services. Feeding hungry people, helping impoverished people to make a start in agriculture, health care, and education, as well as ministering to the myriad needs of refugees driven from their homes is basic to the life of Christian discipleship. Lutheran people provide these ministries most effectively when we do them together. I have had opportunity to view the work of these two agencies, and they are magnificent instruments for showing concern for people in need.

The most important work we share does not reflect itself in our organizational life. That is the great work of evangelizing. Whenever our witness to the Gospel of Christ is clear, we are sharing in the most fundamental task of the church. A new believer is not baptized into The American Lutheran Church or The Lutheran Church—Missouri Synod, but into the great church of Christ, into the very body of Christ.

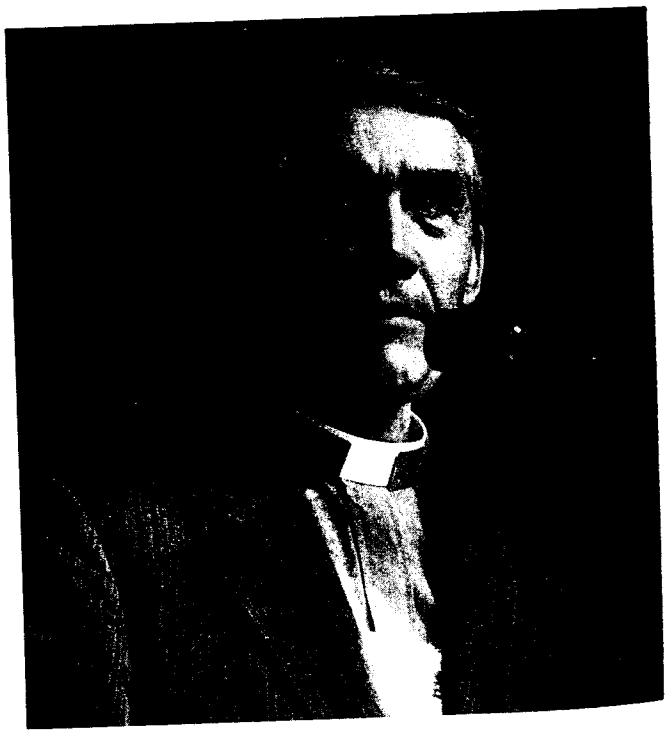
Someplace up toward 50% of U.S. people have no meaningful relationship with the church of Christ. That means our work is cut out for us. Last December I visited the Mekane Yesus Lutheran Church in Ethiopia. They can teach us about evangelism. It is taken for granted that a part of becoming a baptized Christian is to become an evangelist. They have a handful of clergy compared to us, but they have a church full of evangelists. As a result they grow at a rate of 15% a year. Their worship services are jammed with people. In 1940 they numbered only 25,000 people. Now they are about 700,000. This in spite of terrible drought, civil wars, and a Marxist government that frequently makes trouble for the churches. When I was greeted by the lay president of a jam-packed Addis Ababa congregation, we were within sight of huge street pictures of Marx, Engels, and Lenin. He said to me, "This is a congregation of people who have committed their lives to Christ, no matter what."

This is the sort of witness to Christ that we must find in easygoing America. We cannot and do not want to bring on the miseries of war, famine, or tyranny. But we must find the spirited witness that claims lives.

May God give you in the LCMS and us in the ALC and soon the ELCA the compassionate and courageous heart for Christ that will make us infectious witnesses to His grace and glory.

David W. Preus

3. Greetings of the Secretary of the Lutheran Church in America



President Bohlmann, sisters and brothers in Christ, partners and colleagues in mission:

I come to you as a representative of the Lutheran Church in America and of the Rev. Dr. James R. Crumley, Jr., Bishop of our church. It was impossible for him to accept the gracious invitation of President Bohlmann because of gall bladder surgery a week ago last Tuesday from which he is now recuperating. He asked me to represent him and to extend his personal greetings to you, the delegates and visitors to this Lutheran Church—Missouri Synod convention.

Our two church bodies have had a long relationship through the members of congregations, district and synodical leaders, and national or churchwide leaders. That relationship has resulted in joint undertakings in some communities by congregations, common endeavors by some districts and synods, and evidences of partnership in some activities by our church bodies. We have shared in the projects to which I allude because of a common confessional affirmation and because of a recognition and desire to enhance the impact of the kingdom of God on the world and in the society of which we are a part.

Now the Lutheran Church in America is participating with two other Lutheran church bodies to form the Evan-

gelical Lutheran Church in America. The coming into being of that church should not be taken as reason to lessen relationships or decrease the evidence of partnership. The opposite should be true. The ELCA will be a Lutheran church solidly based on the Lutheran Confessions. Within that church, as within its antecedent bodies and The Lutheran Church—Missouri Synod, will be divergent convictions as the manifestations of those dearly held and highly treasured Confessions are interpreted and affirmed. Nevertheless, we are all Lutherans and, as such, we need and must make joint witness of our commitment to Jesus Christ, Lord of the church, in those arenas of church mission and ministry wherever we can do so without compromising the integrity of our respective church bodies as humanly self-governing entities though equally and similarly expressions of the body of Christ.

As a leader of a synod of the Lutheran Church in America, I enjoyed the privilege of a number of common ventures with the leaders and members of the districts that served the geographical area I served. As president of the Lutheran Council, I have appreciated the opportunity to periodically meet with your President and other leaders to review, plan, and implement a number of joint undertakings. Each of our church bodies has contributed to the other by such undertakings and these must continue—and I would hope be increased—for the sake of Christendom.

Last month, my wife and I had opportunity to visit Japan and while there to meet with a number of church leaders, both Japanese and missionary. That experience was most informative to us and among other things made us take greater note than we had in the past of news reports and articles concerning the country of Japan and its people.

Thus, it was with much interest that I read a recent article in the *Wall Street Journal* on the perceived minimal results of missionary work in Japan.

In the context of "return on investment," the results are very meager in contrast to the experience of USA-based church missionaries in other parts of the world and particularly the third world. For church body after church body in Japan, there are, more often than not, years of witness and service before there is a measurable response to the Gospel message. I note this experience of the missionary enterprise in the Far East to remind you and me alike that the "return on investment" of the Christian church is not what it could or should be in our country. Unhesitatingly we affirm we have a treasure to be shared—our faith in Jesus Christ.

Each of our church bodies has that mandate. Each has the responsibility to successfully fulfill it. Because we have the same Christocentric foundation and a common Lutheran Confessional heritage, I ask you, should it not be that we strengthen one another in our mission fulfillment by common counsel, planning and activity whenever possible?

I call for increasing respect by each of our bodies for the other as we acknowledge the integrity of each other's commitment to serve Jesus Christ as a part of His body. I yearn for growing acceptance and understanding by each of our church bodies for the other as from time to time we affirm varying positions, even sometimes diametrically opposite on issues that confront society. I plead for a growing relationship among the members and leaders of each of our church bodies for those of the other as we acknowledge that we are one in the household of Christ's faith and thus kin of each other because of our common Confessional heritage and commitment. As I will note in my report on behalf of the Lutheran Council in the USA, we have taken risks together in days past without compromising the integrity of our individual church bodies. Let us continue to do that in the future. I believe that would be pleasing to God.

I pray God's blessings and guidance to you as you deliberate in this convention and wish you successful faithfulness in your service to Him and for His people. Your task is great. Our God is greater. Thank you, sisters and brothers, for your witness and faithful responsiveness to the commission given all His people by the Lord Jesus Christ, our Savior.

Reuben T. Swanson, D.D.

4. Greetings of the Executive Secretary of the Association of Evangelical Lutheran Churches

Dr. Bohlmann and delegates, this is perhaps the most difficult assignment that Bishop Herzfeld has ever assigned to me. In a peculiar way this convention is an emotional tie to me and my church, and you know what I mean. It was not too many years ago we were part of it. And looking at it from that perspective, when I was asked to take this assignment and spoke with our Board of Directors, Bishop, and others, we said "How do we say something to the LCMS for the last time that we as a church will have that opportunity because God has blessed us and we are going to be joining with ALC and LCA in the formation of a new church?" Hopefully, by your next convention, it will be that church bringing greetings. So what can we say? I decided to use the approach that Dr. Bohlmann has used both times that he has been willing to speak to our convention; that approach, being blunt honesty, I think, to talk a little bit about the pain, and then to ask for mutual forgiveness, that we as churchgoers can move out together.

It is not easy for me to be here. We did not appreciate the harsh judgment, again, by one of your institutions that is training pastors for the future, against our church and the other two churches that we are joining. We were very pleased and gratified when Dr. Bohlmann assured us that their judgment against us is not the judgment of this church. We have been pained again by judgments of this church about women in the church, which makes it impossible for this church to recognize those woman who are pastors in our church. But we believe that under God's

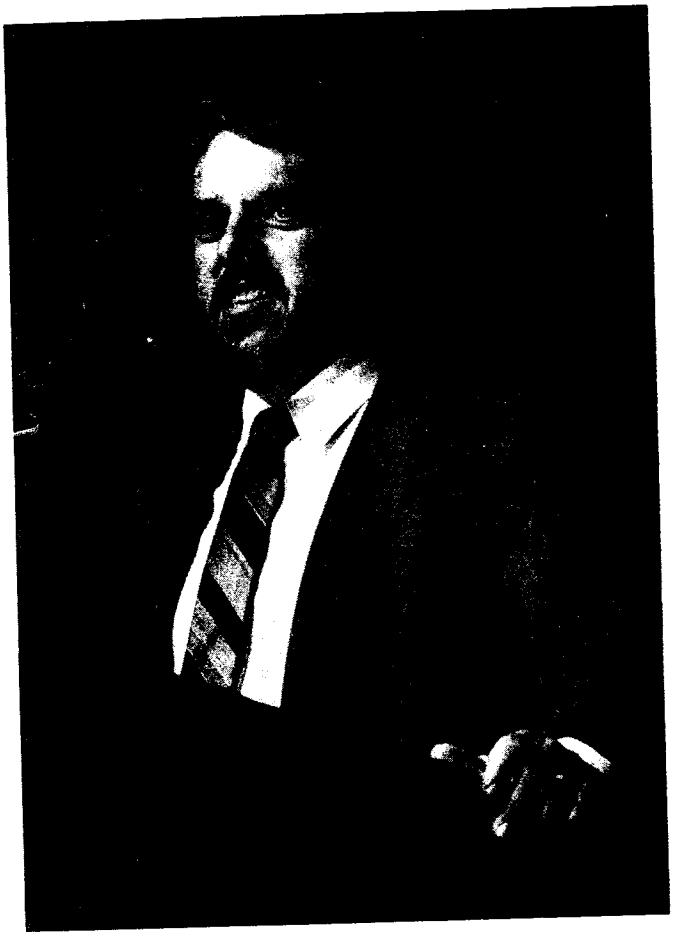
grace that will be resolved in the future also. But we have to say, as AELC is entering into the new union, that we will never be able to accept limiting the role of women who are pastors in our church to the judgment that you made that they can not be. These are painful things for us to say.

There is still some unfinished business between us; unfinished business that results from the pronounced severe and unwarranted judgements against sisters and brothers of our church, many of whom are leaders in my church, and many of whom will be future leaders of Evangelical Lutheran Church in America. We yearn for the day when this convention can officially remove those judgements. But we know it is going to take time and hard work, and we will commit ourselves in any way we can, as partners in the new church, to find ways to resolve those issues so that those judgements can be removed in good faith by this convention.

But this is really not the time to open old wounds or to deal with recriminations. While it is not humanly easy, and for those of you who know me you will know that it is particularly difficult sometimes, I have been asked by my church through its Board of Directors to say that we need to forgive each other and to move to the future. We in the AELC do forgive you and The Lutheran Church—Missouri Synod for all the judgements made against us and for all the harm and human pain that they have caused. We would ask you to accept that forgiveness and in turn consider giving us forgiveness for any unnecessary harm and pain that we have caused you. For it is only as we walk together as forgiven and forgiving sisters and brothers in Christ, that we can find ways to be in ministry together effectively.

I am here to say again, as we have said in the past, to you the members of The Lutheran Church—Missouri Synod, that we consider ourselves to be in fellowship with you on the basis of our common commitment to the same Confessional positions as expressed in our church constitution. I am here to say that we in the AELC will continue to welcome you, our sisters and brothers in the LCMS, to share in the Lord's Supper with us in our congregations. And we will continue to share in that feast in the many congregations of the LCMS where we are welcomed. We in the AELC believe that only through the sharing of Eucharist will we find resolution to the conflicts.

We in the AELC are excited about joining together with ALC and LCA in the ELCA. We look with anticipation toward the broadening fellowship with the Roman Catholic, Episcopal, Orthodox, and Reformed Churches. That will be part of our new life thanks to the leadership of the LCA and the ALC in the past years in those two directions. We are thankful that the ELCA will be a broadly ecumenical church committed to a growing unity with those whom the Spirit of God has made one with us through one Baptism and one faith in the one Lord who calls us through the apostles to preserve the unity of the spirit in the bond of peace.



In the same sense we in the AELC look forward to growing cooperation between the LCMS and the ELCA as expressions of that spirit of unity. We do regret that you, our sisters and brothers to whom we are so attached by our history, have not joined in that union, but we understand it. We are confident that through the members of the AELC, because we have not forgotten our roots in your history, we share with other Lutherans in this union much of what is best about your church and of its history.

I want to say finally that we continue to cherish the love and friendship of so many of you in the LCMS. We will continue to yearn for the time when the LCMS will join with the ELCA in even a broader union of this humanly divided Christendom. And that time will come. That is the promise. On behalf of the people of the AELC I pray the blessing of the Spirit of God on your witness and service in Christ's name.

Dr. Elwyn Ewald

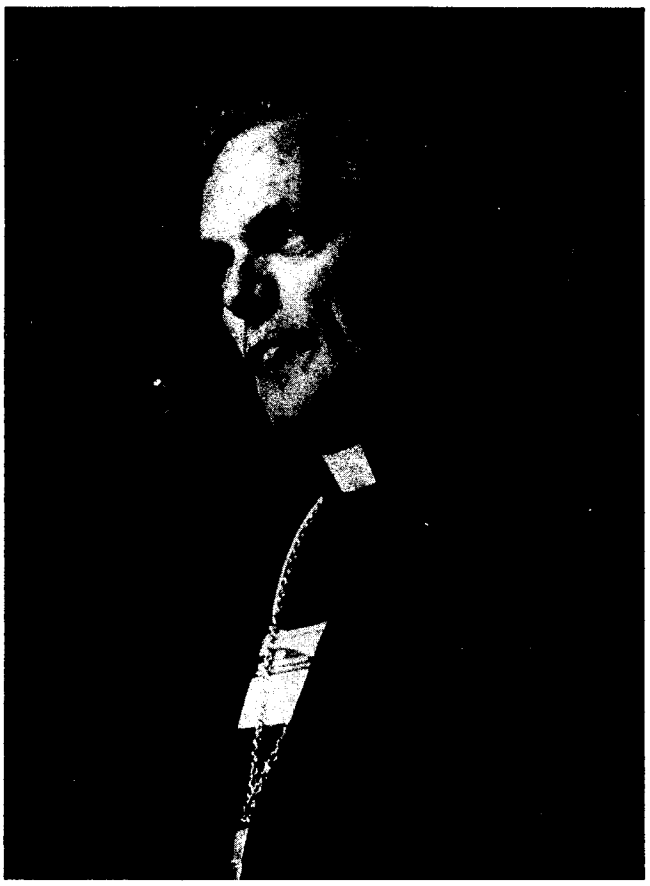
5. Greetings of the President of the Latvian Evangelical Lutheran Church in America

Dr. Bohlmann, delegates and guests, sisters and brothers in Christ, ladies and gentlemen:

I bring you greetings not only from the Latvian Evangelical Lutheran Church in America but from the entire Lutheran Church of Latvia in exile and its head Archbishop in Toronto. On June 26 of this year, the Archbishop and Pope John Paul II in the Vatican led an ecumenical worship service in memory of the Augustinian monk Meinhard from Holstein, who 800 years ago became the first bishop of what later was Livonia and now is Estonia and Latvia. Meinhard came in peace, but his successors brought the Brethren of the Sword, who Christianized with the sword and with fire if the Word of God was not sufficient. And where Russian missionaries had been first, they even burned down Orthodox churches and rebaptized the people. Now who am I to say that violently imposed Catholicism was, or even Lutheranism that came to Latvia already in 1521, better than Orthodoxy which had reached the Latvians, apparently peacefully, even earlier? The German knights grabbed all land, eventually made serfs or virtual slaves of the fallen Latvians. But they did not impose the German language and did not Germanize the Latvian people. On the other hand, Russians always tried to assimilate their neighbors.

And so Bishop Meinhard and his successors tied Latvia to Western Europe and thus greatly helped to preserve the Latvians as a people. But for him and for his German knights I would probably today be a Russian Orthodox, maybe a dissident or an underground Baptist, but definitely I would not be here and the Latvians would not be among you here in the free world. So we might say that Bishop Meinhard, that German missionary, wished me and the Latvians who are here upon you. We feel that God in His providence has kept the Latvians alive and sent a good number of us into exile at this particular time on a twofold mission and to strenthen us in that mission, not only the Lutheran Latvians but also the Roman Catholics and the Baptists. As far as we know, it was the first time in history that the Roman Pope conducted the worship service jointly with a Lutheran Archbishop, as it did happen in the Vatican on June 26.

Now one part of that mission that we feel God has given to us is to warn the West, and to warn you, the churches in the West particularly, of the danger of Marxism, of godless communism, and Soviet expansionism, empire building. I know that our job is not pleasant. Most people don't like to hear this type of thing. They want to talk about peace at any price. But we have to remind you, for example, that goodwill can not be built on half truth such as propagated by "you got problems, I've got problems." Where is Turner and his announcers who do not even mention that the place, for example, where yachting competition is taking place is not in the Soviet Union but in occupied Estonia? Or that where tennis is being played in so-called goodwill games is not in the Soviet Union but occupied Latvia? Our mission is to ask why church people in the



West use what they call Marxist analysis instead of the Biblical prophets, to find the root cause of injustice and poverty. Aren't the prophets enough? Aren't they speaking clearly enough on these issues? Christians certainly can not say that man is materialistically and dialectically and historically determined, can they?

The other half of our mission is to help the churches in Latvia, to help them survive. And survival really is the issue. They need all the help, legal and illegal, spiritual and financial, that we can possibly give them. There is no church building, for example, repaired or renovated since the second world war in Latvia, that has been done without help from the West. Whether the Lutheran World Federation, German Church, or us here in the United States, one way or another every church has been repaired or renovated with our assistance and with our help and could not have been done without this. If not repaired, buildings are closed and the government takes them away since the congregation is permitted to function only within the walls of the church. This is a Soviet law. Taking away the building means disbanding the congregration, and thus our help is essential.

Equally neccesary are Bibles and theological literature. Therefore, for example, for one thing I plead with everyone of you who as a tourist or on business for some reason will

eventually visit the Soviet Union or Estonia or Latvia or Lithuania. I plead with everyone of you to take along a Bible in English or German or I can provide one or more for you in Latvian if you are going to Latvia. Bring another good theological book for your own personal devotional life. It is legal. You can bring them in. And there is no law that prohibits you from going to church on Sunday and giving that Bible and that book as a gift to the pastor there. He will know what to do with it. With Concordia Publishers I would like to plead, that by insured mail they would send a copy of every significant theological work that they have published to the Consistory in Riga for the seminary library there. While books sent by individuals never get through, those mailed from institutions to institutions by insured mail usually do get through. Most students there do read English and I can give you the address where to send them and if need be I can even provide the funds for that.

Now, finally, when I first showed up at the Lutheran Council in the United States, someone asked me who I was "Oh!" he said, "so you are the fifth wheel." I said, "Yes, of course, the steering wheel." If I were the steering wheel, of course, that would make our mission about which I told you much easier, I think. But, seriously, I wish that all the churches in the West would let Christ be their Steering Wheel instead of keeping Him as a Spare in the trunk. Then the mission of the exiles would really be much easier.

I thank you for this opportunity to lay my burdens upon you. And I pray that Christ would truly steer the work and the life of The Lutheran—Church Missouri Synod. Thank you.

Rev. Vilis Varsbergs

6. Greetings of the President of the Lutheran Council in the U.S.A.

President Bohlmann and members and friends of this delegation:

I want to begin by expressing a word of appreciation to you and to your other colleagues from the Lutheran Church—Missouri Synod for your very significant and substantive contributions to the various policy-making and decision-setting bodies of our Lutheran Council in the U.S.A. The Lutheran Council—and you have heard much about it and are keenly aware of its work—has been a very noble and a worthy experiment. It is now in its 20th year as it approaches the final year of cooperative service of those of us in the Lutheran family in this country.

It has been my honor now for several years to serve as President of the Lutheran Council in the U.S.A. Your own secretary, Walter L. Rosin, serves as faithful secretary of our council, and Bishop E. Harold Jansen of the Eastern District of The American Lutheran Church serves as vice-president. So I bring you greetings on behalf of those officers as well as on behalf of the 24 representatives from the five Lutheran Church bodies who are partners; on behalf of 153 employees in New York, Chicago, and Washington, and especially on behalf of Dr. John Houck, the general secretary of our council.

During these last two decades there have been a number of important programs that have been implemented by the council as its members have worked together: studies, dialogs, conversations, consultations, research, mission and ministry planning, work on campuses and with military personnel, and a number of other events and activities where we have found it possible and necessary for Lutherans to work together. Now because of changes that are taking place in the structure of Lutheranism in this country, the Lutheran Council as a common and collective agency of church-body partners will become history. But as John Houck told us at the last annual meeting of the council last May, "Its work will continue until those valid and viable ministries which it is charged to fulfill are turned over to the partner members." We Lutherans are very conscious and proud of the traditions that we have. And I am convinced that the work of the council has been vital and God pleasing. That is, it has been the product of the best of the strands and the brands of Lutheranism.

Permit me now to just take a moment to cite two illustrations of the work that we do through our Lutheran Council in the United States of America.

Most of us, I believe, who attended the last annual meeting were impressed by the report that was given by what we call the Department of Specialized Pastoral Care and Clinical Pastoral Education. A Missouri Synod pastor, Walter Baepler, is in charge of this work and oversees the training programs and the Lutherans who are serving in what we know as Clinical Pastoral Education. Walter Baepler, with his associate, Chaplain Serge Castigliano, maintains contact with over 800 chaplains serving in agencies and institutions in our country, of which 250 are pastors of this Lutheran Church—Missouri Synod. For two decades Lutherans have worked with effectiveness and efficiency together to supervise and coordinate the important work that is being done as the Gospel is offered in word and deed in these various ministries.

The second instance in our work together that I cite is through the Division of Mission and Ministry that facilitates the work of a number of the national and regional efforts embracing the larger Lutheran community. One of our current projects is related to our Lutheran commission on ministry with disabled persons. This commission, given staff service from the Lutheran Council, conducted an important survey in 1984 that gave us much-needed information on how our congregations are involving disabled persons in their ministry. We found that only about 10% of the congregations of Lutheranism in this country have something that is meaningful. But the survey revealed that the disabled population within or near Lutheran congregations offers a challenge for more effectively embracing those who are deaf or blind, mentally ill, or mentally handicapped and those who have physical disabilities. Un-

der the aegis of this commission and with financial help from the Aid Association for Lutherans, a video and print tool is being prepared to assist congregations to adequately minister with disabled persons. This tool is going to be available shortly from the Lutheran publishing houses, at least by the end of this year.

As I noted in my remarks when I addressed you on behalf of the Lutheran Church in America, each of our church bodies has been willing to risk something to work with others in the areas of ministry where there has been no need for compromise of principle. As a result we are all the better for the experience of Lutherans who have joined together in heart and hand in the work of our Lord.

Some inter-Lutheran cooperative work is going to survive into the next decade—agencies such as Lutheran World Relief and Lutheran Immigration and Refugee Service, to which Bishop Preus made reference, where Missouri is going to join with the new church. The Evangelical Lutheran Church in America will carry forward the tradition of cooperative work that we are doing together. And who knows what other opportunities will come before us as the years pass by? Who knows what the Holy Spirit will lead us to do?

Our history has told us that cooperation follows precedent. And we pray, do we not, that God will show us the needs in the future as He has in the past and that we might have early warnings of those situations and instances of dire need on the world's agenda that may yet, even at this moment, be hidden from eyes that we can address cooperatively as Lutherans.

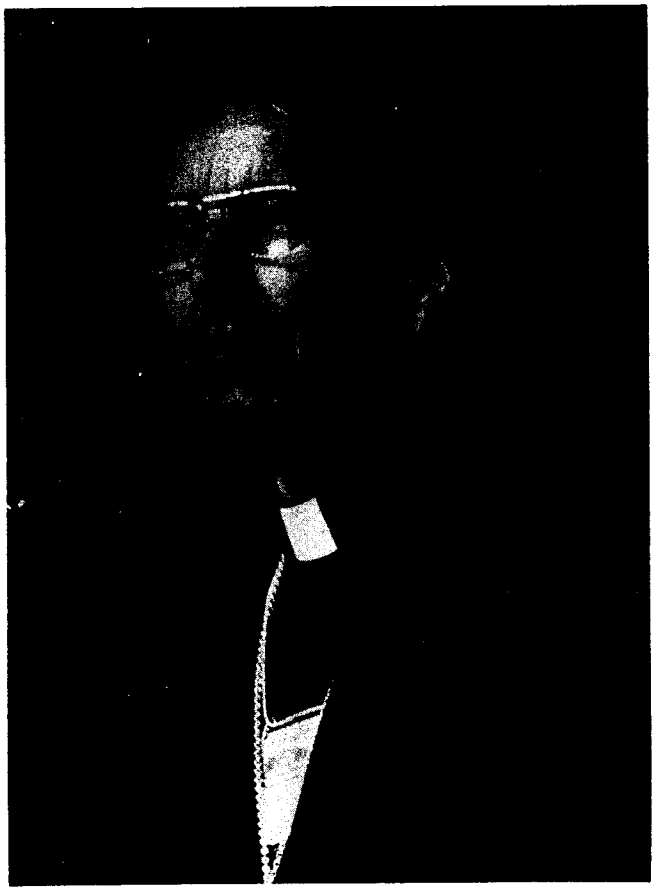
The Lutheran Council is a part of this Lutheran Church—Missouri Synod, and you are a part of it. In many ways it has served this church body well, as it has likewise served the other four member church bodies. On behalf of the colleagues of that common agency, I again express appreciation, not only to your leadership, but to all of you for the work in which we have shared together where we could do so without comprising the integrity of our individual church bodies and fulfill ministries that, I believe, are pleasing to God, that are church building, that are productive in the Kingdom, that are spirit filled, and that are in accord with the will of God that we serve Him and His people. May God bless you as you continue the deliberations of this convention.

Reuben T. Swanson, D.D.

7. Greetings of the President of the Evangelical Lutheran Church in Canada

President Bohlmann, delegates, visitors:

I've never in my life seen so many Lutheran Church—Missouri Synod people all in one place. You look very Lutheran to my eyes, very good. I am pleased to bring the greetings of the newly formed Evangelical Lutheran Church in Canada, the result of the merger of the Lutheran Church in America—Canada Section and the Evangelical Lutheran Church of Canada. It occurred officially on January 1 of this year, which makes us today 6 months and 20 days old, so we are very young in terms of our life together and our mission. Yet we also feel a little older than those number of months and days by virtue of the labors that we enter into, as well as the ministries and relationships which are now to continue.



While we have been absorbed in the usual organizational details that belong to a merger process, and they are many, a high priority has been given to our church's constitutional purpose which deals with other churches and is stated in this way: "This church will have relationships with other Lutheran Church bodies and with other Christian churches for the furtherance of its mission." We have begun already, continuing the dialogs that were started with the Anglicans of Canada. We now have a report for our careful study and response.

With respect to other Lutherans we have approved a working agreement with the proposed Evangelical Lutheran Church in America. In the area of world missions I am pleased to say that we have a partnership agreement with three overseas churches. Specifically with regard to The Lutheran Church—Missouri Synod our church council

has directed me to be in communication with The Lutheran Church—Missouri Synod concerning the altar- and pulpit-fellowship issue.

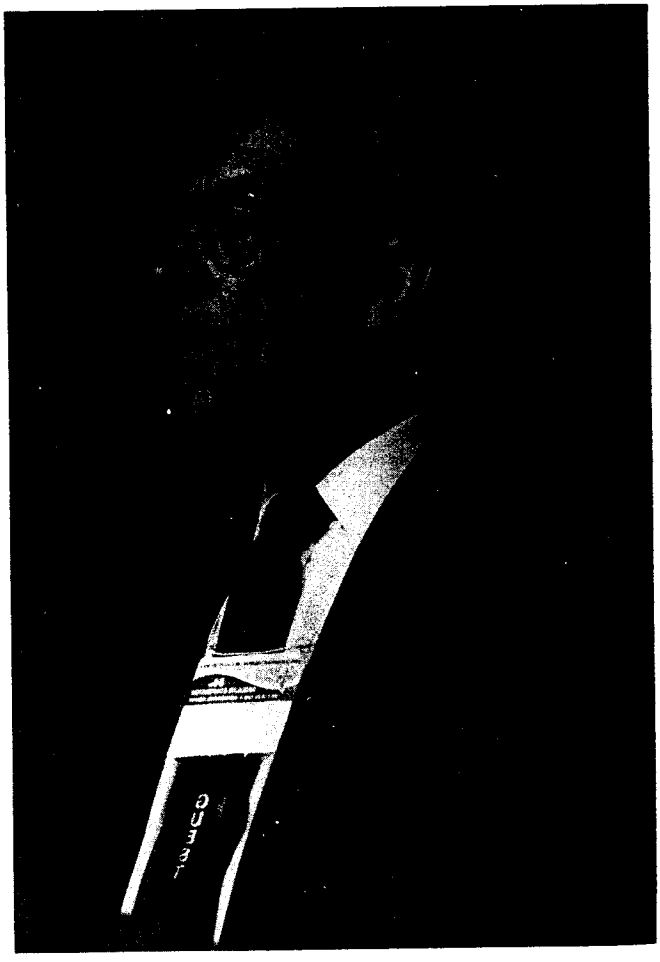
After consultation with Lutheran Church–Canada representatives, it was decided that we might better pursue this at a time when the proposed formation of an autonomous partner in Canada of The Lutheran Church—Missouri Synod would take place or that decision would have been made. I want to say that on the basis of our church council's action and the concerns which have been expressed to me directly, we look forward to discussing the mutual concerns we have about altar and pulpit fellowship, especially since one of our church bodies was in fellowship with your church.

We do cherish the relationships we have with the Lutheran Church—Canada, especially the cooperative efforts through agencies such as Canadian Lutheran World Relief, Lutheran Council in Canada, associations such as Lutheran Welfare, Lutheran Association for Missionaries and Pilots, our various chaplaincies, and the ministries of youth and church colleges. And I want to say as president how pleased I am with the cordial relationships which we have with your church leaders in Canada.

In my new office I am growing in my awareness and appreciation of the wider Lutheran family. That occurred to me again a week ago as I attended the 100th anniversary of the Evangelical Lutheran Church of Papua New Guinea. Each Lutheran Church family member has its own history and its own genius for mission. It is important in our growing understanding of one another that we as family members affirm, support and challenge one another in order that we might proclaim the Gospel and serve our Lord Jesus Christ in the world today. I want to express very clearly, on behalf of the Evangelical Lutheran Church in Canada, our commitment to seeking clear and honest communications with one another, and our commitment to be charitable and to seek this communication with good will. May I say that so you might know of our commitment to love and understanding as a sister church and that our prayers attend you. Grace be with all of you who are alive in Christ. Thank you.

Rev. Donald Sjoberg

8. Greetings from the Lutheran Council in Canada



President Bohlmann, honored guests, convention delegates, friends:

You have already heard a little bit about what has happened as far as the Lutheran Churches in Canada are concerned. The face of Canadian Lutheranism is changing with the advent of the Evangelical Lutheran Church of Canada on January 1 of this year. At this convention a resolution will be considered to give the three districts of Lutheran Church–Canada autonomous partner-church status with The Lutheran Church—Missouri Synod. And, although the face of the Canadian church is in the process of change, the commitment of the two major Lutheran Church bodies in Canada is still the same to the Word of God, to the Confessions of the Lutheran Church, to the proclamation of the Gospel of our Lord.

In the process of these changes the Lutheran Council in Canada, which has served the Lutheran Churches in Canada for 20 years as has Lutheran Council USA, is also experiencing change. We did not go out of business. It is still the will of the two churches that the council continue, but with a more limited mandate. The council will serve the churches in external matters only, representing the churches in areas such as the Canadian Military Chaplaincy, Scouting, National Correctional Institutional Chaplaincy, Interchurch Communications, the Canadian Broadcasting Cooperation Religious Advisory Council, and the Church Council on Justice and Corrections. These are some of the primary areas of responsibilities that now come under the Lutheran Council in Canada. And the council office will also serve as the place of contact for those wishing to make contact with the Lutheran Church in Canada. Any matters which relate to the church bodies themselves,

such as theological discussions and issues, will be done internally between the two church bodies.

Another major change is that the staff of the Lutheran Council in Canada has been reduced. Having heard that there were 153 on the staff of Lutheran Council USA, I would like to inform you that I am the Lutheran Council in Canada. There is one executive position, which happens to be mine, and I'm just beginning it as of June 1 of this year. However, I do have, thankfully, a council of six (three from Lutheran Church–Canada, three from the ELCIC), who constitute the governing board, and I am looking forward to working with them in the work which I am to do.

A further major change was the decision to move the offices of the council from Winnipeg, where they have been since the inception of the council, to Toronto, primarily because most of the agencies and the committees on which I will be working are in central Canada. But, also, it gives the Lutheran Church in Canada a presence in the city where most of the headquarters of the major Canadian church bodies are located.

As a representative of the two Lutheran Churches in Canada I would like to thank President Bohlmann for the invitation to bring this brief greeting to this convention. We pray that you have a successful and fruitful convention, and although the changes that I have outlined are taking place in Canada there will always be, I know, the closest of relationships between the churches in Canada and those in the United states because of our common heritage, our common language, our common interest and concerns, and most of all because of our common desire to serve our Lord and Savior Jesus Christ. Thank you.

Rev. L. R. Likness

9. Greetings from the Lutheran Church of Australia

Reverend President and worthy representatives of The Lutheran Church—Missouri Synod:

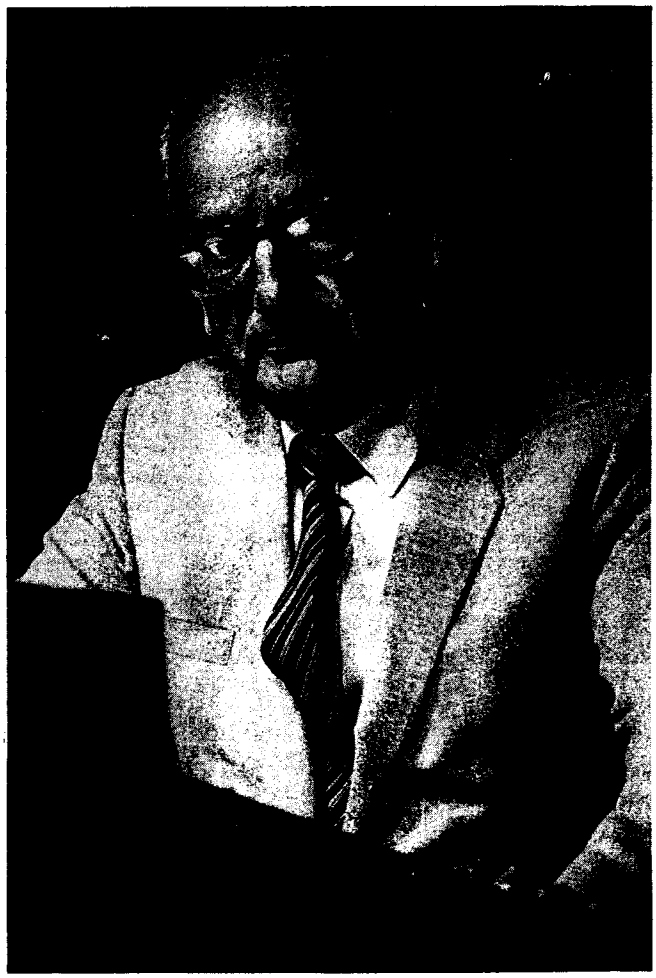
I don't think it is sufficient to merely convey greetings to this convention from the Lutheran Church of Australia, honored as I am to be invited to do this, both by you, Reverend President, and by President Grope of our Australian Lutheran Church.

The greetings to be conveyed are at bottom related to fellowship in the Gospel and loyalty to the Lutheran Confessions, to which both of our churches are in principle committed, however much both of our churches may fail to carry out this claim to confessionalism in practice. It is a teaching of the confessions and of the Word of God that the true church of Jesus Christ, the one sacred, holy, and apostolic church, exists where the Gospel is purely proclaimed and where the Sacraments are rightly administered in accordance with the will of the Lord of the church. Agreement here is alone necessary for the true unity of the church.

So my greetings are linked with the prayer of the Lutheran Church of Australia that The Lutheran Church—Missouri Synod may continue in unswerving devotion to just these marks of the church and with the earnest wish that you here are united in the same prayer for us in Australia.

Both of our churches should not allow any other considerations, but concern for the marks of the church should guide us in our working for closer unity and, in effect, in all our churchly activities. And that's all I've got to say, and you can't say that I don't know what to do as the last speaker.

Dr. Henry Hamann



10. Response to Greetings from Lutheran Leaders

When Bishop Crumley spoke to this convention some few years ago, he pointed out that we in The Lutheran Church—Missouri Synod and most of American Lutheranism are on what he called "diverging courses." That means that, as I take it, we not only appear to be on separate tracks, but on tracks that tend to move apart from each other rather than closer to each other, at least so it seems. And I will simply underscore that we have such very deep differences in so many doctrinal areas with our other American Lutheran colleagues that we earnestly desire to discuss them with them again and again under the Word of God and under the Lutheran confessional heritage, that I know I speak for Missouri in asking you to take back to your church bodies, not only our greetings in return for your very cordial greetings, but also the earnestness of our desire to further in every way we can a very faithful, Lutheran witness in every respect.

It was said by one of the greeters that we have made harsh judgments against the Association of Evangelical Lutheran Churches. One part of me says, "I suppose we have in those days when the heat was very intense and when we lost control of ourselves so very often in so many situations." But in all humility, I want to say to those who are members of the Association of Evangelical Lutheran Churches, that we too reel under the impact of the judgments you expressed against this church body when you said in rather plain language that you considered that we had left behind the Gospel of Jesus Christ or had called down upon our seminaries the judgment of God. Those were not kind words. And I think the healing of the divisions calls for both the kind of candor that we heard this evening and the kind I am employing right now. What I hope, however, is that the spirit of forgiveness that was so evident in Dr. Ewald's comments can indeed become the spirit between and among all Lutherans.

As we heard from all of our church body representatives and greeters, both from the bodies and from the councils, there is so much work that needs to be done. We are doing so many things together in the name of Jesus Christ as we bring some relief to those who suffer and welcome the strangers to our shores and in so many other ways. President Swanson of the council brought such hopeful greetings as well about the future of that kind of work. And in all of our greeters we heard reference to our common Lord, Jesus Christ, and His Spirit of love and forgiveness for all people.

I particularly welcome the word from Dr. Hamman from our brothers and sisters in Australia, the reminder to put the marks of the church, as he called them, Word and Sacrament, uppermost in our attempts to be pure and right, as the Augsburg Confession says, in all of our relationships. And I hope that he especially will bring to his church body our pledge to do just that.

We in the Missouri Synod are working hard these days to develop clarity and a measure of contemporaneity in the application of our Biblical and confessional principles as they apply to inter-Christian relationships. The Commission on Theology and Church Relations, working under the mandates of previous conventions to give high priority to inter-Christian relationships, is developing guidelines, as they call them, and this convention will later on have an opportunity to hear some comments about the progress we're making as we try to study those areas of work. For it goes without saying, that, when you're living in a world that has a nuclear cloud hanging heavily over it, as we are, and when you're living in a world in which the younger generation isn't even sure they will live to see 50, or in some cases 40, years of age because they just don't know whether we'll keep the peace, such relationships are vital. In a world in which Christianity grows larger, but grows proportionately smaller every day, where we are at most one out of four people on the face of this earth, with the command and the commission of our Lord Jesus to bring the Gospel to the nations—it seems to me to be incumbent on all of us who call Jesus Christ Lord and Savior, as part of that group that is a tiny minority in this world, to learn to talk to each other; to learn to put each other's confession under the Word of God and the Lutheran Confessions; to work very, very diligently; to do all we can to present to this world a united confession of the faith and the hope that is within us. I pledge to our Lutheran friends and colleagues who are with us this evening and who have honored us with their presence, that we in The Lutheran Church—Missouri Synod are willing, yea, eager to pursue every invitation, every avenue, every opportunity that we can pursue with integrity and with faithfulness to God's Word and the Cross of Jesus Christ in an effort to do just that.

One of the reasons we had all of these greetings early in our convention was so that Floor Committee 3, as it does its work on theology and church relations matters, might have the benefit of these words of greeting. And so I would especially ask Floor Committee 3 to consider these words that you heard this evening, and if they can help to guide and shape your resolutions as you bring them to us in final form, I hope that you will do that.

My deep gratitude to all of you, fellow Lutherans, fellow Christians, and fellow strugglers to confess the name of Jesus Christ before the nations. We thank you for honoring us with your presence. We bid you good-bye, which means "God be with you," and ask you to bring our greetings to your brothers and sisters and ours in your church bodies and councils.

Dr. Ralph A. Bohlmann

11. Greetings of the President of Lutheran Church—Canada

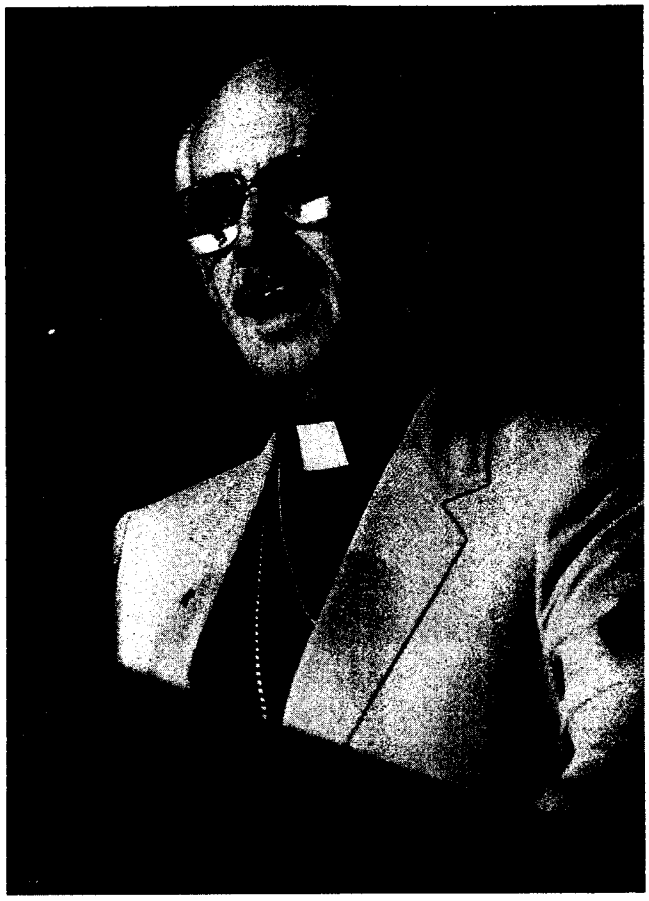
President Bohlmann, officers of The Lutheran Church–Missouri Synod, delegates to this historic convention:

On behalf of the members of Lutheran Church—Canada, thank you for your actions this day, and for over 100 years of serving, sharing, and caring for our Lutheran Church—Missouri Synod people of Canada. You have provided pastors, teachers, professors, finances, and prayer; for this we thank you. Please accept this thanks from your brothers and sisters in Christ who have been nurtured and guided these many years. Many of them are Americans who left home, family, and nation to serve their Lord in Canada. We thank you for your sons, brothers, and sisters who are a part of our church.

When this new church body emerges, it will not be apart from you, but will continue to be part of a partnership relationship. This action has not been arrived at without challenges; challenges to commitment, challenges to vision, challenges to faith and hope. But then nothing in God's kingdom ever comes easily. But with the challenge comes also the power from a gracious and guiding God to meet and rise above the challenge.

It is that same God and Lord who will continue to be with us. For it is our pledge to you that we will remain a strong confessional Lutheran Church, growing in faith and serving as another example in worldwide Lutheranism of a church body committed to the Scriptures and the confessions, built upon the foundation of the prophets and apostles, being chosen living stones of His church. And after that day has come, do not forget us in your prayers, for we will have lost the larger fellowship of conventions like this. But it is the price and sacrifice that must be made so that we might grow to better serve Him, our Jesus, in our land, fulfilling the great commission to bring the Gospel to the uttermost parts of the earth.

When you next gather together in convention, another will bring you greetings as president. At the founding convention of LCC a new president will be elected. He will share our joys with you, for my part of this work will be done.



And a final personal note; I take this opportunity to extend my personal appreciation for the guidance, the patience, the love, and prayers that have not only sustained me in the nine years of my presidency, but have also now culminated in a dream and vision becoming a reality—God willing—in His way, in His time.

Rev. Elroy Treit

12. Farewell Address of the First Vice-President

"Philip Melanchthon, a layman who wrote the *Apology of the Augsburg Confession* somewhere included this sentence in that great statement of the Faith: "It is not possible to state something so clearly that it will not be misunderstood." This is not only true of doctrine but of other matters as well. For that reason especially, my words will be few.

First, my reason for wanting to be relieved of chairing the convention these days was not to escape Res. 5-02, but to use the final opportunity to personally speak with and thank men who supported the Synod's doctrinal stance during and after New Orleans, Anaheim, and Dallas, which mean more to us than just names of cities. These men should not be forgotten.

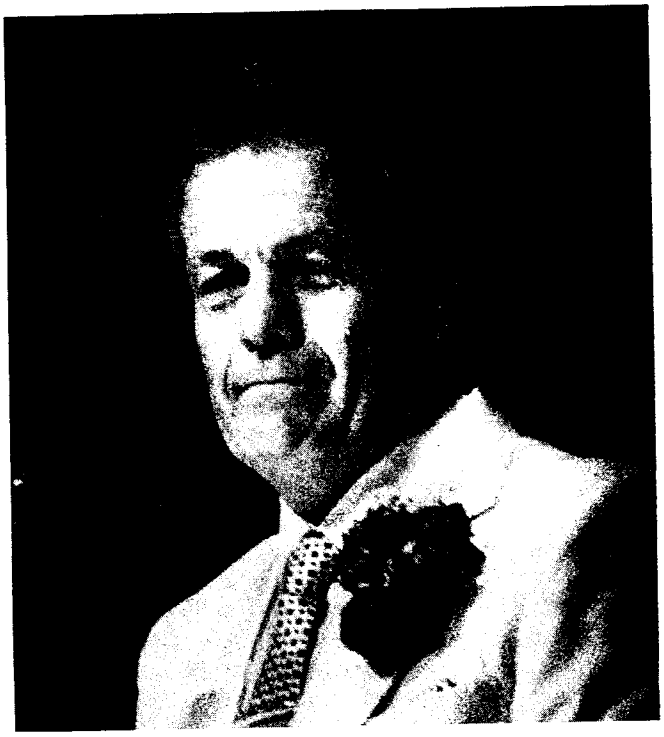
Second, I wish to express appreciation to friends who supported me in the election, and to my friends who did not.

Third, I recall those immortal words of Casey Stengel, perhaps a lay delegate from the Atlantic District: "It ain't over 'til it's over." On the one hand, by God's grace and patience, Christians still have time to tell of the one thing needful to the unchurched. On the other hand, for me, my service to the Synod is now "over." I thank God for these opportunities to serve in so many ways.

Finally, for all of you, beloved in Christ, "The Lord watch between thee and me when we are absent one from another." For my wife, Joyce, and myself, with no plans for the immediate future, the verse given me at Confirmation means more than ever, as, I am sure, your's does, too, as time goes by: "Commit thy way unto the Lord, trust also in Him, and He will bring it to pass."

Thank you and good-bye.

Robert Sauer, D.D.



13. Remarks of the Chairman of the Council of Presidents

The matters to which President Bohlmann referred are matters of deep concern also to the Council of Presidents—the group elected by the Synod to perform a pastoral function and to be concerned, together with the President of the Synod, with the supervision of doctrine and practice in the church. The council met briefly last evening, to talk about how we might strengthen our walking together, especially in the way we speak about one another, and in the way we make decisions which affect how the Synod functions in carrying out its God-given mission.

The council is well aware of the deep feelings and the sensitivities prevalent among so many at this convention and indeed throughout the Synod. I want you to know that we prayed about it together and agreed that it must receive careful and serious attention. And because of that, we agreed that we should not try to make any kind of "off the cuff" statement. We did agree that we will give this whole matter thorough discussion and prayer at our September meeting, and we pray that we will be able to speak a helpful and edifying word to the Synod at that time. And I believe we have a right to ask every brother and sister in this hall to pray for us as we attempt to do that.

For now, let me speak this word of concern and love on behalf of the council.

Brothers and sisters, we have such a great God, who has loved us with such a great love, who has laid upon us such a great privilege, who has called us into such a great fellowship, and who has promised us such a great blessing. Each of us, in response to that great God, can only search his or her own heart of hearts, and, laying aside every impure or unkind thought or desire, only pray, "Lord, what wilt Thou have me to do?" We would urge and plead by the mercies of God that we address this serious problem together, not as sides seeking victory or control, but as members of one body—in Christ, concerned only about how we can best serve one another and the loving Father, to whom we belong.

The Scriptures remind us that there is a time for a variety of things. We believe that this is the time—for the sake of our response to the mercies of God, for the sake of expressing the oneness to which God has called us, and for the sake of our witness to the world, to commit ourselves to a number of things.

It's a time to search our own hearts without struggling to gouge out the speck in our brother's eye, and without playing games of comparing one man's sin with the sin of another; to simply and humbly bow and lay bare our hearts before the Father and plead: God be merciful to me, the chief of sinners.

It's a time to start from strength, recognizing that we have strength only in the forgiveness of sins, and claiming that strength to learn how to trust one another.

It's a time to commit ourselves—everyone of us, starting with the one who speaks these words, to build up one another, to speak well of one another, to encourage one another, to support and edify one another, because only then can the body grow into a holy temple for the Lord.

It's a time to agree that if we feel that a brother or sister needs correction, that we will talk—in love—to that brother or sister, not about them.

It's a time to remind ourselves that the enemy with whom we do battle is Satan, not brothers or sisters with

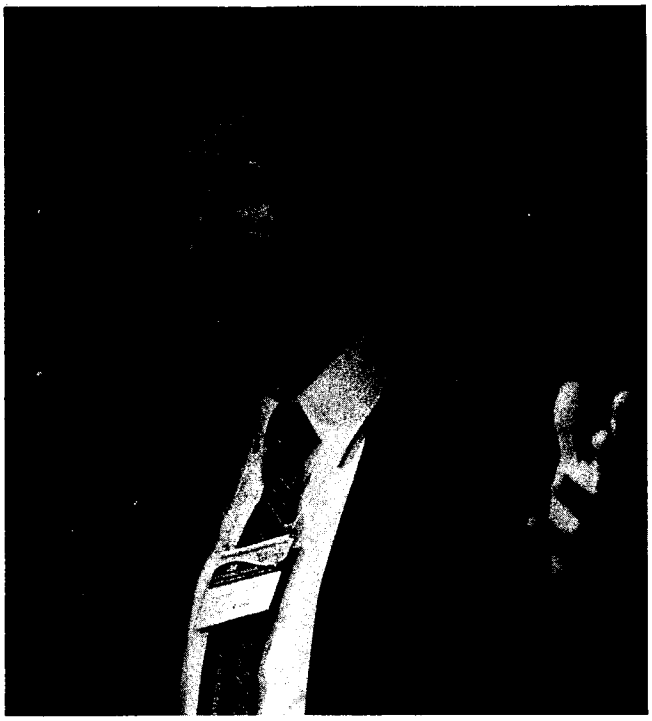
whom we might differ, and to recognize that only as we walk with the mind of Christ will we be more than conquerors.

It's a time for healing, and that means that it's a time to face our problems together. I have to believe that not one of us enjoys, relishes, seeks, or wants tension and lack of trust. We do not want this because of what it does to us personally, because of what it does to our expression of unity in Christ, and because of what it does to our witness to the Gospel.

But there is only one solution. And that, my brothers and sisters in Christ, is to go together to the foot of the cross, and to see all our sins on Jesus laid, the Lamb who once was slain. His blood can make the foulest clean, His blood avails for me. Only there can we see and recognize what we have in common, and only there can we find strength to walk humbly before God, and in love with one another.

Dear people of God, we have such a great opportunity. And we have such great potential, as people redeemed by the blood of Christ, entrusted with His Word of reconciliation, and sent forth to be living proof that the love of God dwells in and among us. May we all, by the mercies of God, reflect, repent, examine, pray, forgive, so that in every thought and word and deed God is glorified and we are edified, and that also through us, unworthy as we are, knees might bow and tongues confess that Jesus Christ is Lord to the glory of God the Father.

There is a great day ahead for this part of God's church which we call The Lutheran Church—Missouri Synod. And our great privilege, as God beckons us to walk with Him



into that great day, is to be partners with Christ in His great deeds of love and salvation for all people. The call from and the expectation of the God whose we are and whom we serve is nothing less than that. Amen. And Amen.

August T. Mennicke, D.D.

RESOLUTIONS

1. WITNESS AND OUTREACH

To Be Alive in Christ in Witness and Outreach

RESOLUTION 1-01A

Reports 1-01–02, 1-04, 4-01 (*CW*, pp. 1, 11, 26, 137)

WHEREAS, We live in a world of 5 billion people, represented by roughly 17,500 nations living in 223 countries speaking 5,445 languages, of whom only 32.4% (1.6 billion) claim membership in the Christian church; and

WHEREAS, By the year 2,000 A.D. if the Lord has not returned before then, the people on this earth will number 6.3 billion (an increase of 1.5 billion, or 24%), with over one-half living in the urban areas of the world, while at the same time the membership in the Christian church—if all efforts continue at present level—will have increased only by 400 million, or 20%; and

WHEREAS, We who are ALIVE IN CHRIST are, therefore, faced with an urgency never before experienced to fulfill our role as His chosen sent ones to make disciples everywhere, at home and abroad, so that in response to His gracious will "this Gospel of the Kingdom will be preached in the whole world"; and

WHEREAS, The Lord in love and mercy, in whose almighty hands are the times and events of world history, is employing His two strategies for reaching the unreached, that is, by bringing people to the Word and by continuing to send believers with the Word; and

WHEREAS, By His strategy He has brought and continues to bring wave on wave of Asians, Hispanics, and others (1.2 million per year) to this country, which, when added to the already unchurched population, has turned this country into one of the largest mission fields in the world; and

WHEREAS, The Lord continues to unfold new methods and technologies in communications that make the congregation's proclamation of His message at home and abroad more efficient, effective, and often more economical; and

WHEREAS, Through Bible study, prayer, and worship services, congregational members are being motivated to share the Gospel and through evangelism clinics and convocations are learning how better to communicate the Gospel, beginning where they live; and

WHEREAS, The Lord not only blesses our church with abundant resources but also continues to open doors at home and abroad even beyond our 1979 established goals; therefore be it

Resolved, That the congregations of the Synod raise their voices in praise and thanksgiving to the Lord for placing before our church "open doors" and for enabling us, His unworthy servants, to walk through those doors with His message of love and peace in Christ for all; and be it further



Chairman Roy Holm of Committee 1

Resolved, That each congregation of the Synod work on increasing its mission spirit and intensify its outreach in person and through mass media to the unchurched in its neighborhood, including people of all cultures and languages, with the Synod in the next three years concentrating on the 50 largest cities of our country; and be it further

Resolved, That each congregation and every circuit of the Synod develop an awareness of the unchurched in their community and join together under the Lord's blessing in establishing 300 new congregations per year for the next three years, including 40 in Black, 40 in Hispanic, 15 in Asian communities, and 3 American Indian; and be it further

Resolved, That the Synod continue to develop methods and tools that will enable congregations to integrate all members into active participation in the body of Christ; and be it further

Resolved, That the Synod thank God for the thousands of professional church workers of all kinds both at home and abroad, and fervently pray that the Lord of the harvest continue to "send forth laborers into His harvest field"; and be it further

Resolved, That the Synod thank God for the rich reservoir of talented lay people, and in response to the challenges and open doors encourage the training and use of this rich reservoir both at home and abroad by providing 10 regional training centers; and be it further

Resolved, That the Synod encourage the continued exploration and use of new communication technologies (mass and individual media) for effective communication of the Gospel for witness to the unchurched and for nur-

ture, mission education, and motivation to Christian witness and service; and be it further

Resolved, That the Synod continue to respond to the doors the Lord is opening to our church by bringing His Gospel through 114 new sent missionaries to 24 new unreached nations in the world during the next three years; and be it finally

Resolved, That every member and every congregation of the Synod be urged to rededicate themselves to the Lord's mission, fervently praying for

opportunity eyes with sharpened vision to see and seize upon all the mission challenges and opportunities which the Lord places before us, where we live and throughout the world;

open ears attuned to God's Word and to the call of His Great Commission;

joyful voices that speak of God's answer to human needs in Christ Jesus;

generous hearts that know no boundaries of race, color, or culture, overflowing with the love of Christ and aflame with the desire to share His Good News;

busy hands, folded in prayer, hard at work, and open with a rich share of financial support for the Lord's work; and

adventurous feet, marching forward in every life circumstance as His sent ones, committed in whatever earthly vocation to God's heavenly mission beginning where each one lives, and through congregation, district, and the Synod to all the world.

Action: *Adopted (12).*

To Address Our Church's Mission Spirit

RESOLUTION 1-02

Overture 1-21 (*CW*, p. 32)

WHEREAS, The report of the Board for Evangelism Services strongly indicates that only a small percentage of the laity and clergy of the Synod identify outreach as an important function of the congregation; and

WHEREAS, This depressed *mission spirit* is reflected in the non-growth or even net annual losses of members in congregations in our Synod; and

WHEREAS, It is critical to the Synod that a positive and joyful *mission spirit* be restored in our professional and lay people to cause both to be active in outreach to people outside the church and in retention of present members; therefore be it

Resolved, That the widespread apathetic *mission spirit* throughout our church be acknowledged as a matter of major concern of the Synod; and be it further

Resolved, That members of our Synod be urged to repent of the sin of mission apathy and implore God's Holy Spirit to bring about a spiritual renewal among us; and be it further

Resolved, That the Synod energize existing programs and develop new programs, if necessary, to address our attitudes toward outreach; and be it finally

Resolved, That our synodical schools and seminaries be urged to address the Synod's *mission spirit* on their campuses in attitude, direction, and curricula.

Action: *Adopted (8).*

(Prior to offering the resolution the committee agreed to delete the word *all* from the second resolve and to substitute the word *Synod* for *church* there and in the final resolve.)

To Focus the Attention of All Congregations of the Synod on Outreach and Membership Conservation

RESOLUTION 1-03

Report 1-01, Appendix 1-01A (*CW*, p. 8); Overture 1-55 (*CW*, p. 36)

WHEREAS, Our Lord has commissioned His disciples to be His witnesses, proclaiming the saving Gospel to all, and has made them His ambassadors in the communities where they live, as well as in all the world (Matt. 28:19–20; 2 Cor. 5:17; Acts 1:8); and

WHEREAS, The second objective of the Synod as listed in the Constitution is 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"; and

WHEREAS, The Synod grew numerically from its beginning in 1847 until the 1970s, when it began to decline and now has leveled off; and

WHEREAS, There is an increasing desire in the Synod to carry out the Great Commission and to again be a growing church, as evidenced by the response to the Great Commission Convocations of the Synod, the districts, and the circuits, as well as the growing interest in evangelism; therefore be it

Resolved, That the Synod, informed and inspired by the Holy Spirit, commit itself to making the proclamation of the Gospel of Jesus Christ, especially to those who may not know Him as Savior and Lord, a top priority, and recommend that each individual congregation commit itself to this also; and be it further

Resolved, That we urge all congregations of the Synod, the circuits, the districts, and the departments of the Synod to study the "Forward in Growth Report" and implement the suggestions for outreach and membership; and be it further

Resolved, That congregations be encouraged to make suggestions for evangelism programs and materials to both the evangelism committee or board of their district and to the synodical Board for Evangelism Services; and be it finally

Resolved, That all members of our congregations commit themselves to daily prayer for the Synod and clearly speak the Gospel of Jesus Christ, so that by God's grace the church may again grow.

Action: *Adopted as amended (8).*

(In offering the resolution, the committee changed the word

sequence in the title to " . . . Outreach and Membership Conservation." By amendment, the first resolve above was substituted for one which stated, *"Resolved,* That the Synod in convention adopt the following three directives from the 'Forward in Growth Report' (1-01A) and recommend that each individual congregation also adopt these directives:

I. We will make growth a top priority for the next six years.
II. We commit ourselves to carrying out the Great Commission.
III. We will do everything necessary, so that by God's grace we may grow."

By amendment to the amendment and common consent the limitation of "the next six years" was deleted and the words "informed and inspired by the Holy Spirit" were added. The delegates declined an additional resolve stating, *"Resolved,* That the Board of Directors of the Synod provide the necessary resources in finances and personnel necessary to carry out this resolution.")

To Increase Multicultural Awareness and Ministry

RESOLUTION 1-04

Overture 1-22 (*CW*, p. 32)

WHEREAS, The Synod recognizes that one of the largest and most important world mission fields is right here in this country; and

WHEREAS, Our present population of 230 million Americans includes 29 million Blacks, 23 million Hispanics, and 10 million Asians; and

WHEREAS, It is estimated that by the year 2,000, today's "minorities" will actually become the majority of the American people; therefore be it

Resolved, That all congregations, departments, schools, and agencies of the Synod recognize the growing multicultural needs and challenges affecting our church; and be it further

Resolved, That all congregations strive for multicultural inclusiveness; and be it further

Resolved, That the Synod devote to the multicultural challenge a proportionate share of its mission time and resources; and be it finally

Resolved, That the Synod provide training and education at every level for effective multicultural awareness and ministry.

Action: *Adopted as amended (8).*

(The second resolve was added by amendment.)

To Encourage the Commission on Black Ministry to Continue to Work Within the Present Structure of the Synod

RESOLUTION 1-05

Report 1-03 (*CW*, p. 24)

WHEREAS, There continues to be discussion regarding the formation of a nongeographical Black Mission and Ministry District within The Lutheran Church—Missouri Synod; and

WHEREAS, There is a greater sensitivity throughout the Synod for the concerns of the Black Ministry Commission for more involvement of black people in the decision making process of The Lutheran Church—Missouri Synod; and

WHEREAS, The President of the Synod in his report recommends "that the Synod be encouraged to elect women and representatives of minority groups to all program boards, and, if this does not occur, that the Board of Directors be authorized to include such persons among its appointments to those boards; and

WHEREAS, The sainted Dr. Joseph G. Lavalais served as vice-president of the Synod, a black pastor is currently first vice-president of the Southern District, a black pastor serves as executive for Congregational Services of the Southeastern District, a black pastor serves as the executive of the Black Ministry Commission, and a black pastor serves on the mission staff of the Synod; therefore be it

Resolved, That the commission be encouraged to make the best use of the present structure of the Synod for effecting black mission and ministry within the Synod, rather than pursuing the feasibility of a nongeographical Black Mission and Ministry District; and be it further

Resolved, That the structure of the Synod be encouraged to assist the Commission on Black Ministry in carrying out its task for effective ministry.

Action: *Adopted as amended (14).*

(In the fourth whereas the committee deleted the words, "a black pastor serves as assistant to the executive secretary for Board for Youth Services," since this information was in error. It was also noted that the second last resolve would not prevent the Commission on Black Ministry from carrying out a study with regard to the possibility of a black district. The final resolve was added by common consent to an amendment from the floor. A request to include the word "qualified" before "women" in the third whereas was declared out of order.)

To Strengthen the Effectiveness of the Commission on Black Ministry to Represent the Concerns of All Blacks

RESOLUTION 1-06

Report 1-03 (*CW*, pp. 24–26)

WHEREAS, The Synod has charged the Commission on Black Ministry to represent the concerns of black ministry, and it is important to determine that the commission is doing so as effectively as possible; and

WHEREAS, There is a need for reliable and objective data on the effectiveness of the commission's mandated responsibilities to represent the concerns of black ministry "before the boards, commissions, committees, and judicatories of the Synod"; therefore be it

Resolved, That the Commission on Black Ministry, in association with the Department of Planning and Research of the Synod, develop an objective survey instrument within one year following the 1986 convention to determine from the black members of The Lutheran Church—Missouri Synod what could be done to strengthen the commission's efforts to represent all blacks; and it be further

Resolved, That the results of this survey be reported to and reviewed by the Board of Directors of the Synod.

Action: *Withdrawn by committee.*

To Encourage Urban Ministry Planning

RESOLUTION 1-07

Overtures 1-34A–35D (*CW*, pp. 34–35)

WHEREAS, The continued influx of people into our nation's large urban centers means that 50% of our citizens will live in an urban setting by the year 2000; and

WHEREAS, Millions of immigrants from countries around the world are settling in our nation's large cities; and

WHEREAS, There is a potential harvest of souls which is rich in numbers and diversity in urban centers; and

WHEREAS, There are hundreds of Missouri Synod congregations actively engaged in a variety of cross-cultural, evangelistic, transitional, ethnic, and educational ministries in the urban setting, with little or no intercommunication beyond narrow city or regional boundaries; and

WHEREAS, Amidst the continuing stress produced by urban change these congregations are in need of energetic, flexible leadership and other resources for effective ministry strategies; and

WHEREAS, The Synod's Board for Mission Services Urban Task Force and other urban ministry consortia have been meeting to develop a demographic data base as well as to strategize future directions for The Lutheran Church—Missouri Synod congregational urban ministry efforts; therefore be it

Resolved, That the Synod's Board for Mission Services Urban Task Force and other urban ministry consortia be encouraged to intensify efforts to undergird and strengthen the ministries of congregations in urban centers as they seek to meet the challenge of reaching this burgeoning populace with the Gospel of Jesus Christ; and be it further

Resolved, That a plan of action to coordinate a network of urban parishes, their pastors and lay leaders, be undertaken by the Urban Task Force and other urban ministry consortia for mutual support, encouragement, and the development of resources and ideas; and be it finally

Resolved, That appropriate synodical and regional agencies develop plans for urban-oriented vicar/pastoral training, in-service growth, and lay leadership training to bring together a cadre of dedicated and capable urban workers.

Action: *None.*

To Thank God for the Nehemiah Plan

RESOLUTION 1-08

Overture 1-37 (*CW*, p. 35)

WHEREAS, The Nehemiah Plan of the East Brooklyn churches has brought about the rebuilding of inner-city Brooklyn through new low-cost, single family, owner-occupied housing; and

WHEREAS, The Lutheran Church—Missouri Synod congregations in East Brooklyn (Risen Christ, St. Peter, St. Paul, and St. Mark) have taken a leadership role in developing the Nehemiah Plan as well as benefiting from its successes; and

WHEREAS, The Lutheran Church–Missouri Synod's million dollar interest-free loan commitment was instrumental in making the Nehemiah Plan a reality; and

WHEREAS, The Nehemiah Plan has proceeded according to Biblical principles of the Kingdom (Matthew 25; Luke 4; and Matthew 5–7), as well as springing from local congregational energy as outlined in Paul's epistles and affirmed in The Lutheran Church—Missouri Synod's concept of "congregational autonomy"; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, assembled in convention, give thanks to God for the Nehemiah Plan; and be it further

Resolved, That we give thanks to God for the vision and action of local and denominational leaders in bringing about The Lutheran Church—Missouri Synod's participation in the Nehemiah Plan; and be it finally

Resolved, That we support with prayer and action all efforts to ensure the continuation of the Nehemiah Plan locally and nationally.

Action: *Adopted (12).*

To Establish a National LCMS Student Organization

RESOLUTION 1-09

Overtures 1-26–27B (*CW*, pp. 32–33)

WHEREAS, An organization for college and university students has not existed in the Synod since Gamma Delta was disbanded in 1968; and

WHEREAS, Four district conventions have officially expressed the need for students on various campuses to associate with fellow Lutheran students on the local level and to be involved with those from other schools; and

WHEREAS, Such an organization of students would assist in fostering an appreciation for the mission and theology of the Synod through a network of local, regional and national student gatherings, providing additional opportunities for worship, fellowship, Bible study, leadership training, and the development of more effective ways to be involved in the church's ministry; and

WHEREAS, A Lutheran Church—Missouri Synod student organization would also provide a vehicle for promoting campus ministry, particularly in the more than 600 town-gown and contact campus congregations where a full-time campus pastor is not presently available; therefore be it

Resolved, That the Synod direct the Board for Mission Services, through its Office of Campus Ministry, to work toward the establishment of a national Lutheran Church—Missouri Synod organization for college and university students that reflects the evangelical, Biblical, and confessional position of the Synod.

Action: *Adopted (12).*

To Continue to Involve Youth in Evangelism Programs

RESOLUTION 1-10

Overture 1-20 (*CW*, p. 31)

WHEREAS, The Great Commission of our Lord to make disciples of all nations (Matt. 28:19) was given to all believers; and

WHEREAS, Our youth are a part of that witnessing community of believers; and

WHEREAS, The Ongoing Ambassadors for Christ have trained many of our young people in direct personal witnessing and continue to offer their services to congregations; therefore be it

Resolved, That congregations be encouraged to use the services of Ongoing Ambassadors for Christ; and be it further

Resolved, That the Board for Youth Services and the Board for Evangelism Services continue to develop other specific youth evangelism-training programs; and be it finally

Resolved, That the Board for Youth Services, Board for Evangelism Services, and district boards continue to involve young people in future Great Commission Convocations and other evangelism programs and events.

Action: *None.*

To Establish a Laborers for Christ Standing Committee

RESOLUTION 1-11

Overture 1-16 (*CW*, p. 31)

WHEREAS, The Laborers for Christ program has shown itself to be a special blessing in contributing toward the expansion and growth of our synodical work; and

WHEREAS, The Board of Directors in its meeting of Feb. 28—March 2, 1985, approved the position description for director of Laborers for Christ and has authorized the Board for Mission Services to proceed with the filling of the position for a three-year period under board policies, subject to annual review of the program by the Board for Mission Services; and

WHEREAS, The position of director for Laborers for Christ has been filled and a synodwide program initiated; and

WHEREAS, The Board for Mission Services in its meeting of July 18–19, 1984, appointed a task force of five people for one year (Aug. 1, 1984–July 31, 1985) to provide direction for Laborers for Christ; and

WHEREAS, The Board for Mission Services in its meeting of April 10–12, 1985, extended the time of service of this task force until the 1986 convention of the Synod with the resolve that it be made a standing committee at that time; and

WHEREAS, according to the Bylaws of The Lutheran Church—Missouri Synod, convention action is necessary in order to grant standing committee status to any ad hoc task forces (2.68, "Standing Committees"); therefore be it

Resolved, That we thank the Lord for the blessings He has granted His church through the establishment of the Laborers for Christ program; and be it further

Resolved, That Laborers for Christ be encouraged to expand its important ministry; and be it further

Resolved, That the Task Force for Laborers for Christ be made an official standing committee of the Board for Mission Services; and be it finally

Resolved, That Bylaw 2.215 be amended to include "Laborers for Christ."

Action: *Adopted (12).*

To Revise Bylaws for The Board for Communication Services, Concordia Publishing House, and the Board for Radio Station KFUO

RESOLUTION 1-12

Overtures 5-136 (*CW*, p. 240), L1-74–75 (*TB*, pp. 10-11)

A

WHEREAS, The Board for Communication Services and the Board of Directors of the Synod have approved a structure for the new Department of Communication Services that suggests a change in the "Standing Committees" section of the Bylaws for the Board for Communication Services; therefore be it

Resolved, That Bylaw 2.405 be changed as 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
Program Interpretation
Training and District Services
Broadcast

B

WHEREAS, Concordia Publishing House and the Board for Communication Services are working together to provide the membership of the Synod with the official periodicals, namely, the *Lutheran Witness* and the *Reporter*; and

WHEREAS, The present synodical *Handbook* is somewhat ambiguous in describing the role and responsibility of CPH and the Board for Communication Services in publishing the official periodicals of the Synod; therefore be it

Resolved, That Bylaw 2.403 c be revised as follows:

PRESENT WORDING

2.403 Functions

c. have editorial responsibility for and publish the official periodicals of the general Synod;

PROPOSED WORDING

2.403 Functions

c. have responsibility for the official periodicals of the Synod;

and be it further

Resolved, That Bylaw 11.21 c be revised as follows:

PRESENT WORDING

11.21 Editorial Policy

c. The Board for Communication Services shall supervise the editing and publication of the official periodicals, utilizing the Standing Committee on Official Periodicals as appropriate.

PROPOSED WORDING

11.21 Editorial Policy

c. The Board for Communication Services shall be responsible for the official periodicals, coordinating the Standing Committee on News and Information as appropriate.

and be it further

Resolved, That Bylaw 2.611 e be revised as follows:

PRESENT WORDING

2.611 Incorporation

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.

PROPOSED WORDING

2.611 Incorporation

e. The purpose of Concordia Publishing House is to serve the Synod by publishing and producing products for use by members of the Synod, other Christians, and the public in general, and by supplying publishing services for the entities of the Synod as required. 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, 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.

C

WHEREAS, The Board for Radio Station KFUO and the Board of Directors of The Lutheran Church—Missouri Synod desire to enable and promote expanded cooperation between the radio ministry of KFUO and the other units of the Synod; and

WHEREAS, The two boards wish to integrate the radio ministry into the overall communications activities and responsibilities of the Board for Communication Services; and

WHEREAS, Bylaw changes will be necessary to accomplish these things; therefore be it

Resolved, That the following Bylaw revisions be made:

1. Eliminate existing Bylaws 2.631 and 2.633
2. Amend Bylaw 2.401 by adding the following:

   Membership shall include representatives of both print and broadcast media.

3. Amend Bylaw 2.403 by adding the following:

   g. serve as a resource to the various boards, commissions, congregations, and other entities of the Synod by providing creative ideas and information along with programs, production facilities, and other material assistance for radio and television ministries;

   h. encourage and assist the Synod's colleges and seminaries in providing educational opportunities in radio and television;

   i. through the Standing Committee on Broadcast, manage and operate the business and affairs of broadcast facilities owned by the Synod;

and be it further

Resolved, That the existing Board for Radio Station KFUO become the first Standing Committee on Broadcast of the Board for Communication Services.

Action: *Adopted as amended (12).*

(The resolution was adopted by sections. In section B the word *general* was deleted from Bylaw 2.403 c and *coordinating* was substituted for *utilizing* in Bylaw 11.21 c.)

To Expand Witness to Jewish People

RESOLUTION 1-13

Overtures 1-17, 1-19 (*CW*, p. 31)

WHEREAS, There is an openness to the Gospel among many Jewish people both in North America, Israel, and other parts of the world, and many are coming to faith in Jesus as the Messiah; and

WHEREAS, The Gospel is the "power of God for salvation" to both Jew and Gentile; and

WHEREAS, The Synod established a Committee on Witnessing to Jewish People in 1974 through the Board for Evangelism, which is now a Task Force on Witnessing to Jewish People, and has encouraged Jewish evangelism in recent conventions; and

WHEREAS, There is a growing interest in Jewish evangelism among the congregations of The Lutheran Church—Missouri Synod; and

WHEREAS, Many congregations of the Synod are looking to other Jewish evangelism agencies for materials and programs, both Lutheran and other Christian agencies, and new organizations continue to be created to provide materials and programs; therefore be it

Resolved, That the Synod's Task Force on Witnessing to Jewish People increase its services to the congregations of the Synod through materials, workshops, consultations, and mailings; and be it further

Resolved, That the Synod commend those districts that are encouraging Jewish evangelism and assisting their congregations (especially the Atlantic, Ontario, New Jersey, and Southern California Districts) and encourage other districts to take similar action; and be it further

Resolved, That the congregations of the Synod try various methods of reaching Jewish people in their parish areas, including the Messianic Bible study group or congregation; and be it finally

Resolved, That the Board for Mission Services include in its planning a staff position that will deal with the concerns of reaching Jewish people with the Gospel both in North America and other parts of the world.

Action: *Adopted (14).*

(In session 12 an amendment had been introduced to the effect that a new resolve be added, stating, "Resolved, That five congregations in North America be staffed with messianic pastors or church professionals to do this important cross-cultural ministry (one in the Atlantic District, one in Ontario District, one in New Jersey District, one in Northern Illinois District, and one in Southern California District." This amendment was declined when discussion was resumed in session 14.)

To Support Great Commission Convocations

RESOLUTION 1-14A

Overture 1-50 (*CW*, p. 36)

WHEREAS, By the blessing of God, the second Great Commission Convocation of The Lutheran Church—Missouri Synod, held in St. Louis Oct. 25–28, 1984, was attended by 8,000 people from every district and every college and seminary of the Synod, with 15,000 present for the Saturday night "Victory Celebration" rally; and

WHEREAS, The responses to the convocation on the evaluation forms and in personal letters affirm that the convocation was a great blessing to individuals and to congregations; and

WHEREAS, Many participants responded to the encouragement given, used the handouts, and witnessed to hundreds of people in the downtown area during the convocation and the outreach, with the parishes in the St. Louis area providing opportunity for personal experience in doing evangelism; and

WHEREAS, Carrying out the Great Commission always includes the proclamation of the Gospel; and

WHEREAS, All evaluations overwhelmingly request another similar convocation; and

WHEREAS, Some districts have conducted Great Commission Convocations during 1985 and others are conducting them in 1986, and the circuits are encouraged to conduct convocations during 1987; and

WHEREAS, There continues to be a need to sustain the priority of the Great Commission in its full dimension of being disciples of Jesus Christ and making disciples for Him; and

WHEREAS, The Board of Directors has decided to have another convocation in 1988, and the planning for it has begun; therefore be it

Resolved, That the Synod commend those districts that have conducted district convocations and encourage other districts to hold similar events; and be it further

Resolved, That the Synod encourage the circuits to conduct circuit convocations in 1987 that give a high priority to the Great Commission; and be it further

Resolved, That the planning committees at all levels consider providing specific opportunities for personal witness and outreach to the communities in connection with the convocations; and be it finally

Resolved, That this convention thank God for the blessings that continue to come to the church through Great Commission Convocations and pray for the Holy Spirit's guidance and blessing for all those involved in planning and conducting them.

Action: *None.*

To Encourage the Publication of Spanish Materials

RESOLUTION 1-15

Report 1-02 (*CW*, p. 15)

WHEREAS, A growing number of The Lutheran Church—Missouri Synod congregations in North America carry out ministry among Spanish-speaking people; and

WHEREAS, Spanish-speaking people are often frustrated because of a linguistic barrier that prevents them from interacting with their English-speaking brothers and sisters of The Lutheran Church—Missouri Synod; and

WHEREAS, There are so few Lutheran Church—Missouri Synod materials presently available in Spanish, such as news publications and synodical proceedings; therefore be it

Resolved, That all boards and commissions of the Synod be encouraged to consider the production of their materials in the Spanish language; and be it further

Resolved, That a summary of the official *Proceedings* of the 1986 synodical convention also be published in Spanish.

Action: *Adopted as amended (15).*

(Delegates first agreed to delete the final resolve but later voted to include it and to insert the words "a summary of.")

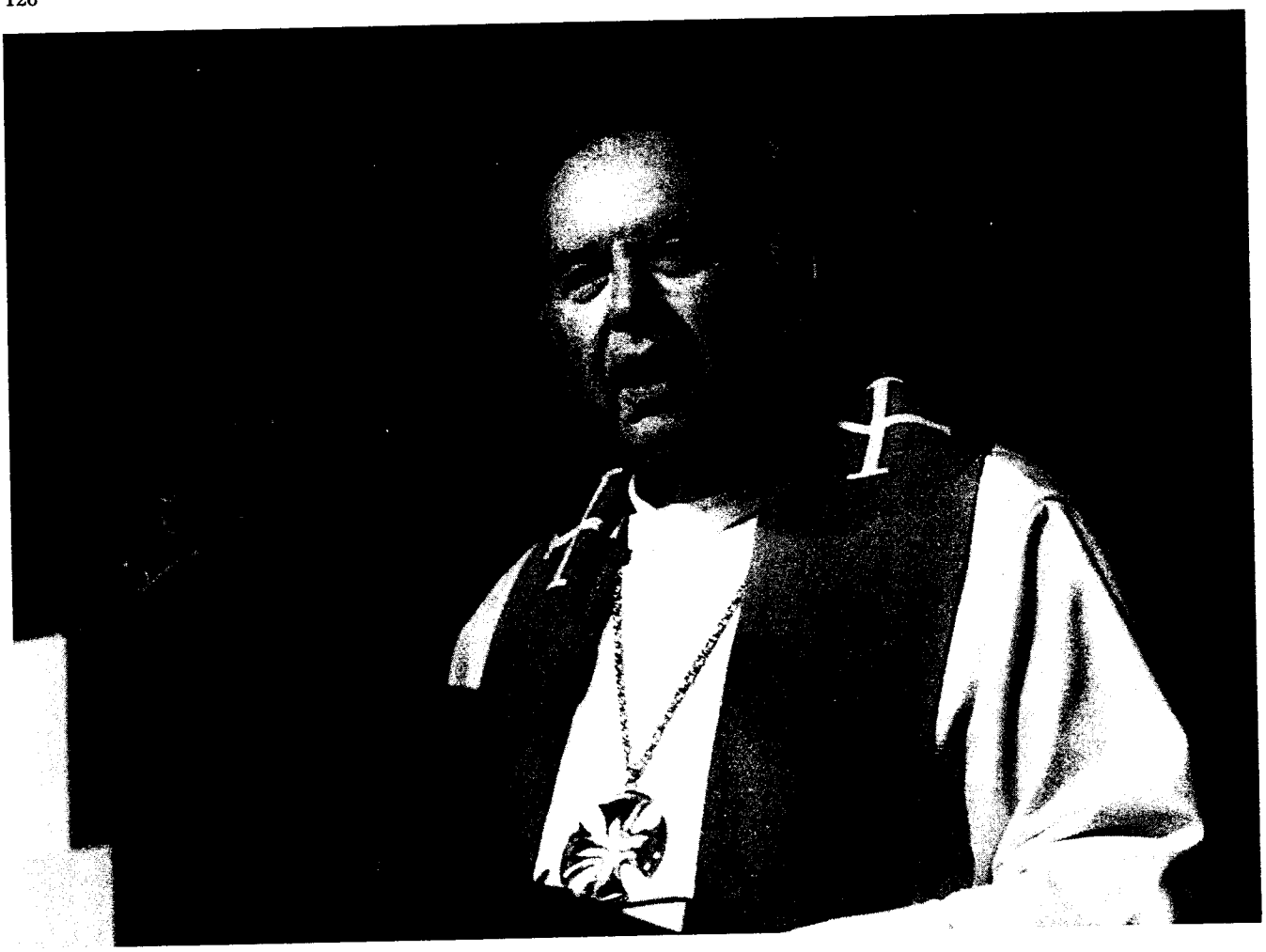
To Congratulate Partner Churches

RESOLUTION 1-16

Report 1-02 (*CW*, pp.18–23)

WHEREAS, In years past the Lord enabled our Synod to walk through doors He opened and bring His Gospel to peoples of many countries and nations; and

WHEREAS, The Holy Spirit richly blessed the "going" so that believers were gathered into congregations and congregations united in a church body in partnership with The Lutheran Church—Missouri Synod; and



WHEREAS, A number of these partner churches are celebrating anniversaries during the next triennium; therefore be it

Resolved, That the Secretary of the Synod, on behalf of our church body, convey congratulations to

The Lutheran Church of Nigeria	50th (1936–86)
The Lutheran Church in the Philippines	40th (1946–86)
The China Evangelical Lutheran Church Taiwan	35th (1952–87)
The Japan Lutheran Church	40th (1948–88)
The Gutnius Lutheran Church, Papua New Guinea	40th (1948–88)
The Lutheran Church in Korea	30th (1958–88)
The Evangelical Lutheran Church of Ghana	30th (1958–88)

and assure them of our prayers and our earnest desire to continue working with them in the joyous task of sharing the Good News of God's love in Christ to all.

Action: *Adopted (9).*

To Recognize Dr. Oswald Hoffmann

RESOLUTION 1-17

Report 1-06 (*CW*, p. 28)

WHEREAS, The Reverend Doctor Oswald Hoffmann has served as a powerful witness to the Gospel of the Lord Jesus Christ as speaker on "The Lutheran Hour" for over 30 years; and

WHEREAS, Dr. Hoffmann has served His Lord in many distinguished ways throughout his ministry in The Lutheran Church—Missouri Synod; therefore be it

Resolved, That the Synod in convention recognize Dr. Hoffmann and express its gratitude to Almighty God for what He has accomplished through the ministry of this capable and dedicated messenger of the Gospel; and be it further

Resolved, That the delegates show their gratitude by rising and joining in singing the doxology.

Action: *Adopted (3).*

2. CONGREGATIONAL MINISTRIES

To Propose a Vision for the Congregations of The Lutheran Church—Missouri Synod

RESOLUTION 2-01A

Report 2-01, 2-02, 2-04, 2-06, 4-01 (*CW*, pp. 39–65, 71–73, 76–82, 137–144); Overture 2-16–19B, 2-20, 2-31, 2-40, 2-50, 2-56, 2-58, 1-63A–B (*CW*, pp. 84–95 passim)

Resolved, That the following be adopted as the vision for the congregations of The Lutheran Church–Missouri Synod as we approach the year 2000.

Introduction

My local congregation is the basic unit for the ministry of the Word of God in The Lutheran Church—Missouri Synod. Members of my congregation help each other to be ambassadors for Christ. God uses us to gather more and more people to Himself, leading them to faith in Jesus Christ and to life abundant and eternal. In my congregation we worship the Triune God, witness to the saving power of the Gospel of Christ, learn and teach the Gospel as together we grow in the faith, serve others in all their needs, and in Christian fellowship give our love and personal resources for the ministry of the Word.

This is my vision for the church as we approach the year 2,000. I see my congregation . . .

1. *continuing strong in Word and Sacrament*
2. *alive in Christ*
   —clear about its mission
   —active in Bible study
   —fervent in prayer
   —bold in its evangelistic witness and outreach
3. *ministering effectively to families and households*
   —providing support systems for healthy families
   —caring for hurting families
   —developing programs for marriage enrichment
   —equipping parents for their tasks
   —supporting fathers as the spiritual head of the family
   —assisting single-parent families
4. *equipping members for ministry*
   —enlisting volunteers
   —training leaders
   —assimilating new members
   —identifying and using talents
5. *welcoming minorities*
   —reaching out to those of different ethnic backgrounds
   —respecting the cultural heritage of others
   —viewing differences as opportunities
6. *adopting and practicing Christian values*
   —resisting worldly values
   —reinforcing Christian values
   —striving to develop a Christian life-style
   —speaking out against social evils
   —passing on Christian values to its children
7. *joyful in worship*
   —using a variety of forms
   —gathering around Word and Sacrament
   —employing music and art forms
8. *supporting its educational agencies*
   —communicating effectively with its school
   —encouraging teachers in their ministry
   —developing positive staff relationships
   —utilizing VBS, Sunday school, weekday schools, etc.
9. *equipping its professional workers*
   —providing opportunities for continuing education
   —supplying resources for team ministry
10. *integrating its members*
    —developing a wholistic youth ministry
    —providing effective ministry with singles
    —welcoming the contributions of older persons
    —eliminating barriers to the handicapped
11. *dealing positively with conflict*
    —cultivating a wholesome atmosphere
    —developing group and team skills
    —providing motivation for change
    —cultivating theological consensus through the study of God's Word
12. *interacting in district and the Synod*
    —utilizing the resources provided
    —supporting the work at large
    —working together for a more effective ministry
    —reaching out to the world through missions and service

Action: *Adopted as amended (10).*

(During discussion, "*equipping women for greater service*—training for specialized ministries—respecting their unique contribution—providing opportunities for further service" was deleted. Delegates indicated no lack of appreciation for the contribution of women but felt they should not be singled out. The first vision was added by amendment in session 7, but a motion to add "Integrating the youth into the church" was declined as an addition to the tenth vision.)

To Focus the Synod's Attention on Ministry to the Family

RESOLUTION 2-02

Overture 2-31 (*CW*, p. 87)

WHEREAS, God has created the family; and

WHEREAS, Extensive research shared by and available from Search Institute, Minneapolis, and the February 1985 report from the Department of Planning and Research by Klaas and O'Hara show that there is a great need to strengthen the family; and

WHEREAS, Participants of the 1985 and 1986 Planning Conferences of our Missouri Synod leaders identified the need to strengthen the family as the highest priority of the challenges facing congregations today, stating: "urgent help is needed because of what is happening to the fabric

of society—drugs, alcohol, child abuse, suicide, divorce . . . etc." (cf. *CW*, pp. 138–39); therefore be it

Resolved, That the Synod during 1986–92 work intensively to help congregations strengthen the family; and be it further

Resolved, That the Board for Parish Services develop and implement a program and resources based on Biblical concepts, providing support systems, learning experiences, enrichment activities, and skills training appropriate to the needs of the individuals in the congregations; and be it further

Resolved, That the Board for Parish Services receive adequate funding for staffing and implementation of this program and the development of resources; and be it further

Resolved, That all the boards of the Synod be requested to cooperate with the Board for Parish Services in the development of the program and resources; and be it finally

Resolved, That the Board for Parish Services distribute the program and resources through the districts to the local congregations.

Action: *Adopted (10).*

To Designate 1988 as Year of Families

RESOLUTION 2-03

Overture 2-32 (*CW*, p. 88)

WHEREAS, God instituted marriage, the family, society, and the church, and He said that "It is not good for man to be alone" (Gen. 2:18), and that this declaration is the pattern for all subsequent human life; and

WHEREAS, Family disruption (divorce, adolescent problems, drug and alcohol abuse, child abuse, etc.) has become an increasing problem in the society and in the church; and

WHEREAS, The synodical Task Force on Young Adolescents stressed the importance of the Christian family; and

WHEREAS, The February 1985 synodical Planning Conference named "strengthening families" as the top priority; and

WHEREAS, The secular press and other media are aware of the continuing problems facing North American families; and

WHEREAS, The only adequate solution to these problems is to be found in the abundant life in Jesus Christ (John 10:10) and in what God has done and continues to do for our salvation (John 14:6); therefore be it

Resolved, That the Synod designate 1988 as The Year of Families; and be it further

Resolved, That the Board for Parish Services, in cooperation with the Congregational Ministries Planning Unit, make available to congregations and districts approved resources to make the maximum impact on households of our congregations; and be it further

Resolved, That the Synod encourage congregations to emphasize Bible study for families and households; and be it finally

Resolved, That the Synod encourage congregations and districts to send representatives to the synodwide family festival in Oconomowoc, WI, on July 26–29, 1987, in preparation for the 1988 emphasis.

Action: *Adopted as amended (12)*

(The word "approved" was substituted for "adequate" in the second resolve.)

To Encourage Assimilation of New Members

RESOLUTION 2-04

Overtures 2-63A–B (*CW*, pp. 94–95)

WHEREAS, Our evangelism efforts to "make disciples" are often nullified by our failure to assimilate new members into the life and work of the congregation; therefore be it

Resolved, That congregations be urged to give special attention to the assimilation of new members; and be it further

Resolved, That congregational leaders and pastors be encouraged to study appropriate resources related to this issue; and be it further

Resolved, That congregations be urged to make current members sensitive to the needs of new members through Bible classes, topic discussions, sermons, etc.; and be it finally

Resolved, That congregations consider beginning an assimilation committee, whose responsibility will be for new member assimilation.

Action: *Adopted (14).*

To Change Black Ministry Sunday to Black Ministry Emphasis

RESOLUTION 2-05A

Overture 2-34 (*CW*, p. 88)

WHEREAS, The congregations of the Synod have been encouraged to set aside or to designate one Sunday of the year as Black Ministry Sunday; and

WHEREAS, This practice began with the centennial celebration of black ministry and has traditionally emphasized black recruitment and the scholarship endowment fund; and

WHEREAS, This practice has many other very positive results, in that it informs, reminds, and challenges our people to greater commitment to this vital area of the ministry of our church body; and

WHEREAS, The need for an effective recruitment program for black professional church workers is more critical today than ever before; and

WHEREAS, Our nation annually emphasizes black history and has designated February as Black History Month; and

WHEREAS, The Board for Parish Services has prepared and distributed resources to the day schools of the Synod

to facilitate and to enhance the observance and celebration of Black History Month; and

WHEREAS, The momentum and aids for observance of black history and culture can be observed in the media, such as television, radio, newspapers, etc., during February; therefore be it

Resolved, That we continue an annual emphasis on black ministry and challenges because of its positive effects in our congregations; and be it further

Resolved, That the Department of Stewardship and Financial Support, the Board for Parish Services, etc., prepare undated materials enabling congregations to use any Sunday in February, which is Personal Evangelism Month, or even later as the conditions of their congregations may dictate; and be it finally

Resolved, That we give praise and thanks to God for His abundant blessings upon this emphasis in our churches and pray His continued favor in the years to come.

Action: *Adopted (12).*

To Facilitate Inclusive Ministry

RESOLUTION 2-06

Overture 2-59 (*CW*, p. 93)

WHEREAS, Our Savior directs us to be inclusive, preaching the Gospel to *all* people, loving all neighbors as ourselves, following His own example; and

WHEREAS, Increasing numbers of our parishes have responded to our Lord's direction, making their churches accessible both by removing physical barriers and opening hearts and minds to any person, no matter what "handicap" a person may experience; and

WHEREAS, Too often both visible and invisible barriers in many congregations hamper their being inclusive in their mission and ministry; and

WHEREAS, A Board for Parish Services staff person, namely a secretary for ministry with disabled persons, could sensitize congregations to needs and existing barriers and also provide resources to facilitate the ministries of congregations and districts with persons who are mentally, emotionally, or physically "handicapped"; therefore be it

Resolved, That the Synod request and encourage the Board for Parish Services to (1) continue program and editorial efforts to equip congregations and districts to minister inclusively with all persons with any handicap, and (2) continue efforts to secure a secretary for ministry with disabled persons through the Synod's annual programming and budgeting process; and be it further

Resolved, That all congregations and districts of the Synod be encouraged through urgent prayer and work to strive in all their work to include all people, especially those persons with "handicaps."

Action: *Adopted (12).*

To Support Urban Lutheran Elementary Schools

RESOLUTION 2-07

Overture 2-50 (*CW*, pp. 91–92)

WHEREAS, The cities of America are home to thousands of people whose hearts have not been reached by the Gospel message; and

WHEREAS, The Lutheran elementary school is often the most effective agency the Synod has to bring the message of the Gospel to urban areas; and

WHEREAS, Many of the Lutheran congregations and elementary schools located in urban neighborhoods have dwindling financial resources because of declining membership, economic depression, and costly old facilities; and

WHEREAS, Urban schools are continuously in danger of closing because of financial difficulties; and

WHEREAS, The closing of an urban Lutheran elementary school is often the forerunner of the abandonment of the congregation that supported it; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention assembled express its thanks to God for the dedicated pastors, teachers, and lay leaders in congregations and schools in urban areas of America for their valiant efforts to maintain and expand their ministry under difficult circumstances; and be it further

Resolved, That The Lutheran Church—Missouri Synod affirm its support for urban Lutheran elementary schools and request the Board for Parish Services, working through those districts that have urban schools within their geographical region to develop, in cooperation with the Department of Stewardship and Financial Support, creative programs through individual, group, and congregational involvement that will bring financial support to urban Lutheran elementary schools; and be it finally

Resolved, That the Board of Directors consider this a priority resolution.

Action: *Adopted (14).*

To Intensify Efforts to Curb Pornography, Violence, Obscenity, and Indecency

RESOLUTION 2-08

Overtures 2-16–19B, 3–90 (*CW*, pp. 84–85, 132)

WHEREAS, Members of the congregations of The Lutheran Church—Missouri Synod are increasingly concerned about the effects of pornography, violence, obscenity, and indecency on fellow Christians as individuals and families and in the communities they serve; and

WHEREAS, There has been a proliferation of indecent material, distributed through such media as network, cable, and VCR television, movies, radio, and the printed page, including violence, sexual immorality, profanity, and the use of anti-Christian themes; and

WHEREAS, God tells us through His Word to avoid such influences and to bring up our children in the nurture and admonition of the Lord; and

WHEREAS, Parents find it difficult to shield themselves and their children from exposure to the influence of such destructive media; and

WHEREAS, Pastors, teachers, youth leaders, counselors, social agencies, and law officials are seeing families broken and lives adversely affected; and

WHEREAS, Persons of all ages and both sexes are victimized and exploited by pornography and obscenity; and

WHEREAS, Silence is often interpreted as consent; and

WHEREAS, The Lord tells us in Phil. 4:8 to fill our minds with "those things that are good and deserve praise, things that are true, noble, right, pure, lovely, and honorable"; and

WHEREAS, The Lutheran Church—Missouri Synod is committed to helping its congregations equip men, women, youth, and children to resist the evils of pornography, violence, obscenity, and indecency and to continue to build up one another in Christian love, mutual respect, and care for personal health and the public welfare; therefore be it

Resolved, That the Synod intensify its efforts to encourage every congregational member to examine their personal life-style and develop an awareness of the depth of the problems resulting from pornography, violence, obscenity, and indecency and the implications for the church and the world; and be it further

Resolved, That members of The Lutheran Church—Missouri Synod congregations be urged to take an active, supportive role in working to combat the effects of pornographic, violent, obscene, and indecent material through such means as

1. praying—to pray for those individuals engaged in battling the pornographic establishments; to pray for those individuals fighting the temptation of pornography; to pray for the innocent victims, young boys and girls, as well as women; to pray for those who are consumed by pornographic passions and desires; to pray for those who sell and distribute pornographic material;
2. using selective listening, reading, and viewing practices;
3. withdrawing support of products and retailers involved;
4. contacting sponsors and advertisers supporting indecent media, urging their practices to change;
5. contacting legislators and authorities;

and be it further

Resolved, That the Task Force on Christian Values, Public Decency, and Morality be expanded to include district and parish-level members to provide grassroots involvement; and be it further

Resolved, That the Synod through the Board for Parish Services and the Board for Youth Services endorse and make available for congregational study, the Statement on Pornography which follows this resolution, educational materials, and any other guides, relative and pertinent information, and a list of resources available on the subject; and be it finally

Resolved, That members of congregations throughout the Synod be urged to intensify their witness of the joys and blessings that come to individuals and families when life-styles and expressions of sexuality are in harmony with the Creator's design.

A Statement on Pornography

Webster's New World Dictionary defines pornography as "1. writings, pictures, etc. intended primarily to arouse sexual desire. 2. the production of such writings, pictures, etc." Literally, "pornography" is the combination of two Greek words that mean "writing about prostitutes." The verbal root of "porno" means "to sell," "to harlot for hire."

As such "pornography," of course, is not mentioned in the Scriptures; it is not included in the Biblical catalogs of the works of the sinful flesh (though the term *porneia,* which often heads the list in Paul's writings, is inclusive enough to embrace this form of sexual immorality; (cf. 1 Cor. 7:2, where the plural of *porneia* is used to point to "the various factors that may bring about sexual immorality," Bauer, Arndt, Gingrich, and Danker, *Greek-English Lexicon*, p. 700). However, Christian moral judgments regarding pornography and its use are indeed informed by what the Scriptures say about human sexuality. We ask, therefore, what judgments must be made concerning pornography by those committed to the Biblical revelation of God's will for man and woman as sexual beings? We offer the following guiding statements for moral reflection on the issue of pornography.

1. What takes place in the sphere of a person's thought and will—not just overt behavior—is subject to the limitations of the divine will for human sexuality. The "fornications" (*porneiai*) of which Jesus speaks come *from the heart*, "the center of the inner life of man" (*Theological Dictionary of the New Testament*, vol. 3, p. 611). At the same time it is a Biblical truism that people driven by "the lusts of their hearts" (not merely sexual, of course) are prone "to the dishonoring of their bodies among themselves . . . " (Rom. 1:24). Immoral behavior is preceded by immoral thoughts and a perverted will. Pornography and its use must be condemned not only for the sexual abuse which may ensue, but also for the fantasies in which those who read and view it indulge themselves.
2. Pornography seeks to arouse sexual desire that is directed not toward the good of another within the fellowship of the marital union, but toward self-gratification—a mark of the unredeemed life (1 Thess. 4:5). Accordingly, pornographic literature deprecates, and even disdains, marital fidelity and the giving of oneself to another in a permanent commitment of love as an unhealthy suppression of human potentiality and development. Those who respond to its appeal for the satisfaction of sexual appetites inevitably become subject to forces that threaten and bring dishonor to the institution of marriage (Matt. 5:27–30).
3. Pornography abstracts and divorces bodily functions from the personhood of the individuals portrayed, so that in animalistic fashion they are viewed as vehicles for sexual self-indulgence, not persons created

in the image of God and deserving of honor (Rom. 1:24–25). Pornography has special appeal to those who, for instance, desire not a *woman*, but only "a pleasure for which a woman happens to be the necessary piece of apparatus" (C.S. Lewis, *The Four Loves*, p. 135). Such separation of bodily functions from the body as person is foreign to the Scriptures. One's body is not merely the carrier of sex but the carrier of "man's very self" (J. A. T. Robinson, *The Body*, p. 28; (cf. 1 Cor. 6:13–20, where "body" is used by the apostle Paul in the sense of our word *personality*; "body" is equivalent to the personal pronoun). The manifestations of sexual deterioration, says Helmut Thielicke, are caused by the "loss of the ability to see the interconnection of *bios* and person," and thus the tendency to "degrade one's partner to the status of a mere function-bearer . . ." (*Ethics of Sex*, p. 24).

4. Pornography accepts as "normal," and urges, forms of sexual perversion contrary to the norms of sexual conduct which the Creator God has established for His creatures. Homosexual behavior, for instance, is regarded as a "natural" form of human sexual activity, a practice condemned by the Scriptures as "unnatural" and as a manifestation of the refusal to acknowledge and honor the Creator (Rom. 1:24–27). Such sexual deviancy receives first mention among the social evils which "rend the fabric of society and make an agony of the common life that should in God's intent have been a blessing to mankind" (M. Franzmann, *Romans*, p. 43).
5. Pornography, in its crasser forms, has resorted to open derision of the standards of sexual conduct to which Christians commit themselves, and even mockery of the cross of Christ itself. Those who advocate the removal of pornography from the public sphere on the basis of common humanitarian values have also become the objects of slanderous and obscene commentary. Such repudiation of the good is reminiscent of the Biblical predictions of the abuse to be expected in the last days when men shall be "lovers of pleasure rather than lovers of God" (2 Tim. 3:1–7).
6. Pornography and its habitual use poses a serious threat to faith and the spiritual life (cf. Matt. 5:27–30; Prov. 6:32). Pornography's addictive character threatens to produce the subservience to desires that takes place in the life of one who permits sin to rule (Rom. 6:12; cf. 1 Cor. 6:2).

In view of what the Scriptures say about sexual behavior that honors both God and one's neighbor, Christians would do well to recognize the church's important role in providing instruction on questions of human sexuality. They should be sensitized to the need for an effective witness to God's will, also in the civil sphere where they may choose to support efforts to curb the production and sale of pornography (e.g., economic boycotts). Those responsible for providing Christian instruction and counsel should be equipped and urged to address the problem of pornography by fostering positive, respectful attitudes toward the Creator's good gift of human sexuality. Care must be exercised to distinguish His intentions for the use of this aspect of our creaturely existence from the distortions of it resultant from the Fall. Christians should be especially sensitive to the need for speaking the Gospel of forgiveness to those overcome with guilt and in need of help to live responsible Christian lives in the area of human sexuality. Only the renewing power of the Holy Spirit who works through the Word and Sacraments can change the heart "both to will and to work for [God's] good pleasure" (Phil. 2:13). The church, therefore, ought to intensify its efforts to provide materials and resources that will enable people to discover the joys and blessings that come to individuals and families when expressions of sexuality are in harmony with the Creator's design.

Action: *Adopted as amended (12).*

(Number 1 of the second resolve was added by common consent.)

To Increase Percentage of Synodically Trained Teachers in Lutheran Schools

RESOLUTION 2-09B

Overtures 2-47–49 (*CW*, p. 91)

WHEREAS, The purpose of Lutheran schools and their role in the congregations of The Lutheran Church—Missouri Synod is being jeopardized by the decreasing percentage of synodically trained teachers in Lutheran school classrooms (90% in 1970 and 68% in 1985); and

WHEREAS, This situation has become a serious problem and will be difficult to reverse unless immediate steps are taken to mobilize the resources of the Synod to bring about a reversal; therefore be it

Resolved, That all Lutheran Church—Missouri Synod schools, preschool through college, be encouraged to employ only called teachers who are certified by The Lutheran Church—Missouri Synod and, if unable to do so, to encourage hiring only teachers who hold membership in Lutheran Church—Missouri Synod congregations; and be it further

Resolved, That congregations of the Synod be encouraged to use the proposed salary schedules developed by the Board for Parish Services, which contain salary differentiations that reward workers for special theological training; and be it further

Resolved, That the Synod express and demonstrate its appreciation to non-synodically trained teachers who have served faithfully in Lutheran schools by making serious, creative efforts that provide non-synodically-trained teachers access to theological training that leads to teacher colloquy; and be it further

Resolved, That our synodical colleges be encouraged to coordinate colloquy programs with graduate programs, thereby providing further incentive to candidates considering pursuit of the colloquy program; and be it further

Resolved, That our synodical colleges be encouraged to expand the offerings of extension courses in geographical locations where large numbers of non-synodically trained

teachers minister to their respective congregations; and be it further

Resolved, That Lutheran Church—Missouri Synod congregations be encouraged to continue to use their resources to encourage their schools' non-synodically trained teachers to pursue the colloquy program and provide financial aid to underwrite the major expenses for all Lutheran school teachers to advance their theological training and skills; and be it further

Resolved, That this resolution be collaboratively implemented by the Board for Parish Services and the Board for Professional Education Services, with the support of the Board of Directors, the district presidents and education executives, the Board for Communication Services, and the Department of Stewardship and Financial Support; and be it finally

Resolved, That the Synod be kept informed of progress on this issue with official reports at each of the synodical conventions and through the official periodicals of the Synod.

Action: *Adopted as amended (14).*

("To encourage hiring" was substituted for "to hire" in the first resolve, and "be encouraged to" was added in the sixth resolve. Delegates declined to substitute "educators" for "teachers" throughout the whereases and resolves. During presentation of the resolution recognition was given to seven Lutheran schools which have been chosen for consideration by the Council on American Private Education as outstanding elementary schools.)

To Pursue an Active Ministry to Singles

RESOLUTION 2-10

Overtures 2-60–62C (*CW*, p. 94)

WHEREAS, Our Lord has commissioned us to "Go, then, to all peoples everywhere and make them my disciples," and

WHEREAS, Large segments of our congregations' populations are singles; and

WHEREAS, Singles are not a homogeneous group, but are composed of young and mature singles, including those never married, or formerly married; and

WHEREAS, The intent of singles ministry is to fully incorporate singles within the church and to evangelize unchurched singles; therefore be it

Resolved, That a task force of active Lutheran singles be appointed by the Board for Parish Services and work in conjunction with the Board for Youth Services for the purpose of giving direction and assistance to congregations for their work among singles; and be it further

Resolved, That the Synod encourage its congregations to reach out to the mission field of 70 million singles in North America; and be it finally

Resolved, That the congregations be urged to use such services as Single Lutheran Adult Communication Committee, Lutheran Life Enrichment, Inc., and Lutheran Child and Family Services to help stop the loss of single members and to provide a sharing, caring, evangelizing program for the singles of our church body.

Action: *Adopted (14).*

(An amendment to delete the words, "and work in conjunction with the Board for Youth Services," from the first resolve was declined.)

To Encourage Dissemination of the Recommendations by the President's Commission on Women

RESOLUTION 2-11A

Report 2-06 (*CW*, pp. 76–82)

WHEREAS, The President's Commission on Women has received materials prepared by the previous task force, gathered additional information on involvement of women in various aspects of synodical and congregational life, reviewed current emphases and dimensions of the women's movement affecting the church, consulted with the Commission on Theology and Church Relations as it prepared its theological study on the service of women in the church, explored a network of forums of women's activity in the church, and recommended appropriate service and ministry opportunities for women at all levels of the church; therefore be it

Resolved, That recommendations by the President's Commission on Women be disseminated to The Lutheran Church–Missouri Synod congregations by the President of the Synod as soon as possible.

Action: *Adopted (12).*

To Seek Additional Opportunities for Volunteer Service for Young People

RESOLUTION 2-12

Overture 2-40 (*CW*, p. 89)

WHEREAS, There continues to be increasing interest among young people to serve their Lord and people through volunteer opportunities; and

WHEREAS, Over 400 young people are involved in Servant Event programs this summer, and such Servant Events continue to grow in numbers of young people involved; therefore be it

Resolved, That the Board for Youth Services be requested to continue to expand its volunteer opportunities for young people working with the elderly, ethnic ministries, developmentally disabled, etc.; and be it further

Resolved, That the Board for Youth Services seek additional ways to increase intergenerational and relational Servant Events, in order to provide both summer and yearlong opportunities and domestic and overseas opportunities for young people to become involved; and be it finally

Resolved, That the Board for Youth Services continue to work aggressively with the Board for Mission Services in the further development and continuation of the Synod's overseas youth ministry volunteer program.

Action: *Adopted (10).*

To Receive the BYS Report and Affirm the Direction of Youth Ministry

RESOLUTION 2-13

Report 2-02 (*CW*, pp. 60–65); Overtures 2-36, 2-39 (*CW*, p. 89)

WHEREAS, The youth ministry of The Lutheran Church–Missouri Synod has been blessed by God and is acknowledged for its creativity and Christ-centered emphases, also beyond our own circles; and

WHEREAS, Young people are effective in the mission and ministry of the church; and

WHEREAS, Synodical youth ministry has attempted to view youth ministry in a wholistic manner; and

WHEREAS, Synodical youth ministry continues to grow in strength and positive influence in the name of our Lord; and

WHEREAS, Youth are the church of today and the leadership of tomorrow, who bring gifts of God to the church for the sake of all God's people; and

WHEREAS, There is a blessing to involve youth in the total ministry of the congregation; and

WHEREAS, The Board for Youth Services has submitted a comprehensive, challenging, practical, and forward-looking report; therefore be it

Resolved, That the Synod receive the Board for Youth Services report with gratitude and recommend its wider distribution in various forms, in part or whole, to inform and support the congregational ministries of the Synod; and be it further

Resolved, That the Synod reaffirm the wholistic direction of youth ministry through encouraging youth and adults to be involved in ministry together, by continuing to provide many styles of ministries for congregations to use, by strengthening Lutheran Youth Fellowship, and by providing other opportunities and settings for youth to become involved in the ministry that the Lord has given to them; and be it further

Resolved, That each congregation be encouraged to find specific ways for all young people to use their gifts through involvement in the worshiping, nurturing, witnessing, serving, and supporting life of the church; and be it further

Resolved, That congregations continue to be sensitive to and supportive of all young people as they assume roles and responsibilities in the various ministries of the congregation; and be it finally

Resolved, That the Board for Youth Services continue to provide a wide variety of resources and support for the congregations and districts of the Synod, so that serving together youth and adults can be *alive in Christ.*

Action: *Adopted (10).*

To Support Minority Youth Ministries

RESOLUTION 2-14

Overture 2-37 (*CW*, p. 89)

WHEREAS, The Board for Youth Services continues to be supportive of and concerned with the development of increased youth ministry in our minority congregations; and

WHEREAS, Many needs continue to be addressed within minority youth communities; therefore be it

Resolved, That the Board for Youth Services be encouraged to continue its programs among and with the minorities in the Synod and coordinate its work in cooperation with the Commission on Black Ministry, the Standing Committee on Ministry among Hispanics, and other ethnic groups, and with the secretary of blind and deaf ministries; and be it further

Resolved, That models of ministry be developed along with other synodical program boards that can be employed by congregations, circuits and districts.

Action: *Adopted as amended (10).*

("And with the secretary of blind and deaf ministries" was added to the first resolve by common consent.)

To Develop Additional Youth Ministry Resources for Parishes

RESOLUTION 2-15

Overture 2-38 (*CW*, p. 89)

WHEREAS, The Board for Youth Services continues to provide helpful resources for professional and adult leaders in parish youth ministry; and

WHEREAS, Congregations continue to look for additional helps and resources; therefore be it

Resolved, That the Board for Youth Services continue to provide helpful Gospel-centered resources and continue to use people from our parishes as consultants to develop these resources; and be it further

Resolved, That the Board for Youth Services be requested to develop additional resources through various media that will enable congregations to more fully involve young people in the total ministry of the congregation; and be it finally

Resolved, That the Board for Youth Services develop handbooks and organizational structures to enable congregations to develop youth ministry committees and other helps for parish youth ministry.

Action: *Adopted (10).*

To Approve Proposed New Translation of Enchiridion, Luther's Small Catechism

RESOLUTION 2-16

Overture 2-12 (*CW*, p. 84)

WHEREAS, The Synod in convention (1983) resolved to "instruct the Board for Parish Services 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

WHEREAS, In response to Res. 2-12A of the 1983 convention, the Board for Parish Services appointed a special

task force with instructions to prepare such a new translation; and

WHEREAS, A proposed new translation of the Enchiridion has now been prepared and field-tested, with copies sent to all pastors and teachers of the Synod; and

WHEREAS, On the basis of their comments additional revisions were made, and the final proposed copy of the new translation of the Enchiridion is included in the report of the Board for Parish Services to this 1986 convention, and has been approved by the Synod's Commission on Theology and Church Relations; therefore be it

Resolved, That this proposed new translation of the Enchiridion, Luther's Small Catechism, as printed in the report of the Board for Parish Services in the 1986 *Convention Workbook* be approved for use in the congregations of the Synod.

Action: *Adopted (10).*

(Delegates declined a motion to delete the third whereas.)

To Authorize Preparation of Revised Exposition to Enchiridion Luther's Small Catechism

RESOLUTION 2-17

Overture 2-13 (*CW*, p. 84)

WHEREAS, The Board for Parish Services feels duty bound to address contemporary problems such as faulty methods of Bible interpretation, cults, abortion, euthanasia, satanic manifestation in 20th century forms, drug abuse, alcoholism, sinful sexual life-styles, and so forth; and

WHEREAS, The Board for Parish Services feels these issues should be dealt with in the exposition to Luther's Small Catechism instead of updating or modernizing the Enchiridion; and

WHEREAS, The Board for Parish Services directed its task force to make a comprehensive effort in the exposition to address contemporary concerns as they relate to the Six Chief Parts; and

WHEREAS, The Board for Parish Services has not had sufficient time to complete the work of revising the exposition to Luther's Small Catechism as found in the 1943 edition published by Concordia Publishing House; therefore be it

Resolved, That the Board for Parish Services be encouraged to complete its work of preparing a revised version of the 1943 exposition to Luther's Small Catechism and arrange for immediate publication for field review; and be it further

Resolved, That the Board for Parish Services provide for a thorough field review of this proposed revised exposition, allowing ample time for study and response from the field, and make further revisions on the basis of the field review; and be it finally

Resolved, That after approval by the Commission on Theology and Church Relations, the Board for Parish Services publish the revised exposition to the Enchiridion for use in the congregations of the Synod.

Action: *Adopted (10).*

(During discussion a motion to resolve that "prior to publication the exposition to the Enchiridion be presented to the 1989 convention for consideration" was declined.)

To Warn of Consequences of Illicit Sex

RESOLUTION 2-18

Overture 2-20 (*CW*, p. 85)

WHEREAS, It is well known that illicit sex, that is, sex outside the bonds of marriage, is becoming more and more commonplace among both married and unmarried people; and

WHEREAS, There is a growing complacency regarding illicit sex; and

WHEREAS, It is also known that illicit sex leads to unwanted pregnancies and thereafter frequently to abortion; and

WHEREAS, Illicit sex is also one of the common causes of divorce and other family problems; and

WHEREAS, Illicit sex is becoming a prelude to more violent acts, such as rape and murder; and

WHEREAS, God's Word explicitly forbids sexual relations outside the bonds of marriage (Heb. 13:4); therefore be it

Resolved, That local congregations be encouraged to warn their members of the physical and mental consequences of engaging in illicit sex, such as unwanted pregnancies, health hazards, divorce, mental anguish, guilt, etc., to such extremes as rape, abortion, or murder; and be it further

Resolved, That congregations be encouraged to make their members increasingly aware of the spiritual consequences surrounding illicit sex (1 Cor. 6:9–20; Matt. 15:19; Eph. 5:3–6; Gal. 5:19–21); and be it further

Resolved, That congregations be encouraged to deal pastorally (Gal. 6:1) with individuals within the body of Christ who are engaging in illicit sexual activity, through the use of rebuke and church discipline for those who are not repentant, and offering forgiveness and aid to those who are truly repentant and seek to amend their ways; and be it finally

Resolved, That congregations be encouraged not to give the appearance of condoning illicit sex within the community as a whole, but actively strive to combat illicit sex and its consequences by emphasizing the beauty of sex within the marriage covenant and the joys and blessings that come from life-styles in harmony with God's design.

Action: *None.*

To Encourage Political Involvement of Individuals as a Christian Witness

RESOLUTION 2-19

Overture 2-67 (*CW*, p. 96)

WHEREAS, The Bible speaks to the morality of nations, saying, "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34); also "Blessed is the nation whose God is the Lord" (Ps. 33:12); and

WHEREAS, There are strong and growing trends in our nation away from Christian morals and values, accompanied by a growing disrespect for God and the church; and

WHEREAS, God calls His people to repent of wickedness, to come to Him for the healing of their nation (2 Chron. 7:14), and further calls His people to be the salt and light of the world (Matt. 5:13–14); and

WHEREAS, Christians in a democratic nation have opportunity to speak out for morality and righteousness by being mindful of social and moral issues when voting for candidates for public office; therefore be it

Resolved, That as a Synod we publicly recognize and deplore the growing ungodliness in our nation, being mindful of the need for continued prayer and repentance on behalf of both our Synod and nation, that we may turn to God and seek His help and blessing; and be it further

Resolved, That the Synod urge all Lutheran Church—Missouri Synod congregations to remind eligible members to register and to vote as a matter of good citizenship; and be it further

Resolved, That all members of Lutheran Church—Missouri Synod congregations be encouraged to inform themselves concerning the moral views of each candidate for public office, and to use their vote as a witness for Christian morality and values where such opportunities exist; and be it finally

Resolved, That members of Lutheran Church—Missouri Synod congregations be encouraged to participate actively in local government, and qualified members be urged to run for public office and public school boards to ensure that a Christian voice is heard in government on behalf of public morality.

Action: *Adopted (12).*

To Commend Concordia Historical Institute and Observe Anniversaries

RESOLUTION 2-20A

Report 2-05 (*CW*, pp. 73–76); Overtures 2-28–30 (*CW*, p. 87)

WHEREAS, the Department of Archives and History, Concordia Historical Institute, in its report to the convention has highlighted a number of significant anniversaries throughout the next triennium; and

WHEREAS, 1989 will mark the 150th anniversary of three major events which have profoundly affected The Lutheran Church—Missouri Synod, namely, the arrival of some 700 Saxon immigrants under Martin Stephan and C. F. W. Walther in May 1839; the arrival of 1,000 Prussian immigrants under J. A. A. Grabau and Heinrich von Rohr in September 1839; and the founding of Concordia Seminary, St. Louis, in December 1839; therefore be it

Resolved, That the Concordia Historical Institute be supported in its work as described in its report to this convention, especially for pointing out anniversaries significant to the life of our church, and that it be encouraged to continue its work and service in the future; and be it further

Resolved, That the members of The Lutheran Church—Missouri Synod commemorate and celebrate these two great immigrations of confessional Lutherans to America with appropriate observance and celebration in 1989; and be it finally

Resolved, That the members of The Lutheran Church—Missouri Synod commemorate and celebrate the founding of Concordia Seminary, St. Louis, in 1989 and especially on Sunday, Dec. 10, 1989, in appropriate anniversary remembrances, giving thanks for God's rich blessings bestowed on and through Concordia Seminary.

Action: *Adopted (15).*

(A motion to add as a final resolve "*Resolved,* That the cost not exceed $20,000" was declined.)

To Designate Monthly Emphases

RESOLUTION 2-21A

Overture 2-33 (*CW*, p. 88)

WHEREAS, Certain Sundays in the year have been designated throughout the Synod for special observances other than those given in the liturgical church year; and

WHEREAS, Congregations, districts, and other local entities also designate certain Sundays for special observances; and

WHEREAS, This practice has deemphasized the themes set forth in the Scripture readings and other propers appointed for the Sundays in the church year; and

WHEREAS, There is nevertheless a genuine need to inform our congregations of the important special ministries being carried out in the church and the world; and

WHEREAS, The Synod in convention has designated certain Sundays for some particular emphases; therefore be it

Resolved, That months will be designated beginning in 1988 for special emphases, which allows greater flexibility for these concerns to be recognized; and be it further

Resolved, That the congregations themselves decide which Sunday in the designated months the particular emphasis will be made; and be it further

Resolved, That those planning a special Sunday emphasis coordinate the theme with the liturgical church year; coordinate any Bible studies, sermon outlines, or reading with the three-year pericope system; and be it further

Resolved, That special Sundays previously approved by convention be rescinded; and be it finally

Resolved, That the following monthly accents, agreed upon by the Congregational Ministries Planning Unit, be designated to assist congregations in their program planning:

August	Parish Program Planning
September	Christian Education
October	Nature and Function of Christ's Church
November	Christian Stewardship

December	Christian Social Ministry
January	Christian World Mission
February	Personal Evangelism
March	Personal Faith and Life
April	Worship in the Congregation
May	Christian Families
June	Youth Ministry
July	Christian Citizenship

Action: *Adopted (12).*

To Prepare Materials Dealing With Christian Life-styles

RESOLUTION 2-22

Overture 2-58 (*CW*, p. 93)

WHEREAS, Young people as well as adults continue to be faced with life-styles that are in opposition to the Christian life-style; and

WHEREAS, Young people as well as adults need programs, resources, and support to enhance their Christian life-styles; therefore be it

Resolved, That the Board for Youth Services and Board for Parish Services continue to cooperate to make resources available for youth and adults that deal with various life style issues, such as pro-life materials, war and peace, music, peer pressures, friendship, and crises; and be it further

Resolved, That the Board for Youth Services and the Board for Parish Services continue to make materials available to congregations through the Lutheran Youth Fellowship network and district networks; and be it finally

Resolved, That the Board for Youth Services and the Board for Parish Services survey congregations to determine specific materials that congregations find the most useful.

Action: *None.*

To Continue to Produce Materials Supplementary to *Lutheran Worship*

RESOLUTION 2-23

Report 2-04 (*CW*, pp. 71–73)

WHEREAS, The Commission on Worship has prepared a number of important materials supplementary to *Lutheran Worship* during the past triennium; and

WHEREAS, These are assisting congregations in their worship renewal and life; and

WHEREAS, Pastors and congregations continue to request sound assistance in worship; therefore be it

Resolved, That the Commission on Worship be directed to continue to produce significant and helpful materials supplementary to *Lutheran Worship.*

Action: *None.*

To Encourage Use of *Integrating the Faith: A Teachers Guide for Curriculum in Lutheran Schools*

RESOLUTION 2-24

Overture 2-45 (*CW*, p. 90)

WHEREAS, In a 1984 survey of Lutheran schools, 27% of the respondents stated that The Lutheran Church—Missouri Synod should publish textbooks for subjects other than religion and 51% stated we should not (the others had no opinion); and

WHEREAS, In the same survey 34% stated that if there were Lutheran Church—Missouri Synod textbooks available, their school would buy and use them, and 19% stated that their schools would not buy them (the others had no opinion); and

WHEREAS, An analysis of textbook costs suggests that, due to the small market size, a typical textbook prepared by The Lutheran Church—Missouri Synod would cost schools approximately three times as much as comparable textbooks prepared by secular publishers (a cost that would need to be repeated every five years in many cases); and

WHEREAS, Volumes 1–5 of *Integrating the Faith: A Teachers Guide for Curriculum in Lutheran Schools* will be available this summer [1986] (These volumes offer suggestions to help teachers from preschool through grade 8 to integrate the Christian faith into their classroom instruction throughout the day, in all subjects); therefore be it

Resolved, That The Lutheran Church—Missouri Synod refrain from publishing Christian textbooks in so-called secular subjects at this time; and be it further

Resolved, That the Synod through the Board for Parish Services continue to provide assistance to teachers and schools (perhaps through bulletins or small units of study) to help them teach the Christian faith throughout the day; and be it finally

Resolved, That teachers in schools of The Lutheran Church—Missouri Synod be encouraged to teach the Christian faith throughout the day, using resources such as *Integrating the Faith: A Teachers Guide for Curriculum in Lutheran Schools.*

Action: *None.*

To Encourage Lutheran School Accreditation

RESOLUTION 2-25

Overture 2-46 (*CW*, p. 90)

WHEREAS, Accreditation gives evidence of self-evaluation and improvement by the school; and

WHEREAS, Accreditation is a nationally recognized symbol of school quality; and

WHEREAS, Several Lutheran Church—Missouri Synod districts and the National Lutheran School Accreditation

make accreditation now available for all Lutheran schools of all levels; and

WHEREAS, District and National Lutheran School Accreditation standards, instruments, and processes help a school to evaluate and to improve on the basis of Christian–decidedly Lutheran–standards; and

WHEREAS, District and National Lutheran School Accreditation facilitate school improvement in all parts of the school program, but especially in the Lutheran Christian nature of the school; therefore be it

Resolved, That all congregations which own and operate a school be encouraged to seek district and National Lutheran School Accreditation.

Action: *None.*

To Support Concordia Publishing House

RESOLUTION 2-26

Overture 2-53 (*CW*, p. 92)

WHEREAS, Concordia Publishing House has faithfully aided the Synod in the communication of the faith since 1869; and

WHEREAS, The primary mission of Concordia is to develop materials for The Lutheran Church—Missouri Synod and its members; and

WHEREAS, The secondary mission of Concordia Publishing House is to produce materials for purchase by consumers other than members of the Synod in an effort to spread the Christian Gospel; and

WHEREAS, All materials produced by Concordia are approved by the doctrinal review process of the Synod (Bylaw 2.611 e) and are consistent with the doctrinal stance of The Lutheran Church—Missouri Synod; and

WHEREAS, Congregational materials are planned, developed, and marketed in coordination with the various program boards and commissions and the administration of the Synod; and

WHEREAS, The needs of the church are given foremost consideration as new materials are planned and developed; therefore be it

Resolved, That the laity and church professionals of the congregations and districts of the Synod be encouraged to suggest needed items for possible development by the staff of the International Center and Concordia Publishing House; and be it further

Resolved, That the members of the Synod be encouraged to purchase Concordia-produced items for home, school, and church use in order to help ensure continued development of quality products for the members of The Lutheran Church—Missouri Synod; and be it finally

Resolved, That the members of the Synod be encouraged to utilize the doctrinally sound materials prepared jointly by the staff of the International Center and Concordia Publishing House to more fully empower God's people in their worship, witness, nurture, fellowship, and service.

Action: *None.*

To Prepare Materials Portraying Diversity of the Church

RESOLUTION 2-27A

Overture 2-56 (*CW*, pp. 92–93)

WHEREAS, The Lutheran Church—Missouri Synod seeks to be obedient to the Great Commission of our Lord; and

WHEREAS, The commission refers to "all nations" so that people of every racial, ethnic, and economic background are included; and

WHEREAS, The literature of the church, such as Sunday school and day school materials, bulletin covers, bulletin inserts, *The Lutheran Witness*, etc., are major sources by which people gain impressions about Christianity and The Lutheran Church—Missouri Synod in particular; and

WHEREAS, Synodical materials tend to portray contemporary Christians in most cases as being white and middle class and to portray the Old Testament people of Israel and New Testament Christians as being almost exclusively Caucasian (usually with northern European features); and

WHEREAS, This offends people of nonwhite, non-middle-class backgrounds who are members of our Synod and others whom we hope to evangelize; and

WHEREAS, Such a tendency also promotes confusion over the racial and ethnic character of both Israel and the New Testament church, since Israel was not without people of diverse background (e.g., Num. 12:1) and the early church from its beginning was led to evangelize all peoples (Matt. 28:19; Acts 8:26–40; Rom. 10:12; Gal. 3:28); and

WHEREAS, Such a tendency unknowingly aids those religious groups that teach the heresy that Christianity is "the white man's religion" (such as the Klan among whites and Black Yahwism and branches of the Black Muslims among blacks); therefore be it

Resolved, That The Lutheran Church—Missouri Synod continue to confess that it is called to proclaim the Gospel and administer the Sacraments among all peoples; and be it further

Resolved, That Concordia Publishing House and Board for Communication Services and all other entities associated with the Synod be encouraged consistently, systematically, and aggressively to carry out their editorial policy that the racial, ethnic, and economic diversity of the church in all ages be portrayed; and be it further

Resolved, That boards and committees of the church sending out inserts be urged that, if photos or art are included, such visual aids portray the diversity of the church; and be it finally

Resolved, That the *Lutheran Witness* and other publications of the Synod itself be urged to portray the same diversity, particularly in cover photographs.

Action: *None.*

To Decline Certain Resolutions

RESOLUTION 2-28

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reason given:

Number	*Title*	*Reason*
2-15 (unprinted)	Prepare New Catechism Translation	Floor committee recommended approval of proposed new translation
2-23	Lessons for Minor Festivals	Sunday propers take precedence over minor festivals
2-35	Board for Youth Services	Inaccurate and incomplete information

Action: *None.*

3. THEOLOGY AND CHURCH RELATIONS

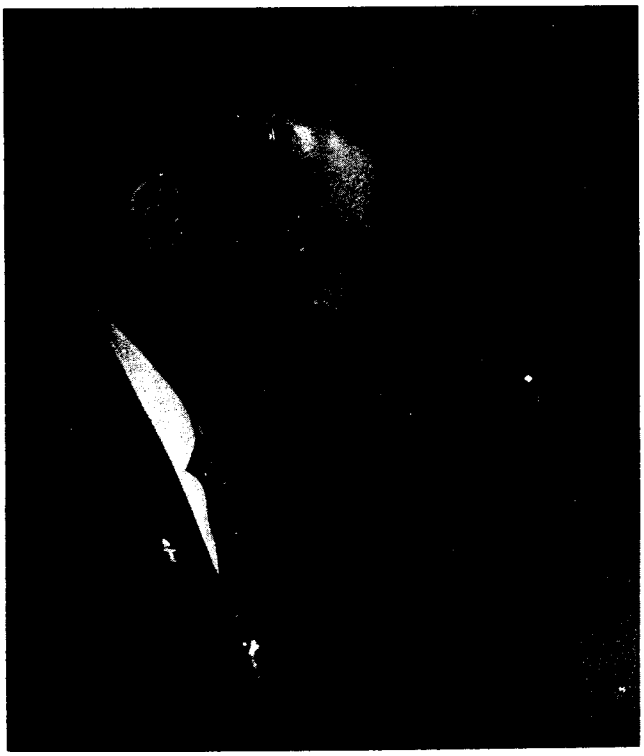
To Promote the Confessional Stance of the Synod

RESOLUTION 3-01

Reports 3-01A, 5-01, (*CW*, pp. 105–10, 165–68)

The Lutheran Church—Missouri Synod has, from the time of its founding in 1847 until the present moment, professed its intention to be thoroughly committed to Holy Scripture and the Lutheran Confessions. Every congregation, pastor, and teacher of the Synod "accepts without reservation: (1) the Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and practice [and] (2) all the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God" (Constitution, Art. II).

The members of Floor Committee 3, Theology and Church Relations, are convinced that The Lutheran Church—Missouri Synod wants to continue to be a confessional Lutheran church in all aspects of its life and work. To be a confessional church means there is *content* to our faith, *content* to our love, *content* to our caring, *content* to our evangelism and witness. That content is based on the love of God revealed to us in Jesus Christ. It is in and through Jesus Christ that we take our stand on Sacred Scripture and the Lutheran Confessions. This is why there is *content* to how we do our theology, how we apply it, and how we say it to each other and to the world. Content is the reason why we appear at times and in certain circumstances to be cautious. It is also the reason on other occasions for our willingness to take chances on and risks for God. It is to proclaim Jesus Christ that we are a confessional Lutheran church.



Chairman Eldor Meyer of Committee 3

As we prepare to take up some of these sensitive and important matters, we commend for your consideration the concluding words of the report of the Synod's Commission on Theology and Church Relations:

"Now is the time for The Lutheran Church—Missouri Synod to commit itself more deeply and fully to the articulation of the historic understanding of the Christian faith and to the strengthening of confessional Lutheran ties throughout the world. *Specifically, the Commission urges the Synod to give first priority to the investment of time, personnel, and financial support to programs of theological study and interchange with the Synod's partner churches at home and abroad* [italics added]. This is 'the right time' for the Synod to share more freely with others the rich theological resources which God has so generously entrusted to our church body during its 139 years, and to support more fervently the witness of all those wishing to be faithful to the Biblical mandate to proclaim the scriptural Gospel of Jesus Christ for the life and salvation of people everywhere" (*CW*, p. 105).

Action: *Adopted (14).*

To Develop a Theological Statement of Mission

RESOLUTION 3-02

Overtures 2-64A–J, 3-67–68, 3-98 (*CW*, pp. 95, 127, 135)

WHEREAS, God wills that His church seize every opportunity to give an uncompromising, yet winsome testimony to the Gospel of Jesus Christ; and

WHEREAS, Now is the time for The Lutheran Church—Missouri Synod to commit itself more deeply and fully to the articulation of the historic understanding of the Christian faith and to the strengthening of a confessional Lutheran witness throughout the world; and

WHEREAS, The Lutheran Church—Missouri Synod has from the time of its founding in 1847 professed its intention to be thoroughly committed to Holy Scripture and the Lutheran Confessions; and

WHEREAS, Every congregation, pastor, and teacher of the Synod "accepts without reservation: (1) the Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice [and] (2) all the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God"; and

WHEREAS, It is the first objective of the Synod to "conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy"; and

WHEREAS, The times provide an unprecedented oppor-

tunity for the Synod to share more freely with others the rich theological resources which God has so generously entrusted to our church body during its 139 years and to support more fervently the Biblical mandate to proclaim the scriptural Gospel of Jesus Christ for the life and salvation of people everywhere; therefore be it

Resolved, That the Commission on Theology and Church Relations initiate, facilitate, and develop a theological Statement of Mission; and be it further

Resolved, That this Statement of Mission reflect the urgency, vitality, and joy of our historic confession of Christ's forgiveness by grace alone through faith alone as taught in Scripture alone; and be it further

Resolved, That this statement remember the inclusiveness of our Mission Affirmations; and be it further

Resolved, That as the commission prepares this statement it be mindful of its impact on and implications for theological education, world missions and evangelistic outreach, congregational ministries, human care, inter-Christian relationships, providing leadership for worldwide confessional solidarity, church polity, relationships of congregations, national Synod, districts and circuits; and be it further

Resolved, That the CTCR, in consultation with all the various boards, councils, and commissions, involve pastors, teachers, and laity on the congregational level; and be it further

Resolved, That this statement be prepared with a view toward the possibility of its use by the various units of the Synod to develop purpose statements; and be it finally

Resolved, That this Statement of Mission be presented to the 1989 convention.

Action: *Adopted as amended (5).*

(During the discussion the third resolve of the resolution was adopted as an amendment. A motion to include "*Resolved,* That this statement replace the Mission Affirmations of 1965" as a second-last resolve was declined.)

To Commend the CTCR Report "Theses on Justification"

RESOLUTION 3-03

Overtures 3-53–54 (*CW*, pp. 123–25)

WHEREAS, The 1981 St. Louis convention of The Lutheran Church—Missouri Synod requested the Commission on Theology and Church Relations, together with the joint faculties of the seminaries and the Council of Presidents, to make a study of the doctrine of justification (1981 Res. 3-12); and

WHEREAS, The Commission on Theology and Church Relations has given its response in a document entitled "Theses on Justification"; and

WHEREAS, We find the doctrinal content of this paper to be in agreement with Holy Scripture and the Lutheran Confessions, as well as with the doctrinal statements adopted by the Synod; therefore be it

Resolved, That the Synod commend the report, "Theses on Justification," to its membership for reference and guidance.

Action: *Adopted (5).*

To Give Final Approval to Autonomous Partner-Church Status for Lutheran Church—Canada

RESOLUTION 3-04A

Overtures 3-25–27, L3-28 (*CW*, pp. 117–118) (*TB*, p. 13)

Preamble

When Lutheran Church–Canada was established as a federation of the three Canadian districts of the Synod in 1958, one of its stated purposes was "To study the matter of the formation of an independent Lutheran Church–Canada to be affiliated with The Lutheran Church—Missouri Synod." Attempts to achieve that goal eluded the Lutheran Church–Canada in both 1964 and 1970, when referenda for autonomy failed to receive the necessary two-thirds majority in each district.

Upon being declared "an administrative unit" of the Synod in 1965, Lutheran Church–Canada was given specific authority in certain areas such as doctrinal discussions and higher education.

In more recent years the quest for autonomous partner church status was again resumed as the Canadian situation changed. All three districts achieved financial self-support. Decisions were made on seminary training that resulted in the withdrawal from a pan-Lutheran program at Lutheran Theological Seminary, Saskatoon, and the establishment of synodical seminaries at St. Catharines and Edmonton. Canadian participation in Forward in Remembrance, which far exceeded all expectations, made it apparent that the Canadian members were capable of accepting the financial challenges involved in autonomy.

In 1983 the Synod adopted Res. 5-14, which among other things called for the following:

A. That Lutheran Church–Canada "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 a constitution and bylaws for the proposed partner church," and that this constitution and bylaws be ". . . consistent with the present stance of The Lutheran Church—Missouri Synod." The Constitution and Bylaws for the proposed autonomous Lutheran Church–Canada are the Constitution and Bylaws of The Lutheran Church—Missouri Synod adapted for the Canadian situation.

B. That the Board of Directors and the Board for Mission Services, in consultation with the Council of Presidents, assist in the "development and implementation of the procedures toward the formation of the [autonomous] Lutheran Church–Canada." This has been implemented by way of a Memorandum of Agreement on the implications of autonomy and partnership, provisions for working together in world missions, recognition of seminary training and certification, mobility of professional workers, worker



Roy Holm, Edwin Lehman, and Albin Stanfel, presidents of the three Canadian Districts

benefit programs, parish service resources, and the status of auxiliary organizations.

C. That "a vigorous program of presentations . . . 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." Each congregation received bulk quantities of five different brochures, a copy of the proposed Constitution and Bylaws, a copy of the Memorandum of Agreement, and was given an opportunity for a visit by a Lutheran Church–Canada representative to provide further information and to show a 40-minute video.

D. That the Canadian districts "by simple majority vote in each of the three geographic district conventions approve the constitution and bylaws . . . [and] . . . by simple majority vote [request] dissolution by the Synod." The three conventions have approved the proposed Constitution and Bylaws and passed identical resolutions requesting the Synod to give approval to autonomous partner church status for Lutheran Church–Canada.

E. "That individual congregations be given opportunity to vote whether or not they wish to join the autonomous Lutheran Church–Canada." Ballots were sent to all congregations of geographic districts in Canada, and to congregations of those nongeographic districts which chose to participate in the voting. Results of the balloting were:

	Cong. Voting YES	Cong. Voting NO	Total No. of Cong.
Alberta–British Columbia	108	1	134
Manitoba and Saskatchewan	76	6	91
Ontario	52	26	95
Minnesota North (in Canada)	14	2	16
TOTALS*	250	35	336

*The English District board chose to give its Canadian congregations the opportunity to participate in the balloting, but none chose to do so. The SELC District decided not to participate in the voting.

A total of 87% of the participating congregations voted to seek membership in Lutheran Church–Canada at its constituting convention. While Res. 5-14 did not require similar ballots for professional workers, this opportunity was nevertheless given to all pastors, including active, retired, advisory and c.r.m., to teachers and directors of Christian education. An affirmative answer was received from 80% of those voting.

The Board of Directors of Lutheran Church–Canada is of the view that the requirements set forth in Res. 5-14 have been met, and that the overwhelming affirmative vote on the congregational ballot indicates that the time has arrived for the establishment of an autonomous Lutheran Church–Canada, in partnership with The Lutheran Church—Missouri Synod. We therefore respectfully submit the following overture:

WHEREAS, Lutheran Church–Canada as a federation of the three Canadian districts of The Lutheran Church—Missouri Synod desires to establish an autonomous synod to be known as Lutheran Church–Canada, so that in partnership with The Lutheran Church—Missouri Synod it might more effectively spread the Good News of Jesus Christ; and

WHEREAS, The Synod in its 1983 Res. 5-14 requested and authorized Lutheran Church–Canada to take certain steps which would lead to the establishment of Lutheran Church–Canada as an autonomous partner church; and

WHEREAS, In the carrying out of these steps the following responses have been received:

A. All three Canadian districts, in convention, have approved the proposed Constitution and Bylaws for the autonomous Lutheran Church–Canada, and have declared themselves to be in favor of the establishment of an autonomous Lutheran Church–Canada;

B. The congregational vote has resulted in 87% of voting congregations deciding to seek membership in the autonomous Lutheran Church–Canada at its constituting convention; and

WHEREAS, The proposed Constitution for the autonomous Lutheran Church–Canada has received the approval of the Synod's Commission on Theology and Church Relations, the Commission on Constitutional Matters, the Board for Mission Services, and the Board of Directors; and

WHEREAS, The Boards of Directors of The Lutheran Church—Missouri Synod and of Lutheran Church–Canada have prepared a Memorandum of Agreement which provides mutually acceptable conditions to be incorporated in a protocol document; and

WHEREAS, Lutheran Church–Canada has committed itself constitutionally and confessionally to the same doctrinal positions held by The Lutheran Church—Missouri Synod; therefore be it

Resolved, That the Synod express its gratitude to God for the manifold blessings He has showered on its pastors, teachers, and congregations in Canada as they have prepared for the formation of an autonomous partner church in that country; and be it further

Resolved, That the Synod in convention give final approval to

A. a partner church relationship with Lutheran Church–Canada;

B. the members of the Synod in the three Canadian geographic districts becoming members of Lutheran Church–Canada; and

C. the completion of such other actions as are necessary or desirable by The Lutheran Church—Missouri Synod to effect the establishment of Lutheran Church–Canada as an autonomous partner church, based upon and according to protocol agreements to be entered into between The Lutheran Church—Missouri Synod and Lutheran Church–Canada; and be it further

Resolved, That the Synod, in concurrence with action taken by the LCC Board of Directors, encourage Lutheran Church–Canada to work toward implementation of its partner church status by Jan. 1, 1989, and the calling of its constituting convention by June 30, 1988; and be it further

Resolved, That the Board of Directors and the officers of the Synod be authorized to sign and deliver such instruments in writing and to do such other acts or things as may be deemed by them to be necessary or desirable in connection with the establishment of an autonomous Lutheran Church–Canada; and be it further

Resolved, That the Synod strongly encourage all congregations and pastors in Canada to join together with and to support their brothers and sisters in building a strong confessional Lutheran Church in Canada; and be it finally

Resolved, That the Synod commend the new autonomous Lutheran Church–Canada to God's gracious care that He might keep it ever faithful to His Word and make it a mighty instrument for the proclamation of the Gospel in Canada and throughout the world.

Action: *Adopted as amended (9).*

(The resolution was adopted without dissenting vote. The committee had earlier changed the second-last resolve, which originally read, "*Resolved,* That the Synod strongly encourage those congregations and pastors which voted negatively on the proposal to form an autonomous partner church of The Lutheran Church—Missouri Synod in Canada . . . " The resolution was adopted with the singing of "O Canada" and "Oh, for a Thousand Tongues to Sing.")

To Recognize Argentine District as a Partner Church

RESOLUTION 3-05

Overture 3-99 (*CW*, p. 135)

WHEREAS, In 1905 The Lutheran Church—Missouri Synod responded to a door God opened in Argentina by sending missionaries to bring the Gospel to German immigrants in the agricultural areas of the northeastern region; and

WHEREAS, The Lord blessed this effort with growth so that in 1928 the church in Argentina entered into a district relationship with the Synod; and

WHEREAS, For 58 years this district-Synod relationship has been richly blessed by the Lord so that today the Argentine District is in fact an indigenous church with a baptized membership of 30,000 persons worshiping in 208 congregations and preaching stations served by 66 national pastors, four of whom are serving congregations in Paraguay, two in Uruguay, and one in Chile; and

WHEREAS, The Argentine District now desires to enter into a partner-church relationship with The Lutheran Church—Missouri Synod; and

WHEREAS, The Argentine District and The Lutheran Church—Missouri Synod have worked together in drawing up a Protocol Document, which sets forth the working relationship between The Lutheran Church—Missouri Synod and the Iglesia Evangelical Luterana Argentina (IELA); and

WHEREAS, The Argentine District in its 54th convention in Parana, Argentina, on Feb. 22, 1986, unanimously and joyfully adopted the Protocol Document as a basis for the new relationship between the Iglesia Evangelical Luterana Argentina and The Lutheran Church—Missouri Synod and by this action officially requested termination of district status and recognition as a partner church; and

WHEREAS, The Board for Mission Services and the Commission on Theology and Church Relations heartily and with thanksgiving to the Lord have approved this request; therefore be it

Resolved, That The Lutheran Church—Missouri Synod unanimously and joyfully recognize the Iglesia Evangelical Luterana Argentina as a partner church, effective Aug. 1, 1986, and pray upon the members and leaders of the Iglesia Evangelical Luterana Argentina the power and blessing of the Lord; and be it further

Resolved, That this relationship be sealed by the approval of the Protocol Document and the witnessing by the convention of the presidents of the respective church bodies affixing their signatures on the Protocol Document while the convention sings the doxology; and be it finally

Resolved, That Bylaws 5.91, 5.117, and 6.19, as well as the action reflected in the footnote to Art. XII, 13 (*Handbook*, p. 20), be rescinded or amended, as the case may be, and that the Commission on Constitutional Matters be authorized to make any other necessary adjustment in the *Handbook* resulting from this action of the convention.

Action: *Adopted (4).*

To Express Thanks and Reaffirm Altar and Pulpit Fellowship with Evangelical Lutheran Church—Synod of France and Belgium

RESOLUTION 3-06

Overture 3-24 (*CW*, p. 117)

WHEREAS, The Evangelical Lutheran Church—Synod of France and Belgium (EELSFB) decided at its May 5–8, 1984, general synodical assembly to end the *in statu confessionis* ("state of vigilance and of confessing protest") begun in 1969 and "to reestablish full and entire altar and pulpit fellowship" with The Lutheran Church—Missouri Synod; and

WHEREAS, The Lutheran Church—Missouri Synod has never officially broken fellowship with the EELSFB; therefore be it

Resolved, That The Lutheran Church—Missouri Synod acknowledge with thanksgiving and praise to God the de-

cision of the Evangelical Lutheran Church—Synod of France and Belgium to reestablish full church fellowship once again with our Synod; and be it further

Resolved, That the Synod express to EELSFB sincere thanks for the faithful and fraternal concern it manifested by its confessional protest, and also deep regret for the painful situation which led to the same; and be it further

Resolved, That in response to this decision of our sister church to end the state of protest, the Synod reaffirm altar and pulpit fellowship with the EELSFB; and be it finally

Resolved, That we ask our gracious Lord to bless the bond our churches have together as Christians deeply committed to the pure Gospel as it is revealed in the Holy Scriptures and taught in the Lutheran Confessions.

Action: *Adopted (7).*

To Study the Nature and Implications of the Call

RESOLUTION 3-07

Overtures 3-56A–60 (*CW*, pp. 125–26)

WHEREAS, The nature and implications of the call have many practical applications in the life of the church; and

WHEREAS, The Commission on Theology and Church Relations in its report on "The Ministry: Offices, Procedures, and Nomenclature" has addressed many of these issues; and

WHEREAS, In response to the need for guidance with respect to the application of the theology of the call, the Council of Presidents is presently engaged in a comprehensive study of these matters; and

WHEREAS, Various groups such as the Committee on Concerns for the Church and Its Workers, the CTCR, and the Board for Parish Services are also studying aspects of the call; and

WHEREAS, Confusion may result from multiple studies prepared without coordination; therefore be it

Resolved, That those groups currently studying these issues be commended for their efforts and be encouraged to continue and complete their studies; and be it further

Resolved, That these groups communicate to the CTCR the results of their studies; and be it further

Resolved, That the CTCR prepare a report coordinating the results of these studies for distribution throughout the church; and be it finally

Resolved, That the CTCR submit its report to the 1989 convention of The Lutheran Church—Missouri Synod.

Action: *Adopted (7).*

To Maintain Practice of Close Communion

RESOLUTION 3-08

Overture 3-76 (*CW*, pp. 128–29)

WHEREAS, The Scriptures require both a knowledge of the Lord's Supper sufficient for its proper reception and a contrite heart which trusts Jesus' Word; and



WHEREAS, Fellowship at the Lord's Table is an act of confession of faith; and

WHEREAS, The admission to Holy Communion without a regard for confession of faith is neither faithful to God's Word nor an act of love; and

WHEREAS, The practice of close communion was followed by the early church and the Lutheran Reformers; and

WHEREAS, The practice of close communion seeks to prevent both harmful reception of the Sacrament as well as a profession of unity in confession in faith where this unity does not exist; and

WHEREAS, Great diversity in the practice of the Lord's Supper exists in Christendom today; and

WHEREAS, It is desirable that uniform practice which is in harmony with the theology of the Lord's Supper be followed in the Synod; and

WHEREAS, The Synod has long encouraged its congregations and pastors in extraordinary circumstances to provide "responsible pastoral care, including the administration of Holy Communion to Christians who are members of denominations not in fellowship with the LCMS" (1981 Res. 3-01); and

WHEREAS, The Commission on Theology and Church Relations report "Theology and Practice of the Lord's Supper" was commended for "broad and comprehensive" study in the Synod by the 1983 synodical convention (Res. 3-12); therefore be it

Resolved, That the pastors and congregations of The Lutheran Church—Missouri Synod continue to abide by the practice of close communion, which includes the necessity of exercising responsible pastoral care in extraordinary situations and circumstances; and be it further

Resolved, That the convention commend the CTCR's report "Theology and Practice of the Lord's Supper" to the pastors and congregations of the Synod for continued reference and guidance.

Action: *Adopted (7).*

To Reaffirm Position of LCMS on Service of Women in the Church

RESOLUTION 3-09

Overtures 3-32–3-39, 3-41–3-50 (*CW*, pp. 119–23) L3-52 (*TB*, p. 14)

WHEREAS, There are various interpretations regarding the service of women in the life of the church today; and

WHEREAS, The question of the proper role of women in the life of the church is one which has stimulated much theological discussion; and

WHEREAS, The service of women in the church is a subject of serious and deep concern in our Synod; and

WHEREAS, Our synod seeks to be faithful to what the Scriptures teach on this subject so that there be God-pleasing harmony within the church; and

WHEREAS, The Commission on Theology and Church Relations has completed its study, "Women in the Church," and distributed it widely; therefore be it

Resolved, That we thank God for the many gifts and blessings that He has bestowed on The Lutheran Church—Missouri Synod through the faithful service of women; and be it further

Resolved, That the 1986 convention, of The Lutheran Church—Missouri Synod reaffirm Res. 2-17 of the 1969 convention, which states that "Those statements of Scripture which direct women to keep silent in the church and which prohibit them to teach and to exercise authority over men, we understand to mean that women ought not to hold the pastoral office or serve in any other capacity involving the distinctive function of this office," and which also grants permission to the Synod and its congregations to institute woman suffrage and to permit women to hold office in the Synod or congregation by election or appointment; and be it further

Resolved, That the Synod reaffirm its position as stated in the 1970 statement of the Commission on Constitutional Matters (1971 *Convention Workbook,* p. 244) which declares that women "may hold voting membership in the congregation and serve as officers and as members of boards and committees as long as these positions are not directly involved in the specific functions of the pastoral office (preaching, public administration of the Sacraments, church discipline) and as long as this service does not violate the order of creation (usurping authority over men)"; and be it further

Resolved, That we commend and encourage the continued service of women to our Lord and His church, including service on the boards, committees, and commissions of the Synod, districts, and congregations of The Lutheran Church—Missouri Synod in accordance with His will as set forth in the Holy Scriptures; and be it further

Resolved, That the Synod commend to its congregations for continued study and discussion the CTCR document "Women in the Church," as well as the forthcoming report of the President's Commission on Women; and be it finally

Resolved, That the Synod respect those congregations that have determined that woman suffrage is not expedient in their situation as well as those for whom woman suffrage is expedient, so that our walk together may continue in harmony and that we "maintain the unity of the Spirit in the bond of peace" (Eph. 4:3).

Action: *Adopted (9).*

(Delegates declined a motion to delete the words in the last resolve, "*Resolved,* That the Synod respect those congregations that have determined that woman suffrage is not expedient in their situation as well as those for whom woman suffrage is expedient." Also declined was a motion to substitute the words "acknowledges the right of" for "grants permission to" in the second resolve.)

To Reaffirm Position of Synod on Ordination of Women

RESOLUTION 3-10

Overtures 3-40, 3-51 (*CW*, pp. 121, 123)

WHEREAS, The Synod in convention has repeatedly stated its conviction that the Scriptures prohibit the ordination of women into the pastoral office (1969 Res. 2-17; 1971 Res. 2-04); and

WHEREAS, This official position of The Lutheran Church—Missouri Synod is to be upheld by the Synod and its officers; and

WHEREAS, The Commission on Theology and Church Relations in its report "Women in the Church" has discussed the Scriptural basis for not ordaining women to the pastoral office; therefore be it

Resolved, That the Synod reaffirm its conviction that the Scriptures prohibit women from holding the pastoral office or carrying out the distinctive functions of this office (1 Cor. 11; 1 Cor. 14; 1 Tim. 2).

Action: *Adopted (9).*

(During discussion of the resolution delegates declined to consider Overture 3-40 as a substitute.)

To Decline Overtures on New Dogmatics Text

RESOLUTION 3-11

Overtures 3-63–3-65 (*CW*, pp. 126–27)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for reasons given:

3-63: Updated Systematic Theology

3-64: Companion to Pieper's Dogmatics

3-65: A New Dogmatics

Preparation of a new dogmatics text is already in process. Concordia Publishing House is coordinating the effort and plans to utilize recognized confessional Lutheran theologians and scholars.

Action: *Adopted (9).*

To Encourage Continued Confessional Witness

RESOLUTION 3-12

Overtures 3-06, 3-11A–B, 3-19 (*CW*, pp. 113–114, 116)

WHEREAS, The Lutheran Church—Missouri Synod is not a member of the World Council of Churches, the National Council of Churches, or the Lutheran World Federation, nor does it provide financial support to these organizations; and

WHEREAS, It has been the longstanding practice of the Synod to send observers to assemblies of various organizations for the purpose of obtaining firsthand information on developments within and among church bodies worldwide and making known its position as a confessional church on various contemporary theological issues; therefore be it

Resolved, That the Synod encourage its President and the Commission on Theology and Church Relations to continue to keep the Synod informed regarding developments within Christendom and to give witness to the confessional Lutheran stance of the Synod in every appropriate forum.

Action: *Adopted (9).*

To Continue Efforts Toward External Unity

RESOLUTION 3-13A

Overtures 3-20, 3-26–3-27, 3-29–3-30, 3-94 (*CW*, pp. 116, 118, 133–34)

WHEREAS, The Lutheran Church—Missouri Synod has had a longstanding commitment to the goal that all Christians "embrace and adhere to a single true religion and live together in unity and in one fellowship and church" (AC, Preface 4) in the conviction that God's Word requires Christians to seek external unity in the church on the basis of agreement in doctrine and practice; and

WHEREAS, Representatives from the LCMS have participated in the Lutheran-Episcopal and the Lutheran-Reformed dialogs held in the USA during the past 18 years; and

WHEREAS, These discussions have resulted in proposals for "interim eucharist sharing" between Lutherans and Episcopalians (actually implemented between three Lutheran church bodies and the Episcopal church in 1982) and for full church fellowship between participating Lutheran and Reformed churches (approved by the Presbyterian Church U.S.A. earlier this summer and scheduled to be officially considered next month by the three Lutheran church bodies which participated in these dialogs); and

WHEREAS, The LCMS representatives to these discussions have prepared minority reports in which they have given witness to the historic Lutheran conviction that the Scriptures and Lutheran Confessions require agreement "in doctrine and in all its articles" and "concerning the right use of the holy sacraments" as the basis for the implementation of formal declarations of altar and pulpit fellowship (FC SD X 31); and

WHEREAS, The Synod has asked the CTCR to prepare practical guidelines "to assist the officials, pastors, teachers, congregations, and individuals in the Synod, in determining which practices and activities are appropriate to the various levels of inter-Lutheran and inter-Christian relationships in which the Synod is involved" (1981 Res. 3-03A), and the CTCR is presently engaged in a synodwide study to carry out this assignment; and

WHEREAS, Provision for pursuing the goal of Lutheran confessional unity through theological discussions has been made in the proposal for inter-Lutheran cooperation; and

WHEREAS, Priority needs to be given to strengthening relationships with Lutherans who share a commitment to confessionally orthodox doctrine; therefore be it

Resolved, That the Synod ask God to bless all discussions devoted to achieving unity in the church based on agreement in doctrine and in practice; and be it further

Resolved, That the Synod commend its representatives to the inter-denominational dialogs for their confessional witness to the Scriptural teachings concerning the necessity for agreement in the confession of the Gospel and in all its articles as the basis for external unity in the faith; and be it further

Resolved, That the Synod express its sorrow and concern that the other Lutheran participants in these discussions have agreed to consider recommendations for church fellowship contrary to the historic Lutheran understanding of the Scriptural requirements for altar and pulpit fellowship as expressed, for example, in the Galesburg Rule of 1857 ("Lutheran Pulpits for Lutheran Ministers Only—Lutheran Altars for Lutheran Communicants Only"), thereby creating additional barriers between our respective churches; and be it further

Resolved, That the Synod encourage all of its members to continue their study of scriptural teaching concerning Christian fellowship, making use of the CTCR's 1981 report, "The Nature and Implications of the Concept of Fellowship," and sharing their insights with the commission, especially regarding the application of scriptural principles of fellowship to specific cases of inter-Christian relationships; and be it further

Resolved, That the Synod continue its efforts to carry out doctrinal discussions with other Lutheran churches with which it is not in altar and pulpit fellowship, including discussions with the new Lutheran church when it comes into existence, as well as with the newly organized Lutheran Church–Canada; and be it finally

Resolved, That the Synod encourage the President of the Synod, in consultation with the CTCR to give special attention to ways in which unity between strongly confessional Lutheran churches throughout the world may be deepened and enhanced.

Action: *Adopted (12).*

(Delegates declined to insert as a first resolve, the resolve of Overture 3-94, which reads, *"Resolved,* That The Lutheran Church—Missouri Synod respectfully urges all Lutherans to

think about inter-church relations not organizationally but theologically, allowing due weight to maxims like the following:

"a. Churches that refuse to acknowledge as binding and decisive what is clearly taught in the Lutheran Confessions are not Lutheran;

"b. Churches that refuse to acknowledge as binding and decisive what is clearly taught in the written Word of God are not Christian;

"c. Two churches entering into pulpit and altar fellowship with each other thereby become one church."

In session 12 a number of amendments were offered. Overture 3-94, second resolve, which reads, "*Resolved,* That The Lutheran Church—Missouri Synod record its conviction, with deep regret, that the doctrine and practice of the merging churches, the ALC, and LCA, and the AELC, are such that the latter are, as such no longer genuine Lutheran churches from a traditional and confessional point of view," was declined. Another proposed amendment calling for the substitution of, "no longer in agreement with The Lutheran Church—Missouri Synod," in the overture was not accepted by the chair since it was in effect the same as the previously proposed amendment. The convention sustained the ruling of the chair. A motion to refer the matter back to committee was declined by a vote of 491–505.)

To Refer Church and Society Issues to Commission on Structure

RESOLUTION 3-14

Report 5-01, 7 (*CW*, p. 170); Overture L3-89 (*TB*, p. 14)

WHEREAS, The church today is often requested to respond to, and provide guidance on, a variety of contemporary issues to be addressed by the church from a thoroughly theological perspective, and

WHEREAS, Excellent responses have been made by the CTCR's Social Concerns Committee and by the President's office; therefore be it

Resolved, That the 1986 convention refer the matter of "Church and Society" to the Commission on Structure for appropriate recommendations to the 1989 convention; and be it further

Resolved, That the CTCR, through its Committee for Social Concerns, continue to make appropriate contemporary responses as deemed necessary; and be it further

Resolved, That the President make such appropriate and contemporary responses as deemed necessary.

Action: *None.*

To Uphold Biblical Terms for God

RESOLUTION 3-15

Overture 3-75 (*CW*, p. 128)

WHEREAS, The Scriptures consistently speak of God in the language of the male gender; and

WHEREAS, Many today reject masculine references to God as sexist; and

WHEREAS, The National Council of Churches' Division of Education and Ministry has issued its *Inclusive Language Lectionary* for public worship for the use of its member churches in which male references to God are removed; therefore be it

Resolved, That The Lutheran Church—Missouri Synod state clearly that the rejection of the revealed, Biblical ways of speaking about God in favor of "nonsexist" or female terms is not simply a matter of language differences or preferences but has profound theological implications and is to be condemned; and be it further

Resolved, That The Lutheran Church—Missouri Synod uphold the use of Biblical terms in speaking about God.

Action: *None.*

To Increase Membership of Commission on Theology and Church Relations (CTCR)

RESOLUTION 3-16

Overture L3-89 (*TB*, p. 14)

WHEREAS, The Commission on Theology and Church Relations has been assigned responsibility for assisting the President at his request in discharging his constitutional responsibilities and for providing guidance to the Synod in matters of theology and church relations; and

WHEREAS, The Synod in convention resolved in 1983 "that the Synod support expanded budget and staff appropriations for the study of social-ethical concerns and issues when additional funds become available"; and

WHEREAS, There are increasing demands for the CTCR's involvement in the area of church relations; and

WHEREAS, The CTCR from its founding in 1962 until 1981 was composed of 8 theological professors, 7 pastors, 6 laymen, and 2 teachers, but since 1982 has had a membership of 5 laymen, 4 pastors, 3 professors, and 1 teacher; therefore be it

Resolved, That CTCR membership be increased by 3 theological professors, one to be elected by each of the Synod's American seminaries and one representative to be selected by the President of the Synod from the faculties of the synodical colleges.

Action: *Adopted (14).*

To Reaffirm Position on Charismatic Issues

RESOLUTION 3-17

Report 3-01, I, B, 11 (*CW*, pp. 99–100); Overture 3-92 (*CW*, p. 133)

WHEREAS, The Commission on Theology and Church Relations continues to monitor developments in the charismatic movement; and

WHEREAS, A committee of eight synodical representatives, appointed by the President of the Synod, has met with eight charismatic pastors of the Synod, and is continuing to meet and is discussing such matters as the synodical position on charismatic activity, the policy of our seminaries concerning charismatic students, and the theological position of charismatic pastors; and

WHEREAS, The Synod has spoken clearly and firmly on

this issue (1977 *Proceedings,* Res. 3-10A, and 1979 *Proceedings,* Res. 3-10); therefore be it

Resolved, That the Synod in convention reaffirm the position taken at the 1977 convention:

WHEREAS, The Lutheran Church has a rich heritage of Spirit theology in its confessional writings, in its exegetical studies, and in its hymns and prayers; and

WHEREAS, "We are grateful to God for the renewed interest which many Christians in all generations take in the work of the Holy Spirit" ("The Lutheran Church and the Charismatic Movement," 1977); and

WHEREAS, Scripture so clearly teaches:

1. That we are justified alone by the atoning work of Jesus Christ.
2. That the forgiveness of our sins on account of Christ, promised and offered in the Gospel, is our righteousness before God.
3. That it is by faith alone that we accept God's promised offer of forgiveness and are justified.
4. That the faith by which we accept God's forgiveness on account of Christ is the work of God's Spirit through the external means of grace, namely, the preaching (teaching) of the Gospel, Holy Baptism, Holy Absolution, and the Lord's Supper. Through these external means the Holy Spirit works faith in the heart when and where it pleases God. Through these external means of grace the Holy Spirit, together with all that is necessary for life and salvation, is given to those who believe.
5. That faith, which is the work of God's Spirit, is the confident assurance that for Christ's sake we are forgiven and accepted by God as righteous. Through this confident faith in the promise of God the accusing voice of conscience is quieted and the troubled heart finds rest.

and

WHEREAS, Certain doctrines held and taught by some individuals and groups in the charismatic movement are mere human opinion, not clearly taught in Holy Scripture and therefore contrary to the Holy Scriptures, and therefore dangerous to the salvation of men to teach:

1. That God desires every Christian, following Baptism, to have a "second experience" such as the "baptism with the Spirit."
2. That the so-called "gifts of the Spirit" are external signs by which we can assure ourselves that we have faith, are living in God's grace, or have the Spirit of God.
3. That God promises every Christian such gifts as speaking in tongues, healing, discerning of spirits, and prophecy, and that God has given such a promise as a part of the "full" or "complete Gospel."
4. That a "conversion experience," "baptism with the Spirit," or other inner religious experience is necessary for, or should be urged upon, Christians in order that they may be certain either of having faith and salvation or of the indwelling of God's Spirit.
5. That a Christian who has not had such an experience either has an incomplete faith, is unconverted and is still living under the rule of sin, or has only accepted Christ as his Savior but not as his Lord.
6. That the sanctification of a Christian is incomplete unless he possesses the gift of speaking in tongues.
7. That God promises healing and health to every Christian in this life and that, if such healing does not occur, it is due to a lack of faith.
8. That God gives guidance and leadership to the church today through visions and dreams or direct prophecy.

and

WHEREAS, Such doctrine is dangerous to the salvation of man, since it directs Christians to seek assurance of forgiveness, faith, and the indwelling of the Spirit in their own experience instead of in the promise of the Gospel; and

WHEREAS, The espousal of such doctrine often leads to division within and between congregations even when charismatic Christians are well intentioned and seek to make God-pleasing use of spiritual gifts; therefore be it

Resolved, That The Lutheran Church—Missouri Synod acknowledge that such doctrine is contrary to the Holy Scriptures, adds to the Gospel, and is dangerous to the salvation of men; and be it further

Resolved, That the congregations of the Synod be warned against such false teaching and that the pastors of the Synod be strongly urged to emphasize to their congregations in a positive way what the Scriptures teach concerning the work of the Holy Spirit; and be it further

Resolved, That we urge congregations in which such doctrine has been introduced to study the CTCR's documents on the charismatic movement ("The Charismatic Movement and Lutheran Theology," 1972, and "The Lutheran Church and the Charismatic Movement," 1977) and to seek brotherly counsel; and be it further

Resolved, That brotherly guidance and admonition be given by District officials to pastors and/or congregations who are involved in the charismatic movement to guard against such false doctrine so that they do not endanger their own souls and the souls of those committed to their charge; and be it finally

Resolved, That we encourage the members of our congregations to exercise more fully their right and responsibility to participate in the spiritual work of the church that would glorify their Savior.

Action: *None.*

To Express Concern Over Charismatic Congregations Desiring Membership in The Lutheran Church—Missouri Synod

RESOLUTION 3-18A

Report 3-01 (*CW*, p. 100)

WHEREAS, A number of charismatic congregations have made application for membership in The Lutheran Church—Missouri Synod; and

WHEREAS, Congregations are received into synodical membership only if they are fully supportive of the Synod's doctrinal position; therefore be it

Resolved, That presidents, constitution committees, and boards of directors of the districts seek sufficient information regarding the charismatic applicants to better equip them in giving informed pastoral counsel in keeping with the Synod's position on the charismatic movement.

Action: *Adopted (14).*

(An amendment to substitute the words "should only be" for "are" in the second whereas and to add the words "and practice" at the end of it was declined.)

To Commend Study on Church Discipline

RESOLUTION 3-19

Overture 3-77 (*CW*, p. 129)

WHEREAS, The Commission on Theology and Church Relations has prepared and distributed to the pastors, teachers, and congregations of the Synod its document "Church Discipline in the Christian Congregation"; therefore be it

Resolved, That the Synod thank the CTCR for its time and energy in preparing this report; and be it further

Resolved, That the Synod commend this document to its congregations for study and encourage responses to the CTCR.

Action: *Adopted (14).*

To Extend Interim Authority for Inter-Lutheran Agencies

RESOLUTION 3-20

Report 5-01, I, 8 (*CW*, p. 170); Overtures 3-07, 3-12–3-17 (*CW*, pp. 113–15)

WHEREAS, The 1983 convention of the Synod resolved (Res. 3-07A) "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"; and

WHEREAS, The President of the Synod in his report to the Synod has recommended "that the interim authority granted to the Board of Directors in 1983 Res. 3-07A (to approve membership in or withdrawal from inter-Lutheran agencies) be extended to the 1989 convention"; therefore be it

Resolved, That the Synod extend the authority granted in the 1983 Res. 3-07A until the 1989 convention.

Action: *Adopted (14).*

To Reaffirm the Position of the Synod on Abortion

RESOLUTION 3-21

Appendix II (*CW*, pp. 382–93)

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; Res. 3-04B, 1983, St. Louis); and

WHEREAS, The tragedy of abortion with all of its destructive consequences upon individuals, families, and society as a whole has continued unabated; and

WHEREAS, The Commission on Theology and Church Relations has recently completed a comprehensive study on the subject, entitled "Abortion in Perspective"; 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 Commission on Theology and Church Relations document, "Abortion in Perspective," be commended to the members of the Synod for instruction and guidance.

Action: *None.*

To Assure Congregations of Their Right to Self-Government in Relation to Synodical and District Programs

RESOLUTION 3-22

Overture 3-72 (*CW*, p. 128)

WHEREAS, Concern has been raised regarding assurance to subsidized congregations that their "right of self-government in relation to synodical recommendations" (Constitution, Art. VII) be respected; therefore be it

Resolved, That we affirm that every congregation's right of self-government in relation to synodical or district programs shall not be violated or abridged.

Action: *None.*

To Request CTCR Study on Civil Lawsuits Among Christians

RESOLUTION 3-23

Overture 3-97 (*CW*, pp. 134–35)

WHEREAS, The number of civil lawsuits among citizens of the United States of America has reached epidemic proportions; and

WHEREAS, This trend has had a negative impact also on the life of the church; therefore be it

Resolved, That the Synod request the Commission on Theology and Church Relations to study this matter with special reference to 1 Corinthians 6 and to report its conclusions to the members of the Synod as soon as possible.

Action: *None.*

To Decline Overture 3-72

RESOLUTION 3-24

Overture 3-72 (*CW*, p. 128)

WHEREAS, The faculty of Concordia Theological Seminary, Fort Wayne, has questioned the orthodoxy of the spiritual-gifts promotion materials disseminated by a department of the Synod; and

WHEREAS, The faculty has requested that the Synod in convention direct the Council of Presidents and its Canadian and United States seminary faculties to jointly prepare recommendations to the 1989 convention about ways and means to ensure that all programmatic materials from district or synodical headquarters be orthodox; and

WHEREAS, All promotional materials published by the respective boards and commissions of the Synod are not disseminated unless approved by the Doctrinal Review Committee of the Synod; and

WHEREAS, The CTCR is presently reviewing the matter of "spiritual gifts" in connection with its report on the theology of evangelism; therefore be it

Resolved, That the Synod decline Overture 3-72 and refer the faculty of Concordia Theological Seminary to Bylaw 10.15 to follow the appeals procedure for material already approved and published.

Action: *None.*

To Decline Recommendation to Increase Staff for Commission on Organizations

RESOLUTION 3-25A

Report 3-02 (*CW*, pp. 111–12)

WHEREAS, Authorization for additional staffing is ordinarily the function of the Board of Directors; therefore be it

Resolved, That while the convention is supportive of the labor and ministry of the Commission on Organizations, we respectively decline the request of the Committee on Organizations and urge the Committee on Organizations to seek additional assistance from members of our seminary faculties.

Action: *None.*

To Decline Overture 3-88

RESOLUTION 3-26

Overture 3-88 (*CW*, p. 132)

WHEREAS, The Commission on Theology and Church Relations, established by the Synod in 1962, functions to "assist the President at his request in discharging his constitutional responsibilities" and to "provide guidance to the Synod in matters of theology and church relations" (Bylaw 2.593); and

WHEREAS, The CTCR is well qualified to provide competent opinions on matters of doctrine and practice for the Synod, districts, and congregations; and

WHEREAS, The CTCR does indeed call upon and seek advice from competent theologians throughout the church on matters of doctrine and practice as needed; therefore be it

Resolved, That Overture 3-88 be respectfully declined.

Action: *None.*

To Decline Overtures 3-87A–F

RESOLUTION 3-27

Overtures 3-87A–F (*CW*, p. 132)

WHEREAS, Time, available staff, and cost make it impossible for the Commission on Theology and Church Relations to respond to requests for theological studies from individual pastors, congregations, and circuits; and

WHEREAS, Circuits and individual congregations, presently have the privilege of addressing their district convention, and districts have the privilege of making such requests of the CTCR; therefore be it

Resolved, That the 1986 convention respectfully decline Overtures 3-87A–F.

Action: *None.*

To Decline Overture 3-08

RESOLUTION 3-28

Overture 3-08 (*CW*, p. 113)

WHEREAS, Agreement in doctrine and practice does not exist between The Lutheran Church—Missouri Synod and those churches forming the new Lutheran Church; and

WHEREAS, Such agreement is required before altar and pulpit fellowship can be declared; therefore be it

Resolved, That Overture 3-08 be respectfully declined.

Action: *None.*



LCMS partner-church presidents: Jobst Schoene, Germany; Arnold Rakow, England; Johannes Gedrat, Brazil; Leopoldo Gros, Argentina; John Hus, India; Wan Sang Ji, Korea; Nelson Unwene, Nigeria

4. GOALS AND RESOURCES

To Adopt Planning and Resource Goals for 1989

RESOLUTION 4-01

Reports 4-01, 4-04, 4-07 (*CW*, pp. 137–44, 146–54)

Floor Committee 4, Goals and Resources, has concentrated on supporting the mission and ministries of congregations both locally and through programs which they have delegated to the Synod and its districts. This support has been through developing refinements to the planning and management systems, as well as through developing methods for obtaining and managing financial resources.

To keep its work in perspective, the committee in beginning its work reviewed the Preamble to the Synod's Constitution which gives as the reason for the forming of a synodical union "(1) The example of the apostolic church, Acts 15:1–31; (2) Our Lord's will that the diversities of gifts should be for the common profit, 1 Cor. 12:4–31."

With the Lord's commission in mind and realizing that the church is the body of Christ, the committee proposes the following resolution to help guide the church as it approaches the turn of the century.

WHEREAS, The ten objectives of the Synod (Constitution, Art. III) provide for rendering certain services on behalf of the congregation and others in support of the members; and

WHEREAS, The Synod is comprised of congregations, ministers of the Gospel, and teachers (Constitution, Art. V); and

WHEREAS, The Synod is subdivided into districts which are the Synod in each area and which provide certain services (Constitution, Art. XII); and

WHEREAS, The Lord has placed many opportunities before the church at the congregational, district, and national levels as evidenced in the reports of the boards, commissions, and districts contained in the *Convention Workbook;* and

WHEREAS, The Lord has blessed His people in the congregations and has given them, as His stewards, the resources necessary to do the work He has placed before them, and when motivated in a God-pleasing way, they will provide the resources to fund the work of the congregations, as well as Kingdom work on the synodical, district, national, and international levels, including through direct support; and

WHEREAS, Problems have developed in walking together and funding the mission and ministry which need definitions and solutions; and

WHEREAS, Proper planning and effective communication are required as we walk and work together in utilizing the resources where needed most for the extension and preservation of God's kingdom; and

WHEREAS, National and district leaders met in Planning Conferences in February 1985 and 1986 and adopted visions and goals for the Synod as we approach the next century and identified the need for "synodwide efforts to effect greater collaboration and cooperation between jurisdictional units in order to minimize tension due to competition and turf protection" and expressed the hope that congregations gain "a greater sense of local and global missions plus greater intentionality and urgency with respect to their purpose and that they have been helped to a clear sense of priorities"; therefore be it

Resolved, That to support the work of congregations, the Synod, and its districts as we approach the year 2000, the 1986 synodical convention adopt the following emphases for the next triennium with completion or progress reports to be submitted to the 1989 convention:

1. That by 1989 the Synod will have defined the problems and challenges in walking together in funding the mission and ministry on all levels of the Synod, and that through such research new ways will have been developed to relate to one another and to strengthen mutual trust and confidence.

2. That by 1989 the Planning Council will have reviewed all national and district programs on the basis of the objectives of the Synod as stated in Art. III of the Constitution and will recommend to the 1989 convention which programs or parts thereof can best be done by national boards and departments, which by districts, and which by both (Res. 4-03).

3. That by 1989 the national and district boards, through the Planning Council and its planning units, will have agreed on a coordinated planning and budgeting process which supports the functions of the parish and which assures that new work in support of or on behalf of the parish will be initiated on a priority basis (Res. 4-04).

4. That by 1989 a program of annual "planning visits" to each congregation and pastor will have been implemented by district representatives to (a) assist them in developing and maintaining a "mission and ministry statement" which reflects their work in the local community and their work at large through the Synod at local and district levels; and to (b) gather information to assist both levels in providing better services and improving two-way communication. The district representatives will be equipped to conduct the annual "planning visit," discussing the total work of the Synod on the national and district levels, in addition to their own portfolios with the national offices assisting, as appropriate (Res. 4-04, 4-05).

5. That by 1989 the Planning Council will have invited several districts to test the concept of a generalist staff through a pilot program (Res. 4-17A).

6. That by 1989 every district will be enrolled in the His Love—Our Response or similar intensive stewardship emphasis to the end that every congregation will have an active stewardship board or committee (Res. 4-06).

7. That by 1989 the adverse trends in the support of work-at-large as detailed in the Council on Stewardship's report, *Workbook*, p. 181, will have been reversed.

8. That by 1989 better coordination of congregational, district, and national work will result in the improved allocation of available resources (Res. 4-08A).

9. That by 1989 all synodwide capital financing needs will be provided internally by the Church Extension Fund to support the mission of the church.

Action: *Adopted as amended* (*12*).

(Since Res. 4-02 had been defeated, reference to it was deleted from Resolved 1. In Resolved 5, the original wording before being changed by the committee read, "That by 1989 the Planning Council will have determined how district officers and staff can best provide continuing personal services to congregations.")

To Define Problems and Challenges of Walking Together

RESOLUTION 4-02

Reports 5-04, 5-05 V and IX (*CW*, pp. 175–78) Appendix 5-05B (*CW*, pp. 179–83)

WHEREAS, The privilege and responsibility given us by our Lord in the Great Commission involves congregations in a program of mission and ministry carried out on the local, district, and national levels; and

WHEREAS, The Synod on the national and district levels functions as servant to the congregations in support of and on behalf of those congregations as they seek to carry out their God-given mission; and

WHEREAS, The Lord has placed before congregations, districts, and the Synod many opportunities for the expansion of mission and ministry; and

WHEREAS, Ambitious mission expansion plans have been defined in North America and overseas; and

WHEREAS, The work of the Synod at all levels has been curtailed because of the sharp reduction in "real dollars" made available for work at national and district levels, and this declining trend will continue to have an impact on our ability to meet our opportunities and challenges for the future; and

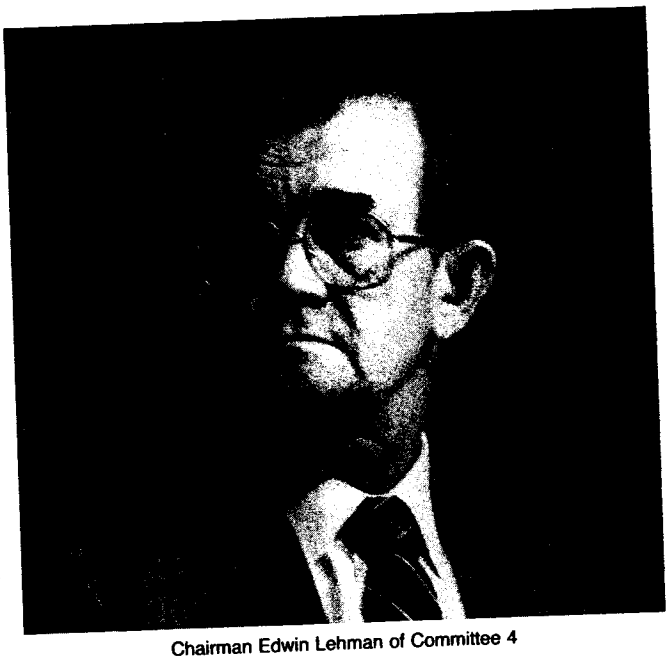
WHEREAS, There is an urgent need to develop a greater sense of identity and ownership on all levels regarding the mission and ministry of the church; and

WHEREAS, Our walking together will be enhanced as congregations become better informed about the mission which they share with all other members of the Synod, and as those having responsibility for planning and budgeting on both national and district levels see themselves as being supportive partners in one mission; and

WHEREAS, The limited resources available at the national and district levels require a careful setting of priorities in order that the work be accomplished using good stewardship; and

WHEREAS, Such setting of priorities is done most effectively when accomplished jointly by national and district leaders; therefore be it

Resolved, That The Lutheran Church—Missouri Synod commit itself to defining the problems and challenges in walking together in mission and ministry on all levels of the Synod; and be it further



Chairman Edwin Lehman of Committee 4

Resolved, That The Lutheran Church—Missouri Synod adopt a process to help determine how best to facilitate joint planning, setting of priorities, funding and communicating our mission and ministry, the development and implementation of the process to include the following:

1. That The Lutheran Church—Missouri Synod President, in consultation with the Board of Directors, the Council on Stewardship, and the Council of Presidents, appoint a blue-ribbon President's Commission to facilitate the gathering and sharing of information and suggestions from congregations, circuits, districts, and national offices as to (1) who we are as the Synod, (2) how we walk together, (3) what are our concerns, (4) what good things are happening, (5) how might we rejoice in our blessings, etc.

2. That this process be *the* major agenda item for the March 1987 Planning Council meeting.

3. That district boards of directors and other appropriate groups be informed of and asked to share their inputs regarding the joint planning and funding of the mission.

4. That district presidents and circuit counselors make this process *the* major agenda item for the 1987–88 fall circuit forum or convocation.

5. That every congregation and pastoral conference be included for the receiving and sharing of information and methods of addressing needed changes.

6. That the district conventions in 1988 make this matter a major agenda item to be considered.

7. That the blue-ribbon President's Commission submit a report on the basis of data gathered through this process, together with appropriate recommendations for inclusion in the *Convention Workbook,* for the 1989 synodical convention.

Action: *Declined* (*12*).

(A motion to delete "appoint a blue-ribbon President's Commission" and substitute "utilizing the Board of Directors or its subcommittee," was declined. After resuming discussion in session 12, the entire resolution was declined.)

To Review District and National Programs

RESOLUTION 4-03

Report 4-01 (*CW*, pp. 139–41)

WHEREAS, The 1983 convention Res. 4-01A requested 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 programs or parts thereof can best be done by the national boards and departments, which by districts, and which by both"; and

WHEREAS, The Coordinating Committee of the Planning Council has addressed this assignment by first determining a list of functions under each objective and assigning primary responsibility (*CW*, pp. 139–41); therefore be it

Resolved, That the convention approve the listing in principle and refer it to the 1987 meeting of the Planning Council; and be it further

Resolved, That the Planning Council be requested to complete the program review requested by the 1983 convention and report its recommendation to the 1989 convention.

Action: *Adopted* (*8*).

To Implement Planning Council Report

RESOLUTION 4-04

Reports 4-01, 5-05 IX (*CW*, pp. 137–44, 178)

WHEREAS, The Planning Council of the Synod has reported to the convention, pointing to the need for and value of planning (*CW*, pp. 137–44); and

WHEREAS, The planning process has great potential for giving direction to the mission and ministry of the congregation; and

WHEREAS, Present decisions will have an impact on the future life of the church; and

WHEREAS, The congregation is on the front line of mission and ministry, and the Synod exists on the national and district levels to support that ministry; and

WHEREAS, The congregation exists to carry out the God-given functions of worship, outreach, service, nurture, fellowship, and stewardship; and

WHEREAS, The pastors and laity are in a creative partnership; therefore be it

Resolved, That we commend the report of the Planning Council and encourage its further implementation in the congregation; and be it further

Resolved, That we encourage every congregation and the Synod on the national and district levels to develop a "mission and ministry" statement and at least annually evaluate its implementation; and be it further

Resolved, That the Synod on the national and district levels be encouraged to model an effective planning process; and be it further

Resolved, That continuing visits be made by district personnel to assist congregations to develop and carry out a planning process; and be it further

Resolved, That these Every Congregation Visits include as their purpose to assist congregations in gaining a greater awareness that the mission of the Synod on the national and district levels is an extension of the local congregation's mission; and be it further

Resolved, That the congregation be an important source of input for the direction, programs, and services provided by the Synod on the national and district levels (e.g., educational materials); and be it finally

Resolved, That the Synod on the national and district levels provide training events and/or consultants for pastors and church leaders in the area of planning.

Action: *Adopted* (*8*).

To Promote "Walking Together" in Stewardship

RESOLUTION 4-05

Overtures 4-07, 4-43–4-44 (*CW*, pp. 154, 162)

WHEREAS, We rejoice and praise God for the outpouring of love, prayers, and material support from His people through both their individual gifts and those of their congregations for the mission and ministry accomplished in their name beyond the congregation; and

WHEREAS, We express gratitude and appreciation to our faithful people and their congregations for this outpouring; and

WHEREAS, The very nature of the Synod means that we walk together in mission and ministry for our gracious God; and

WHEREAS, In this walking together the national and international work program is covenanted by the Synod through its delegates in convention; and

WHEREAS, The Lord continues to place many challenges before His church to reach the three out of four people in the world who do not yet know Christ Jesus as their Savior and Lord; and

WHEREAS, To accomplish this requires that each congregation allot a responsible percentage portion of its income from God's people to support the Synod work program at national and district levels; and

WHEREAS, To accomplish this requires that each district allot a responsible percentage portion of the remittance from congregations to support the common work accomplished at the national and international levels; and

WHEREAS, Reductions in the percentage level of support by either congregation or district cause difficult adjustments in this covenant of walking together; and

WHEREAS, The Department of Stewardship and Financial Support develops plans and resources to assist congregations and districts in their implementation of the concept of proportionate, first-fruit giving; therefore be it

Resolved, That we laud and praise God for the level of support congregations and districts have given synodical programs of mission and ministry over the years, often in times of hardship; and be it further

Resolved, That congregations and districts be encouraged to practice proportionate first-fruit giving and an-

nually establish an increased percentage of income for our common work; and be it further

Resolved, That districts be encouraged to conduct Every Congregation Visits and assist congregations in carrying out Every Member Visits; and be it further

Resolved, That when circumstances indicate a change in district support of our common work at the national and international levels that such circumstances be shared with the Department of Stewardship and Financial Support for communication to the other districts and national leaders at the Planning Council; and be it finally

Resolved, That greater efforts by leaders at all levels be put forth to encourage God's people, congregations, and districts to practice joyfully the stewardship concept of planned, proportionate (percentage) first-fruit giving so that we may together expand and strengthen our efforts so that all people may know of God's mighty acts and the glorious splendor of His kingdom (cf. Ps. 145:12).

Action: *Adopted (8).*

(A motion to substitute the word "dividing" for "giving" in the second resolve was declined.)

To Encourage Faithful Efforts of Department of Stewardship and Financial Support

RESOLUTION 4-06

Report 4-04 (*CW*, pp. 146–53); Overture 4-32 (*CW*, p. 159)

WHEREAS, The 1981 Convention of the Synod established the Department of Stewardship and Financial Support to coordinate and encourage Biblically-based stewardship and fund-raising efforts in the congregations of the Synod; and

WHEREAS, The department has been faithful and diligent in pursuit of these goals, seeking the Lord's guidance and blessing in educating God's people in Christian stewardship based on His Word, and in motivating God's people to a more grateful response to His love, and serving God's people through districts, congregations, and affiliated organizations by providing quality stewardship resources; and

WHEREAS, The department under God's grace has accomplished the following:

1. Intensive stewardship efforts in 16 districts of the Synod involving 1624 congregations

2. Development of materials for Bible study and for Every Congregation Visits and Every Member Visits, emphasizing Scriptural motivation for stewardship

3. Planned-giving efforts through the Wills Awareness Program, Plant Love, Harvest Forever, and through personal visits resulting in $35 million in future expectancies to the various ministries of the Synod in 1984 and $36.7 million in 1985

4. Expediting the Joint Seminary Development Program and assisting The Lutheran Church—Missouri Synod colleges in their development work

5. Plans to renew efforts in the special gifts approach, giving the people of God endowed with special blessings opportunity for special support of mission and ministry; therefore be it

Resolved, That we encourage the department to continue faithful pursuit, under the guidance of the Spirit, of the following goals:

1. Expand intensive stewardship emphases, such as His Love—Our Response, with its emphasis on church attendance, communion attendance, Bible study and the use of God-given abilities so that by 1992, 75 percent of the congregations of the Synod will be participating

2. Produce and broker a variety of Biblically-based stewardship materials for use by the congregations of the Synod

3. Encourage districts to give high priority to Every Congregation Visits, stressing two-way communication and giving help to congregations in the planning of short- and long-range goals, seeking to reach a goal of visiting two-thirds of the congregations of the Synod annually by 1989

4. Seek to increase at least three-fold the 1985 total of 2800 personal contacts through a network of planned-giving counselors, volunteers, and retirees serving every district

5. Increase efforts in encouraging congregations, as well as seminaries, colleges, and high schools in the establishment and expansion of endowment funds managed by The Lutheran Church—Missouri Synod Foundation

6. Challenge the Seminary Development Program to increase financial support for the two U.S. seminaries by 10 percent annually for the next three years

7. Encourage the Special Gifts Ministry to increase the resources available for expansion of Kingdom work in such ministries as world missions, seeking the prayerful support of individuals and families in the congregations of the Synod

8. Calling the people of God in the congregations of the Synod to a life-style dedicated to the Great Commission our Lord has given us

Action: *Adopted as amended (8).*

(The final whereas originally was stated as a commendation of the department.)

To Commend Council on Stewardship

RESOLUTION 4-07

Appendix 5-05B (*CW*, p. 179–83)

WHEREAS, The Council on Stewardship, established by the Synod in convention in 1983, has served faithfully and effectively this past triennium in giving guidance and advice in developing and approving programs and activities in stewardship which are Biblically sound; and

WHEREAS, The Council on Stewardship has given to the Synod the benefit of counsel from parish-related persons knowledgeable in theology and active in stewardship education; therefore be it

Resolved, That we commend the Council on Stewardship for the helpful contributions it has made in suggesting, reviewing, and evaluating policies and plans in the stewardship programs of the Synod; and be it further

Resolved, That we thank the Council on Stewardship for its helpful report on trends, which indicates some of the ways God's people have responded to opportunities to live the total stewardship life, by the grace of God; and be it finally

Resolved, That we encourage the Council on Stewardship to continue to give diligent attention to initiating proposals for stewardship programs and materials which emphasize the entire life of the Christian, "the life with Christ . . . at the controls, radiant with His presence, vibrant with His inspiration and overflowing with joyful hope and expectation" (*The Chief Steward,* John E. Herrmann, pp. 13–15).

Action: *None.*

To Reaffirm Synod's Commitment to Efficiency of Operation and to a Balanced Budget

RESOLUTION 4-08A

Overtures 4-09–4-14 (*CW*, p. 155)

WHEREAS, The Alive in Christ mission and ministry statement has provided for the application of funds to eliminate the operating deficit; and

WHEREAS, As of July 17, 1986, $50,452,000 has been pledged to Alive in Christ and in accordance with the 1983 Res. 4-02A, part 2, the first unrestricted receipts above the costs of the appeal will be applied to the retirement of the Synod's accumulated operating deficit (it is expected that the accumulated deficit will be retired in the 1986/87 fiscal year); and

WHEREAS, The Council of Administrators, with the Administrative Officer, in accordance with Bylaw 2.711 c 1 "review[s] the long-range plans, work programs and budgets of the respective divisions, boards, commissions, and operating departments of the Synod and submit[s] to the Board of Directors recommendations thereon in line with the projected income and growth of the Synod and in keeping with the concept of a balanced budget"; and

WHEREAS, The Board of Directors has adopted balanced budgets during the past triennium; and

WHEREAS, The audited financial statements of the Synod have shown that the revenue and expense have, in fact, been balanced as indicated by the following table:

Fiscal Year Ended	Revenues	Expenses & Transfers	Net Revenues (Expenses)	Deficit Balance Beginning of Year	Deficit Balance End of Year
June 30, 1983	33,484,501	33,396,689	87,812	(11,846,594)	(11,758,782)
June 30, 1984	31,346,846	31,436,906	(90,080)	(11,758,782)	(11,848,862)
June 30, 1985	31,644,054	31,578,646	65,408	(11,848,862)	(11,783,454)

and

WHEREAS, Indications are that the current year's operating results will not increase the deficit; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention reaffirm its commitment to efficiency of operation and to a balanced budget as put forth in Bylaw 2.711 c 1 "in line with the projected income and growth of the Synod and in keeping with the concept of a balanced budget"; and be it further

Resolved, That The Lutheran Church—Missouri Synod in convention commend the Board of Directors, the Council of Administrators, and other staff for their faithfulness in operating within revenues received.

Action: *Adopted (9).*

To Amend Bylaw 2.621 c—LCEF

RESOLUTION 4-09

Overture 4-41 (*CW*, p. 161)

WHEREAS, The Articles of Incorporation and Bylaws of The Lutheran Church Extension Fund—Missouri Synod were amended to change the number of directors from 9 to 11 as authorized by the Synod in 1978; and

WHEREAS, The continued growth of The Lutheran Church Extension Fund—Missouri Synod may at some future time call for additional directors; therefore be it

Resolved, That Bylaw 2.621 c be amended as follows:

PRESENT WORDING

2.621 Incorporation

c. The Board of Directors for The Lutheran Church Extension Fund—Missouri Synod shall consist of nine individuals, at least two of whom shall be on The Lutheran Church—Missouri Synod's official roster of pastors and called teachers. Eight of the directors shall be elected by the members and shall have an understanding of the Church Extension program and/or demonstrate an expertise in fields or areas closely related to Church Extension activities, such as knowledge of real estate, management, and financial planning. The Treasurer of the Synod shall be one of the lay members of the board and the treasurer of the fund. The results of such elections shall be reported to the Synod at its next convention.

PROPOSED WORDING

2.621 Incorporation

c. The Board of Directors for The Lutheran Church Extension Fund—Missouri Synod shall consist of such numbers of directors as are specified in the Bylaws of The Lutheran Church Extension Fund—Missouri Synod. However, at least two of the directors shall be on The Lutheran Church—Missouri Synod's official roster of pastors and teachers. The directors (except for the

Treasurer of the Synod) shall be elected by the members and shall have an understanding of the Church Extension program and/or demonstrate an expertise in fields or areas closely related to Church Extension activities, such as knowledge of real estate, management, and financial planning. The Treasurer of the Synod shall be one of the lay members of the board and treasurer of the fund. The results of such elections shall be reported to the Synod at its next convention.

Action: *Adopted* (9).

To Continue Synod's Capital Financing Procedures

RESOLUTION 4-10

Overture 4-12 (*CW*, p. 155)

WHEREAS, The purpose of the synodwide Church Extension program (Lutheran Church Extension Fund/ Church Extension Fund) is to provide capital financing for the acquisition of sites and facilities to aid the mission and ministry of the church; and

WHEREAS, The Articles of Incorporation governing the Lutheran Church Extension Fund and the policy of the Synod's Board for Church Extension authorize borrowing by congregations, associations of congregations, districts, colleges, seminaries, listed service organizations, and the Synod itself; therefore be it

Resolved, To continue the present capital financing procedures as established by the Synod and Lutheran Church Extension Fund.

Action: *Adopted* (9).

To Reaffirm Policies Governing Use of Church Extension Funds

RESOLUTION 4-11

Overtures 4-36A–4-39 (*CW*, pp. 160–61)

WHEREAS, The purpose of the synodwide Church Extension program (Lutheran Church Extension Fund/ Church Extension Fund) is to provide capital financing for the acquisition of sites and facilities to aid the mission and ministry of the church; and

WHEREAS, The Articles of Incorporation governing the Lutheran Church Extension Fund and the policy of the Synod's Board for Church Extension authorize borrowing by congregations, associations of congregations, districts, colleges, seminaries, listed service organizations, and the Synod itself; and

WHEREAS, Local housing costs may influence the accepting or declining of a divine call; and

WHEREAS, 22 of the 35 U.S. districts currently have policies enabling them to make loans to legal corporate entities, which in turn make loans to employees; and

WHEREAS, The legal corporate entity is responsible for all loans it receives and has the most complete knowledge of the local situation; therefore be it

Resolved, That we reaffirm that Lutheran Church Extension Fund/Church Extension Fund loans continue to be made only to legal corporate entities and not to individuals; and be it further

Resolved, That such legal corporate entities may, in accordance with Lutheran Church Extension Fund/Church Extension Fund guidelines, use such borrowed funds to assist full-time employees in the purchase of adequate housing; and be it finally

Resolved, That district Church Extension Funds not now a part of Lutheran Church Extension Fund review their policies as soon as practical within the triennium to bring them into agreement with the policies of the Synod's Board for Church Extension and with all applicable governmental statutes.

Action: *Adopted* (9).

(The convention declined a motion to add a resolve stating, "*Resolved,* That the Lutheran Church Extension Fund make clear to investors that funds loaned to legal corporate entities may be used for personal home loans, as well as church buildings," since this possibility is already referred to in present materials.)

To Encourage Participation In and Use of Lutheran Church Extension Fund

RESOLUTION 4-12

Report 4-02 (*CW*, pp. 144–46)

WHEREAS, Total assets of Lutheran Church Extension Fund experienced a growth of about $24 million for the current year to a total fund amount in excess of $250 million with 17 districts participating in Lutheran Church Extension Fund; and

WHEREAS, Projected capital needs over the next five years are $350 million; and

WHEREAS, The advantages of internal financing include lower interest rates to the borrower and opportunity for individuals, congregations, and organizations to invest their savings for the church's mission; therefore be it

Resolved, That we give thanks to the Holy Spirit for moving people to choose Lutheran Church Extension Fund for their investments; and be it further

Resolved, That the Synod, in convention, encourage the remaining U.S. districts to become a part of Lutheran Church Extension Fund; and be it finally

Resolved, That the Synod endorse the goal of the Lutheran Church Extension Fund Board that Church Extension Fund ultimately be capable of serving as the financing arm for all the capital needs of congregations, associations of congregations, colleges, seminaries, listed service organizations, and the Synod at national and district levels.

Action: *None.*

To Encourage Use of Synod's Resources for Congregational Building Programs

RESOLUTION 4-13

Overture 1-15 (*CW*, pp. 30–31)

WHEREAS, There is a continuing need throughout the Synod for economical construction and/or remodeling of facilities; and

WHEREAS, The Lutheran Church Extension Fund/Church Extension Fund and their respective staffs can provide consulting services in the areas of finance and planning; and

WHEREAS, The Standing Committee on Architecture of the Lutheran Church Extension Fund is readily available to provide assistance in early planning; and

WHEREAS, The Lutheran Church—Missouri Synod through its Laborers for Christ program has a list of trained personnel who will serve the church in either a compensated or voluntary capacity; therefore be it

Resolved, That congregations contemplating construction of a new facility or remodeling of an existing facility be encouraged to contact the district staff person for Lutheran Church Extension Fund/Church Extension Fund very early in the project; and be it further

Resolved, That said congregations be encouraged to contact the Standing Committee on Architecture of Lutheran Church Extension Fund in the very early stages of planning for suggestions on design and size; and be it further

Resolved, That said congregations be encouraged to contact the Laborers for Christ office to determine if they can utilize the resources of the Laborers for Christ program to build the best possible building at the lowest possible cost; and be it finally

Resolved, That all congregations be encouraged to support the Laborers for Christ program by submitting names of qualified and willing people to the program director.

Action: *None.*

To Reaffirm Synodical Policy on Salary Disclosure

RESOLUTION 4-14

Overtures 4-19–4-27, 5-81 (*CW*, pp. 156–58, 229)

WHEREAS, The Synod in convention (1979) established a procedure for providing salary information upon request; and

WHEREAS, The Board of Directors annually reviews the salary grid scale and approves the scale for national officers, staff, and missionaries; and

WHEREAS, The salary grid scale has been shared with and reviewed by the floor committee; therefore be it

Resolved, That the Synod in convention reaffirm 1979 Res. 4-20 which states that "the salary grid scale of all synodical and district officials, staff, and faculty members be made available on request from the Administrative Officer of the synodical Board of Directors"; and be it further

Resolved, That this procedure for disclosure of information be published annually in an official periodical or another mailing to congregations.

Action: *None.*

To Eliminate Synod Sunday Observance

RESOLUTION 4-15

Overture 4-33 (*CW*, p. 159)

WHEREAS, The Lutheran Church—Missouri Synod seeks to gather material resources in the most effective, evangelical manner; and

WHEREAS, Leaders at various levels have suggested that Synod Sunday contributes little to that effort; and

WHEREAS, Experience has shown Synod Sunday requires a considerable expenditure of resources for relatively little financial gain; and

WHEREAS, Synod Sunday can hinder the effort to remind our people frequently of the mission and ministry they do through the Synod by giving the impression that we discuss this only once a year; and

WHEREAS, Duly-elected delegates to previous synodical conventions have given the Department of Stewardship and Financial Support the mandate to conduct an annual Synod Sunday observance; therefore be it

Resolved, That The Lutheran Church—Missouri Synod eliminate the Synod Sunday observance effective fall 1986; and be it further

Resolved, That the Department of Stewardship and Financial Support, along with the Department of Communication Services, continue to develop and provide materials which regularly inform our people of the Lord's work they are accomplishing through the Synod and the many opportunities He gives us to serve Him even better in the years ahead.

Action: *Adopted (9).*

To Rescind 1983 Res. 4-02A 3

RESOLUTION 4-16

Overtures 4-32, 4-34–4-35 (*CW*, pp. 159–60)

WHEREAS, In 1983 the convention adopted Res. 4-02A 3 which reads as follows:

> **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 finally
>
> *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

WHEREAS, There is confusion over the interpretation of the "synodwide mission and ministry festivals" to be conducted every six years; therefore be it

Resolved, That we rescind Res. 4-02A 3 of the 1983 synodical convention.

Action: *Adopted* (*9*).

To Establish Generalist Staff Pilot Program

RESOLUTION 4-17A

Report 5-05, IX (*CW*, p. 178)

WHEREAS, Research indicates that the laity and clergy feel distant from the Synod and district; and

WHEREAS, The district staff is the primary contact between the Synod and congregation; and

WHEREAS, The current district pattern of staffing is to assign staff to specific ministry areas; and

WHEREAS, A staff generalist is a person who works with a specific number of congregations (e.g., 50 to 75) in planning, implementing and resourcing; therefore be it

Resolved, That the Planning Council be requested to invite several districts to initiate a pilot program in order to test the concept of a generalist staff through reassignment of present staff rather than by staff additions; and be it further

Resolved, That this program be evaluated and reported by the Planning Council to the next synodical convention.

Action: *Adopted as amended* (*10*).

(In the first resolve, the words following "concept" were added.)

To Praise God for Forward in Remembrance

RESOLUTION 4-18

Report 4-05 (*CW*, pp. 153–54)

WHEREAS, Many dedicated individuals, including 150,543 donors, faithfully gave of their time and talents to raise the vision and awareness of Christ's church in the stewardship of God's gifts and blessings; and

WHEREAS, By March 4, 1986, Forward in Remembrance had allocated $65,883,000 for 814 new mission and ministry projects; and

WHEREAS, Dr. Gerhardt W. Hyatt served with outstanding faithfulness in directing Forward in Remembrance until his death; and

WHEREAS, Forward in Remembrance has brought much growth and blessing to our Synod and to those who participated in this special appeal; therefore be it

Resolved, That we give thanks to God for the donors and volunteers of our Synod, especially Dr. Gerhardt W. Hyatt, who as God's instruments made Forward in Remembrance such a success; and be it further

Resolved, That we give praise and thanks to God for His grace and blessing bestowed upon His beloved church through Forward in Remembrance by rising and singing the Common Doxology.

Action: *None.*

To Encourage Consultation Prior to Establishing New Executive Positions

RESOLUTION 4-19A

Overture 4-46 (*CW*, p. 162)

WHEREAS, Synodical boards, commissions, agencies, and departments of the Synod require synodical approval before engaging additional executives; and

WHEREAS, District boards require district approval before engaging additional executives; and

WHEREAS, Effective overall planning requires better communication and cooperation between the Synod at the national and district levels; and

WHEREAS, Better communication would enhance the overall effectiveness of ministry at the national and district levels by providing program coordination and the elimination of unnecessary duplication; therefore be it

Resolved, That national and district offices be encouraged to consult with the Planning Council or its coordinating committee before establishing any additional programmatic executive positions; and be it further

Resolved, That the ultimate decision and responsibility for engaging an additional executive remain at the appropriate national or district level.

Action: *None.*

To Thank God for His Servant, John E. Herrmann

RESOLUTION 4-20

Report 5-05 V, Appendix 5-05B (*CW*, pp. 177, 179–83)

WHEREAS, God has always provided servants to meet special needs and opportunities in His church; and

WHEREAS, He gave to The Lutheran Church—Missouri Synod His servant Dr. John E. Herrmann to awaken His people to a renewed awareness of the life in Christ as stewards of all God has given; and

WHEREAS, He called this faithful servant of the Synod to eternal rest in 1985; therefore be it

Resolved, That we thank God for His mercies to John E. Herrmann and for the blessings his life has given to the Synod by observing a moment of silent and prayerful tribute.

Action: *None.*

To Decline Overtures 4-15A–4-17, 4-21, 4-29–4-30

RESOLUTION 4-21

Overtures 4-15A–4-17, 4-21, 4-29–4-30 (*CW*, pp. 156–59)

WHEREAS, The unrestricted operating fund of the Synod has had revenues in excess of expenses during the last triennium; and

WHEREAS, Bylaw 2.711 c 1 requires that the Synod op-

erate "in keeping with the concept of a balanced budget"; and

WHEREAS, Detailed financial statements of the Synod are prepared, audited by an independent accounting firm, published, distributed, and also made available on request; and

WHEREAS, An arbitrary cutback in budgets, and freezing of salaries and numbers of staff would impede overall work of the Synod; and

WHEREAS, Any operating funds available from closing colleges in Winfield, Kans. and Concordia, Mo. will be considered for use in the system of higher education; therefore be it

Resolved, That Overtures 4-15A–4-17; 4-21, second resolve; 4-29; first resolve; and 4-30 be respectfully declined.

Action: *None.*

To Decline Action on Overture 4-45

RESOLUTION 4-22

Overture 4-45 (*CW*, p. 162)

WHEREAS, Districts are already able to have cooperative programs for purchase of services when circumstances warrant; therefore be it

Resolved, That the convention decline action on Overture 4-45.

Action: *None.*

To Affirm Policy of Board of Directors on Use of Airline Bonus Points

RESOLUTION 4-23A

Overture 4-48 (*CW*, p. 162)

WHEREAS, The Synod's Board of Directors has studied and established a policy on the use of airline bonus points, in action taken at the August 1985 board meeting as follows:

WHEREAS, A major portion of the travel of synodical officers and executives involves evening travel and trips for weekend speaking engagements, and there is no compensatory time off for such travel; and

WHEREAS, Much of the travel is paid for by congregations, districts, and other organizations; and

WHEREAS, It is not practical for an individual to segregate bonus points for travel paid by the Synod and that paid by other organizations; and

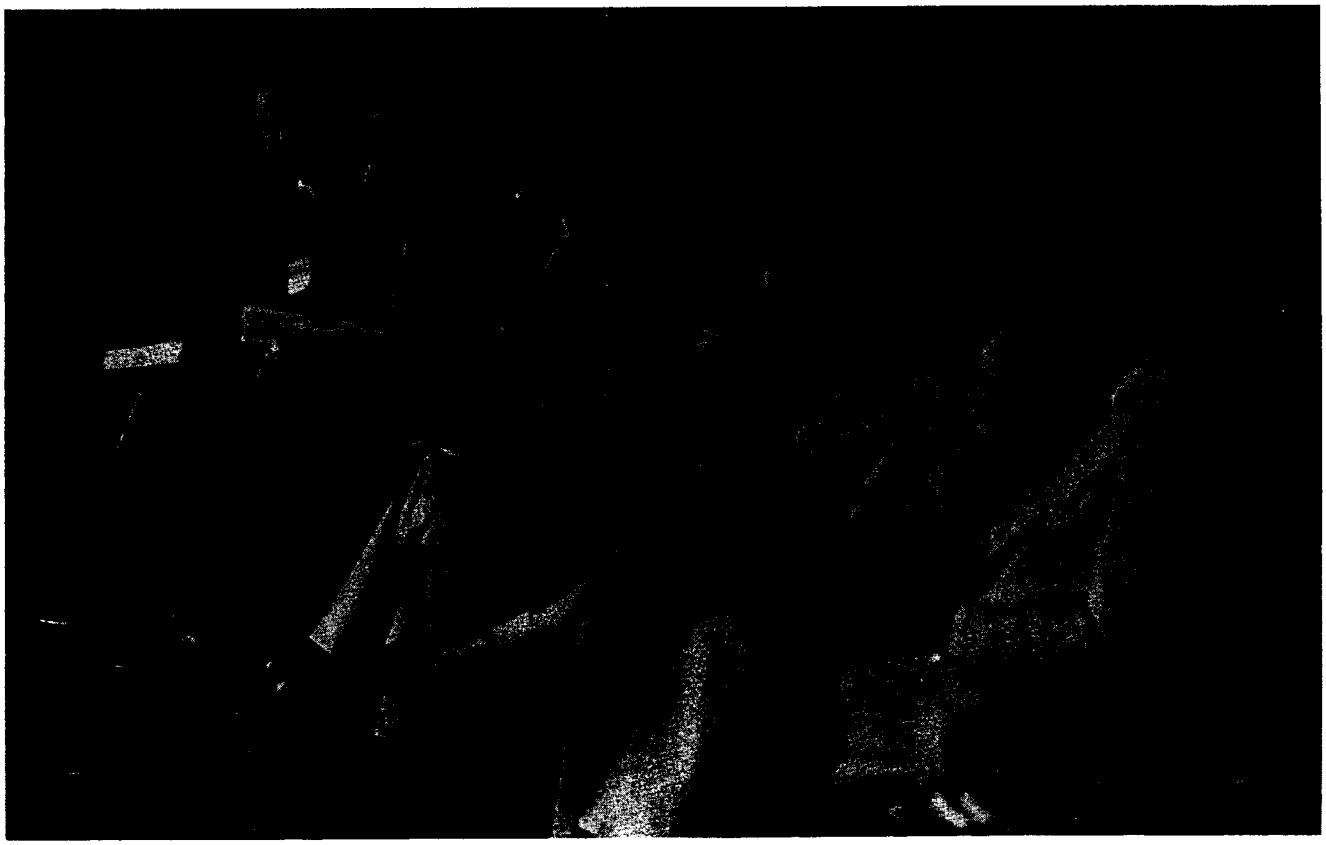
WHEREAS, The Synod's travel policies utilizing a single agency provide appropriate controls on booking air travel; therefore be it

Resolved, That bonus points continue to accrue to the individual and not to the Synod; and be it further

Resolved, That it is the obligation of the traveler to account for bonus awards in accordance with IRS regulations; and be it finally

Resolved, That the policy of the Board of Directors be affirmed.

Action: *None.*



To Report Operating and Capital Expenditures for Implementing Resolutions Proposed to 1986 Indianapolis Convention

RESOLUTION 4-24

(This schedule is prepared to comply with Bylaw 7.53 g. It reflects estimates contained in budget requests or developed in consultation with appropriate unit executives but without consultation with other floor committees or the Finance Committee of the Board of Directors. It is therefore subject to change after such additional consultation.)

Res.	Title	Board or Commission Affected	Funds Included in Present or Requested Operating Budgets for Fiscal Years 1986/87	1987/88	1988/89	Potential Operating Budget Increases for Years 1986/87	1987/88	1988/89	Synodical Capital Funds Necessary During Years 1986/87	1987/88	1988/89
1-07	To Encourage Urban Ministry Planning	Missions	3,000	3,000	3,000	7,000	7,000	7,000			
1-09	To Establish National LCMS Student Organization	Missions				25,000	5,000	5,000			
						(Grant Potential)					
1-13	To Expand Witness to Jewish People	Evangelism	8,000	11,000	11,000	5,000	5,000	5,000			
1-15	To Encourage Publication of Spanish Materials	Missions	20,000	20,000	20,000	10,000	10,000	10,000			
2-02	To Focus Synod's Attention on Ministry to the Family	Parish Services	25,000	25,000	25,000						
2-03	To Designate 1988 as Year of Families	Parish Services		(Included in Above)							
2-06	To Facilitate Inclusive Ministry	Parish Services	—	45,000	45,000						
2-07	To Support Urban Lutheran Elementary Schools	Parish Services				—	5,000	5,000			
2-08	To Intensify Efforts to Curb Pornography, Violence, Obscenity, and Indecency	Parish Services				5,000	5,000	5,000			
2-10	To Pursue Active Ministry to Singles	Parish Services				8,000	8,000	8,000			
2-11	To Encourage Dissemination of Recommendations by President's Commission on Women	Commission on Women	10,000 (Restricted)	—	—						
2-12	To Seek Additional Opportunities for Volunteer Services to Young People	Youth	—	5,000	10,000						
2-15	To Develop Additional Youth Ministry Resources for Parishes	Youth	—	3,000	5,000						
2-20	To Commend Concordia Historical Institute and Observe Anniversaries	CHI	40,000 (Restricted)	40,000 (Restricted)	40,000						
2-23	To Continue to Produce Materials Supplementary to *Lutheran Worship*	Worship	46,450	46,450	44,250						
3-16	To Increase Membership of Commission on Theology and Church Relations	CTCR				6,000	6,000	6,000			
4-02	To Define Problems and Challenges of Walking Together	President	25,000 (Outside	25,000 funding may	25,000 also be available.)						
						(See Costs in Res. 4-02)					
5-01	To Study Planning and Decision Making in Church	Structure				2,000	2,000	2,000			
5-05	To Clarify Interpretation of Bylaw 2.67 (adds Advisory Members to Board for Missions)	Missions				5,000	10,000	5,000			
5-07	To Study Office of Deacon and Related Ministries	President									
5-08	To Establish Office of Professional Growth and Support	President	25,000	25,000	25,000						
						(Expenses to be borne by CPH.)					
5-09	To Establish a New Committee on Church Literature	CPH				5,000	10,000	5,000			
5-33	To Study Implications of Open Meetings	Council of Presidents				5,000	10,000	5,000			
6-03	To Adopt Recommendations of President's Commission on Synodical Higher Education (Section 8)	Professional Education									
6-05	To Increase Size of College Boards of Regents	Colleges				(To be included in college budgets.)					
7-03	To Provide Ministry During Agri-Community Crisis	Social Ministry	22,000 (Restricted)	22,000	22,000						
7-06	To Address Ministry to and by the Aged	Social Ministry				50,000	50,000	50,000			
7-14	To Warn Against Dangers of Tobacco, Alcohol, and Other Substance Abuse	Social Ministry	5,000	5,000	5,000	5,000	5,000	5,000			
7-17	To Continue and Expand Project Compassion Training	Social Ministry	5,000	5,000	5,000						
	TOTAL		234,450	305,450	285,250	113,000	138,000	123,000	—	—	—

Note: Many of the above requests could be accommodated within present budgets

Action: *None.*

(The resolution was intended only to provide information on the cost of certain actions if adopted by the convention as recommended by committee.)

To Thank God for the Blessings of Alive in Christ

RESOLUTION 4-25

WHEREAS, Our good and gracious God calls each person in The Lutheran Church—Missouri Synod to tell the entire world that "The Son of man is come to seek and save that which was lost" (Luke 19:10); and

WHEREAS, Generations of Missouri Synod Lutherans have with joyous hearts accepted this great responsibility and have sacrificed time, treasure, and talent to discharge it honorably and effectively; and

WHEREAS, They have, thanks to the blessings of God, left us a great tradition of sharing the Gospel and aiding the suffering; and

WHEREAS, We, too, in our time strive to do well the work of proclamation and service that He sets before us and to leave for those who follow an even stronger tradition of outreach and care; and

WHEREAS, This requires that we train well the full-time church workers who play such a vital role in all our endeavors; and

WHEREAS, This means that we seek constantly new and expanded opportunities to tell others of Him and respond to their needs; and

WHEREAS, This demands that we use the latest communications technologies available, conduct the work of our Synod according to sound fiscal practices, and aid those, now retired, who have served us so well as full-time church workers; and

WHEREAS, God's people responded to the many mission possibilities of the 1980s and the conditions caused by high rates of inflation by conducting Forward in Remembrance and through it providing over 70 million extra dollars for outreach and higher education; and

WHEREAS, God's people responded again to the mission possibilities of the 1990s and the need to gather material resources to fund them by conducting ALIVE IN CHRIST and through it committing more than 50 million *extra* dollars for outreach and higher education; therefore be it

Resolved, That the delegates to the 56th regular convention of The Lutheran Church—Missouri Synod thank God that He moved God's people to provide these additional funds for this work through ALIVE IN CHRIST; and be it further

Resolved, That we thank God for allowing us, through these acts of love by His faithful people, to strengthen both our world and North American mission programs, better train future full-time church workers, eliminate the synodical operating deficit, acquire modern communications technologies, and help retired veterans of the Cross; and be it further

Resolved, That we acknowledge before our heavenly Father the time, energy, and skill that so many faithful people in our church body gave to this important venture in mission and ministry; and be it further

Resolved, That we express our gratitude to Him for leading so many laity and clergy to assume leadership roles for the appeal in their congregations; and be it further

Resolved, That we thank God for giving us such dedicated district directors, associate district directors, major gift chairmen, ministry group leaders, and national synodical leaders whose labors did so much to explain the appeal and to provide the organization that enabled our people to respond to it; and be it further

Resolved, That we recognize before God the valuable assistance given to ALIVE IN CHRIST by the leaders of our colleges and seminaries; and be it further

Resolved, That we request ALIVE IN CHRIST leaders to continue to share the joys and blessings of the use of these funds; and be it finally

Resolved, That we give praise and thanks to God for His grace and blessing bestowed upon the Synod through Alive in Christ by rising and singing the first verse of the Alive in Christ hymn:

We are alive in Christ!
He came when we were dead;
He broke the chains of Satan's power
And made us His instead;
He set us free to serve,
We'll serve Him then in love
Until that day when He returns
To take us home above.

Action: *Adopted* (3).

(Following adoption of the resolution, the following regional Alive in Christ directors were introduced: Elvin Harms, Milton Rudnick, Hans Tornow, Frank Belden, and Norman Walter.)

To Thank God for the Leadership of Rev. Immanuel Janssen as Synodical Director of ALIVE IN CHRIST

RESOLUTION 4-26

WHEREAS, God continues to bless The Lutheran Church—Missouri Synod with outstanding leaders; and

WHEREAS, God has blessed the ALIVE IN CHRIST appeal under the capable leadership of Rev. Immanuel Janssen; and

WHEREAS, He has given of his time and talents directing ALIVE IN CHRIST since April 1984; and

WHEREAS, Through ALIVE IN CHRIST the Synod will be able to expand its mission and ministry in many areas; therefore be it

Resolved, That we give praise and thanks to God for His grace and blessing bestowed upon His beloved church through the leadership of Rev. Immanuel Janssen; and be it further

Resolved, That we show our thanks and appreciation to Rev. Immanuel Janssen for his faithful service by a rising vote of thanks.

Action: *Adopted* (3).

5. LEADERSHIP AND ORGANIZATION

To Study Planning and Decision Making in the Church

RESOLUTION 5-01A

Report 5-09 P (*CW*, pp. 212–13)

WHEREAS, There is a continued need for review and possible revision of procedures to improve the process for planning and decision making within the Synod; therefore be it

Resolved, That the Commission on Structure be directed to initiate churchwide discussions on the matter of planning and decision making in the church on all levels, and on the basis of these discussions prepare recommendations for the expansion and improvement of our process of shared planning and decision making, offering models for testing at the 1988 district conventions; and be it further

Resolved, That based upon the response of district conventions, the Commission on Structure be directed to submit to the 1989 convention proposals for improved planning and decision making, recommending necessary structural changes.

Action: *Adopted (14).*

To Amend Bylaws of Synod

RESOLUTION 5-02A

Overtures 5-57, 5-62A–5-64, 5-121, 5-151, 5-163, 5-168, 6-89, 6-113 (*CW*, pp. 224–25, 236, 247–83)

WHEREAS, The Commission on Structure is to "conduct a continuing review of the organizational structure of the Synod, including its districts and its circuits, and make proposals to succeeding conventions for improvements" (Bylaw 2.583 a); and

WHEREAS, The Board of Directors, the Commission on Structure, the President's Commission on Synodical Higher Education, the Council of Presidents, and others have reviewed all or portions of the *Handbook* and have proposed such revisions for improvement; therefore be it

Resolved, That the following Bylaw changes be adopted:

* * *

A. To Define Relationships in and Through the Synod

I. RELATIONSHIPS WITHIN AND THROUGH THE SYNOD

1.01 Reasons for Organizing a Synod

Committed to a common confession and mission, congregations of The Lutheran Church—Missouri Synod join with one another in the Synod to support one another and work together in carrying out their commonly adopted objectives. The Synod functions *in support of* its member congregations by providing assistance as congregations conduct their ministries locally, as well as their ministries at large. The Synod *on behalf of* its member congregations administers those ministries which can be accomplished more effectively in association with other member congregations through the Synod. In this way member congregations utilize the Synod to assist them in carrying out their functions of worship, witness, teaching and nurture, service and support as they seek to serve (1) our Lord Jesus Christ, (2) the members of His body, and (3) the world which stands in need of the Word and the impact of His redeeming love.

1.03 Confessional Position

The confessional position of the Synod is set forth in Article II of its Constitution, to which all who wish to be and remain members of the Synod shall subscribe.

1.05 Relationships: Congregation, Synod, District, Circuit

a. Individual Christians are joined together in a worshiping and serving community, the congregation. Congregations, the basic unit of the Synod, have joined together to form the Synod and relate to one another through the Synod.

b. The Synod divides itself into districts and authorizes its districts to create circuits. The criteria for the creation of districts and circuits are determined by the Synod in convention. Districts and circuits are included among the component parts of the Synod.

c. The Synod, including its component parts, is regarded as an extension of the congregations to the extent and for the purposes determined by the congregations acting through conventions. The Synod and its component parts are designed to assist the congregations and their members in conserving and promoting the unity of the faith and in carrying out their mission and ministry. The Synod, including its component parts, also serves as the structure through which congregations carry out certain functions which can be performed more effectively and efficiently together with other member congregations.

d. Congregations together establish the requirements of membership in the Synod (Art. VI). In joining the Synod, congregations and other members obligate themselves to fulfill such requirements. Members agree to uphold the confessional position of the Synod (Art. II) and to assist in carrying out the objectives of the Synod (Art. III), which are objectives of the members themselves. Thus while congregations of the Synod are self-governing (Art. VII), they, and also individual members, commit themselves as members of the Synod to act in accordance with the synodical Constitution and Bylaws under which they have agreed to live and work together and which the congregations alone have the authority to adopt or amend through conventions.

e. Membership is held in the Synod itself. However, in accordance with the objectives of the Synod, each member enjoys certain privileges and accepts certain responsibilities also in and through the respective district and circuit.

f. Districts and circuits as component parts of the Synod are obligated to carry out resolutions of the Synod. Districts and circuits to the extent they are extensions of the congregations are structures for congregations to review synodical decisions, to motivate one another to action, and to shape and suggest new directions.

1.07 Relationships: Conventions, Officers, Boards, Commissions, Staff

a. The delegate convention of the Synod is the legislative assembly which ultimately establishes policies and provides program direction to carry on the Synod's work on behalf of and in service to the member congregations, reserving to itself the right to give directions to all officers, boards, and commissions of the Synod (including the districts, seminaries and colleges, and other component parts of the Synod.) The delegate convention of each district of the Synod receives reports and counsel from the national Synod, makes recommendations thereto, assists in implementing synodical

decisions, and adopts or authorizes programs to meet the unique needs of the district.

b. Elected officers serve the Synod in accordance with duties assigned to them or otherwise authorized by the Constitution and appropriate Bylaws. Primary responsibility is given to each officer, to the extent of his jurisdiction, for implementing specific decisions of the appropriate conventions, boards, and commissions and for supervising and coordinating the day-to-day activities of the respective staffs. Each elected officer is to report his activities and recommendations to the respective convention and, as appropriate, to the respective president and board.

c. The Board of Directors serves the Synod as its legal representative and as custodian of all property of the Synod, and upon it is incumbent the general management and supervision of the business affairs of the Synod. Each other board of directors, board of regents, and board of trustees also serves the Synod with respect to the property of the Synod, to the extent of its jurisdiction, as provided or authorized in these Bylaws. Upon each such board of the Synod is incumbent the general management and supervision of the business affairs of the Synod to the extent of its jurisdiction. Also, each board of directors, board of regents, and board of trustees shall to the extent of its jurisdiction, between conventions and subject to advice or direction from any other appropriate board that has been given authority by these Bylaws or by convention resolution, (1) determine general operating policies, (2) approve program budgets, (3) allocate resources for such programs, (4) review program performance, and (5) coordinate the administration of convention resolutions. The Board of Directors shall also be empowered to seek to settle disputes between operating boards. Each board shall report its activities and recommendations to the respective convention.

d. Each board and commission that serves the Synod in a specific area of program or ministry in accordance with the Synod's Constitution and applicable Bylaws adopts programs in its assigned area of responsibility; administers the programs and resources as provided or authorized by the Constitution and applicable Bylaws, or as assigned by the respective convention or board; and proposes modifications thereto. It also provides program policies, as well as directions for its staff and shall establish, together with staff, evaluation criteria for its programs. It shall report its activities to the respective convention, president, and board. National boards and commissions obtain counsel from district boards in developing programs, and district boards maintain communication with and provide for utilization of applicable programs of their national counterparts, as well as design programs to meet their own unique needs.

e. Each staff develops procedures, recommends and reviews programs and ministries, manages programs, and recommends policy and program modifications. It implements decisions of its respective board in accordance with approved policy. It is responsible to the Synod through its respective board or commission, which shall exercise supervision in accordance with the Constitution and Bylaws, resolutions of the respective convention, and the decisions of the respective board or commission. Staff represents the board or commission and is ordinarily the liaison between the board or commission and the field. Each principal staff person shall report on staff activities and recommendations to his board or commission and, as requested, to the president of the District or of the Synod. Staff ordinarily serves as the liaison between the national and district program boards. Staffs consult with one another in developing program proposals to present to their respective boards.

1.09 Doctrinal Resolutions and Statements

a. The Synod, in seeking to clarify its witness or to settle doctrinal controversy, so that all who seek to participate in the relationships that exist within and through the Synod may benefit and may act to benefit others, shall have the right to adopt doctrinal resolutions and statements which are in harmony with Scripture and the Lutheran Confessions.

b. Doctrinal *resolutions* may be adopted for the information, counsel, and guidance of the membership. They shall conform to the confessional position of the Synod as set forth in Article II of its Constitution and shall ordinarily cite the pertinent passages of the Scriptures, the Lutheran Confessions, and any previously adopted official doctrinal statements or resolutions of the Synod. Such resolutions come into being in the same manner as any other resolutions of a synodical convention and are to be honored and upheld until such time as the Synod amends or repeals them.

c. Doctrinal *statements* set forth in greater detail the position of the Synod especially in controverted matters. A proposed statement or a proposal for the development of such a statement shall be

1. submitted by the Commission on Theology and Church Relations directly to those listed in paragraph c 2 or submitted by a convention of the Synod (including that of a district), a synodical faculty, or an official district pastoral or teachers conference to the Commission on Theology and Church Relations for evaluation, refinement, development, or recommendation, as the case may be;

2. submitted by the commission, if it acts favorably, to the colleges and seminaries, and to the congregations and other members of the Synod for study and suggestions for no more than one year (failure by the Commission on Theology and Church Relations to submit a proposed doctrinal statement within a year may be appealed to the convention through a proper overture);

3. refined further by the commission on the basis of suggestions received;

4. submitted by the commission to a convention of the national Synod for further consideration and possible adoption by majority vote; amendments shall require a two-thirds affirmative vote of those present and voting;

5. resubmitted to the congregations for ratification in its final existing form;

6. ratified and operative if a two-thirds majority of the member congregations which respond within six months registers an affirmative vote on a ballot supplied by the synodical Secretary for that purpose. Failure to ratify makes the statement inoperative, and this fact shall be reported by the Secretary to the members of the Synod through an announcement in an official periodical.

7. Such adopted and ratified doctrinal statements shall be regarded as the position of the Synod and shall be "accepted and used as helpful expositions and explanations" (FC SD Rule and Norm 10). They shall be honored and upheld ("to abide by, act, and teach in accordance with" [1971 Res. 2-21]) until such time as the Synod amends or repeals them.

8. An overture to amend such an adopted ratified doctrinal statement shall follow the same procedure as listed in paragraph c 1–6, above.

9. An overture to repeal such an adopted and ratified doctrinal statement shall require a majority vote of a convention of the national Synod in answer to an overture properly submitted and be subject to the procedure of congregational approval set forth in paragraph c 6 above.

10. In the interim, those who submit overtures to amend or to repeal shall, while retaining their right to dissent, continue to honor and uphold publicly the statement as the position of the Synod, notwithstanding further study and action by the Synod.

d. Dissent from doctrinal resolutions and statements shall be governed by Bylaw 2.39 c.

Action: *Adopted (8).*

(A motion to refer the resolution back to committee was declined in session 5 as was a motion in a later session to refer the entire resolution to the Board of Directors for study. Prior to

adopting section A a motion to strike the words "to the extent and for the purposes determined by the congregations acting through conventions" from Bylaw 1.05 c was declined. In session 10 delegates declined a request for reconsideration of section A for the purpose of deleting the words "and circuits" from Bylaw 1.05 f.)

* * *

B. To Clarify and Gather Together Scattered Membership Bylaws

II. MEMBERSHIP

A. ELIGIBILITY AND ADMISSION OF CONGREGATIONS

2.01 Applications by Congregations

a. Each application for membership in the Synod by a congregation shall be submitted to the appropriate district president and acted upon by the board of directors of the district at any regular meeting.

b. Upon request by a congregation whose application for membership has been denied, the district president shall submit the application and a report concerning its denial by the district board of directors to the next succeeding convention of the district, which shall determine whether to grant the application or to affirm the denial by the board of directors.

2.03 Constitutions of Congregations

a. A congregation which applies for membership in the Synod shall, before its application is submitted to the district board of directors, submit its constitution and bylaws to the appropriate district president, who shall refer such to the standing constitution committee of the district. This committee shall examine the constitution and bylaws to ascertain that they are in harmony with Holy Scripture, the Confessions, and the teachings and practices of the Synod in order that any necessary changes may be made by the congregation before the application is acted upon. An application for membership by a congregation shall not be acted on by the district board of directors until the congregation has made such changes as may be deemed necessary.

b. A member congregation which revises its constitution or bylaws or adopts a new constitution or bylaws shall, as a condition to continued eligibility as a member of the Synod, submit such revised or new constitution and/or bylaws to the district president, who shall refer such to the district's constitution committee for review to ascertain that the provisions are in harmony with Holy Scripture, the Confessions, and the teachings and practices of the Synod. Upon advice of the constitution committee and recommendation by the district president, the district board of directors shall determine if the changes are acceptable to the Synod. Upon favorable action by the district board of directors, the congregation shall be notified that the changes are acceptable to the Synod and that the congregation is entitled to continue to function as a member of the Synod in good standing under the new or changed constitution or bylaws. Actions by the district board of directors under this paragraph shall be reported to the next convention of the district.

c. It shall be the policy of the Synod to decline membership to congregations whose constitutions deny membership or other congregational privileges to any Christian because of race or ethnic origin.

2.05 Signing Synodical Constitution

a. The president and secretary of each newly admitted congregation shall sign the Constitution of the Synod as the representatives of the congregation in a special worship service held by the congregation and, in recognition of the importance of the event, normally attended by the appropriate district president. Such shall occur as promptly as possible following approval of the congregation's application for membership.

b. The signatures to the Constitution on behalf of the congregation shall be preserved by the district secretary and the year in which the congregation is received into membership shall be noted.

B. INITIAL ELIGIBILITY AND ADMISSION OF INDIVIDUALS

2.07 Individual Membership

a. "Ministers of the Gospel and teachers of the Evangelical Lutheran Church," as used in Constitution Article V, have been designated by the Synod as "ministers of religion, ordained" and "ministers of religion, commissioned" respectively. These are the only individuals eligible for membership in the Synod. They will be referred to in these Bylaws as "ordained ministers" and "commissioned ministers" respectively.

b. Individuals who have been declared qualified for a first call and assigned first calls, in accordance with sections 2.09–2.11 of these Bylaws, shall, by the rites of both ordination or commissioning and installation, in accordance with section 2.13, become members of the Synod. There is no inherent right to membership in the Synod, and the decision as to qualification for a first call and the assignment of first calls shall be in the sole discretion of the Synod.

c. Each individual shall evidence an intent to accept membership in the Synod promptly after the assignment of first calls and prior to ordination or commissioning. This is to be done by signing and filing with the president of the district in which membership will be initially held a statement, to be supplied by the district president, which acknowledges subscription to the Constitution of the Synod. Upon installation following ordination or commissioning, the signing of that statement shall be deemed equivalent to the member having signed the Synod's Constitution.

2.09 Eligibility for Individual Membership

a. A graduate of an authorized synodical institution must be declared qualified for a first call and recommended by the faculty of the respective synodical institution before the effective date of the first call to service in the church, as assigned by the Board of Assignments as provided in Bylaw 2.11.

b. Candidates who have satisfactorily completed an approved synodical colloquy program for the pastoral or teaching ministry must be declared qualified for a first call and recommended by the appropriate colloquy committee (see Bylaws 6.99 and 6.117), before the effective date of the first call to service in the church, as assigned by the Board of Assignments as provided in Bylaw 2.11.

c. Candidates who may be declared qualified for first calls are those who before the effective date of the first calls will have satisfactorily completed the prescribed courses of studies and will have received diplomas from their respective institutions or have fulfilled the requisites for a colloquy. In addition, they must have indicated complete dedication to the ministry and evidenced a readiness for service in the church. Finally, to be declared qualified and recommended by the faculties or colloquy committees for their specific types of service in the church, the appropriate faculty or colloquy committee must be satisfied that the individual will meet all personal, professional, and theological requirements of those who hold the office of ministry to which the individual aspires. In addition, an academic year of supervised internship (vicarage) is required of all seminary students before graduation, ordinarily in the second year before graduation.

d. A graduate of one of the Synod's terminal schools who desires to continue his or her professional studies after he or she has completed the prescribed undergraduate curriculum, or who for any other valid reason is not ready for a first call to service in the church, shall continue to be eligible for unqualified recommendation for a first call as long as he or she can be recommended by the faculty of the institution from which he or she has graduated. The respective faculty shall annually

ascertain through personal interviews with the candidate or through satisfactory testimonials that each candidate so classified is still qualified for recommendation for a first call to service in the church.

2.11 Assignments of First Calls

a. The Council of Presidents, acting as the Board of Assignments, shall regularly assign to qualified graduates of synodical educational institutions and workers available from colloquy programs as "first calls" those calls that have been duly extended by authorized calling bodies for ordained ministers and commissioned ministers if positions for which candidates are qualified are available.

b. The placement officers of the respective institutions shall be consulted before the assignments are made.

c. The president of the district in which a candidate is to be placed shall be consulted, and his suggestions and recommendations shall be part of the final recommendation to the Board of Assignments.

2.13 Ordination, Commissioning, and Initial Installation

a. *Prerequisites.* Candidates for the office of ordained minister and candidates for the office of commissioned minister in The Lutheran Church—Missouri Synod may be ordained or commissioned when the following prerequisites have been met:

1. They shall have been declared to be qualified as provided in section 2.09 of these Bylaws.

2. They shall have received and accepted a call, through an assignment by the Board of Assignments pursuant to section 2.11 of these Bylaws.

3. They shall have submitted a request for ordination or commissioning, as the case may be, to the respective district president, who shall grant the request and schedule the ordination or commissioning when he is satisfied that all requirements for such have been fulfilled.

b. *Rites of Ordination or Commissioning.* The president of the district of which the calling congregation is a member or in which the eligible calling entity is located or with which it is otherwise identified shall be responsible for the rites of ordination and commissioning of candidates for the ministry called to that congregation or entity. The rite of ordination or commissioning should normally take place in the presence of the congregation or other entity to which the candidate has been called. A service of celebration on the part of the candidate's home congregation is encouraged. If an unusual circumstance warrants it, the appropriate district president may authorize that the rite take place in the home congregation of the candidate, or other appropriate congregation, with the permission of the calling congregation or other entity. The district president shall issue a diploma of ordination or commissioning.

c. *Initial Installations.* Acting under the authority provided in section 3.71 c 1 of these Bylaws, the district president shall be responsible for initial installations of ordained ministers and commissioned ministers called to positions with congregations which are members of his district or with other eligible calling bodies subject to his ecclesiastical jurisdiction. The rite of installation shall always take place in the presence of the calling congregation or other calling body, except that in the case of missionaries called by the Synod, members of a faculty of a synodical institution, or institutional chaplains, the rite shall take place in a setting approved by the district president.

d. *Forms and Practices.* The rites of ordination and commissioning and the rites of installation should be in accordance with forms and practices developed by the Synod for that purpose, and in all events the minister shall be solemnly pledged to the Scriptures as the inspired and inerrant Word of God and the Symbolical Books of the Lutheran Church as a true exposition of the Scriptures.

C. CONTINUING ELIGIBILITY OF INDIVIDUAL MEMBERS

2.15 Active Members

To remain an "active member" of the Synod (that is, a member who does not qualify as "emeritus" [2.17] or as a "candidate" [2.19]), whose status as a member is neither restricted (2.23) nor suspended (2.25), an ordained or commissioned minister of religion must be a communicant member of a congregation which is a member of the Synod (except as provided in paragraph c of this section) and be regularly performing the duties of one of the following:

a. An ordained minister serving a congregation of the Synod;

b. A commissioned minister serving a congregation of the Synod;

c. A minister of religion, ordained or commissioned, serving a congregation which is not a member of the Synod, provided that such is approved (on the basis of policies adopted by the Council of Presidents) by the president of the district in which the congregation is located.

d. An elected officer of the Synod, including a district or other agency of the Synod;

e. An executive or professional staff member serving the Synod, including a district or other agency of the Synod;

f. A missionary serving under a call by the Synod, including a call by a district;

g. A person serving on the faculty or professional staff of a synodical educational institution;

h. A military or institutional chaplain endorsed by the Synod, including endorsement by one of its districts;

i. An executive or professional staff member called or appointed by a national inter-Lutheran entity referred to in section 13.01;

j. An executive or professional staff member called or appointed by an auxiliary (14.01) or other recognized service organization (14.03), including a person serving an educational institution, whether elementary or secondary, recognized by the Synod.

2.17 Emeritus Members

An ordained or commissioned minister who has retired after reaching the age of 55, or for reasons of total and permanent disability, shall be eligible to apply to the president of the district in which he holds his membership for retention on the roster upon retirement as a "member emeritus." Any unusual case shall be decided by the Council of Presidents if the appropriate district president so requests. To remain an emeritus member, the minister must be a communicant member of a member congregation.

2.19 Candidate Status

a. An ordained or commissioned minister who is eligible to perform the duties of any of the offices of ministry specified in Bylaw 2.15 but who is not currently performing those duties on a regular basis, and who is not emeritus, may be continued on the roster for a period not to exceed two years by act of the president of the district through which the person holds membership. For extension of candidate status beyond two years, the Council of Presidents shall require an annual application from the candidate, as well as an evaluation by the district president. The council shall determine by majority vote on written ballot whether or not the request shall be honored, in each instance, for an additional year.

b. Among criteria for determining whether candidate status should be granted or continued are the health of the applicant; the extent of his current involvement on a part-time and assisting basis in the ministry of Word and Sacrament; a demonstrated willingness to consider a call or appointment to any of the offices of ministry specified in Bylaw 2.15.

c. To remain a member, the candidate must be a

communicant member of a member congregation.

D. RESTRICTING, SUSPENDING, AND EXPELLING CONGREGATIONS OR INDIVIDUALS FROM MEMBERSHIP

2.21 General

Although the Constitution (see Art. VI, 3, and Art. XII, 7–8) 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 an individual member of the Synod 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, as is true with respect to violations of other conditions of membership or is otherwise 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.

2.23 Restricted Status

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 who has ecclesiastical supervision of the member, and the district president, after a reasonable investigation, believes, given the nature of the circumstances, that the information may have a bearing on the qualifications of the person to remain an active member in good standing, the district president may restrict that person's membership status until the matter is satisfactorily resolved.

b. In cases in which the adjudication and appeals procedures as set forth in these Bylaws, that may lead to termination of membership (expulsion) in conformity with Constitution Article XII, 8, are begun, Bylaw 2.25 shall apply and the person's restricted membership shall become suspended membership.

c. During the period that the restriction is in effect, the member shall have "restricted status," that is, shall be ineligible (1) to perform functions of ministry except in the position of service, if any, held at the inception of the restricted status and otherwise only if approved by the appropriate district president and (2) for accepting a call to any other position of service in the Synod.

d. The records maintained by the respective district president shall reflect the restriction. In addition, the district president shall notify the President of the Synod and all other district presidents in writing of the restriction on the affected person's membership status.

2.25 Suspended Status

While a congregation or an individual whose membership in the Synod is subject to proceedings under these Bylaws that may lead to termination of membership (expulsion), the member shall have "suspended status." This status will continue until membership is duly terminated or the proceedings are completed favorably to the member. During the period of suspension, an individual member shall be ineligible for service in the Synod. The records maintained by the respective district president shall reflect the suspension, and the district president shall notify the President of the Synod and all other district presidents in writing of the affected person's suspended membership status.

2.27 Commencing an Action to Terminate Congregational or Individual Membership

a. When all informal efforts fail to resolve a disagreement, accusation, or controversy which is of such a nature that it could lead to expulsion of a congregation or individual as a member of the Synod under Article XIII of the Constitution, a statement of the case shall be presented in writing by the complainant to the president of the district who has ecclesiastical supervision of the member. The district president shall investigate the situation. The district president may initiate an action on the basis of his own knowledge of such matters as could lead to termination of membership. In either case, a copy of the written statement of the case shall be sent to the involved member by the district president.

b. The district president shall decide whether the information concerning the matters which could lead to termination of membership preliminarily appear to be able to be substantiated. If he determines that it does not so appear, he shall decline to suspend the member. If he determines that it does, and if the complainant wishes to pursue the matter, the involved member shall be informed by the district president in writing 15 days prior to the effective date that the member shall be placed on suspended status (Bylaw 2.25).

c. If the district president suspends the member, he shall present the case to the Commission on Adjudication of his district within seven days after the effective date of the suspension. However, the district president may elect to defer such adjudication if the case involves a separate proceeding which the district president determines should first be resolved, in which event the member shall be placed on restricted status (2.23) and not suspended. In all other events, and in all cases when the member so requests, the case shall be processed promptly by the Commission on Adjudication which shall, subject to any appeal, make the decision as to whether the membership of the individual or congregation shall be terminated or whether membership in good standing shall be restored. It shall be the responsibility of the Commission on Adjudication to give direction to those individuals and congregations that appear to be necessary participants in the proceedings, to the end that all evidence and testimony that may have a bearing on the issues can be presented in an orderly manner.

d. When the district president sends a copy of the charges to the involved member, he shall also then give written notice that the involved member has 15 days to notify the chairman of the Commission on Adjudication, through the office of the district president, if the member wishes the matter to be adjudicated, subject to deferral as provided in Bylaw 2.27 c. If the involved member decides that it or he wishes the matter to be adjudicated, the member shall have a minimum of 30 days after giving that notice within which to prepare its or his case prior to any hearing. Failure to file such notice in writing within the prescribed time will be regarded as consent to termination of membership effective at the end of the 15-day period.

e. In the event that the district president is disqualified because he is a party to the case or is unable to act, the board of directors of the district shall authorize the first vice-president or the next qualified district officer to function in this instance in the place of the district president. Any challenge to the eligibility of the district president to act which is not agreed to by the district president shall be determined by the synodical President.

f. If the district president declines to commence an action to terminate membership, or if he neither suspends nor declines to suspend the member within 60 days after a complainant has notified the district president in writing that he wishes to pursue the matter, the complainant may petition the President of the Synod, who by virtue of the power given him in the Constitution (Art. XI, B, 1–3 inclusive) shall make inquiries and may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the appropriate district Commission on Adjudication. If after a reasonable time the synodical President determines not to institute proceedings, he shall so inform the complainant and the involved member in writing.

2.29 Duration and Effect of Suspension

a. The suspension of a member shall remain in effect

until a decision is reached by the Commission 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 any rights under the Constitution and Bylaws, but an individual member shall be relieved (1) of his duties as a member of the Synod (e.g., to serve as a delegate to a district or synodical convention, membership on district or synodical boards and commissions) and (2) of the duties and responsibilities of any position he or she holds with the Synod or with a district or other agency of the Synod, and shall be ineligible for accepting a call to any other position of service in the Synod. Suspension, however, shall not, of itself, act to relieve an individual member of duties and responsibilities of any other position held by the member, including a position with a congregation which is a member of the Synod, but the district president shall notify the congregation or other entity being served of the suspension so that the congregation or other entity 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 endeavor to 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 2.27 c, or (3) for other good cause.

c. A complainant, the member whose membership is subject to termination, and the appropriate district president shall each have the right to appeal the decision of the Commission on Adjudication. Notice of intent to appeal to the Commission on Appeals must be filed within 30 days after receipt of the decision of the Commission on Adjudication.

d. In any case in which a Commission on Adjudication or the Commission on Appeals shall decide that the suspension of a pastor or teacher of the Synod should be set aside, the commission shall, as part of its decision, determine the extent to which and the manner in which the individual shall be reimbursed for any loss of income suffered during the period of suspension. This determination shall be binding on all parties. If the decision is appealed, the Commission on Appeals shall also review the decision concerning reimbursement for loss of income.

E. REINSTATEMENT OF INDIVIDUALS INTO MEMBERSHIP

2.31 Eligibility for Reinstatement

Any person who at any time has held individual membership in the Synod but has resigned that membership, or whose membership in the Synod has been terminated, is eligible to seek reinstatement into membership. However, there is no inherent right to membership in the Synod, and the decision as to whether to accept or deny a request for reinstatement shall be at the sole discretion of the Council of Presidents.

2.33 Procedure

All applications by individuals for reinstatement into membership in the Synod shall be addressed to the president of the district in which the applicant last held membership. Procedures for investigating and processing requests for reinstatement which are generally applicable to all situations shall be the responsibility of the Council of Presidents. The president of the district shall review the matter and shall ordinarily make a recommendation to the Council of Presidents, but may be excused by the council from making such a recommendation where circumstances warrant. A decision to reinstate shall require an affirmative vote of at least 75% of the district presidents present and voting, and shall be by written ballot. If the applicant is reinstated, the district president shall publish this fact in an official periodical of the Synod. A decision not to reinstate shall be unappealable, but the individual may reapply for reinstatement three or more years after his or her last preceding application has been denied.

F. MISCELLANEOUS PROVISIONS WITH RESPECT TO MEMBERS

2.35 Duties of Members

Every member of the Synod shall diligently and earnestly promote the purposes of the Synod by word and deed.

2.37 Duties of Advisory Members

Advisory members of the Synod shall attend district conventions, but they shall not be elected by any congregation or by any group of congregations as lay delegates to a national convention of the Synod, nor shall they be accredited as such.

2.39 Relation of the Synod to Its Members

a. The Constitution, Bylaws, and all other rules and regulations of the Synod apply to all congregational and individual members of the Synod. The Synod expects congregations that have not been received into membership, but are served by the Synod, and whose ministers of religion, ordained and commissioned, hold membership in the Synod, to honor its rules and regulations.

b. The Synod expects every member congregation to respect its resolutions and to consider them of binding force if they are in accordance with the Word of God and if they appear applicable as far as the condition of the congregation is concerned. The Synod, being an advisory body, recognizes the right of the congregation to be the judge of the applicability of the resolution as applied to its local condition. However, in exercising such judgment, a congregation must not act arbitrarily but in accordance with the principles of Christian love and charity.

c. While retaining the right of brotherly dissent, members of the Synod are expected as part of the life together within the synodical fellowship to honor and to uphold the resolutions of the Synod. If such resolutions are of a doctrinal nature, dissent is to be expressed first within the fellowship of peers, then brought to the attention of the Commission on Theology and Church Relations before finding expression as an overture to the convention calling for revision or recision. While the conscience of the dissenter shall be respected, the consciences of others, as well as the collective will of the Synod, shall also be respected.

d. Membership of a congregation in the Synod gives the Synod no equity in the property of the congregation.

2.41 District Through Which Membership Is Held; Ecclesiastical Supervision

a. An individual member of the Synod who is serving a congregation shall hold synodical membership through the district of which the congregation is a member.

b. An individual member of the Synod who is serving a district shall hold synodical membership through that district.

c. A missionary or chaplain serving under a call by the Synod shall hold synodical membership through the district designated by the missionary or chaplain if approved by the president of that district after consultation with the Board for Mission Services and the president of the district through which membership is currently held.

d. An individual member of the Synod who is serving an entity other than a congregation or district, and other than a missionary or chaplain serving under call by the Synod, shall hold membership through the district designated by that person if approved by both the president of that district and the president of the district in which the entity is located, but shall be subject to the eccle-

siastical supervision of the president of the geographical district in which the entity is located. However, if all voting members of the entity are members of a nongeographical district, the membership shall be held through that district.

e. An emeritus member not regularly serving any congregation or other entity shall continue to hold membership through the district through which membership was held at the inception of the emeritus status unless a transfer is approved by both the president of that district and the president of the district to which membership would be transferred.

f. A member having candidate status shall continue to hold membership through the district through which membership was held at the inception of candidate status unless a transfer is approved by both the president of that district and the president of the district to which membership would be transferred.

g. A member having restricted status while not serving a congregation or other eligible entity shall continue to hold membership through the district through which membership was held at the inception of restricted status unless a transfer is approved by both the president of that district and the president of the district to which membership would be transferred.

h. A member having suspended status shall continue to hold membership through the district through which membership was held at the time of the suspension.

i. Except as is expressly otherwise provided in this section, a member shall be under the ecclesiastical supervision of the president of the district through which synodical membership is held.

j. The district through which an individual holds membership and the district through which a member is ecclesiastically supervised, will not be determined in *any* case on the basis of district membership of the congregation to which the individual belongs.

2.43 Clergy and Teacher Rosters

Subject to the provisions of the Constitution and Bylaws, the district presidents shall be responsible for the initial placement of the names of all ministers of religion on the clergy and teachers roster respectively of the Synod and also for their removal. An ordained or commissioned minister accepting a call to a congregation in a sister district, or to an institution which relates to such district, shall immediately report such decision to his district president and ask for a transfer of membership. The district president shall forward such transfer to the president of the sister district. Upon receipt of the transfer and of a request for installation from the minister of religion, the district president of the sister district shall install or authorize installation of such minister. The district president shall be responsible for maintaining records of transfers into and out of his district.

2.45 Calling Ministers of Religion

a. Congregations shall seek the advice of the respective district president when calling ordained or commissioned ministers.

b. Congregations which are members of the Synod, in conformity with Article VI, 3, of the Constitution of the Synod, shall call and be served only by ordained or commissioned ministers who have been admitted to these respective ministries in accordance with the rules and regulations set forth in this *Handbook* and have thereby become members of the Synod.

c. Congregations which violate this requirement and persist in such violation shall after due admonition forfeit their membership in the Synod.

Action: *Adopted as amended (11).*

(In session 10 a motion to dispense with the reading of section B was declined. In session 11 a motion to move from section B to section N was held in abeyance. In addition a motion, not seconded, was made to dispense with the reading of section B, pointing out only changes from the copy appearing in Today's Business section B. Later in the session the assembly agreed to the procedure of reading sections by title only and clarifying the differences. Before presenting the resolution the committee had deleted a portion of 2.11 which would have limited the matter of conditions or restrictions in assignment of first calls.)

* * *

C. To Renumber Present Chapter 2, "Synodical Organization," as Chapter 3

Action: *Approved by adoption of Section 0, 28.*

* * *

D. To Renumber Present Chapter 3, "District Organization," as Chapter 4

Action: *Approved by adoption of Section 0, 28.*

* * *

E. To Renumber Present Chapter 4, "Circuit Organization," as Chapter 5

Action: *Approved by adoption of Section 0, 28.*

* * *

F. To Retain Present Chapter 6, "Colleges and Seminaries," and Incorporate Colloquy Bylaws

Action: *Approved by adoption of Res. 6-25A and 6-26A.*

* * *

G. To Provide New Chapter 7, Bylaws for "Certified Professional Church Workers, Lay"

VII. CERTIFIED PROFESSIONAL CHURCH WORKERS, LAY

A. Eligibility and Classification

7.01 General

Congregations which are members of the Synod, and other eligible entities, in addition to calling ordained and commissioned ministers of religion, may also wish to appoint one or more certified professional church workers, lay (hereafter referred to as "consecrated lay workers"), with the knowledge that the Synod seeks to help the congregations and other entities as they utilize these consecrated lay workers. For purposes of these Bylaws, "other eligible entities" shall be districts, seminaries, colleges, and other agencies of the Synod (*Handbook* 2.15), church-affiliated social-ministry organizations, recognized educational institutions, and other recognized service organizations.

7.03 Eligibility

Men and women who have completed courses of study prescribed or approved by the Board for Professional Education Services and offered by one of the Synod's colleges are eligible for receiving appointments from congregations or other eligible entities as consecrated lay workers.

7.05 Classification

The classification of consecrated lay workers applies to the following positions or titles currently in use in the church:

1. Deaconess
2. Lay Minister
3. Parish Worker
4. Parish Assistant
5. Director of Evangelism
6. Lay Teachers (teachers opting not to join the Synod)

B. CONSECRATIONS AND INSTALLATIONS

7.21 Prerequisites for Consecration and Installation

A candidate for one of the positions for which a consecrated lay worker is eligible may be consecrated and installed in a specific position when the following prerequisites have been met:

1. The individual shall have satisfactorily completed a course of study prescribed or approved by the Board for Professional Education Services and have received an appropriate degree, diploma, or certificate from a synodical college.

2. The individual shall have given evidence of a readiness and desire to serve a congregation or other eligible entity.

3. The individual shall have received endorsement by the proper faculty as a consecrated lay worker.

4. The individual shall have received and accepted an appointment from a congregation or other eligible entity.

7.23 Responsibilities of District President

The district president shall be responsible for guiding the congregation or other eligible entity as to the consecration of candidates for any category of consecrated lay workers and their installation within his district.

7.31 Supervisory Responsibility

The responsibility for supervision of consecrated lay workers rests solely with the congregations and other eligible entities which have employed them. The appropriate district president shall seek to advise a congregation and other eligible entity as it exercises its responsibility.

C. POSITION ASSISTANCE AND LISTING

7.41 Position Assistance

Assistance in securing positions for graduates from approved consecrated lay worker programs shall be provided by the college placement officers. District presidents, education executives, and other appropriate district personnel shall assist the placement officers in carrying out this function. Congregations and other eligible entities seeking to employ consecrated lay workers are encouraged to contact the appropriate placement officers of the colleges where the programs are housed.

7.43 Position Listing

When a congregation appoints a consecrated lay worker, it is to report this action to the district president. Those consecrated lay workers who wish to continue to be listed with the Synod as eligible consecrated lay workers shall be responsible for providing the Secretary of Synod with appropriate data for such listing.

Action: *Adopted (11).*

* * *

H. To Retain Present Chapter 8, "Reconciliation, Adjudication, and Appeal"

Action: *None.*

* * *

I. To Renumber Present Chapter 7, "Resource Development and Utilization," as Chapter 9

Action: *None.*

* * *

J. To Renumber Present Chapter 9, "Fraternal Organizations," as Chapter 10

Action: *None.*

* * *

K. To Renumber Present Chapter 10, "Doctrinal Review," as Chapter 11

Action: *None.*

* * *

L. To Renumber Present Chapter 11, "Publications," as Chapter 12

Action: *None.*

* * *

M. To Renumber Present Chapter 12, "Interchurch Relations," as Chapter 13, with Revisions to Meet New Situation

XIII. INTERCHURCH RELATIONS

A. National Inter-Lutheran Entities

13.01 Representation*

Representatives of the Synod to various national inter-Lutheran entities in which the Synod in convention or through the synodical Board of Directors has authorized holding membership shall be named by the President of the Synod on recommendation of the Council of Administrators. These representatives shall participate in the activities of the respective inter-Lutheran entities according to the constitutions and bylaws of those entities and in keeping with the theological and constitutional principles of The Lutheran Church—Missouri Synod. These representatives shall submit formal reports to the President and keep the Council of Administrators informed of the activities of each such entity.

(*Note: 1983 Bylaw 12.01 will apply with reference to the Lutheran Council in the U.S.A., which is expected to go out of existence on Jan. 1, 1988.)

13.02 Privileges

a. Ordained and commissioned ministers of the Synod shall be entitled to be active members of the Synod while serving a national inter-Lutheran entity of which the Synod is a member.

b. Such entities will be eligible to be "employers" under the various Worker Benefit Plans of the Synod, unless the policies of such a plan preclude such organization as an eligible employer.

Action: *Adopted (11).*

(During consideration a motion to substitute "Commission on Theology and Church Relations" for "Council of Administrators" in Bylaw 13.01 was declined. The chairman declined a call for a division of the house and was sustained in his decision by the assembly.)

* * *

N. To Renumber and Revise Former Chapter 13, "Auxiliary and Listed Service Organizations," as Chapter 14, "Auxiliary and Other Recognized Service Organizations"

XIV. AUXILIARY AND OTHER RECOGNIZED SERVICE ORGANIZATIONS

14.01 Auxiliaries

a. *Definition.* An organization desiring to be recognized as an auxiliary of the Synod may apply for that status to the synodical convention, through the Board of Directors, if it satisfies the following requirements:

1. It is national in scope and voluntary in member-

ship and participation;

2. It identifies itself with the Synod but is not a part of the Synod's constitutional structure;

3. It operates with freedom and self-determination as a ministry, independent of the Synod in the establishment and evaluation of its own objectives, activities, and programs, in its organization and administration, and in financial matters, while complying with the responsibilities outlined in Section 14.01 c of these Bylaws;

4. It exists as an arm of the Synod and has as its primary function aiding the Synod, specifically in programs that extend the ministry and mission of the Synod;

5. It is classified by the Internal Revenue Service as a 501(c)(3) corporation; and

6. Its membership is made up of persons who are baptized members of congregations that are members of The Lutheran Church—Missouri Synod.

b. *Process for Recognition.* An organization is given auxiliary status only through synodical convention action. For continued recognition as an auxiliary, an organization must meet and continue to meet the requirements given above. When it no longer meets these requirements, an organization loses its auxiliary status. This determination shall be made by a synodical convention after an evaluation by the synodical Board of Directors, based on consultation with the organization in question.

The following organizations are the only ones recognized as synodical auxiliaries:

1. International Lutheran Laymen's League

2. International Lutheran Women's Missionary League

c. *Responsibilities.* An auxiliary shall

1. report annually, through its president, to the Synod's President, and on request of the Synod's President to the synodical convention;

2. provide the Synod with an annual program report;

3. keep the Synod advised of any new program under consideration;

4. submit all material of a Biblical or theological nature to the Synod for doctrinal review;

5. be responsible for its own debts and liabilities and so indicate in all of its agreements of a financial nature, statements of ownership, financial offers, and other legal documents, agreements, and promotional materials, and all other communications of a financial nature in accordance with criteria determined by the synodical Board of Directors, so that it is clear that being an auxiliary is not regarded as an endorsement by the Synod of its organization and administration, or as a guarantee on the part of the Synod for the fiscal solvency of, or any financial responsibility for, the organization or for services expressly or impliedly offered;

6. honor and uphold the doctrine and practice of The Lutheran Church—Missouri Synod as set forth in the Scriptures and the Lutheran Confessions.

d. *Privileges.* Being a recognized auxiliary of the Synod gives the following privileges:

1. Eligibility of ordained and commissioned ministers of the Synod serving such organizations to remain on the membership rosters of the Synod as "active members," if otherwise eligible

2. Eligibility for obtaining church extension loans from the Lutheran Church Extension Fund—Missouri Synod, unless the policies of LCEF preclude such organization as an eligible borrower

3. Eligibility to be an "employer" under the various Worker Benefit Plans of the Synod, unless the policies of such a plan preclude such organization as an eligible employer

4. Recognition of the auxiliary in the *Handbook* of the Synod and listing of the organization in *The Lutheran Annual* as an auxiliary of the Synod, provided that such listing shall be prefaced by a statement that recognition is not a guarantee on the part of the Synod for the fiscal solvency of the auxiliary, or any financial responsibility for such organization or for services expressly or impliedly offered

5. The opportunity to report to conventions of the Synod

6. The opportunity to raise funds within the Synod to support the auxiliary's programs

14.03 Other Recognized Service Organizations

a. *Definitions.* Service organizations other than auxiliaries may be recognized by the Synod if they are of a nature that there can be a continuing liaison between the Synod and each such organization, leading to possible mutual enhancement of their respective ministries. Each such organization may be referred to as a "recognized service organization." Recognized service organizations include each social-ministry organization which has been granted church-affiliated status by the Board for Social Ministry Services (Bylaw 3.423 b), each elementary and secondary school which has an identity distinct from that of a single member congregation of the Synod and has been granted church-recognized status as authorized by the Board for Parish Services (Bylaw 3.223 g), and each other organization that has been formally recognized, following the process set forth in paragraph b of this section, by a board or commission designated by the synodical Board of Directors or by the Board of Directors itself. Conditions that must be satisfied for any organization to be and remain a recognized service organization are as follows:

1. It is involved in program activities that extend the mission and ministry of the church.

2. It identifies itself with the Synod but is not a part of the Synod's constitutional structure.

3. It operates with freedom and self-determination as a ministry, independent of the Synod in the establishment and evaluation of its own objectives, activities, and programs, in its organization and administration, and in financial matters, while complying with the responsibilities outlined in section 14.03 c of these Bylaws.

4. It is an organization, or is part of an organization, which has been classified by the Internal Revenue Service as a 501(c)(3) organization.

5. Except as may be permitted under criteria approved by the synodical Board of Directors as permitted in paragraph b of this Bylaw, *(i)* its members shall be congregations, or *(ii)* to the extent members may include either individuals or congregations which are not members of the Synod, it shall have members of member congregations of the Synod as a significant source of voluntary financial support.

b. *Process for Recognition.* Each board and commission which may be authorized by synodical Bylaws or by the synodical Board of Directors to grant recognized service-organization status shall develop criteria that must be satisfied by an organization seeking that status. The criteria shall include those matters made mandatory under the provisions of paragraph c of this Bylaw. The criteria developed by each board and commission, and any changes in them, shall be submitted to the Board of Directors for approval before they are applied. An organization seeking recognition shall apply to the synodical Board of Directors, which shall designate the appropriate board or commission to handle the application. That board or commission shall decide whether or not to grant recognition, but such shall be according to the applicable criteria, and shall be responsible for any subsequent decision to terminate the recognition as provided in paragraph e of this Bylaw. The board or commission shall promptly report to the synodical Board of Directors each decision made by it as to granting or terminating recognitions of service organizations.

c. *Responsibilities.* Each organization granted recognition as a service organization, as a prerequisite to the effective date of that recognition, shall sign a letter of agreement or understanding in a form developed by the appropriate board or commission of the Synod and approved by the synodical Board of Directors. In addition to any special criteria required, as permitted under

paragraph b of this Bylaw, it shall be set forth in the letter of understanding that the organization shall

1. honor and uphold the doctrine and practice of The Lutheran Church—Missouri Synod as set forth in the Scriptures and the Lutheran Confessions;

2. be responsible for its own debts and liabilities and so indicate in all of its agreements of a financial nature, statements of ownership, bylaws, financial offers, and other legal documents, agreements, promotional materials, and all other communications of a financial nature in accordance with the criteria approved by the synodical Board of Directors, so that it is clear that being recognized by the Synod as a service organization is not regarded as an endorsement by the Synod of its organization and administration, or as a guarantee on the part of the Synod for the fiscal solvency of, or any financial responsibility for, the organization or for services expressly or impliedly offered.

3. Among the criteria that may be required but are not made mandatory by these Bylaws are the following:

i) The service organization will seek to coordinate and communicate its programs with and to the Synod, and to implement efforts to cooperate with the Synod, through the appropriate board or commission.

ii) The service organization will provide the appropriate board or commission with an annual program report.

iii) Except with respect to fund-raising efforts that are intended to reach only its own constituency, the service organization will consult with the appropriate board or commission with respect to its special fund-raising efforts.

iv) The service organization will inform the appropriate board or commission of the actual dollar amount raised and the percentage of costs involved in fund-raising efforts.

d. *Privileges.* Being a recognized service organization gives the following privileges:

1. Eligibility of ordained and commissioned ministers of the Synod serving such organizations to remain on the membership rosters of the Synod as "active members," if otherwise eligible

2. Eligibility for obtaining church extension loans from the Lutheran Church Extension Fund—Missouri Synod or from district church extension funds, unless the policies of LCEF or the appropriate district preclude such organization as an eligible borrower

3. Eligibility to be an "employer" under the various Worker Benefit Plans of the Synod, unless the policies of such a plan preclude such organization as an eligible employer

4. Listing of the organization in The Lutheran Annual as a recognized service organization, provided that such listing shall be prefaced by a statement that recognition is not a guarantee on the part of the Synod for the fiscal solvency of the recognized service organization or any financial responsibility for such organization or for services expressly or impliedly offered

5. The opportunity to report to conventions of the Synod, including the respective districts, through the appropriate board or commission

e. *Termination of Recognition.* Recognized service-organization status may be terminated at any time, with or without cause, by a service organization or by the Synod acting through the appropriate board or commission, in accordance with Board of Directors policy. However, the effective date of termination by the Synod shall be not earlier than 90 days after the organization has been notified in writing of the intent to terminate, thus allowing that organization an opportunity to seek a continuation of its recognition by the Synod. There shall be no right of appeal of such termination by the Synod, to a synodical convention or otherwise. Promptly after the effective date of any termination, the Synod shall publish a notice in an official periodical that the organization is no longer recognized by the Synod as a service organization.

Action: *Adopted as amended (11).*

(Prior to presenting the resolution, the committee had changed Bylaw 14.03 c 3 to read, "Among the criteria that may be required but are not made mandatory by these bylaws are the following:" An amendment calling for deletion of the first three sentences of 14.03 b was declined.)

* * *

O. To Bring About Uniformity of Language and Content in Bylaws

In order to bring about a uniformity of language and content in the Bylaws, as a result of other changes more specifically proposed to the 1986 convention, the following changes in the Bylaws are proposed:

1. Wherever there is a reference to "clergyman" or "pastor" the term *ordained minister* will be used, and whenever there is a reference to "teacher" the term *commissioned minister* will be used. However, if the context indicates that the intent is to refer to a parish pastor or a classroom teacher, the reference will be changed to "ordained minister who is a parish pastor" and "commissioned minister who is a classroom teacher." The Commission on Constitutional Matters is instructed to make these changes throughout the Bylaws.

2. Wherever there are references to a "general convention" or "delegate convention" of the Synod, the reference will be changed to "national convention" unless the context clearly indicates an intention to apply to district conventions, either alone or together with national conventions. The Commission on Constitutional Matters is instructed to make the changes throughout the Bylaws.

3. The last sentence of old Bylaw 2.03 will be combined with the last sentence of Bylaw 2.07 in order to eliminate unnecessary overlap.

3a. Provide for a recognition process with respect to Lutheran elementary and secondary schools. 2.223 g

4. Present section 1.37, which provides definitions, will be designated as section 2.51, and present sections 2.51 and following will be renumbered accordingly.

5. The term *Personnel Department* wherever used will be changed to "Department of Personnel and Human Resources." Wherever "Personnel Director" is used, it will be changed to "Director of the Department of Personnel and Human Resources." The Commission on Constitutional Matters is instructed to make the changes throughout the Bylaws.

6. The content of present section 2.67 shall be preceded by the following: "In accord with relationships referred to in chapter 1 of these Bylaws, especially section 1.07 d, the following general regulations will apply . . . "

7. The words *ratified in* which appear in present section 2.67 d will be changed to "reported to."

8. Wherever the title Administrative Officer of the Board of Directors is used, it will be changed to "executive officer of the Board of Directors." In addition, in section 2.67 j, boards and commissions will submit their proposed budgets "through the executive officer of the Board of Directors and the Council of Administrators." The Commission on Constitutional Matters is instructed to make the changes throughout the Bylaws.

9. The words except to the *extent otherwise provided in these Bylaws* will be added to the end of present section 2.71.

10. The words *subject to the provisions of new chapter 14 of these Bylaws* are to be added at the beginning of section 2.423 b.

11. Each reference to districts of the Synod in section 2.533 f is to be changed to "synodical entity."

12. The word *The* at the beginning of subsections 2, 3, and 4 of section 2.563 is to be changed to "Each." The word *ecclesiastical* in subparagraph 2 of that section is to be deleted, and the words *a c.r.m. or leave of absence status* at the end of paragraph 4 of that section are to be changed to "candidate status, grant a leave of absence, or place the worker on restricted status."

13. The term *entities related to the Synod* as used in present section 2.607 is to be changed to "synodical entities." Paragraph e of section 2.701 e should be changed to read: "To serve as the Board of Assignments for first calls to candidates for the offices of ordained and commissioned ministers and to handle or assist with assignment of other church workers."

14. The words *in accord with relationships referred to in new chapter 1 of these Bylaws, especially section 1.07 e,* are to be inserted after the word *Staff* at the beginning of present section 2.807.

15. Change "Research and Statistics" to "Planning and Research" in present 3.03 c 2.

16. Reference to "qualification, ordination, and installation of clergymen and teachers who apply for membership in the Synod" in present section 3.07 e shall be changed to "qualification for ordination, commissioning, and installation of ordained and commissioned ministers, and requirements for individual as well as congregational membership in the Synod . . . "

17. Present section 3.71 shall be amended to read as follows:

3.71 Role of District President

a. The district president is the chief executive officer of the district. Upon him is incumbent the responsibility that the resolutions of the district are implemented. He shall report to each district convention.

b. Each district president shall represent the Synod in his respective territory. He shall therefore cause the resolutions of the Synod to be implemented in the district and shall therefore regularly report to the President of the Synod. He shall serve the congregations of the district as liaison between the congregations, district, and Synod.

c. The district president shall represent the Synod in connection with all ordinations, commissionings, and installations as follows:

1. *First Calls.* Ordinations, commissionings, and initial installations shall be conducted by or at the direction of the district president when the requirements of Bylaw 2.13 have been satisfied.

2. *Missionaries.* The authorization for the ordination or commissioning, and the installation, of a missionary called into the foreign fields, whether as a first or subsequent call, shall be issued upon the request of the Board for Mission Services by the president of the district in which the missionary resides. The authorization with respect to ordination or commissioning, and installation, for service within a district of the Synod, whether as a first or subsequent call, shall be issued by the president of that district.

3. *Synodical Staff Members.* Ordained and commissioned ministers who are members of the Synod called or appointed to serve the Synod shall be installed, in accordance with forms and practices developed by the Synod for that purpose, by the president of the Missouri District, or by his representative.

4. *Professors and Instructional Staff Members.* Ordained and commissioned ministers who are members of the Synod called or appointed to serve at the Synod's educational institutions as professors and instructional staff members shall be installed, in accordance with forms and practices developed by the Synod for that purpose, by the president of the district in which the institution is located, or by his representative.

5. *Second and Subsequent Installations of Ministers.* Except as provided in the foregoing paragraphs, ordained ministers and commissioned ministers who have been duly called to a position of full-time service shall be installed upon authorization by the appropriate district president. Each installation shall be conducted, in accordance with forms and practices developed by the Synod for that purpose, by the district president or by an ordained minister designated by the district president.

18. Reference to "the pastors and the teachers of his district" in the first sentence of present section 3.73 shall be changed to "ordained and commissioned ministers who are members of the Synod through his district or are subject to his ecclesiastical supervision, . . . "

19. Present section 3.77 shall be amended to read as follows:

3.77 Official Rosters

The district president shall revise annually the official rosters of ordained ministers and of commissioned ministers, for publication in *The Lutheran Annual,* and remove the names of those who have died or have resigned their membership or have had their membership in the Synod duly terminated. He shall regularly forward roster reports to the Secretary of the Synod.

20. The title of present chapter 4 will be changed to "Circuits and Conferences" and a new paragraph added to Bylaw 4.03 as section d as follows: "Conferences, whether official or other provide a means for ordained and commissioned ministers to relate together on a regular basis."

21. Present Bylaw 4.23 will be deleted from the *Handbook.*

22. Present sections 5.151–5.157 will be deleted, and for 4.61–4.69 the following substituted in their place:

E. CONFERENCES

4.61 Official Pastoral and Teacher Conferences

a. In each district of the Synod there shall be an official conference for ordained ministers and an official conference for commissioned ministers. Each official conference shall consist respectively of all ordained and commissioned ministers on the respective rosters. Conferences shall meet, if possible, in plenary sessions at least once each year and may meet more frequently in major sections (not more than four sections) whose geographical boundaries shall be established by the district in convention. Such major sectional meetings shall be regarded as sessions of the official conference.

b. All ordained and commissioned ministers on the district rosters are expected to attend meetings of their official conference or present a valid excuse.

c. The plenary and any sectional conferences may adopt and submit overtures to conventions of the Synod, including those of districts.

d. The minutes and essays or a reasonably comprehensive summary of the essays accepted by the pastoral conference and by the teachers conference in plenary and sectional meetings shall be mailed to the office of the district president for review and for the district's record within one month following such conference.

4.63 Purposes of Official Conferences

Official conferences shall be conducted for the spiritual and professional growth of their members. Matters pertaining to Christian doctrine and practice, to professional problems, to the proper conduct in office, to private study, to the welfare of the respective congregations and schools, to the work of the Synod, including the District, or to any other professional matter should at all times receive due and sympathetic attention. The members of the conferences are to aim to cultivate positive relationships, to be mutually helpful in every way possible, and to encourage, instruct, and admonish one another in a spirit of sincerity and Christian love. Professional conferences have no synodical administrative functions.

4.65 Attendance at Official Conferences

Attendance at the official conferences shall be obligatory for ordained and commissioned ministers serving in congregations and parishes. Those whose offices in the Synod, district, or other entity imposes professional or service requirements on which full and regular conference attendance makes undue demands, shall nevertheless, in consultation with their supervisory boards, arrange for their own partial or occasional attendance and participation in their own official conferences.

4.67 Other Conferences

a. The official pastoral conferences and official teacher conferences shall be encouraged to meet also jointly for the purpose of discussing doctrinal, professional, and practical matters. Such a joint meeting will not be regarded as an official conference.

b. Ordained and commissioned ministers are also encouraged to organize smaller conferences in addition to their official conferences.

c. Intersynodical conferences for the study of theology are desirable and are encouraged on a regular basis.

4.69 Circuit Conferences

The circuit counselor shall regularly convene the pastors of his circuit for circuit conferences. The conferences may consider matters of doctrine, exegesis, and practical theology, and may be used for promotion of the basic activities of the church. Circuit conferences are not official conferences.

23. Section 6.53 a shall be amended to read as follows:

a. The president of a synodical institution shall be relieved of his presidential responsibility at the end of the school year at which he reaches the age of 70.

24. Section 6.85 shall be amended to read as follows:

6.85 Eligibility and Assignment of Certain Church Workers

a. An academic year of supervised internship (vicarage) is required of all seminary students before graduation, ordinarily in the second year before graduation. Every vicar shall be assigned by the Council of Presidents, acting as the Board of Assignments.

b. The faculties of the Synod's schools shall consider applications for temporary supply work by their students only when such applications have received prior approval of the respective district president.

25. The words *and incorporated district church extension funds* shall be inserted after the word districts in present Section 8.03 b.

26. Present sections 8.41 and 8.43 shall be deleted and replaced with the following:

8.41 Suspension and Expulsion

See Bylaw sections 2.27–2.29.

27. Present section 8.71 is to be deleted because the content is dealt with in proposed new Bylaw 2.29 d.

28. Present chapters 2, 3, 4, 12, and 13, as amended by the convention will be redesignated chapters 3, 4, 5, 13, and 14, respectively, and all sections renumbered accordingly.

Action: *Adopted as amended (13).*

(Before presenting the resolution the committee had deleted a proposal which called for insertion of the word "general" before "Synod" in Bylaws 2.73 a and 2.101 e. In original number 13, now 12, it had also stricken the words, "the word 'general' is to be added before the word 'synodical' in present section 2.563 1 and 6 and." Number 26 of the original proposal was also deleted since colloquy bylaws were adopted in Res. 6-25A and 6-26A.)

* * *

P. To Adopt Miscellaneous Bylaws

1. Amend Bylaws regarding the circuit counselor in order to enhance his work and effectiveness as follows:

4.13 Functions

a. The circuit counselor shall hold his position by virtue of his election. He shall serve as the primary spokesman for the district president when so authorized and directed and shall assist him in doctrinal and spiritual supervision.

b. He shall strengthen the spirit of unity among congregations to effect mission and ministry and shall seek to strengthen and support the spirit of fellowship.

d. He shall serve in a servant role and seek to remind and encourage members of the circuit of their responsibilities as God's people and the privilege they have in being about His mission.

e. He shall be available as a resource person to various circuit committees, pastors, teachers, and congregations of the circuit.

f. He shall work through the Circuit Forum to provide resources, opportunities, and assistance, so God's people can grow in their faith in their Lord and Savior Jesus Christ.

g. He shall ordinarily serve as chairman of the Circuit Forum. The forum may elect another member to serve in that capacity. He shall serve as chairman of the circuit gatherings and convocations.

h. He shall assist congregations, pastors, and teachers to fulfill their ministry.

i. He may serve as a mediator to effect reconciliation of disputes within the circuit not under synodical adjudication and outlined in section VIII of the Bylaws.

j. He shall seek to strengthen the spirit of cooperation among pastors, teachers, and congregations.

k. He shall be conversant with and supportive of synodwide and district resolutions and programs.

l. He shall appoint, from member congregations of the circuit, pastors, teachers, or lay persons to assist him in fulfilling his responsibilities.

4.15 Relation to District President

(Remains the same.)

4.17 Relation to Member Congregations

(Present 4.17 is deleted.) The new 4.17 is as follows:

a. The circuit counselor shall visit each congregation once in three years and otherwise as he deems it necessary.

b. The congregation of a circuit counselor shall be visited by the district president or by one of the district

vice-presidents or by another circuit counselor designated by the district president.

4.19 Relation to Nonmember Congregations

(Remains the same.)

4.21 Relation to Pastors

(Remains the same.)

4.23 Relation to Teachers and Schools

(This is to be deleted.)

4.25 Expenses

(Remains the same.)

2. Amend Portion of Bylaws 2.945–2.951 to read as follows:

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 24 months before the synodical convention and shall present his work and submissions to the Committee for Convention Nominations 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 12 months prior to the synodical convention.

2.947 Functions

e. At least five months prior to the convention the committee shall determine its complete list of candidates and alternates, obtain the consent of the persons it proposes to nominate, and transmit its final report to the Secretary of the Synod in ample time to provide for its publication in a preconvention issue of an official periodical of the Synod and also in the official convention book of reports and overtures (*Convention Workbook*). This report shall list the qualifications of various positions used in the solicitation of candidates and shall contain pertinent information concerning each candidate, such as age, occupation or profession, district affiliation, residence, specific experience and qualifications for the office in question, and if the candidate so desires, also a brief personal statement.

2.949 Report

a. The Committee for Convention Nominations shall submit the committee's report in person to the convention at one of its earliest sessions, and immediately thereupon the report may be amended by the convention. The slate of candidates may be amended by nominations from the floor, but only of individuals' names which have previously been offered to the Committee for Convention Nominations prior to the deadline established and published by the committee.

2.951 Order of Names on Ballot

The names and district affiliations of the candidates in all elections—at least two for each position—shall be placed on the election ballot in alphabetical order. All names shall be listed without any distinctive mark, except where regional representation is a synodical preference or requirement.

3. Amend Bylaw 2.67 e by adding as follows:

e. The principal staff person shall attend all board or commission meetings, excluding executive sessions. Other staff may attend upon request of the board or commission.

4. Amend Bylaw 3.97 regarding membership on district boards by adding a section c to read:

c. Unless otherwise specified or permitted by the Bylaws, executives and staff on the district level shall not be members of the board or commission under which they serve.

5. Clarify *membership* and *function* of the Council of Administrators to permit the most broad-based constituency within the framework of the objectives by the following amendments:

a. Delete 2.711 b.

b. Substitute for 2.711 a 5–7, the words "The principal staff person of each board, commission, or department other than a board of regents."

c. Delete 2.711 c 6 and 7.

d. Substitute for 2.711 b, "The council may subdivide into committees for the performance of its duties."



O.H. Cloetter, president, Minnesota South District; First Vice-President August T. Mennicke; and Alan Harre, president, Concordia College, St. Paul

6. While it is desirable that the President be a trustee of the Board of Trustees of the Lutheran Church—Missouri Synod Foundation, since he cannot always attend, amend Bylaw 2.643 by adding the words "or his designated representative" after the word "President."

7. Since membership on some standing committees is specified in the Bylaws, amend Bylaw 1.37 c to include the phrase "specified in the Bylaws" before the word "appointed." It is also recommended that the words "unless otherwise specified in the Bylaws" be added after the word "convention" in Bylaw 2.68 a.

8. In order to avoid confusion in regard to Circuit Forum membership, amend Bylaws 2.07 and 4.35 to designate the convention delegates as advisory members of the forum.

9. Delete Bylaws 6.81 c, 6.85 e, and 6.87 since they reflect conditions which no longer exist at colleges and seminaries.

10. Since similar provisions do not exist with regard to the principal staff persons of national or district staff, de-

lete Bylaw 6.53 c and d referring to retired college and seminary presidents.

11. In order to provide for corrected and additional definitions and to allow for representative membership on boards, amend the following Bylaws:

2.51 Definitions

b. An appointed program board is . . .

c. A standing committee is a small group of specialists, specified in the Bylaws and appointed by . . .

f. An office is an officially established unit normally consisting of staff and an advisory committee appointed by an officer with the approval of the President and after consultation with the Board of Directors or Council of Presidents, as appropriate, in order to provide special expertise or services in a specific area of work that would be useful to the officers, boards, commissions, and other agencies of the Synod. Membership may include members of other boards and staffs which have a particular interest in the services rendered.

g. (reletter present f through i)

F. APPOINTED PROGRAM BOARDS

1. Board for Communication Services

3.401 Membership

The Board for Communication Services shall consist of seven members who shall be appointed by the Board of Directors: three clergymen, at least one of whom shall be a parish pastor, one teacher, three laypersons.

3. Board for Social Ministry Services

3.421 Membership

The Board for Social Ministry Services shall consist of seven members who shall be appointed by the Board of Directors: three clergymen, at least one of whom shall be a parish pastor, one teacher, three laypersons.

K. OFFICES

3.751 Office of Government Information

An Office of Government Information, attached to the office of the synodical President, shall be maintained in Washington, D.C. The functions of the office shall be to

a. gather needed information on public policy issues for use by the President and other synodical officials;

b. serve members of the congregations of the Synod by providing information on issues with moral or institutional importance;

c. communicate LCMS policy positions to appropriate government entities;

d. maintain communications between the Synod and Washington-based religious and issue-oriented organizations.

12. *Resolved,* That wherever the word *general* or the word *national* is used in the Bylaws to distinguish a synodwide board, commission, committee, council, or department, or a synodwide program or project, from one that is not synodwide (e.g., from a district board), that word shall be changed to "synodical." To be sure, however, that this is not taken to suggest that boards, etc., other than those so designated as "synodical" are not "of the Synod" if they are related to agencies of the Synod, such as districts, seminaries, and colleges, the following shall be added to present Bylaw 1.37:)

k. Use of the word *synodical* to distinguish a synodwide board, committee, commission, council, or department, or a synodwide program or project, from one that is not synodwide (e.g., from a district board) does not express or imply that boards, committees, commissions, councils, departments, programs, or projects other than those designated as "synodical" are not "of the Synod" if they are related to agencies of the Synod.

Action: *Referred to Board of Directors in consultation with Commission on Structure for study.*

To Revise Nominations Process

RESOLUTION 5-03

Reports 5-01, 5-09, L (*CW*, pp. 170, 211); Overtures 5-11A–5-20, 5-163 (*CW*, pp. 213–20, 278–79)

PREAMBLE

Resolution 2-12 (1981) called for a new process for nominations. Membership on the Committee for Convention Nominations was to be comprised of one representative from each district, elected at the district convention in the year preceding the synodical convention. The purpose of the new process was to provide better representation from throughout the Synod, both on the Committee for Convention Nominations and on the election slates, and more qualified candidates for potential service in the Synod

Although it is true that the process has been followed for only two conventions, and some might suggest that we retain the process while attempting to improve it and resolve the difficulties, there are two major objections to the process: (1) the high cost of conducting Committee for Convention Nominations meetings, and (2) the short time span available for this committee to do its work effectively.

The following resolution is offered to help resolve some of the questions that have been raised and to propose a revised process for nominations:

WHEREAS, Many questions have been raised regarding the nominations process in effect since 1981; and

WHEREAS, It is difficult to demonstrate that the current process has provided more qualified candidates for election; and

WHEREAS, It is also difficult to demonstrate that the current process has provided a more balanced distribution of candidates for election from the synodical districts; and

WHEREAS, The current process does not guarantee that members of the committee will be acquainted with all candidates proposed for nomination from their respective districts; and

WHEREAS, More time is needed by the Committee for Convention Nominations to become acquainted with its task and to do it properly; and

WHEREAS, Funding for a smaller committee will be spread over three fiscal years and will permit more meetings to be held at no greater cost to the Synod; and

WHEREAS, A Committee for Convention Nominations elected by the Synod at convention will be more directly responsible to the Synod in convention; therefore be it

Resolved, That the Synod resume its pre-1981 practice of electing the Committee for Convention Nominations at this 1986 convention; and be it further

Resolved, That the following changes in the Bylaws be approved:

2.941 Committee for Convention Nominations

a. Fifteen persons—two district presidents, five par-

ish pastors, two teachers, and six laymen—shall be elected at each convention of the Synod to serve as members of the Committee for Convention Nominations for the next convention; they are to be chosen from a list of candidates submitted by the current Committee for Convention Nominations and augmented by additional candidates, if any, nominated from the floor of the convention.

b. Effort shall be made at all times to nominate qualified persons from all geographic regions of the Synod, recognizing also major membership centers and minority groups within the Synod.

c. No more than one person may be elected to the committee from any one district. If two or more persons are nominated from the same district, the first person who receives a majority of the votes cast, or the person who receives the larger majority on the same ballot, shall be declared the representative from that district.

d. The committee shall be convened and oriented for its work by the Secretary of the Synod within four months following the election.

e. Members of the committee are not eligible to successive terms of office; however, the chairman of the committee shall serve as an advisor to the succeeding committee and shall assist the synodical Secretary in the orientation of the new committee.

f. The committee shall elect its own chairman, vice-chairman, and secretary, and shall organize its work in whatever way it deems necessary.

g. The committee shall begin to solicit names of potential nominees from officers, boards, commissions, and agencies of the Synod and its districts at least 24 months prior to the convention.

h. The committee shall extend a general call for candidates for nomination through the *Lutheran Witness* at least 18 months prior to the convention.

i. The Committee for Convention Nominations is to be regarded as an ad hoc convention committee, to which limitations on holding multiple offices do not apply.

and be it further

Resolved, That Bylaw 2.943 be deleted; and be it finally

Resolved, That Bylaws 2.945, 2.947, and 2.949 be amended, as appropriate, by the Secretary of the Synod.

Action: *Adopted as amended (8).*

(The word "parish" was added by common consent to 2.941 a. The convention declined to delete the words "Efforts shall be made at all times to nominate" and to add the words "shall be nominated" so that 2.941 b would read, "Qualified persons from all geographic regions of the Synod shall be nominated . . . " A motion for reconsideration of the resolution in session 9 was defeated.)

To Define More Precisely Membership of Board for Youth Services

RESOLUTION 5-04

Overture 5-137 (*CW*, p. 241)

WHEREAS, It is important that high school young people continue to have involvement in the Board for Youth Services as plans and policy are formulated; 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, who shall not be younger than 15 years of age nor older than 18 years of age, at the time of their election.

Action: *Adopted (13).*

To Clarify Interpretation of Bylaw 2.67

RESOLUTION 5-05

Overture 5-65A–D, 5-68A–5-72, 5-74A–B, 5-163 (*CW*, pp. 225–28, 279)

WHEREAS, A controversy has arisen over the interpretation of Bylaw 2.67; and

WHEREAS, The Commission on Constitutional Matters in interpreting Bylaw 2.67 urged the Commission on Structure to propose clarifying language to the 1986 Convention, which has been done; and

WHEREAS, The controversy arose over the question of a seminary president sitting on the Board for Mission Services; and

WHEREAS, Prior to the 1981 Bylaws it was permissible, because of the interrelation of the mission board and the seminaries, for seminary representatives to be on the Board for Mission Services; therefore be it

Resolved, That Bylaw 2.67 h be amended to read as follows:

h. Unless otherwise specified or permitted by the Bylaws, executives, faculty, and staff on either the national or district level, shall not be members of the boards or commissions under which they serve or of any other board or commission of the Synod, as identified in Bylaws 2.53 and 2.55;

and be it further

Resolved, That Bylaw 2.212 be added as follows:

2.212 Seminary Representation

The Board of Regents of each seminary shall be entitled to designate a representative on the Board for Mission Services to serve as an advisory member.

Action: *Adopted (5).*

(The resolution was adopted after delegates declined to refer it back to committee. A proposal to consider Overture 5-68A as a substitute was defeated by a vote of 573 to 420. An amendment calling for deletion of the first resolve was also declined.)

To Reaffirm Appointment Process and Revise Bylaw 2.803 Regarding Tenure and Termination

RESOLUTION 5-06B

Overtures 5-47–5-53, 5-55A–5-56B, 5-119A–B, 5-157 (*CW*, pp. 221–24, 236, 244)

WHEREAS, While the present process appears to be adequate for the appointment of executives and standing committees, irreconcilable conflict may arise between the appointing authorities with regard to the termination of an appointment; therefore be it

Resolved, That there be no changes in the appointment process; and be it further

Resolved, That Bylaw 2.803 b–e Tenure and Termination, be amended to read as follows:

b. Terminations require the same approvals as appointments. Termination of appointment shall be by written notice and may be made by the appointing authorities at any time for cause, that is for adherence to false doctrine, conduct unbecoming a Christian, or neglect of office. In all other cases, if the appointing authorities decide to terminate an appointment, 90-day written notice shall be given to the executive.

c. In the event that the appointing authorities cannot concur in reaching a decision to terminate an appointment after a reasonable effort has been made to do so, the appointing authorities shall certify in writing to the Board of Directors such lack of concurrence. In the event that the appointing authorities do not certify their lack of concurrence within six months from the date the board or commission served resolved to terminate, at that time, the question shall be automatically submitted to the Board of Directors for review. The Board of Directors shall make a recommendation to the appointing authorities within four months of submission. At the meeting of the board or commission served by the executive which next follows receipt of the Board of Director's recommendation, the appointing authorities shall review the recommendation. If an impasse still exists between the appointing authorities, the board or commission served may vote to terminate the appointment, but a two-thirds majority of that board or commission shall be required to effect the termination.

d. During the 90-day period referred to in paragraph b, the Personnel Department shall assist the executive, if requested, in efforts to find another opportunity for service in the church. Full salary shall continue to be paid for services rendered until the date of obtaining new employment or the expiration of the 90 days, whichever is earlier. An additional month's salary shall be paid as severance pay on termination of full salary. However, in cases of termination of appointment for cause, none of the foregoing financial arrangements shall apply except for one month's severance pay. The month's severance pay provision shall also apply to other terminated executives not subject to the appointment process. Severence pay for secretarial and clerical personnel shall be under policies established by the Board of Directors.

Action: *Adopted as amended (14).*

(The words "shall be by written notice and" were added in Bylaw 2.803 b and the words "refusal to cooperate" as a reason for termination were deleted by amendment. During discussion, delegates declined to consider Overture 5-53 as a substitute motion.)

To Study the Office of Deacon and Related Ministries

RESOLUTION 5-07

Overtures 5-85–5-86, 5-145 (*CW*, pp. 230, 242)

WHEREAS, The Synod has been blessed through the consecrated services of deaconesses for long years; and

WHEREAS, The New Testament provides the basis for the historic, churchly model of an auxiliary office of deacon (Acts 6:1–6; Phil. 1:1; 1 Tim. 3:8–13; and

WHEREAS, The Synod may well benefit from a male lay diaconate in addition to the present deaconess program for women; and

WHEREAS, Consecrated lay workers are now serving the Synod in such positions as deaconess, lay minister, parish worker, parish assistant, director of evangelism, lay teacher, and director of music; and

WHEREAS, The Synod has established programs for the training of such workers for church service; therefore be it

Resolved, That a Diaconate Study Committee be appointed by the President of the Synod, with representation from the Board for Professional Education Services, the Council of Presidents, currently certified lay workers, and others as deemed necessary; and be it further

Resolved, That the Diaconate Study Committee propose the functions, responsibilities, training, and qualifications for said office; and be it finally

Resolved, That the Diaconate Study Committee bring its recommendations to the next convention of the Synod.

Action: *None.*

To Grant Franchise to Retired Pastors Serving Congregations

RESOLUTION 5-08

Overture 5-112 (*CW*, p. 235)

WHEREAS, Each congregation as a member of the Synod is to be represented by a pastor and a layperson; and

WHEREAS, Retired pastors serving as called ministers to congregations (not vacancy) are presently not eligible to vote at the synodical and district conventions; and

WHEREAS, This may deprive such congregations of their full voice at said conventions; therefore be it

Resolved, That a retired pastor serving as the only called minister of a congregation be given the vote as pastoral delegate for the congregation at the synodical and district conventions.

Action: *None.*

To Establish Office of Professional Growth and Support

RESOLUTION 5-09

Overture 5-133 (*CW*, p. 239)

WHEREAS, The Lutheran Church—Missouri Synod has encouraged its workers to take advantage of programs of continuing education (St. Louis, 1981); and

WHEREAS, A presidentially appointed Continuing Education Committee and the Commission on Structure have recommended the formation of the Office of Professional Growth and Support; therefore be it

Resolved, That The Lutheran Church—Missouri Synod establish an Office of Professional Growth and Support; and be it further

Resolved, That the Bylaws of the Synod be amended to include the following:

An Office of Professional Growth and Support, attached to the office of the synodical President, shall be maintained at the synodical offices in St. Louis. It shall work with districts, colleges, seminaries, the Board for Professional Education Services, the Board for Parish Services, and other appropriate units of the Synod to do the following:

1. Assess needs in the area of professional growth and support and enlist the aid of appropriate synodical institutions, boards, and agencies in developing programs to meet those needs.

2. Maintain a list of professional growth programs offered by the schools, districts, boards, and agencies of the Synod and share recommended programs with interested parties.

3. Assist congregations by helping to provide opportunities and settings for all professional church workers to continue growing in Christ and in the knowledge, attitudes, skills, and professional well-being they need to serve Him in His church.

4. Help professional workers to develop personal and professional growth plans on a continuing basis for more satisfying and effective ministry and to maintain a system of recording individual participation in continuing professional education.

5. Through the districts, help build a local and regional support system for the growth of professional workers.

Action: *Declined (14).*

To Establish New Committee on Church Literature

RESOLUTION 5-10A

Overtures 5-135, L5-138A–B (*CW,* p. 240, TB, pp. 16–17)

WHEREAS, The present Standing Committee on Church Literature and its predecessor, the Commission on Church Literature, have had a positive influence on the publication of theological books by Concordia Publishing House for The Lutheran Church—Missouri Synod; and

WHEREAS, The existing standing committee, while responsible to the Board for Parish Services, must nevertheless relate to the publishing house as "advisory in recommendations on publications" (*Handbook* 11.06); and

WHEREAS, The committee would profit from ongoing access to Concordia Publishing House research, development, publishing, and marketing expertise and thus the church would not duplicate these costs elsewhere; therefore be it

Resolved, That the existing Standing Committee on Church Literature be dismissed with thanks and that the Board of Directors of The Lutheran Church—Missouri Synod in consultation with the President of the Synod and the president of Concordia Publishing House be directed to appoint an Advisory Committee on Church Literature whose membership and period of service are not specified and may vary depending on the need of the church, however, at any time the membership of this committee shall not exceed a total of eight members; and be it further

Resolved, That the members of the committee be appointed from a list of nominees as prepared by the President of the Synod, the president of Concordia Publishing House, who may submit up to four names each, the Board for Parish Services, the Board for Professional Education Services, and the presidents of the two largest seminaries of the Synod, who may submit up to three names each; and be it further

Resolved, That included in the committee membership maximum of eight members, the Board for Parish Services and the Board for Professional Education Services shall appoint one member on this advisory committee; and be it further

Resolved, That this committee shall be jointly responsible to the President of the Synod and the president of Concordia Publishing House with the mission to assist the house in determining the theological resources and publications that are needed by the church, and that all anticipated publications be submitted to the prescribed procedure for doctrinal review; and be it further

Resolved, That the committee be augmented as necessary with advisors and consultants as the counsel of specialists is required regarding publications in the areas of practical, systematic, historical, devotional, homiletical, exegetical, scholarly research, Christian arts, children and youth, tracts, audiovisual materials, and laymen's literature; and be it further

Resolved, That the expenses of the committee shall be borne by Concordia Publishing House; and be it finally

Resolved, That the description of the current Standing Committee on Church Literature be removed from the *Handbook* of the Synod (*Handbook* 11.01–11.09).

Action: *Adopted (14).*

(Delegates declined an amendment to make the committee "responsible to the president of Concordia Publishing House in consultation with the President of the Synod." They also declined a substitute motion that would have made the committee "responsible to the president of Concordia Publishing House in consultation with the Board of Directors.")

To Praise God for Reconciliation at the Fort Wayne Seminary

RESOLUTION 5-11

Overture 5-30 (*CW,* p. 218)

WHEREAS, All the participants in the reconciliation efforts at Concordia Theological Seminary, Fort Wayne, have publicly expressed satisfactory resolution to the issues of controversy through recent reconciliation meetings; therefore be it

Resolved, That this action renders moot the subject matter of Overture 5-30; and be it further

Resolved, That Overture 5-30 be respectfully declined; and be it finally

Resolved, That the Synod in convention declare with President Bohlmann that "we rejoice and thank God that we are now able to put this behind us, and we urge others to do likewise."

Action: *None.*

To Transfer Faith Lutheran Church, Maple, Wis.

RESOLUTION 5-12

Overture 5-104 (*CW*, p. 234)

WHEREAS, Faith Lutheran Congregation has requested transfer of its membership from the North Wisconsin District to the Minnesota North District; and

WHEREAS, This transfer has the necessary approval and appears to be in the best interests of God's kingdom; therefore be it

Resolved, That the request for transfer be, and is, hereby approved and granted.

Action: *Adopted (15).*

To Receive Congregations into Synod

RESOLUTION 5-13

Overtures L5-110, 5-170–5-173, 5-105–5-109 (*TB*, p. 16; *CW*, pp. 234–35)

WHEREAS, The following congregations have applied for membership in The Lutheran Church—Missouri Synod; and

WHEREAS, Their constitutions and bylaws have been approved by their respective district committees on constitutions, and the congregations have been recommended for membership by the respective district boards of directors; therefore be it

Resolved, That the following congregations be accepted as members of The Lutheran Church—Missouri Synod: Christ Our Redeemer, Bennett, Colo.; Summit of Peace, Adams County, Colo.; St. John, Canon City, Colo., all from the Rocky Mountain District; Christ Our Savior, Dixon, Ill., (Northern Illinois District); Faith, Washington, Mo., (Missouri District); Communante de la Paque, Montreal, Que., (English District); Faith, Shumway, Ill., (Central Illinois District); Messiah, Apple Valley, Minn., (Minnesota South District); Faith, Nanaimo, B.C., (Alberta-British Columbia District); Shepherd of the Pines, Payson, Ariz., (English District); Bethel, Hobe Sound, Fla., (Florida-Georgia District).

Action: *Adopted (15).*

To Receive Congregations into Synod

RESOLUTION 5-13A

Overture L5-175–L5-180, 5-182, 5-184 (*TB*, pp. 217–220)

WHEREAS, The following congregations have applied for membership in The Lutheran Church—Missouri Synod; and

WHEREAS, Their constitutions and bylaws have been approved by their district committees on constitutions, and the congregations have been recommended for membership by the respective district boards of directors; therefore be it

Resolved, That the following be accepted as members of The Lutheran Church—Missouri Synod in addition to those listed in Res. 5-13 (*TB*, p. 153):

Prince of Peace, Valparaiso, Ind.; Emmanuel, Syracuse, Ind., (Indiana District); Glory of Christ, Plymouth, Minn., (Minnesota South District); Resurrection, Neenah, Wis., (South Wisconsin District); Crown of Life, Sun City West, Ariz., (Southern California District); Spirit of Life, Prospect Heights, Ill., (Northern Illinois District); Chapel for the Deaf Lutheran, Charlotte, N.C., (Southeastern District); Central Los Angeles, Calif.; El Redemptor, Panorama City, Calif., (Southern California District); Redeemer, Watford City, N. Dak., (North Dakota District).

Action: *Adopted (15).*

To Transfer Standing Committee on Human Care

RESOLUTION 5-14

Overture 5-134 (*CW*, p. 240)

WHEREAS, It is desirable and advantageous for the Synod and its local congregations that the work of the Standing Committee on Human Care be arranged in such a way as to avoid duplication of services, create a more unified approach to the needs of social ministry, and save costs; and

WHEREAS, The Standing Committee on Human Care is currently functioning under the Board for Parish Services, which requests its transfer to the Board for Social Ministry Services, therefore be it

Resolved, That the Bylaws of the Synod be changed to transfer the Standing Committee on Human Care from the Board for Parish Services to the Board for Social Ministry Services.

Action: *Adopted (15).*

To Incorporate Health and Healing into Social Ministry

RESOLUTION 5-15

Overture L5-174 (*TB*, pp. 19–20)

WHEREAS, Christian social ministry and health and healing are related ministries of the church; and

WHEREAS, A number of health-related ministries within the Board for Social Ministry Services would benefit from the professional and technical assistance available through a Standing Committee on Health and Healing; therefore be it

Resolved, That the Commission on Health and Healing be changed to a standing committee of the Board for Social Ministry Services; and be it further

Resolved, That the functions of the Commission on Health and Healing, as outlined in the Handbook, be retained as the functions of the Standing Committee on Health and Healing; and be it finally

Resolved, That the functions of the Board for Social Ministry Services (*Handbook,* 2.423) be amended to include, "g. Promote the health and healing ministry of the Gospel throughout the Synod."

Action: *Adopted (15).*

To Reaffirm Circuit Forums and Convocations

RESOLUTION 5-16

Overtures 5-24–5-28 (*CW*, pp. 216–17)

WHEREAS, The practice and experience of holding circuit forums and convocations are relatively new (1981); and

WHEREAS, Some excellent results have been achieved because of them; and

WHEREAS, Circuits need to be encouraged to strengthen the spirit of unity, fellowship, and cooperation among their several congregations; and

WHEREAS, The cause of Christ and His church can be better enhanced when God's people gather together for inspiration, education, and motivation; and

WHEREAS, Even greater success of the circuit forums and convocations may be obtained as they are more carefully prepared for and planned; therefore be it

Resolved, That the Synod reaffirm the present practice and procedures for circuit forums and convocations; and be it further

Resolved, That all districts provide guidance to aid their circuits in the development of forums and convocations which provide for involvement of various age groups including youth.

Action: *None.*

To Approve Convention Sites and Amend Bylaw 2.29

RESOLUTION 5-17

Overture 5-129–5-130 (*CW*, pp. 238–39)

WHEREAS, Bylaw 2.29 b provides that only a host group may request that the synodical convention be held at a location outside St. Louis; and

WHEREAS, A proposal was received to hold the 1992 convention in Pittsburgh, Pa.; and

WHEREAS, The Council of Presidents has reviewed and recommended this proposal; and

WHEREAS, It would be of benefit to allow the President to propose a convention site; therefore be it

Resolved, That this convention accept the invitation from Pittsburgh in 1992; and be it further

Resolved, That the convention approve St. Louis as the site for the 1995 convention; and be it finally

Resolved, That the convention approve the following addition to Bylaw 2.29:

2.29 Time and Place of Next Convention

d. The President may also submit a site to the Council of Presidents. Prior to submission, the district president for the area in which the site is located, shall be made aware of the submission and agree to provide any needed local support.

Action: *Adopted (15).*

To Amend Constitution Article VI 7

RESOLUTION 5-18

Overture 5-164 (*CW*, p. 283)

Resolved, That Article VI 7 of the Constitution be amended as follows:

PRESENT WORDING

Congregations, pastors, teachers, or candidates for the office of the ministry or that of a teacher in a parochial school are, as a rule, received at the meetings of the districts of the Synod, but may be received also at the meetings of the Synod.

PROPOSED WORDING

Congregations and individuals shall be received into membership at such time and manner, and according to such procedures, as shall be set forth in the Bylaws to this Constitution.

Action: *Adopted (13).*

To Revise Procedures for Electing Circuit Counselors

RESOLUTION 5-19

Overtures 5-22–5-23 (*CW*, p. 216)

WHEREAS, The current process for electing circuit counselors has proven, in some instances, to be difficult or confusing; and

WHEREAS, This present procedure has been somewhat frustrating for those charged with carrying out the process; and

WHEREAS, It would be advantageous for congregations to submit only one pastor's name as nominee for circuit counselor; therefore be it

Resolved, That the Synod in convention amend Bylaw 4.11, Nomination and Election to read:

PRESENT WORDING

4.11 Nomination and Election

Every voting congregation of each Circuit shall nominate as candidates for the office of Circuit Counselor two men from among the pastors of member congregations of the Circuit or from among the emeriti who hold membership in one of the member congregations of that Circuit. The nominations shall be made at least six months prior to the elections and shall be submitted to the Nominating Committee through the Secretary of the District. If no candidate has received a majority, the District Secretary shall mail to each congregation in that Circuit a ballot containing the names of the two men receiving the highest number of votes. The Nominating Committee shall arrange a slate containing the first choice for Circuit Counselor from each Circuit, provided that man is still available, or the second choice of the Circuit if he is not. The District President shall fill the slate where neither man is still available. The convention shall have the right to alter the slate by amendment. The convention shall then ratify the slate of Circuit Counselors, which ratification shall constitute election.

PROPOSED WORDING

4.11 Nomination and Election

Every voting congregation of each circuit shall nominate as a candidate for the office of circuit counselor two pastors of the member congregations of the circuit or from among the emeriti who hold membership in one

of the member congregations of that circuit. The nominations shall be made at least four months prior to the elections and shall be submitted to the Nominating Committee through the secretary of the district. If no candidate has received a majority, the district secretary shall mail to each congregation in that circuit a ballot containing the names of the two men receiving the highest number of votes. The Nominating Committee shall arrange a slate containing the first choice for circuit counselor from each circuit, provided that man is still available, or the second choice of the circuit if he is not. The district president shall fill the slate where neither man is still available. The convention shall have the right to alter the slate by amendment. The convention shall then ratify the slate of circuit counselors, which ratification shall constitute election.

Action: *Adopted as amended (15).*

(The number of pastors to be nominated by each congregation was changed from one to two by amendment.)

To Delete Bylaws Regarding Administrative Officer of Board of Directors

RESOLUTION 5-20A

Overture 5-153 (*CW*, p. 243)

WHEREAS, The position of administrative officer of the Board of Directors was included in the Bylaws at the 1971 convention and has never been updated as to its reponsibilities; and

WHEREAS, The position requires that the administrative officer of the Board of Directors serve the dual functions of

1. administrative officer of the board

2. assistant to the President in his administrative responsibilities; and

WHEREAS, This dual line of responsibility and accountability places some impossible demands on the person holding this office and tends to cause some confusion as to expectations; and

WHEREAS, Bylaw 2.67 e gives every board authority to "create executive staff positions with the approval of the President and the Board of Directors"; and

WHEREAS, Bylaw 2.105 b empowers the President to "engage sufficient staff to carry out the duties of his office"; and

WHEREAS, Bylaw 2.193, describing the office of administrative officer of the Board of Directors, is the only instance of a Bylaw detailing position responsibilities of a staff executive, thus limiting possible changes in the position description to convention action; and

WHEREAS, The Board of Directors during the past triennium has made an extensive study of the position of its administrative officer with the goal of bringing it into more realistic proportions, and has altered substantively its view of what should be included in the position description of its administrative executive; therefore be it

Resolved, That the position of administrative officer of the Board of Directors be eliminated effective Jan. 1, 1987 and that all of Bylaw 2.193 and all other references to the office of administrative officer of the Board of Directors be removed from the Bylaws; and be it further

Resolved, That the Board of Directors appoint its staff executive according to usual Bylaw procedures; and be it further

Resolved, That the President develop such other staffing arrangements as he may require to carry out his administrative responsibilities, as authorized in the bylaws that govern his office; and be it finally

Resolved, That the principal staff person of the Board of Directors continue to be a member of the Council of Administrators.

Action: *Adopted as amended (15).*

(The final resolve was added by the committee prior to presentation of the resolution.)

To Expand Auxiliary Membership Eligibility

RESOLUTION 5-21

Overtures 5-75–5-76B (*CW*, p. 228)

WHEREAS, The members of congregations of The Lutheran Church—Missouri Synod in the United States and Canada have worked together through the Synod and its auxiliaries for many years; and

WHEREAS, The Lutheran Church—Canada may at the 1986 synodical convention be granted authorization to become a partner church of The Lutheran Church—Missouri Synod; and

WHEREAS, Bylaw 13.01 a 6 provides that the membership of auxiliaries "is made up of persons who are baptized members of congregations that are members of The Lutheran Church—Missouri Synod"; and

WHEREAS, The International Lutheran Laymen's League has a concern about being able to continue to have Canadian laymen as active members of the league after Lutheran Church—Canada is formed, while also continuing as an auxiliary of the Synod; and

WHEREAS, It seems desirable to develop a long-term plan before the respective 1989 conventions of the league and the Synod, one which will serve both the league's needs for members from Canada and possibly other countries, and also the needs of partner churches to have as auxiliaries organizations that are constituted with people from congregations of partner churches; and

WHEREAS, The Lutheran Church—Canada, when it becomes a partner church, will need to define its relations to its own auxiliaries; therefore be it

Resolved, That Bylaw 13.01 be amended to read "Its membership is made up of persons who are baptized members of congregations that are members of The Lutheran Church—Missouri Synod or the Lutheran Church—Canada," subject to the formation of the Lutheran Church—Canada as a partner church and a request by that church body that The Lutheran Church—Missouri Synod auxiliaries also be the auxiliaries of the Lutheran Church—Canada; and be it further

Resolved, That the convention request the President and the Board of Directors of the Synod to continue to work with the board of governors of the International Lutheran Laymen's League and the board of directors of the Inter-

national Lutheran Women's Missionary League on a long-term plan regarding the relationship of the leagues with auxiliaries of partner churches and present to the 1989 synodical convention appropriate recommendations; and be it finally

Resolved, That the President and Board of Directors consider the position of the Lutheran Church—Canada and other partner churches in developing its recommendations.

Action: *Adopted (11).*

To Extend Commission on Structure

RESOLUTION 5-22

Overture 5-116–5-117 (*CW*, p. 236)

WHEREAS, The Commission on Structure has rendered beneficial service to the Synod and its function should be extended during the next triennium; and

WHEREAS, Limited guidelines for its future function are essential; therefore be it

Resolved:

1. that the Commission on Structure shall continue to function to the close of the 1989 convention of the Synod;

2. that the Commission shall review, study, and report its recommendations respecting all areas of structure of the Synod and districts as it deems appropriate and as will serve the best interests of the Synod;

3. that in addition, the commission is to study and provide recommendations respecting specific areas of structure as requested by the President of the Synod and/or by the convention;

4. that the commission shall from time to time report to the President on all areas of its activities as may be requested by the President of the Synod;

5. that the terms of service of the present members of the Commission on Structure shall terminate at the close of this convention; thereafter the President of the Synod, subject to the approval of the Board of Directors, shall appoint or reappoint such individuals as he deems necessary and appropriate to the commission; and

6. that the commission shall submit to the delegates of the 1989 convention a written report of all its activities and recommendations.

Action: *None.*

To "Grandfather" Active Members

RESOLUTION 5-23

Overture 5-165 (*CW*, p. 283)

WHEREAS, Proposed revised Bylaws (2.15) provide more precision with respect to entitlement to be regarded as an "active" member of the Synod, and

WHEREAS, It is possible that the additional precision could result in some members who now regard themselves as "active" no longer being eligible for that status; and

WHEREAS, Recognition of service organizations pursuant to proposed revisions to chapter XIII of the Bylaws will be determinative of eligibility of certain members to be regarded as "active" members, and it is desirable to allow time for organizations not now recognized to request such recognition; therefore be it

Resolved, That all members of the Synod, as reflected in the records of the districts of the Synod, who on July 24, 1986, were not candidate ("c.r.m."), emeritus, restricted, or suspended shall be entitled to be regarded as active members of the Synod until the earlier of (1) Dec. 31, 1989, or (2) the date they leave the position of service of ministry held on July 24, 1986, or (3) the date after July 24, 1986, that there might be a specific change in status to that of candidate, emeritus, restricted, or suspended; and be it further

Resolved, That beginning Jan. 1, 1990, each member must be regularly performing the duties of a position described in Bylaw 2.15, and not restricted or suspended, in order to be regarded as an active member of the Synod.

Action: *Adopted as amended (13).*

(The date was changed from March 1 to July 24 by common consent.)

To "Grandfather" Certified Lay Workers

RESOLUTION 5-24

Overture 5-166 (*CW*, p. 283)

WHEREAS, Revisions in the Synod's Bylaws with respect to deaconesses, lay ministers, and other lay professional church workers are intended to clarify the relationships that have existed between them, the congregations and other entities they serve, and the Synod, including the districts; and

WHEREAS, In keeping with this clarification, lay professional church workers will be certified by the Synod only under conditions set forth in proposed Bylaws designated as sections 7.01–7.43; and

WHEREAS, There are now serving dedicated lay workers who have previously been certified as lay workers and who would find it difficult or impossible to meet the requirements for certification; therefore be it

Resolved, That (1) all "certified professional church workers—lay," as reflected in the records of the districts of the Synod on July 24, 1986, and (2) those certified and assigned at any time prior to Sept. 1, 1986, will continue to be eligible to be regarded as certified professional church workers—lay for as long as they are regularly performing the duties of the office (e.g., deaconess, lay minister) and do not have that status duly terminated for cause, provided, however, that in all respects their relationships to the congregations or other entities served and to the Synod will be as set forth in Bylaws 7.01–7.43 as established by the 1986 convention and as might thereafter be amended.

Action: *Adopted as amended (13).*

(An amendment was declined which called for addition of the words, "provided that those completing the program of the Lutheran Deaconess Association will continue until Dec. 31, 1989, to be eligible for certification and assignment to the same extent that they have been since 1959.")

To Consider Synodical Convocation of Pastors

RESOLUTION 5-25

Report 5-01 (*CW*, p. 170)

WHEREAS, The President has recommended a convocation of all synodical pastors to be held post-Easter 1987; and

WHEREAS, Such a gathering could strengthen the Synod's confessional witness, promote the unity of the faith, strengthen congregations, and support the pastoral office; therefore be it

Resolved, That this recommendation be referred to the Council of Presidents for consideration.

Action: *None.*

To Continue Publishing CCM Opinions

RESOLUTION 5-26

Report 5-06 (*CW*, pp. 183–85); Overtures 5-67A–C (*CW*, p. 226)

WHEREAS, The Commission on Constitutional Matters (CCM) regularly issues opinions which may be helpful to members of the Synod; and

WHEREAS, The CCM in the past has caused some of these opinions to be published in the *Lutheran Witness;* and

WHEREAS, The CCM regularly publishes a report of its actions for convention; therefore be it

Resolved, That the CCM be urged to continue its policy of publishing its opinions on a regular basis in the *Lutheran Witness,* it being understood that as in the past the anonymity of those requesting the opinions will be preserved; and be it further

Resolved, That the CCM be urged to publish a full listing, by title, of all opinions in the *Lutheran Witness;* and be it finally

Resolved, That the convention accept the 1986 convention report of the CCM.

Action: *None.*

To Revise Bylaw 5.151 Re Review of Essays and Minutes

RESOLUTION 5-27

Overture 5-151 (*CW*, p. 243)

WHEREAS, The practice of reviewing essays and presentations at official pastor and teacher conferences is difficult and not always possible; and

WHEREAS, Districts tend to handle this matter in different ways; therefore be it

Resolved, That Bylaw 5.151 d be amended to read as follows:

d. The minutes and essays or a reasonably comprehensive summary of the essays accepted by the pastoral conference and by the teachers conference in plenary and sectional meetings shall be mailed to the office of the district president for review and for the district's record within one month following such conference.

Action: *None.*

To Reaffirm 1979 Resolution 6-07 Re Herman Otten

RESOLUTION 5-28

Overtures 5-87–5-89 (*CW*, pp. 230–31)

WHEREAS, The convention of the Synod is not the certifying agent for the pastoral ministry; and

WHEREAS, The 1979 convention of the Synod in St. Louis, Mo., passed the following resolution (Res. 6-07, *Proceedings,* p. 141):

"WHEREAS, The Bylaws of the Synod (4.15) provide specific procedures for certification into the pastoral ministry of The Lutheran Church—Missouri Synod; and

"WHEREAS, For the sake of peace and harmony in the Synod and of justice to all it is imperative that the problem concerning Herman Otten's certification be solved; and

"WHEREAS, The Anaheim Res. 9-10 advised the Rev. Herman Otten to reapply to the faculty of Concordia Seminary, St. Louis, for certification; and

"WHEREAS, The Commission on Constitutional Matters has ruled that he is eligible to apply also for colloquy ([1979] Handbook 4.57, 4); therefore be it

"*Resolved,* That the Rev. Herman Otten be advised either to reapply to the faculty of Concordia Seminary, St. Louis, for certification, if he so desires, or to seek certification by way of colloquy; and be it further

"*Resolved,* That the Synod reaffirm its willingness to welcome into the pastoral ministry all who have met the requirements for certification";

therefore be it

Resolved, That the 1986 convention reaffirms this action of the 1979 convention.

Action: *None.*

To Support Unity of Faith

RESOLUTION 5-29

Overture 5-126–5-127 (*CW*, p. 238)

WHEREAS, The Synod was formed for the purpose of promoting and conserving the unity of the true faith; and

WHEREAS, The Synod has throughout its history been concerned about unionistic practices and doctrinal aberrations which would seek to destroy this unity; and

WHEREAS, The Synod has developed Bylaws to assist in maintaining unity of the faith; therefore be it

Resolved, That the procedures specified in the Bylaws be consistently applied with Christian love and concern in these matters; and be it further

Resolved, That all members of the Synod support those in authority who are elected to uphold the unity of faith.

Action: *None.*

To Remind Leaders of Their Responsibility

RESOLUTION 5-30

Overture 5-79 (*CW*, p. 228)

WHEREAS, The Bylaws of the Synod require officers, boards, and commissions to carry out the resolutions of the Synod and are accountable to the Synod for their actions; and

WHEREAS, Any decisions of officers, boards, and commissions may be appealed to the Synod; and

WHEREAS, Circumstances, financial and other, may change and thus require a different response than anticipated; and

WHEREAS, The Synod has elected persons of sound judgment to positions of leadership; therefore be it

Resolved, That the Synod in convention remind officers, boards, and commissions of their responsibility while at the same time affirming the Synod's confidence in them as they seek to fulfill their responsibility in a faithful and wise manner.

See Bylaws 2.71; 3.71; 2.101 h; and 2.183 b.

Action: *None.*

To Review District Staff Needs

RESOLUTION 5-31

Overtures 5-83–5-84 (*CW*, pp. 229–30)

WHEREAS, Sharing of staff is already being accomplished in some districts; and

WHEREAS, Districts vary greatly in numerical and geographical size; and

WHEREAS, Districts have different racial and ethnic groups and other special ministry needs; therefore be it

Resolved, That districts continue to reevaluate their need for a full-time president and staff in order to be cost effective and yet carry out their ministry in accordance with the will of God; and be it further

Resolved, That neighboring districts share staff services where districts determine it is of mutual benefit.

Action: *None.*

To Review Method of Election of Delegates

RESOLUTION 5-32

Overtures 5-91–5-93C (*CW*, p. 232)

WHEREAS, The intent of Bylaw 205 a–f regarding the election of pastoral and lay delegates and alternates to the synodical convention is to select those who, in the opinion of the circuit, can best represent them; and

WHEREAS, Concern has been expressed that the present method of electing delegates may be divisive; therefore be it

Resolved, That such concerns be referred to the respective district president for investigation and that they be resolved locally.

Action: *None.*

To Study Implications of Open Meetings

RESOLUTION 5-33

Overture 5-78 (*CW*, p. 228)

WHEREAS, No provisions have been made for open meetings of synodical and district boards and commissions; and

WHEREAS, Certain difficulties arise in declaring all such meetings open to members of the Synod; therefore be it

Resolved, That the question of open meetings be assigned to a committee to be appointed by the Council of Presidents and that the committee report to the 1989 synodical convention.

Action: *None.*

To Decline Certain Overtures

RESOLUTION 5-34

Overtures 5-33–5-45, 5-61, 5-73A–B, 5-80, 5-82, 5-90, 5-95–5-98, 5-111, 5-113, 5-115A–C, 5-118, 5-120A–C, 5-125A–I, 5-131–5-132, 5-139–5-140, 5-144, 5-148–5-149, 5-155, 5-158A–C, 5-160–5-161, 8-05–8-08 (*CW*, pp. 218–21, 224–25, 227, 229, 231–33, 235–39, 241–44, 246–47, 373)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded for various reasons that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reason given:

Number	*Title*	*Reason*
5-90	To Amend Bylaws re Election of Delegates	Adequately covered by Bylaw 2.05a
5-115 A–C	To Return to Two-Year Convention Cycle	Would disrupt board activities; increase cost; requires further testing
8-05	To Permit Eligibility for Reelection	To establish the pattern called for in the Bylaws rather than protract exceptions to the rule.
8-06	To Extend Term of Eligibility for Incumbents	Same reason
8-08	To Permit Eligibility for Reelection	Same reason
8-07	To Automatically Nominate Eligible Incumbents	Names are required to be solicited by Nominating Committee; nominating process available to all, including incumbents
5-139	To Permit Laymen to Use Adjudication Process	Would alter structure of the Synod; avenues already available
5-140	To Provide Means for Minority to Appeal for Adjudication	Same reason
5-98	To Publish Addresses and Phone Numbers of Lay Board Members	Access to boards is through chief executive, who is readily accessible to all members of the Synod
5-95	To Require Release of Delegates' Names and Addresses	Might cause potential delegates to refuse service; increase legal liability
5-96	To Publish Names and Addresses of Convention Delegates	Same reason

5-97	To Make Names and Addresses of Convention Lay Delegates Available at an Early Date	Same reason
5-33	To Provide for Limitation of Consecutive Terms of Synodical President	Present practice has served well; democratic process provides for regular evaluation; election should be based on qualifications rather than terms; Task Force II reaffirmed practice of unlimited terms for officers
5-34 A–C	To Limit President to Three Full Terms	Same reason
5-35	To Limit President to Two Three-Year Terms	Same reason
5-36	To Limit Terms of President	Same reason
5-37 A–B	To Limit Terms of President	Same reason
5-40	To Declare President Ineligible to Serve as President After Three Terms	Same reason
5-41	To Limit President to Four Elected Terms	Same reason
5-42 A–B	To Request Congregation Approval for Officers' Terms to Exceed 12 Years	Same reason
5-43	To Limit Terms of Office	Same reason
5-44	To Limit Terms of Synodical Officers	Same reason
5-148	To Publicize Decisions of Commissions on Adjudication and Commission on Appeals	Presently being done
5-38	To Require Five Years Parish Experience for Synodical President	Trust the Holy Spirit to identify potential officers; present requirements adequate
5-39	To Change Qualifications of Candidates for Certain Synodical Offices	Same reason
5-45	To Seek Synodical Officers with Pastoral Experience	Same reason
5-61	To Require Vice-Presidents to Be Parish Pastors	Same reason
5-80	To Require Synod and District Boards of Directors to Publish Minutes	Minutes of program boards already available; requests for specific information can be directed to boards of directors for response
5-131	To Establish Uniform Dates for District Meetings	Diverse factors must be considered in scheduling meetings of districts and the Synod
5-132	To Establish Uniform Dates for Synodical Conventions	Same reason
5-125 A–I	To Terminate Dual Membership	Dealt with by previous convention; progress made and continues; remaining cases must be dealt with individually with Christian love and concern
5-155	To Change Name to International Synod of Evangelical Lutherans (ISEL)	No compelling reason; present name well recognized throughout the world
5-82	To Change Term and Tenure of District Officers	Current Bylaws require three-year terms for all officers; compatibility between the Synod and its districts is necessary for effective administration
5-118	To Reject Proposed "Synodical Council"	Proposal is not being made
5-111	To Allow Pastors to Submit Memorials	Procedure for submitting overtures is clearly defined and available to pastors
5-113	To Declare All Pastors Serving Congregations Eligible for Voting Status	Congregations are represented by one lay and one pastoral vote to represent the congregation, encompassing its entire program of ministry
5-158 A–C	To Grant Franchise for Teachers and Directors of Christian Education	Same reason
5-160	To Grant Limited Vote to Teachers	Same reason
5-149	To Increase Number of Eligible Terms on Synodical Commission on Adjudication and Commission on Appeals	Need for continuity and experience not sufficient reasons and could be used by all units; abundance of able and qualified persons willing to serve
5-73 A–B	To Request Commission on Constitutional Matters to Inform Interested Parties	Parties to action regularly notified; impossible task to determine who other interested parties are
5-120 A–C	To Restructure Synod and Districts and Prioritize Objectives	Being handled through channels; Planning Council; Commission on Structure
5-144	To Study Expenses of and Need for 38 Separate Districts	Task already assigned to Commission on Structure
5-161	To Amend Bylaws on Voting Membership of Board of Directors and Commission on Constitutional Matters	Inappropriate because it denies some elected officers the right to vote

Action: *Items 3–5 adopted (5)—Remaining items: None.*

(Prior to board and commission elections the committee had requested that delegates vote on the declining of Overtures 8-05, 8-06, and 8-08 in order to determine whether incumbents whose terms would exceed 12 years, if elected, could be nominated for those positions. The delegates agreed to this procedure and adopted the committee recommendation on this matter as indicated in the action above.)

To Transfer Christ Evangelical Lutheran Church of Aurora, Ont., Canada

RESOLUTION 5-35

Overture L5-183 (*TB* p. 220)

WHEREAS, Christ Evangelical Lutheran Church of Aurora, Ont., Canada, has requested transfer of its membership from the SELC District to the English District; and

WHEREAS, This transfer has the necessary approval and appears to be in the best interest of God's kingdom; therefore be it

Resolved, That the request for transfer be, and is, hereby approved and granted.

Action: *Adopted (15).*

To Provide for Uniform Drafting of Decisions of Commissions on Adjudiction and Commission on Appeals

RESOLUTION 5-36

Overture 5-147 (*CW*, p. 242)

WHEREAS, It is desirable that there be uniformity in the format of all decisions of the Commissions on Adjudication and the Commission on Appeals; and

WHEREAS, Such uniformity is currently lacking; therefore be it

Resolved, That Bylaw 8.67 be revised to read: "The decisions of the Commissions on Adjudication and the Commission on Appeals shall be in writing and (1) shall make findings of fact, (2) shall state the conclusion(s) of the commission and the reason(s) for its conclusion(s), and (3) shall be dated, signed by the chairman, and attested to by the secretary."

Action: *None.*

6. HIGHER EDUCATION

To Provide Direction and Goals for Synodical Higher Education in the Next Triennium

RESOLUTION 6-01A

Appendix III, Report 6-01 (*CW*, pp. 418–40, 285–91) Overture 6-38A–B, 6-59, 6-62, 6-67, 6-75, (*CW*, pp. 312, 318, 320, 322)

Resolved, That the Synod celebrate its commitment to its historic purpose and high priority of preparing pastors and teachers for service to the congregations of the Synod by means of quality academic programs at its colleges and seminaries; and be it further

Resolved, That the Synod recognize the varying needs of congregations for specialized services from other professional church workers such as lay ministers, parish assistants, deaconesses, parish workers, directors of Christian education, and directors of evangelism; and be it further

Resolved, That the colleges and seminaries of the Synod be encouraged to use every available tool and resource to prepare and equip all future workers in God's vineyard with the skills, attitudes, and understandings to help them serve congregations more effectively in our complex and pressure-filled contemporary society; and be it further

Resolved, That the BPES continue to plan and develop ways and means to prepare more people as lay church workers for ethnic ministry who can minister in languages other than English to the vast number of immigrants who are entering our country and who are in need of hearing the Gospel of our Lord Jesus Christ in their native tongues; and be it further

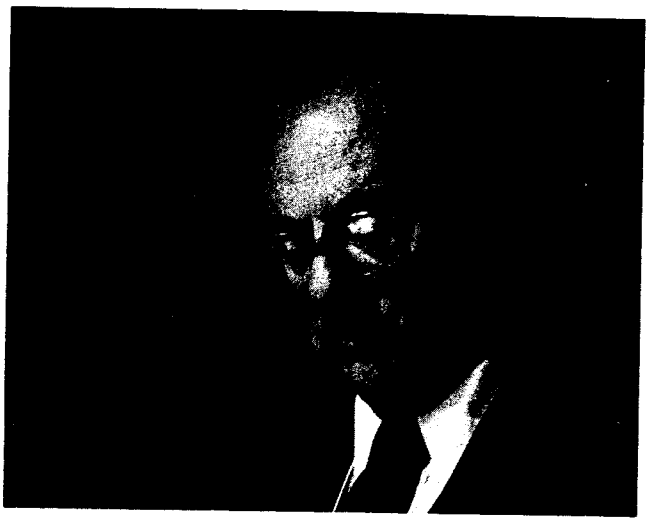
Resolved, That we recommit ourselves to support our seminaries and colleges in their tasks of preparing laborers for God's vineyard by intensifying our recruitment efforts in our local congregations, increasing both our contributions for this purpose as well as our fervent prayers for God's blessings on our Synod's system of colleges and seminaries; and be it further

Resolved, That the Synod commit itself to the development, implementation, and support of a continuing education program for professional church workers; and be it further

Resolved, That the campus facilities of the Synod also be utilized more effectively wherever possible for the Christian higher education of the laity of the church and for their preparation for service as Christians in a secular world as well as for their development as lay leaders in local congregations; and be it finally

Resolved, That the synodical convention adopt the following specific emphases for the next triennium anticipating either completion of the objective or a progress report at the 1989 convention of the Synod.

1. To develop a national image of synodical colleges and seminaries as institutions of quality Lutheran higher education that prepare lay leaders and professionals for ministry and active participation in the church and also strive for a goal of increasing enrollments by 200 students per year. (Goal 1 of the Higher Education Planning, *CW*, p. 142, and BPES major goal I b, *CW*, pp. 290–91.)



Chairman Albin Stanfel of Committee 6

2. To assist congregations in assuming greater responsibilities for recruiting students for synodical colleges and seminaries supported by revitalized district recruitment committees, personnel from colleges and seminaries, BPES, and other synodical entities. (Goal 3 of the Higher Education Planning Unit, *CW*, p. 142.)

3. To develop by 1990 under the auspices of three synodical colleges, regional synodical schools for Hispanics and Asians which will serve as centers for preparation of ethnic paraprofessionals in appropriate languages for lay ministry among various ethnic groups. (Goal 2 of the Higher Education Planning Unit, *CW*, p. 142 and BPES major goal VI a, *CW*, p. 291).

4. To develop new approaches at all our institutions by 1990 to the admissions and student evaluation process for church-work programs. (Goal 4 of the Higher Education Planning Unit, *CW*, p. 142.)

5. To further develop "Criteria for Excellence" produced by the President's Commission on Higher Education and implement in all the colleges by 1989. To work with all schools attempting to meet at least four of the five criteria for fiscal viability. By 1989, to review the financial viability of all programs at synodical colleges which do not meet at least four of the five criteria. (Report of the President's Commission on Higher Eduction, *CW*, pp. 429, 424.)

6. To establish objectives for pastoral education and consultation with the Standing Committee on Pastoral Ministry. (Report of the Standing Committee on Pastoral Ministry, *CW*, pp. 291–92.)

7. To increase by 10% the number of first-year seminarians who are graduates of the Synod's colleges. (BPES major goal V c, *CW*, p. 291.)

8. To develop strategies for articulation with Lutheran elementary schools, Lutheran secondary schools, synodical colleges, and synodical seminaries and to promote the con-

cept of Christian education utilizing the education systems of the Synod by 1989. (BPES major goal II e, *CW*, p. 290.)

9. To conduct workshops, starting in 1986, for boards of regents to enhance their effectiveness. (BPES major goal II a, *CW*, p. 290.)

10. To develop a strategy of preparing and developing more administrative leaders in synodical schools by 1989. (BPES major goal II d, *CW*, p. 290.)

Action: *Adopted (14).*

To Restore Name of Board for Professional Education Services to Board for Higher Education Services

RESOLUTION 6-02

Overture 6-102 (*CW*, p. 329)

WHEREAS, The name of the board responsible for the supervision and coordination of higher education activities in the Synod was changed at the 1981 synodical convention from the Board for Higher Education to the Board for Professional Education Services; and

WHEREAS, The 1983 convention was unable to take action on a request to restore the name Board for Higher Education because time ran out before it could be brought to the floor; and

WHEREAS, The responsibilities of this board are broader than merely professional education, since they 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: *Adopted as amended (6).*

(The word "Services" was added by amendment to the designation of this board so that it would conform to the title of other boards.)

To Adopt the Recommendations of President's Commission on Synodical Higher Education

RESOLUTION 6-03A

Overtures 6-23, 6-102, 6-108–6-109, 6-119 (*CW*, pp. 308, 329, 332, 336–41)

WHEREAS, President Ralph A. Bohlmann appointed a President's Commission on Synodical Higher Education in 1983 to devise, direct, and supervise the development of long-range plans and courses of action; and

WHEREAS, The PCSHE, in fulfillment of their directive, has developed recommendations for presentation to the LCMS convention July 1986; therefore be it

Resolved, That the LCMS, meeting in convention, adopt the recommendations of the PCSHE, except for section II ("Governance, Structure, and Authority"), subsections B, F, and G; and be it further

Resolved, That section II, subsection E 4, be modified by the reaffirmation of the present practice requiring prior approval of faculty and professional staff by the Board for Higher Education Services so that subsection E 4 would read: "That the Board of Regents participate fully in the procedures for selection and regular review of the president of the institution and of other major administrators, approve of the appointment of faculty members who meet the qualifications for their positions and have received prior approval by the Board for Higher Education Services, approve sabbatical and study leaves, and encourage faculty development and research."; and be it finally

Resolved, That inasmuch as the recommendations of the President's Commission on Synodical Higher Education regarding the pastoral colloquy (*CW*, p. 340) are intended to achieve the same objectives as those proposed by the Standing Committee for Colloquy in Res. 6-26A, the recommendations of the Standing Committee for Colloquy be substituted for the recommendations on pastoral colloquy submitted by the President's Commission for Synodical Higher Education.

Action: *Adopted as amended (11).*

(In session 10 delegates considered an amendment calling for the addition of II, E, subsection 4, of Overture 6-119 to that portion of the Recommendation of the President's Commission on Synodical Higher Education which was not being offered for approval. Because of confusion in the voting process, voting on the matter was declared null and void. The convention in a later session adopted a resolution relating to this matter which was offered by the committee as a second resolve.)

To Continue Present Method of Electing Members of Board for Professional Education Services

RESOLUTION 6-04

Overtures 6-100, 6-119, II, B (*CW*, pp. 329, 337)

WHEREAS, The present system for nominations and elections (Bylaw 2.231) serves as an acceptable method of selecting candidates for the Board for Professional Education Services; therefore be it

Resolved, That the 1986 synodical convention be requested to affirm the present method of electing members to the BPES.

Action: *None.*

To Increase Size of College Boards of Regents

RESOLUTION 6-05

Overtures 5-100–5-102, 6-99, 6-119, II, F (*CW*, pp. 233–34, 329, 338)

WHEREAS, It would be beneficial to increase the size of synodical college Boards of Regents for accreditation and

funding purposes; and

WHEREAS, It would be beneficial to increase local lay representation on the college Boards of Regents; therefore be it

Resolved, That the Board of Regents of each college consist of 11 members: 2 clergymen, 2 teachers or directors of Christian education, 6 lay people, and the president of the district ex officio; and be it further

Resolved, That 5 members (1 clergyman, 1 teacher or director of Christian education, and 3 lay persons) be elected by the convention of Synod; 3 members (1 pastor, 1 teacher or director of Christian education, and 1 lay person) be elected by the geographical district in which the institution is located; and 2 lay members be elected by the Board of Regents in the nonconvention year; and be it finally

Resolved, That the members of the Boards of Regents serve terms of 3 years and be eligible for reelection 2 times.

Action: *Adopted (14).*

(An amendment asking, "That all except the president of the district be elected by the Synod in convention," was declined.)

To Continue Present Method of Electing Members of the Boards of Regents of the Seminaries

RESOLUTION 6-06

Overtures 5-100, 5-102, 6-99, 6-119, II, G (*CW*, pp. 233–34, 329, 338)

WHEREAS, The present system of electing members of the Boards of Regents of the seminaries (Bylaw 6.01) serves as an acceptable method; therefore be it

Resolved, That the 1986 synodical convention be requested to affirm the present method of electing members of the Boards of Regents of the seminaries.

Action: *None.*

To Ratify Board Actions Regarding Closure of St. John's and St. Paul's Colleges

RESOLUTION 6-07

Overtures 6-24–6-30, 6-33 (*CW*, pp. 308–10)

WHEREAS, Responsible boards and commissions of the Synod have carefully researched and studied the problems of enrollment and finances of St. John's and St. Paul's Colleges with the recommendation to discontinue operations and close the college departments of these two schools; and

WHEREAS, The President's Commission on Higher Education, the Board of Directors, the Board for Professional Education Services, and the Board of Regents of each of these colleges have concurred with the recommendation; and

WHEREAS, With the closing of St. John's College, the services of the Board of Regents will no longer be required; therefore be it

Resolved, That we acknowledge the thorough work done by the aforementioned committees; and be it further

Resolved, That the 56th convention of The Lutheran Church—Missouri Synod ratify the actions of the Board of Directors, the Board for Professional Education Services, and the Boards of Regents of St. John's College and St. Paul's College regarding the recommended closure of the college departments of these two schools; and be it further

Resolved, That the operations of the college departments of these two schools be discontinued and closed in accordance with procedures required by the laws of their respective states; and be it finally

Resolved, That with the gratitude of our Synod and in praise to God for the faithful and dedicated services rendered, the Board of Regents of St. John's College, following completion of all the legal requirements for closing of the college, be dismissed.

Action: *Adopted (11).*

(The resolution had earlier been referred back to the committee which reintroduced it in its original form in session 11. It was adopted when delegates became aware that by adoption they were not voting on future use of the campus.)

To Give Thanks to God for the Blessings of St. Paul's College, Concordia, Mo.

RESOLUTION 6-08

Overtures L6-129 (*TB* pp. 20–21)

WHEREAS, St. Paul's College, Concordia, Mo., served the The Lutheran Church—Missouri Synod well for 103 years to the glory of God; and

WHEREAS, St. Paul's College, Concordia, Mo., enjoyed the blessings of God and the support of The Lutheran Church—Missouri Synod in preparing pastors, teachers, and dedicated lay people; and

WHEREAS, God blessed St. Paul's College and the church with dedicated faculties, administrators, leaders, boards of regents, students, and supportive congregations and organizations; therefore be it

Resolved, That we give thanks to God for His blessings upon St. Paul's College; and be it further

Resolved, That we give thanks to God for the dedicated and consecrated faculties, administrative leaders, boards of regents, students, and supportive congregations and organizations; and be it finally

Resolved, That we praise God for the many pastors, teachers, and dedicated lay people trained at St. Paul's who have served or are now serving our church.

Action: *Adopted (11).*

To Give Thanks to God for the Blessings of St. John's College, Winfield, Kans.

RESOLUTION 6-09

Overture L6-129 (*TB*, pp. 20-21)

WHEREAS, St. John's College was begun to train church workers and lay people to the glory of God; and

WHEREAS, St. John's College enjoyed the blessing of God and the support of the LCMS in its 93-year history in preparing pastors, teachers, parish workers, and dedicated lay people; and

WHEREAS, God has blessed St. John's College and the church with dedicated faculties, administrative leaders, boards of regents, students, and supportive congregations and organizations; therefore be it

Resolved, That we give thanks to God for His blessings upon St. John's College; and be it further

Resolved, That we give thanks to God for the dedicated and consecrated faculties, administrative leaders, boards of regents, students, and supportive congregations and organizations; and be it further

Resolved, That we praise God for the many pastors, teachers, parish workers, and dedicated lay people trained at St. John's College who have served and are now serving the church; and be it finally

Resolved, That we demonstrate our thanksgiving by standing and singing the common doxology, led by alumnus, President Ralph Bohlmann.

Action: *Adopted (11).*

To Support the Agreement Concerning St. Paul's High School Through 1988–89 Year

RESOLUTION 6-10

Overture 6-31–32 (*CW*, p. 310)

Introduction

A Statement of Agreement and Understanding of Conditions Under Which St. Paul's High School, Concordia, Mo., Continues Operations

After June 30, 1986

The following agreements and understandings between the Board of Regents of St. Paul's College (high school) and the Board for Professional Education Services and the Board of Directors of The Lutheran Church—Missouri Synod are based on the resolutions adopted jointly by the Board for Professional Education Services and the Board of Directors in their February 1986 meetings:

1. The Board of Directors will continue funding St. Paul's High School at least through the 1988–89 school year.

2. Minimum enrollment goals for St. Paul's High School are as follows:

1986–87 120
1987–88 132
1988–89 145

A minimum desirable annual proportion of church worker students is 40% of the above enrollment totals.

3. Third source income, i.e., funds raised by St. Paul's High School, will be at least $230,000 annually for each of the three school years: '86–87, '87–88, and '88–89. (List of pledges is to be shared with the Board of Directors and the BPES in May 1986 meetings.)

4. The subsidy granted by the BPES for operations of St. Paul's High School will be $102,000 for the 1986–87 school year, to be reduced to the amount of the salary and benefits of the headmaster by the 1988–89 school year and thereafter. It is understood that St. Paul's High School remains eligible to receive any normal allocations from Alive in Christ funds, e.g., for student scholarships and/or capital improvements through the regularly approved processes for distribution of these contributions.

5. The Board of Regents, the Board for Professional Education Services and the Board of Directors of the Synod will request the 1986 convention of the Synod to empower the Board of Directors, after consultation with the Board for Professional Education Services and the Board of Regents of St. Paul's, to authorize the BPES to close the school if the enrollment goals and financial goals agreed upon in numbers two and three above are not met.

WHEREAS, The Board of Directors and the Board for Professional Education Services of The Lutheran Church—Missouri Synod and the Board of Regents of St. Paul's College, Concordia, Mo., have entered into an agreement regarding the future operations of the St. Paul's High School Department at Concordia, Mo.; and

WHEREAS, The agreement as printed above in the introduction to this memorial sets forth clearly the enrollment and financial goals which are to be met for a viable operation; therefore be it

Resolved, That the 56th convention of The Lutheran Church—Missouri Synod endorse this agreement; and be it further

Resolved, That the provisions be carried out in accordance with the agreement as adopted by the three aforementioned boards, as printed.

Action: *Adopted (11).*

To Amend Bylaw 2.233 k Relating to Colleges

RESOLUTION 6-11

Overture 6-116, 6-118 (*CW*, pp. 335–36)

WHEREAS, The President's Commission on Higher Education has completed an extensive review of the entire system of colleges and seminaries of The Lutheran Church—Missouri Synod; and

WHEREAS, Present Bylaw 2.233 k creates a situation which made meaningful changes in the system quite difficult; and

WHEREAS, Careful planning and the wise use of resources is necessary in order to exercise positive Christian stewardship; and

WHEREAS, The President's Commission on Higher Education has developed a set of criteria against which a college's viability can be measured; therefore be it

Resolved, That Bylaw 2.233 k be amended to read as follows:

PRESENT WORDING

k. have authority, after receiving the consent of the Board 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 receiving the consent of two of the three following bodies: Synod's Board of Directors, the Council of Presidents, or the Board of Regents to expand, consolidate, relocate, change to a junior college level, separate from Synod, or close certain institutions.

and be it finally

Resolved, That whenever such serious actions are considered necessary and are implemented, that the Board of Regents, the Board for Professional Education Services, and the Board of Directors be encouraged to be as evangelical, compassionate, and fair as possible as they deal with those affected by such decisions.

Action: *None.*

To Change Bylaw Governing Faculty Removal From Office

RESOLUTION 6-12

Overture 6-107 (*CW*, p. 332)

WHEREAS, A tenured faculty member is expected to be an active member in good standing in a member congregation of The Lutheran Church—Missouri Synod; and

WHEREAS, The Synod should expect tenured faculty to retain such membership in good standing; therefore be it

Resolved, That Bylaw 6.43 c, "Removal from Office," be amended by the addition of subparagraph 7, as follows:

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 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 1.03c

PROPOSED WORDING

6.43 Removal from Office

c. (No Change.)
1. (No Change.)
2. (No Change.)
3. (No Change.)
4. (No Change.)
5. (No Change.)
6. (No Change.)
7. The faculty member is no longer an active member in good standing in a member congregation of the Synod.

Action: *None.*

To Recognize Two New Church-Work Programs

RESOLUTION 6-13

Overture 6-112 (*CW*, p. 333)

WHEREAS, Res. 5-09B, approved by the 1983 synodical convention, allows additional categories of church workers to be added to the existing five, provided the Board for Professional Education Services recommends such action; and

WHEREAS, There is ample justification for adding two new church-work programs at this time, namely, director of parish music and director of social work; and

WHEREAS, The BPES now recommends that these two categories be added as approved Certified Professional Church Worker, Lay, programs; therefore be it

Resolved, That students attending a synodically owned and operated college and enrolled in a director of parish music program or a Lutheran social work program with the definite intent of serving the church or one of its agencies be classified as professional church-work students; and be it further

Resolved, That graduates of these two programs be designated Certified Professional Church Worker, Lay, with all the rights and privileges thereto; and be it finally

Resolved, That the colleges that wish to have these programs, should follow the normal program approval process with the Board for Professional Education Services.

Action: *None.*

To Alleviate Educational Indebtedness of Professional Church Workers

RESOLUTION 6-14

Overtures 6-44–6-46, 6-50–6-51B, 6-56, 6-58, (*CW*, pp. 313–15, 317–18)

WHEREAS, The dramatic rise in the cost of education at our colleges and seminaries has been borne disproportionately by parents and students during the last 15 years, causing some professional church workers to have extremely high debts at the end of their 4, 5, or 8 years of college and seminary education; and

WHEREAS, The cost of their professional education is disproportionate to the expected income of the graduates; and

WHEREAS, It seems that this situation is having a negative effect on the recruitment of professional church workers; therefore be it

Resolved, That the Board for Professional Education Services be instructed to form a panel with representatives from the Concordia Plans, Lutheran Church Extension Fund, and The Lutheran Church—Missouri Synod Foundation and other principals, to explore the feasibility of using income from the funds available from these agents to develop a deferred, repayable, low-interest loan plan for new professional church worker graduates; and be it further

Resolved, That the Board of Directors of the Synod be authorized to implement this plan immediately if it is found to be feasible.

Action: *None.*

To Make Recruitment for Church Vocations Concern of Entire Church

RESOLUTION 6-15

Overtures 6-62–6-69 (*CW*, pp. 318–20)

WHEREAS, The number of preseminary and teacher-training students has been decreasing at our synodical colleges; and

WHEREAS, The enrollments at our U.S. seminaries have also declined in recent years; and

WHEREAS, The number of traditional college-age students (18- to 22-year-olds) will continue on a downward trend until 1992; and

WHEREAS, There is already a shortage of Lutheran-trained teachers for the elementary and secondary classrooms of the schools of our congregations, and the number of pastoral vacancies will be increasing; and

WHEREAS, Projected new congregations and new mission outreach programs requiring theologically trained workers will be increasing; and

WHEREAS, The Board for Professional Education Services is strongly supportive of the congregation's stake in its Christian education system from primary through secondary and higher education; therefore be it

Resolved, That recruitment for church vocations be made the immediate concern of our entire Synod, specifically—

1. that pastors and congregations be reminded of their crucial role in encouraging young men and women to study for church vocations, and that every congregation of the Synod be urged to establish an active church-worker recruitment committee;

2. that children and young people be encouraged to attend Lutheran elementary and high schools where they are available;

3. that the teachers and directors of Christian education be reminded of their crucial role in encouraging young men and women to study for church vocations;

4. that congregations annually submit names and addresses of potential future students for ministries to the nearest synodical college, and that the list of names be coordinated through the BPES office for contact by the appropriate college or seminary;

5. that district recruitment committees be directed to adopt specific and challenging recruitment goals, to communicate them to congregations, and to coordinate, support, and equip congregational recruitment committees for their mission;

6. that campus pastors be encouraged to use to the fullest extent their ministries to encourage church vocations to students on secular campuses;

7. that the recruitment committees and pastors advise students who intend to enter the pastoral ministry of The Lutheran Church—Missouri Synod to enroll in one of the synodical colleges as early as possible in their professional preparation; and be it further

Resolved, That congregations be encouraged to establish scholarship and grant-in-aid funds to assist young men and women in pursuing church vocations.

Action: *Adopted (15).*

To Commend and Encourage Increased Funding for Seminaries

RESOLUTION 6-16B

Overture 6-43–6-44, 6-47–6-49, 6-52A–6-54, 6-56–6-60, 6-126A–6-128 (*CW*, pp. 313–18, 342–43)

WHEREAS, The Synod in convention resolved, "That the Synod instruct the Board for Higher Education to provide 40% of the educational and general budget of the two seminaries for the 1982–83 fiscal year; and be it further resolved that the Synod instruct the Board for Higher Education to increase the support granted to the seminaries by no less than an additional 5% per year until the Synod is providing at least 65% support for the educational and general budget of the two seminaries." (Res. 6-18A, 1981); and

WHEREAS, The original intent of the 1981 resolution was that this support come from synodical subsidy; and

WHEREAS, The synodical financial income level has not significantly increased to meet this objective; and

WHEREAS, On the other hand, the Department of Stewardship and Financial Support has cooperated with the BPES and seminary personnel to raise development funds for seminaries, so that the combination of synodical subsidy and development funding totals 53.3% (*CW*, p. 439); and

WHEREAS, The Alive in Christ appeal will provide additional financial resources for seminary scholarships and building maintenance; therefore be it

Resolved, That we commend the cooperative achievements of the BPES, the Department of Stewardship and Financial Support, seminaries, and the response of the Synod to the Alive in Christ appeal for their efforts toward desired funding levels; and be it further

Resolved, That we commend the seminaries, the BPES, and the Department of Stewardship and Financial Support for the joint seminary system approach to development and also toward recruitment; and be it finally

Resolved, That the seminaries, the BPES, and the Department of Stewardship and Financial Support be en-

couraged to continue working toward one established goal of 65% support for the educational and general budget of the two seminaries.

Action: *Adopted (15).*

(During discussion it was noted that the reference to seminaries was meant to refer to those at Fort Wayne and St. Louis. A motion to consider as a substitute resolution Overture 6-52A was declined.)

To Identify Students for Mission and Urban Ministry Service

RESOLUTION 6-17

Overtures 6-70A–6-72 (*CW*, pp. 320–21)

WHEREAS, It is desirable to identify as early as possible those who are interested in and available for missionary service; and

WHEREAS, Urban ministry should be considered as a missionary field; therefore be it

Resolved, That our synodical colleges and seminaries attempt, as soon as possible, to identify students who express interest in missionary service, including urban ministry; and be it further

Resolved, That those students be afforded the opportunity to be trained in urban missionary service through the seminary or by Synod's Board for Mission Services.

Action: *None.*

To Address the Special Needs of Urban Ministry

RESOLUTION 6-18

Overtures 6-71A–6-72 (*CW*, p. 321)

WHEREAS, Many of our urban settings present special needs concerning nationality and culture; and

WHEREAS, Prospective servants to these urban settings need to be acquainted with those special needs, challenges and opportunities; therefore be it

Resolved, That we urge the colleges and seminaries to continue in their total program from recruitment to placement to address these special urban needs; and be it further

Resolved, That the colleges and seminaries interact with the Board for Mission Services in coordination with the Board for Professional Education Services to provide specialized training for urban ministry after initial training has been completed.

Action: *None.*

To Develop a Plan for Continuing Education

RESOLUTION 6-19

Report 6-02, Overtures 6-73A–6-75; (*CW* pp. 296, 321–22)

WHEREAS, The Lutheran Church—Missouri Synod resolved in its 1981 convention "that all professional church workers be encouraged to take advantage of presently existing programs of continuing education available to them," and "that all congregations be urged to make time available to their professional church workers for continuing education, and provide the necessary funding from their own or other resources" (Res. 6-25A); and

WHEREAS, Continuing professional growth is necessary to help church workers remain current in their fields and maintain feelings of self-worth; and

WHEREAS, Some church workers pursue professional growth and others do not; therefore be it

Resolved, That congregations and workers be encouraged to develop a continuing education plan for each worker, that congregations be urged to contribute a minimum of $300 per year for each worker who participates and the participating worker $150 per year and that the congregation or agency and church worker be encouraged each year to agree on how accumulated funds are to be spent on tuition, lodging, travel or other program expenses for the workers' continuing education; and be it further

Resolved, That all districts seek to develop organizational structures and procedures to provide continuing education for their workers; and be it further

Resolved, That the appropriate synodical office, in concert with the districts, develop a standardized system of record keeping for continuing education experiences, such as continuing education units; and be it finally

Resolved, That the accounting of continuing education activities be maintained by the respective district offices and that the continuing education system be coordinated by the appropriate synodical office.

Action: *None.*

To Eliminate Church Worker Deposit Fee

RESOLUTION 6-20

Overture 6-114 (*CW*, p. 335)

WHEREAS, The Church Worker Deposit Fee (CWDF) no longer effectively serves its intended purpose, namely to strengthen college and seminary finances (Res. 6-32, 1967 New York convention); and

WHEREAS, College tuition charges at synodical schools, which were very minimal at the time the CWDF was established, have significantly increased; and

WHEREAS, Church-work students today generally con-

sider the CWDF to be an added burden at a time when they can least afford it; therefore be it

Resolved, That the Church Worker Deposit Fee shall no longer be required from church work students in the Synod's schools after the 1986–87 school year; and be it further

Resolved, That the Treasurer of the Synod maintain an account from current accumulations large enough to refund the $100 per year to those who are eligible, whereupon this account is to be closed; and be it finally

Resolved, That the remainder of the fund be transferred to the participating colleges' endowment funds for student scholarships in the proportion in which they contributed to the fund during the last five academic years.

Action: *None.*

To Thank God for 25 Years of Lay-Ministry Training

RESOLUTION 6-21

Overture 6-90 (*CW*, p. 327)

WHEREAS, The lay ministry program began on the campus of Concordia College, Milwaukee, Wis., in September 1961 to prepare mature lay people for full-time service in the church; and

WHEREAS, Since 1961, 450 lay persons have completed the training and have been certified for service in the church; and

WHEREAS, The church has continued to call lay ministers to serve in team ministries in parishes and institutions under pastoral supervision; and

WHEREAS, A recent survey of all district presidents and supervising pastors indicates that lay ministers are serving effectively in the church; therefore be it

Resolved, That we thank the Lord of the church for sending workers into His harvest and trust that He will continue to do so; and be it further

Resolved, That we thank The Lutheran Church—Missouri Synod for its far-sighted action which established this training program at the 1959 San Francisco convention and encourage it to continue to support this and all other church-work training programs; and be it further

Resolved, That we thank the faculty and staff of Concordia College Wisconsin and the Lay Ministry Program for their diligence in preparing these kingdom workers, and pray that our Lord will continue to empower them for this task; and be it further

Resolved, That we thank the congregations, institutions, supervising pastors, and district presidents of the LCMS for calling and supporting the lay ministers on their staffs, and encourage them to continue to do so; and be it finally

Resolved, That we thank the dedicated, mature people who have left their former professions, pursued additional training, and served faithfully in the church these 25 years, and ask that they and many others continue to serve the Lord with joy.

Action: *None.*

To Assign Placement of Certified Professional Church Worker, Lay

RESOLUTION 6-22

Overture 6-89 (*CW*, p. 327)

WHEREAS, The 1983 synodical convention clearly defined Ministers of Religion, Ordained and Commissioned, and created a separate category of Certified Professional Church Worker, Lay, with clear distinctions between them (Res. 5-09A); and

WHEREAS, The Committee on Concern for the Church and Its Workers and the Board for Professional Education Services have raised questions about the advisability of colloquizing Certified Professional Church Worker, Lay personnel; therefore be it

Resolved, That the matter of colloquy for Certified Professional Church Worker, Lay for deaconess personnel be referred to the Board for Professional Education Services for further study, clarification, and recommendation; and be it further

Resolved, That the Council of Presidents be responsible for the first placement of Ministers of Religion Ordained and Commissioned and not lay church workers (third category), and that appropriate changes in the *Handbook* be made to reflect this change of responsibility; and be it finally

Resolved, That all graduates of our synodical colleges who are classified as Certified Professional Church Workers, Lay, be assigned their first positions by the certifying college.

Action: *Withdrawn by committee in view of Res. 5-02, G.*

To Discontinue Colloquy for Lay Ministry Program

RESOLUTION 6-23

Overtures 6-89, 6-113 (*CW*, pp. 327, 333–35)

WHEREAS, The Committee on Concern for the Church and Its Workers urges the Synod to reserve colloquy programs as alternate routes only for entrance into the professional ministry; and

WHEREAS, The Council of Presidents and the Board for Professional Education Services also concurs; therefore be it

Resolved, That completion of a two-year associate of arts degree, approved jointly by the Committee for Lay Ministry and Concordia College Wisconsin be required for certification as a lay minister; and be it further

Resolved, That there be no colloquy provisions for certification as a lay minister; and be it finally

Resolved, That the following Bylaw changes be made:

PRESENT WORDING

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, Wisconsin, a Vice-President of the Synod, who shall serve as chairman, and the Executive Secretary of the Board for Professional Education Services or his representative in an advisory capacity.

c. *Functions.* The Board for Lay Ministers shall:

1. direct the colloquy program for lay ministry according to regulations adopted by the Synod;

4. establish the academic and theological standards for admissions to the lay ministry by colloquy in consultation with the faculty of Concordia College, Wisconsin;

5. approve for admission to the colloquy program for lay ministry those applicants who meet the preliminary requirements;

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.

5.135 Application for Admission

a. Applications for men and women for admission to the lay ministry colloquy program shall be directed to Concordia College, Wisconsin. The application will be accompanied by the following documents:

1. Complete background information setting forth clearly the applicant's background, religious affiliation, previous church-work activity and experience, employment record, formal and informal education, and reasons for wishing to qualify for lay ministry service in the Synod.

2. Official transcripts of the applicant's secondary and collegiate training and a full description of noncredit academic work done by the applicant.

3. Testimonials as to Christian character and life, personality, ability, and previous service from the applicant's pastor and two previous employers or persons who have observed the applicant for at least two years.

4. A letter of endorsement from the applicant's district president.

5.137 Publication of Applicants Request

The name of an applicant requesting admission to the lay ministry program shall be published in an official periodical of the Synod after his application has been endorsed by the district president and approved by the committee. If no valid objection is filed within four weeks after publication of such notice, the colloquy procedure may continue.

5.139 Academic and Theological Requirements

Applicants for admission to lay ministry by colloquy shall be expected to meet the following academic and theological requirements before their final examination by the board:

a. A college program culminating in the Associate in Arts degree or its demonstrated equivalent.

b. The completion of required courses or their equivalent in the areas of general education, Christian doctrine, Biblical interpretation, church history, and practice, to meet the academic and theological standards established by the board.

c. Evidence of successful service in a church agency within the Synod prior to regular placement in the church.

d. Residence at a synodical college as determined necessary or desirable by the committee.

PROPOSED WORDING

5.131 Committee for Lay Ministers

a. Full-time or part-time staff may be engaged by the committee as conditions may warrant and require, with the approval of the Board of Directors.

c. *Functions.* The Committee for Lay Ministers shall

1. (Delete.)

4. Establish the academic and theological standards for admissions into the Lay Ministry Program in consultation with the faculty of Concordia College Wisconsin.

5. Approve for admission to the Lay Ministry Program those applicants who meet the preliminary requirements.

5.133 Eligibility

Applicants shall be at least 20 years old and be high school graduates and agree to have administered prescribed aptitude, achievement, personality, and vocational entrance tests. Personal interviews may be required.

5.135 Application for Admission

a. Applications for men and women for admission to the Lay Ministry Program shall be directed to Concordia College Wisconsin. The application shall be accompanied by the following documents:

1. (No change.)

2. (No change.)

3. (No change.)

4. (No change.)

5.137

(Delete.)

5.139 Academic and Theological Requirements

To be certified as a lay minister the candidate must complete the prescribed associate in arts degree program at Concordia College Wisconsin and be recommended by the faculty.

5.141 Placement

a. The committee shall recommend placement of those applicants who have satisfactorily completed their colloquy studies and passed their colloquy examination.

b. The committee shall report its action to the president of the district in which the candidate resides and publish a report of its favorable action in an official periodical of the Synod.

c. Every applicant whom the committee declares qualified for lay ministry shall be assigned his first placement by the Board of Assignments.

5.141 Placement

a. The college placement committee will recommend the placement of Lay Ministry graduates who have satisfactorily completed the program and have been recommended by the faculty for service.

b. (No change.)

c. (Delete.)

Action: *Withdrawn by committee in view of Res. 5-02, G.*

To Urge Use of Synodical Colloquy Program by Noncertified Teachers and Directors of Christian Education

RESOLUTION 6-24

Overture 6-84–6-85 (*CW*, p. 324)

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, 5); 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 DCEs 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; and

WHEREAS, The Synod has developed a teacher and a DCE colloquy process by which noncertified workers can receive specialized theological training; therefore be it

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 for these workers for such certification.

Action: *None.*

To Change the Bylaws for Admission to the Teaching Ministry by Colloquy

RESOLUTION 6-25A

Overtures 5-163, 6-86 (*CW*, pp. 274–76, 324–26)

WHEREAS, The 1983 convention (Res. 5-27) directed a study of the Teacher Colloquy Program; and

WHEREAS, The colloquy directors of the synodical colleges, under the chairmanship of the First Vice-President of the Synod, have conducted this study and are recommending changes; therefore be it

Resolved, That the Bylaws be amended as follows:

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 two presidents of synodical colleges offering a bachelor's degree in teacher education appointed by the synodical President.

PROPOSED WORDING

6.105 Colloquy Committees

a. 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. All members shall be appointed by the President of the Synod. The Vice-President shall be chairman of the committee.

b. Each college that offers a bachelor's degree in teacher education shall have a colloquy-examining committee, selected by its faculty.

c. The Colloquy Committee for the Teaching Ministry and each college colloquy-examining committee shall have the authority and responsibilities described in Bylaws 6.107–6.117.

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 and monitor 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;

5.103 Academic and Theological Requirements for the Colloquy

Applicants for the colloquy shall be expected to meet the following academic and theological requirements before their final examination by the committee:

a. a college program culminating in a bachelor's degree;

b. the completion of certain required courses or their equivalent in the areas of education, doctrine, Biblical interpretation, church history and practice to meet the academic and theological standards established by the Colloquy Committee;

d. residence work of at least two full quarters, either in the summer or during the school year, at a synodical college offering a bachelor degree in teacher education.

c. one year of successful teaching in a school within the Synod prior to permanent placement in the church, or student teaching under the supervision of a synodical college offering a bachelor degree in teacher education;

5.105 Procedures

a. Applications of men and women for admission into the colloquy program shall be directed to one of the synodical colleges offering a bachelor degree in teacher education. The application shall be accompanied by the following documents:

1. an autobiographical statement setting forth clearly the applicant's background, religious affiliation, and training and his reason for wishing to qualify for the teaching ministry in the Synod;

2. official transcripts of the applicant's secondary and collegiate training and a full description of noncredit academic work done by the applicant;

3. a recommendation, whenever applicable, from the superintendent of schools or from the chairman of the Board of Education of the district in which the applicant taught;

4. testimonials as to Christian character and life, personality, ability, and previous service from the applicant's pastor, and two references from a previous employer or people who have observed the applicant for at least two recent years.

b. The college shall forward the application together with all required documents to the following for their recommendation: the president of the district in which the applicant resides, the chairman of the Colloquy Committee for the Teaching Ministry, and the president of the college at which the applicant proposes to study.

6.107 Functions of the Committee

a. The Colloquy Committee for the Teaching Ministry shall direct the synodical activity in matters of colloquies for the teaching ministry.

b. The Colloquy Committee shall also establish and monitor academic and theological standards for admission to the teaching ministry by colloquy, and in the establishment of these standards the committee shall consult the faculties of the synodical colleges offering bachelor's degrees in teacher education.

c. The Colloquy Committee for the Teaching Ministry shall approve for admission to the colloquy program for the teaching ministry those applicants who have been recommended for admission by a college's colloquy-examining committee and to which no valid objection is made pursuant to Bylaw 6.113.

6.109 Eligibility for Admission to the Program

Applicants for admission to the teaching ministry by colloquy shall be at least 25 years of age and shall be expected to be able to meet the following academic and theological requirements, comparable to the regular synodical teacher-education program, before their final examination:

a. a college program culminating in a bachelor's degree;

b. the satisfactory completion of certain required courses or their equivalent in education, doctrine, Biblical interpretation, church history and practice so as to meet the academic and theological standards established by the Colloquy Committee, of which courses a minimum of four regular program courses shall be taken with the faculty of a synodical college or with pastors, teachers, or laypersons authorized by that college and residing in the applicant's geographical region offering a bachelor's degree in teacher education, and at least two of which must be taken on the campus of that college; and

c. student teaching under the supervision of a synodical college offering a bachelor's degree in teacher education, or one year of successful teaching in a school recognized by Synod.

6.111 Applications for Admission to the Program

a. Applications of men and women for admission to the colloquy program for the teaching ministry shall be directed to one of the synodical colleges offering a bachelor's degree in teacher education.

b. The application shall be accompanied by the following documents:

1. an autobiographical statement by the applicant, setting forth clearly his or her background, religious affiliation, education, and reason for wishing to qualify for the teaching ministry in the Synod;

2. official transcripts of the applicant's collegiate education;

3. a recommendation from the president (or his designee) of the district in which the applicant resides and, whenever applicable, from the principal of the school where the applicant has most recently taught or is teaching; and

4. a testimonial to Christian character and life, personality, ability, and previous service from the applicant's pastor, and two references from previous employers or people who have known and observed the applicant for at least two recent years.

c. The college's colloquy examining committee shall determine whether an applicant meets the requirements for admission, and shall forward the application together with all required documents, and its recommendation for disposition, to the following: the president of the college at which the applicant proposes to

d. The college shall appoint an adviser for the applicant and an examining committee.

c. The college shall submit for publication in an official periodical of the Synod the requests for colloquies of all persons whose applications have been approved. If no valid objection is filed within four weeks after the publication of such notice, the colloquy procedure may continue.

e. The adviser shall assist the applicant in arranging the appropriate qualifying program and, when all requirements have been met, recommend the applicant to the examining committee for a review of his competency and readiness for admission to the office of the teaching ministry. Ordinarily the adviser shall participate in the final oral examination.

5.115 Applicants from Affiliated Church Bodies

Applications from teachers or candidates for the teaching ministry who are members of an affiliated church body and have previously given satisfactory evidence of their qualifications for a teaching position in the Synod may be received without examination of the applicant.

5.109 Certification of Eligibility for Placement

a. The examining committee shall recommend to the faculty for endorsement those applicants who have satisfactorily passed written and oral examinations.

b. The college certifying the applicant as a candidate for the teaching ministry shall—

1. report its action to the members of the Colloquy Committee for the Teaching Ministry and the President and Superintendent of Schools of the synodical district in which the candidate resides;
2. publish a report of its favorable action in an official periodical of the Synod.

5.111 Placement

Every applicant whom the college declares qualified for the teaching ministry shall receive his first placement from the Council of Presidents acting as the Board of Assignments on recommendation of the Colloquy Committee.

5.101 Colloquy Committee for the Teaching Ministry

b. *Functions. . . .*
4. make a full report of its activities to every convention of the Synod.

5.113 Directors of Christian Education

The foregoing Bylaws 5.101 to 5.111 shall also apply to application for recognition as a director of Christian education through the colloquy process. The requirement of Bylaw 5.103 c shall be construed as including also alternative service in the position of director of Christian education.

study, the president of the district in which the applicant resides, and the chairman of the Colloquy Committee.

6.113 Publication of Notice

After the Colloquy Committee has received an application as provided in Bylaw 6.111, the committee shall publish notice of the application in an official periodical of the Synod. If no valid objection is received by the Colloquy Committee within four weeks after the publication of such notice, the applicant shall be accepted into the program. The committee, in its sole discretion, shall decide whether an objection is valid. Its decision shall not be subject of any appeal.

6.115 Program of Instruction

The college's director of colloquy shall supervise the appropriate qualifying program and, when all requirements have been met, recommend the student to the college's colloquy examining committee for a review of competency and readiness for admission to the teaching ministry. Ordinarily the college's colloquy director shall participate in the final oral examination.

To be omitted.

6.117 Certificate of Eligibility

a. The college's colloquy-examining committee shall recommend to the faculty for endorsement those colloquy students who have satisfactorily completed the program and passed written and oral examinations.
b. The college whose faculty determines that a colloquy student for the teaching ministry has satisfactorily completed the colloquy program shall–
1. issue a certificate of eligibility to the colloquy student;

2. report its action to the chairman of the Colloquy Committee for the Teaching Ministry and the appropriate district president; and
3. publish a report of its favorable action in an official periodical of the Synod.

6.119 Placement

Every colloquy student declared eligible for the teaching ministry shall be assigned his or her first call by the Council of Presidents acting as the Board of Assignments.

6.121 Report to the Convention

The Colloquy Committee shall render a full report on teacher-colloquy activities to each convention of the Synod.

H. ADMISSION AS DIRECTORS OF CHRISTIAN EDUCATION BY COLLOQUY

6.123 The foregoing Bylaws 6.105 through 6.119 which are appropriate shall also generally be applied to applicants for recognition as directors of Christian education through the colloquy program. In addition, these applicants shall be expected to meet the academic and theological requirements comparable to the regular director of Christian education program.

5.117 Teacher Colloquies in Argentina

Teacher colloquies in the Argentine District shall also be conducted according to these regulations, adapted to requirements of the District. A vice president of the district and the faculty engaged in teacher education shall constitute the Colloquy Committee for Teachers. A District Committee on Assignments shall make the first placement.

To be omitted.

Action: *Adopted as amended (14).*

(The words "or with pastors, teachers, or laypersons authorized by that college and residing in the applicant's geographical region" were added by amendment.)

To Change Bylaws for Admission to Pastoral Ministry by Colloquy

RESOLUTION 6-26A

Report 6-01, Appendix. 6-01B; Overture 5-163 (*CW*, pp. 292–95, 272–74)

WHEREAS, The colloquy program remains a viable route into the pastoral ministry for qualified applicants; and

WHEREAS, It is advisable to improve coordination and administration of the program; and

WHEREAS, The Standing Committee for Colloquy and the President's Commission on Higher Education recommend that much of the responsibility for administration be borne by the seminaries; therefore be it

Resolved, That the following Bylaw changes be approved:

PRESENT WORDING

E. Admission to the Pastoral Ministry by Colloquy

5.71 Colloquy Committee

The Colloquy Committee for the Pastoral Office shall consist of a Vice-President of the Synod, appointed by the President of the Synod, and the presidents of the theological seminaries at St. Louis and Fort Wayne. The Vice-President shall be chairman of the committee.

5.73 Functions

The Colloquy Committee shall–

a. direct the synodical activity in matters of colloquies for the pastoral office according to regulations adopted by the Synod;

b. establish academic and theological standards for admission to the office of the pastoral ministry by colloquy;

c. recommend applicants for acceptance into the pastoral ministry of the Synod to the Council of Presidents acting as the Board of Assignments.

5.75 Application for Admission

a. Applications for admission to the pastoral colloquy program shall be directed to the President of the District where the application originates.

PROPOSED WORDING

F. Admission to the Pastoral Ministry by Colloquy

6.87 Colloquy Committee

a. The Colloquy Committee for the Pastoral Ministry shall consist of a Vice-President of the Synod (appointed by the President of the Synod), the presidents of the theological seminaries at St. Louis and Fort Wayne, and the executive secretary of the Board for Professional Education Services in an advisory capacity. The Vice-President shall be chairman of the committee.

b. Each seminary shall have a colloquy examining committee, selected by its faculty.

c. The Colloquy Committee for the Pastoral Ministry and each seminary colloquy examining committee shall have the authority and responsibilities described in Bylaws 6.89–6.99.

6.89 Functions of the Committee

a. The Colloquy Committee for the Pastoral Ministry shall direct the synodical activity in matters of colloquies for the pastoral ministry.

b. The Colloquy Committee shall also establish and monitor academic and theological standards for admission to the office of the pastoral ministry by colloquy, and in the establishment of these standards the committee shall consult the faculties of the theological seminaries at St. Louis and Fort Wayne.

c. The Colloquy Committee shall approve for admission to the colloquy program for the pastoral ministry those applicants who have been recommended for admission by a seminary colloquy-examining committee and to which no valid objection is made pursuant to Bylaw 6.95.

6.91 Eligibility for Admission to the Program

Only such male applicants shall be considered eligible for admission to the pastoral colloquy program as are

b. The District President on receipt of application shall transmit the application to the chairman of the Colloquy Committee. The application shall be accompanied by the following documents:

1. an autobiographical statement by the applicant, setting forth clearly his background and his reason for wishing to qualify for the pastoral ministry in the Synod;

2. official transcripts of the applicant's secondary, collegiate, and seminary training and a full description of noncredit academic work done by the applicant;

3. testimonials as to Christian character and life, personality, ability, and religious service from no fewer than three competent references who have known and observed the applicant for at least 2 recent years;

4. where applicable, testimonials witnessing to past service in the denomination where the applicant previously served as pastor, together with evidence of good standing in the ecclesiastical body from which he has severed connection or is in the process of severing connection.

c. Men who are teacher members of the Synod or directors of Christian education shall in addition to the above testimonials from the District President also present a recommendation from the superintendent of the schools or a comparable officer of the district in which they have last served as teachers or directors of Christian education.

d. The District President shall assure the Colloquy Committee of his sponsorship of the applicant before the committee can act favorably on the application.

5.77 Eligibility

Only such appplicants 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 nonsynodical 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.

5.79 Publication of Applicant's Request

After the District President has furnished the Colloquy Committee with the required documents and the committee has assured itself that the applicant qualifies for the colloquy program, the committee shall publish the request of the applicant in an official periodical of the Synod. If no valid objection is filed within four weeks

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. graduates of the Synod's colleges, whose names appear on the roster of the Synod as commissioned ministers of the Synod, and who have had at least 10 years of successful experience as commissioned ministers of the Synod and are communicant members in good standing of a congregation of the Synod;

3. communicant members in good standing of synodical congregations who are graduates of an established nonsynodical seminary; or

4. communicant members in good standing of a synodical congregation who belong to a special ethnic or linguistic group, who have graduated from an accredited college and who have had considerable experience in church work.

6.93 Applications for Admission to the Program

a. Applications for admission to the pastoral colloquy program shall be directed to the president of the district where the applicant resides.

b. The district president on receipt of an application shall transmit the application to the director of colloquy of the seminary chosen by the applicant. The application shall be accompanied by the following documents:

1. An autobiographical statement by the applicant, setting forth clearly his background and his reason for wishing to qualify for the Pastoral Ministry in the Synod

2. Official transcripts of the applicant's secondary, collegiate, and seminary training, and a full description of noncredit academic work done by the applicant

3. Testimonials as to Christian character and life, personality, ability, and religious service from no fewer than three competent references who have known and observed the applicant for at least two recent years

4. Where applicable, testimonials witnessing to past service in the denomination where the applicant previously served as pastor, together with evidence of good standing in the ecclesiastical body from which he severed connection or is in the process of severing connection

5. If the applicant is a member of a synodical congregation, a testimonial from his parish pastor in regard to Christian character, life, personality, abilities and parish experience

c. A man who is a commissioned minister of the Synod shall in addition to the above testimonials present a recommendation from the education executive of the district in which he last served as a commissioned minister.

d. The seminary colloquy examining committee shall determine whether an applicant meets the requirements for admission, and shall forward the application together with all required documents and its recommendation for disposition to the president of the district in which the applicant resides and the chairman of the colloquy committee. The district president shall assure the colloquy committee of his sponsorship of the applicant before the committee can act favorably on the application.

6.95 Publication of Notice

After the colloquy committee has received an application as provided in Bylaw 6.93, the committee shall publish notice of the application in an official periodical of the Synod. If no valid objection is received by the colloquy committee within four weeks after the publication of such notice, the applicant shall be accepted

after the notice of the application has been published, the committee shall proceed with the colloquy program.

5.81 Program of Instruction

a. After admission to the pastoral colloquy program, a full final year of resident training in one of our Synod's seminaries, as well as a vicarage under synodical auspices, shall be expected of:

1. ministers, or candidates for the ministry, in good standing in other Lutheran church bodies;

2. members in good standing of synodical congregations who are graduates of an established nonsynodical Lutheran seminary.

b. After admission to the pastoral colloquy program, not less than two full and up to three full academic years of instruction at one of the Synod's theological seminaries, including not less than one full year in residence, as well as a vicarage under synodical auspices, shall be expected of:

1. ministers, or candidates for the ministry, in good standing in non-Lutheran Christian church bodies;

2. graduates of a non-Lutheran seminary in good standing in a synodical congregation;

3. graduates of the Synod's teachers colleges who have at least 10 years of successful experience as a Lutheran teacher or director of Christian education.

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 1 1/2 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.

d. The committee shall determine the course of study and length of vicarage for each candidate on the basis of his needs and ecclesiastical background. In general, the course of study should include courses in the major areas of theology. In exceptional cases the committee may regard special educational attainments or church work experience as meeting a portion of the aforementioned requirements, provided that the Synod's high professional standards for the ministry are maintained.

e. The committee may ask District Presidents or other qualified persons to assist them from time to time in special cases.

f. The criteria by which the committee shall judge a man's progress are:

1. Readiness for admission to the office as demonstrated according to standards established by the Colloquy Committee by–

aa. an acceptable level of achievement in the areas of general education;

bb. satisfactory completion of a well-rounded and comprehensive training in all major fields of theology;

cc. satisfactory completion of a supervised vicarage.

2. In the case of men who have been educated in foreign lands with differing educational and ecclesiastical requirements who are expected to serve ethnic and special linguistic groups in The Lutheran Church—Missouri Synod, the committee is authorized to waive or modify certain of the above-mentioned requirements in accord with the committee's good judgment.

3. Before being declared qualified for the pastoral ministry in the Synod, the applicants shall submit satisfactory theological papers and sermons and pass com-

into the program. The committee, in its sole discretion, shall decide whether an objection is valid. Its decision shall not be the subject of any appeal.

6.97 Program of Instruction

a. After admission to the pastoral colloquy program, a full final academic year of resident training in one of the Synod's seminaries, as well as a vicarage under the seminary's auspices, ordinarily shall be required of

1. ministers, or candidates for the ministry, in good standing in other Lutheran church bodies; and

2. members in good standing of synodical congregations who are graduates of an established nonsynodical Lutheran seminary.

b. After admission to the pastoral colloquy program, not less than two full and up to three full academic years of instruction at one of the Synod's theological seminaries, including not less than one full year in residence, as well as a vicarage under the seminary's auspices, ordinarily shall be required of

1. ministers, or candidates for the ministry, in good standing in non-Lutheran Christian church bodies;

2. graduates of a non-Lutheran seminary in good standing in a synodical congregation; and

3. graduates of the Synod's teachers colleges who have at least 10 years of successful experience as commissioned ministers of the Synod.

c. After admission to the pastoral colloquy program, a minimum of two full academic years of instruction at one of the Synod's theological seminaries, at least one and one-half years of which shall be in residence, as well as a vicarage under the seminary's auspices, ordinarily shall be required of members in good standing of synodical congregations who belong to special ethnic or linguistic groups, who have graduated from an accredited college and who have had considerable experience in church work.

d. The seminary colloquy examining committee shall determine the course of study and length of vicarage for each colloquy student on the basis of his needs and ecclesiastical background. In general, the course of study should include courses in the major areas of theology. In exceptional cases the colloquy examining committee may regard special educational attainments or church work experience as meeting a portion of the aforementioned requirements, provided that the Synod's high professional standards for the ministry are maintained.

e. The criteria by which the seminary colloquy examining committee shall judge a colloquy student's progress are to be based on his readiness for admission to the pastoral office, according to standards established by the colloquy committee, as demonstrated by

i. an acceptable level of achievement in the area of general education;

ii. satisfactory completion of a well-rounded and comprehensive training in all major fields of theology; and

iii. satisfactory completion of a supervised vicarage.

f. In the case of men who have been educated in foreign lands with differing educational and ecclesiastical requirements who are expected to serve ethnic and special linguistic groups in The Lutheran Church—Missouri Synod, the seminary colloquy examining committee is authorized to waive or modify certain of the above-mentioned requirements in accord with the committee's good judgment. The seminary colloquy examining committee, after consultation with the Colloquy Committee for Pastoral Ministry, is authorized to license such men for special Word and Sacrament ministry, under the supervision of ordained pastors, for renewable terms of two years until completion of in-service and academic requirements.

g. All colloquy students shall give evidence that they fully understand and accept the doctrinal standards of the Synod, are acquainted with its practice, and have

prehensive written and oral examinations in the major areas of theology under the direction of the Colloquy Committee for the Pastoral Office.

4. They shall give evidence that they fully understand and accept the doctrinal standards of the Synod, are acquainted with its practice, and have the ability and intention to teach, preach, and practice in conformity with these standards.

5.83 Certificate of Eligibility

Applicants who have satisfactorily passed their examination shall be given a certificate of eligibility by the Colloquy Committee.

5.85 Placement

Every applicant whom the committee declares qualified for the pastoral ministry shall be assigned his first placement by the Council of Presidents acting as the Board of Assignments.

5.87 Applicants from Affiliated Church Bodies

Applicants from pastors or candidates of theology who are members of an affiliated church body and have previously given satisfactory evidence of their qualifications for the pastoral ministry may be received without examination of the applicant.

5.89 Report to the Convention

The Colloquy Committee shall render a full report on its activities to each convention of the Synod.

5.91 Argentina Colloquy Board

The Colloquy Committee for applicants for the pastoral ministry in the Argentine District shall be the President of the Argentine District and the president of the seminary at Buenos Aires.

the ability and intention to teach, preach, and practice in conformity with these standards.

h. Annual reports supplying information requested by the Colloquy Committee for the Pastoral Ministry shall be made by each seminary colloquy examining committee.

6.99 Certificate of Eligibility

a. The seminary's colloquy examining committee shall recommend to the faculty for endorsement those colloquy students who have satisfactorily completed the program and passed written and oral examinations.

b. The seminary whose faculty determines that a colloquy student for the pastoral ministry has satisfactorily completed the colloquy program shall

1. issue a certificate of eligibility to the colloquy student;

2. reports its action to the chairman of the Colloquy Committee for the Pastoral Ministry and the appropriate district president; and

3. publish a report of its favorable action in an official periodical of Synod.

6.101 Placement

Every colloquy student whom the respective faculty declares qualified for the pastoral ministry shall be assigned his first call by the Council of Presidents acting as the Board of Assignments.

6.103 Report to the Convention

The colloquy committee shall render a full report on pastoral colloquy activities to each convention of the Synod.

Action: *Adopted (14).*

To Revise Bylaws to Allow Rollover Contracts for Faculty Personnel

RESOLUTION 6-27

Overture 6-104 (*CW*, pp. 329–31)

WHEREAS, The 1983 convention instructed the Board for Professional Education Services to prepare a study of continuous, rollover contracts as an alternative to tenure and to report its recommendations to the 1986 convention; and

WHEREAS, Two synodical colleges have adopted a form of continuous, rollover contracts and have been satisfied with it; and

WHEREAS, There are strengths and weaknesses in both systems and research in higher education does not indicate that there is strong preference; therefore be it

Resolved, That the Board for Professional Education Services be instructed to offer the option of the use of rollover contracts, making it a local board of regents option so that each college and seminary can choose to stay with a tenure system or change to a rollover contract; and be it further

Resolved, That a decision on this matter be made only after adequate discussion and involvement of the faculty at each institution; and be it finally

Resolved, That the synodical *Handbook* be revised as follows:

PRESENT WORDING

6.23 Appointment of Members

d. Appointments with permanent tenure may be made if the candidate has already been granted permanent tenure by another educational institution of the Synod or if the requirements for the granting of permanent tenure are satisfied at the time the appointment is made.

e. The Board of Regents may decline to renew the appointment of a faculty member without tenure at its discretion and without formal statement of cause. If reappointment to the teaching staff is not contemplated, the Board of Regents shall so notify the faculty member through the president of the institution at least six months prior to the expiration of the current appointment. In the case of individuals under consideration for permanent tenure (6.25 b) such notice of nonreappointment shall be made at least 12 months before the expiration of the current appointment.

f. The terms and conditions of every appointment shall be stated in writing and be in the possession of both the institution and the prospective faculty member before the appointment is consummated. Limitations of academic freedom because of the religious and confessional nature and aims of the institution shall be stated in writing at the time of the appointment and conveyed to the person being appointed.

g. The Board for Professional Education Services after consultation with its Advisory Council shall provide policy statements on academic, professional, theological, ministerial, and other criteria for the appointment and advancement of faculty members.

h. Ordinarily candidates for teaching positions with tenure on the Synod's instructional staffs shall be graduates of a theological seminary or teachers college affiliated with the Synod or shall have achieved such status by colloquy. When, in exceptional cases, laymen are involved, they should be persons who are solemnly pledged to the Holy Scriptures as the inspired Word of God and to the Lutheran Confessions.

6.25 Permanent Tenure

Each educational institution of the Synod shall normally award tenure to a minimum of 40 percent and a maximum of 60 percent of its faculty.

a. Standards or qualifications for granting tenure shall be:

1. The faculty member shall ordinarily have completed five years of creditable service (periods of leave are not included) as a member of the faculty of one or more educational institutions of the Synod, at least the last two years of which shall have been in the institution he is currently serving. However, the said five-year requirement may be waived in exceptional cases if the unanimous consent of the electors is given.

2. The faculty member shall have demonstrated scholarly achievement by earning advanced academic degrees.

3. The faculty member's reputation, character, concern for students, and ability to honor leaders shall present a good reflection on the institution and the church.

4. The faculty member's aptness to teach has been demonstrated by effective communication in the classroom.

b. Steps toward granting tenure shall be:

1. If the Board of Regents, on recommendation of the president of the institution, determines that a faculty member meets the above requirements and has not been granted permanent tenure, it shall either carry forward the procedure for granting permanent tenure or inform

PROPOSED WORDING

6.23 Appointment of Members

d. (No change)

e. The Board of Regents may decline to renew the appointment of a probationary faculty member at its discretion and without formal statement of cause. If reappointment to the teaching staff is not contemplated, the Board of Regents shall so notify the faculty member through the president of the institution at least six months prior to the expiration of the current appointment. In the case of individuals under consideration for a rollover contract or permanent tenure (6.25) such notice of nonreappointment shall be made at least nine months before the expiration of the current appointment.

f. (No change)

g. (No change)

h. Ordinarily candidates for teaching positions that are expected to lead to tenure or to rollover contracts on the Synod's instructional staffs shall be graduates of a theological seminary or a college affiliated with the Synod or shall have achieved such status by colloquy. When, in exceptional cases, laypersons are contracted, they should be persons who are solemnly pledged to the Holy Scriptures as the inspired Word of God and to the Lutheran Confessions.

6.25 Permanent Tenure

Each educational institution of the Synod shall normally award tenure to a maximum of 40% and rollover contracts to a maximum of 40% of its faculty in this case, or rollover contracts only up to a maximum of 80% of its faculty.

a. Standards or qualifications for granting tenure or offering a rollover contract shall be:

1. The faculty member shall ordinarily have completed five years of creditable service (periods of leave are not included) as a member of the faculty of one or more of the educational institutions of the Synod, at least the last two years of which have been in the institution he/she is currently serving.

2. The faculty member shall have earned advanced academic degrees and demonstrated scholarly achievement.

3. (No change)

4. (No change)

5. The faculty member is an active member in good standing in a member congregation of the Synod.

b. Steps toward granting tenure or a rollover contract shall be:

1. If the Board of Regents on recommendation of the president of the institution, determines that a faculty member meets the above requirements, it shall either carry forward the procedure for granting tenure or a rollover contract or else inform the faculty member of

the faculty member of its decision not to grant tenure, in which case his contract may either be renewed or terminated. In cases in which the decision is made to terminate the individual's contract, the contract shall be extended for at least six months beyond the time at which notice is given. If the Board of Regents does not take up the question of permanent tenure at least nine months prior to the end of the sixth year of service, the faculty member may petition the Board of Regents to take up the question of permanent tenure.

2. The Board for Professional Education Services shall review the candidate's qualifications and make its recommendation. At its discretion it may offer a report in person.

3. Notice of intent to grant tenure shall be announced in an official periodical of the Synod.

4. The faculty member shall be given the opportunity to respond to any comments or concerns that may have been raised relative to his tenure.

5. At least six weeks after the notice is published, consent of the electors of the institution shall be given.

6. If the above steps have all been met, after final review the Board of Regents may grant tenure.

7. No present paragraph.

c. The granting of permanent tenure shall in no case be construed as requiring or indicating advancement in rank or increase in salary.

its decision to terminate. In cases in which the decision is made to terminate the individual's contract, the contract shall be continued for at least nine months beyond the time at which notice is given. If the Board of Regents does not take up the question of tenure or a rollover contract at least nine months prior to the end of the sixth year of creditable service, the faculty member may petition the Board of Regents to take up the question.

2. The Board for Professional Education Services shall be asked to review the candidate's qualifications and either concur with the Board of Regents' intent to offer tenure or a rollover contract or else cite reasons for denying the request.

3. (No change)

4. (No change)

5. (No change)

6. (No change)

7. After receiving concurrence by the Board for Professional Education Services, the Board of Regents may grant a faculty member tenure or a rollover contract. Rollover contracts shall be for a three-year period with annual reviews resulting in extending the contract for another three-year period or notifying the faculty member of no additional extension along with the reasons.

c. The granting of permanent tenure or a rollover contract shall in no case be construed as requiring or indicating advancement in rank or increase in salary.

Action: *None.*

To Change Bylaws Regarding Salary Schedules

RESOLUTION 6-28

Overtures 6-105–6-106 (*CW*, pp. 331–32)

WHEREAS, Salaries for service to educational institutions vary from region to region and from city to city; and

WHEREAS, The local board of regents is in the best situation to establish a fair salary schedule for its faculty and staff; therefore be it

Resolved, That Bylaw 6.29, "Salary Schedules," be changed to read as follows:

PRESENT WORDING

The salary schedules of all institutional employees shall be fixed by the Board of Directors on recommendation of the Board for Professional Education Services.

PROPOSED WORDING

The salary schedules of all institutional employees shall be fixed by the Board of Regents upon recommendation of the president of the institution. Ordinarily, the salary schedules shall be established within the broad guidelines provided by the Board for Professional Education Services with the concurrence of the Synod's Board of Directors.

Action: *None.*

To Change Bylaw Regarding Retired College/Seminary Presidents

RESOLUTION 6-29

Overture 6-111 (*CW*, p. 333)

WHEREAS, The Board for Professional Education Services should not be required to employ all former college and seminary presidents who choose to serve under its jurisdiction; therefore be it

Resolved, That the Bylaws be amended as follows:

PRESENT WORDING

6.53 Modified Service and Retirement

c. A president who has been honorably retired may elect to serve under the direct jurisdiction of the Board for Professional Education Services. In such cases the retired president's compensation and benefits shall be a direct responsibility of the Board for Professional Education Services, and his responsibilities and assignments, if any, shall be determined by that board.

d. Former presidents shall continue to hold the rank of professor if and when they become members of a faculty or staff of a synodical school or if they opt to serve directly under the Board for Professional Education Services. Former presidents shall also retain the synodical housing and retirement provisions for professors and administrators.

PROPOSED WORDING

6.53 Modified Service and Retirement

c. (Delete)

d. Former presidents shall continue to hold the rank of professor if and when they become a member of a faculty or staff of a synodical school.

Action: *None.*

To Revise Nomenclature for Synodical Faculties

RESOLUTION 6-30A

Overture 6-110 (*CW*, pp. 332–33)

WHEREAS, The Committee on the Concern for the Church and Its Workers found some difference among the colleges and seminaries in their interpretation of *Bylaws* 6.21 and 6.27 with regard to the nomenclature used; and

WHEREAS, It is wise to clarify the terminology used so that all colleges and seminaries make a uniform application of these Bylaws; therefore be it

Resolved, That the Bylaws be changed as follows:

PRESENT WORDING

6.21 Members

a. The faculty of each synodical institution shall consist of the president, the administrative officers holding instructional rank, and the regular instructional staff members.

b. Special lecturers and substitute teachers shall hold advisory membership on the faculty.

c. Administrative positions may be created, modified, abolished, or have functions assigned to them by the Board of Regents on recommendation by the president of the institution. Such offices are to be those made necessary by the functions assigned to the institution and appropriate to its size and internal organization. Appointments to these offices are to be for renewable terms. Ordinarily administrative officers are also to carry a partial teaching load.

d. Administrative appointments shall be made by the Board of Regents on recommendation by the president of the institution. The Board for Professional Education Services shall periodically review the internal administrative organization of the Synod's institutions.

6.27 Ranking of Members

a. The Board of Regents shall determine the assignment and rank of members of the faculty and of the administrative officers.

b. The approved nomenclature for the ranks of faculty members is: instructor, assistant professor, associate professor, professor.

c. The descriptive prefixes "visiting" or "guest" may be used, when appropriate, with the designation of any rank. The descriptive suffix "emeritus" may be used, when appropriate, with the designation for any rank, by special resolution of the Board of Regents in the case of each person to be so designated.

PROPOSED WORDING

6.21 Members

a. The faculty of each synodical institution shall consist of the president, the full-time faculty (instructors, assistant professors, associate professors, professors, or full-time faculty without rank), and part-time or temporary nonvoting members distinguished by an appropriate prefix or suffix (visiting, guest, adjunct, emeritus) or the term *graduate assistant.*

b. Any part-time or temporary faculty members shall hold nonvoting membership on the faculty.

c. (No change)

d. (No change)

6.27 Ranking of Members

a. The Board of Regents shall determine the assignment and rank of members of the faculty and administrative officers.

b. The approved nomenclature for the ranks of the regular teaching faculty is *instructor, assistant professor, associate professor, and professor.*

c. Faculty and staff members whose educational responsibilities include supporting services may be designated as "faculty without rank."

d. Persons appointed with the designation "graduate assistant" shall not be voting members of the faculty but may be granted other faculty privileges and benefits as determined by the Board of Regents.

d. The descriptive prefixes *visiting, guest, adjunct* may be used, when appropriate, with the designation of any rank. The descriptive suffix *emeritus* may be used, when appropriate, with the designation for associate professor or professor, by special resolution of the Board of Regents in the case of each person to be so designated.

e. (No change)

f. Nonteaching staff positions which require a minimum of a four-year degree in their job description may be classified as professional staff. All other employees are designated as support staff.

Action: *None.*

To Decline Certain Overtures

RESOLUTION 6-31A

Overtures 6-35–6-36; 6-92–6-94C; 6-97 (*CW*, pp. 311, 327–28)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded for various reasons that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reason given:

Number	Title	Reason
6-35	To Refer Final Decision of School Closure to Convention	Proposed procedure for closing schools has been dealt with in Res. 6-11.
6-36	To Evaluate Process of Ceasing Funding at Schools	Same as above.
6-92	To Require Board for Professional Education Services to Retract Resolution and Actions Relating to Fort Wayne President	Reconciliation was reached between the Board for Professional Education Services and the Board of Regents of the Fort Wayne Seminary.
6-93	To Examine Concerns Raised About Concordia Theological Seminary	Same as above.
6-94A–C	To Affirm Sole Prerogative of Board of Regents in Faculty Controversies	Same as above.
6-97	To Use Talents of Synodical College and Seminary Presidents.	The local Board of Regents has the responsibility for utilizing talents of the president and faculty of the institution it governs.

Action: *None.*

Future Possible Use of St. John's College, Winfield, Kans.

RESOLUTION 6-32

Overtures 6-27–6-29 (*CW*, p. 309)

WHEREAS, The possibility exists that the synodical college at Winfield, Kans., could someday be operated by interested individuals as an independent (or freestanding) Lutheran college; and

WHEREAS, The possibility of St. John's being operated and funded by private interests and private capital could occur only after St. John's ceases operations as a synodical college; therefore be it

Resolved, That any group interested in acquiring the campus facilities at Winfield, Kans., should contact the synodical Board of Directors after the Synod ratifies the closure of St. John's as a synodical institution.

Action: *Adopted (15).*

7. HUMAN CARE

To Encourage and Strengthen Congregational Social Ministry Activity

RESOLUTION 7-01A

Report 7-01 (*CW*, p. 345)

WHEREAS, Jesus responded in love to human suffering (Luke 7:1–10); and

WHEREAS, St. Paul exhorts us, "Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us" Eph. 5:1–2); and

WHEREAS, The Lutheran Church—Missouri Synod is determined to follow the example of our Lord Jesus Christ in ministering to total human need; and

WHEREAS, There is in every community in which our congregations exist no lack of opportunity to express our love of Christ as our response to human suffering; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention direct its boards, commissions, and districts to expand their financial, material, and human resources in order to respond more effectively to human need; and be it further

Resolved, That The Lutheran Church—Missouri Synod in convention urge its congregations to seize every available opportunity to minister to total human need through intentional social ministry activity; and be it further

Resolved, That the Synod, districts, and congregations support one another in social ministry; and be it finally

Resolved, In order to encourage and strengthen congregational social ministry in the next triennium, congregations should be urged to

1. grow in sensitivity to human need and our need to respond through use of available Bible studies related to social ministry and World Relief.
2. appoint a World Relief representative, participate in World Relief programs and projects, and distribute *Sharing*.
3. conduct an assessment of local needs, identify community resources, and intentionally initiate an appropriate congregational action.
4. study needs of aging persons, identify resources, and initiate appropriate action so that older people are viewed as resources and their needs are met.
5. consciously touch the hearts and lives of our people suffering from the agri-community or other crises with Christian care, especially by listening, understanding, and supporting them.
6. eliminate physical barriers from our facilities which alienate the physically challenged.
7. participate in at least one refugee sponsorship within the next three years.
8. increase 10% per year the giving level for local social ministry, world relief/world hunger, and affiliated Lutheran social ministry organizations.
9. strengthen congregational support for local institutional ministries.
10. provide their pastors with continuing education in pastoral counseling and crisis intervention.
11. in serving those in need, draw upon the special ministries of our church's professional social ministry resources (i.e., LCMS Board for Social Ministry staff; Task Forces on Aging, Sanctity of Life, Agri-Community Crisis, Substance Abuse; District Board for Social Ministry).
12. engage in health and healing ministries which promote the relational, mental, emotional, and physical well-being of persons under the cross.
13. promote concern and caring for healthful service environments for church workers and their families.
14. provide education to promote support of cross-cultural Gospel ministry and cross-cultural social ministry.
15. other.

Action: *Adopted (14).*

To Strengthen Social Ministry Activity at All Levels of the Synod

RESOLUTION 7-02A

Report 7-01 (*CW*, pp. 345–52)

WHEREAS, The Board for Social Ministry Services has completed a two-year planning process resulting in a planning document entitled "Blueprint for the Decade Ahead"; and

WHEREAS, The planning document has articulated major objectives for Social Ministry programming; and

WHEREAS, Social Ministry activity should take place at all levels of the Synod; therefore be it

Resolved, That the Synod in convention commend the Board for Social Ministry Services for its detailed planning process, which has resulted in the "Blueprint for the Decade Ahead"; and be it further

Resolved, That the Synod in convention endorse the goals and objectives as outlined in the blueprint (*CW*, pp. 345–46) and the recommendations of the Standing Committee on Agencies and Institutions (*CW*, p. 347) as applied to all levels of the Synod; and be it further

Resolved, That we urge each congregation of the Synod to assess the social ministry opportunities of its community and find ways to meet those opportunities; and be it further

Resolved, That in support of the congregational effort, each district of the Synod seek to double the number of congregational social ministry committees in its district; and be it further

Resolved, That in support of the districts, the Board for Social Ministry Services work with those districts which do not have an active district committee to organize such committees; and be it finally

Resolved, That in support of the congregations and districts, the Synod in convention urge the Board of Directors to give high priority to fill vacancies on the staff of the Board for Social Ministry Services (*CW*, p. xv).

Action: *Adopted (6).*

To Provide Ministry During Agri-Community Crisis

RESOLUTION 7-03A

Overtures 7-50A–7-55D (*CW*, pp. 366–68)

WHEREAS, Many factors have contributed to the agri-community crisis in North America; and

WHEREAS, In spite of God's abundant blessings in agricultural production, the economic difficulties of farmers, and in turn small-town businesses and agri-industries, have resulted in the experience of emotional, spiritual, and physical distress; dislocation of families; and feelings of heartache, hopelessness, and despair; and

WHEREAS, Christians are people of hope, convinced that God's Word means what it says, "God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work" (2 Cor. 9:8 RSV); and

WHEREAS, Christians are called to care for each other in deed and truth: "Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2:4 RSV); and

WHEREAS, The agri-community crisis is a matter of prayerful concern for all the congregations of our Synod; and

WHEREAS, The church ought to provide positive and constructive responses to this crisis; and

WHEREAS, The Synod's Task Force on the Agri–Community Crisis is providing materials which can be used effectively in a variety of settings; therefore be it

Resolved, That the members of the congregations of The Lutheran Church—Missouri Synod be encouraged to be alert and ready to minister to people experiencing crisis as a result of the present farm economy; give spiritual, emotional, and physical counsel and support; and share other available resources, such as those available from the U.S. Department of Agriculture, land-grant colleges, and others, with those in need; and be it further

Resolved, That pastors and other church leaders throughout the Synod be encouraged to attend informational and training seminars whenever possible so that they understand and have resources to respond to the crisis as it affects their congregations and communities; and be it further

Resolved, That districts and individual congregations be urged to make fuller use of the fine resources that are available through the Agri-Community Crisis Task Force (such as the video "Our New Life Begins Today," the Bible study "Hope for a Time of Crisis," and other resources); and be it further

Resolved, That we urge the Board of Directors to provide the funding necessary for the Agri-Community Crisis Task Force to continue its ministry; and be it finally

Resolved, That all congregations in our Synod be encouraged to offer prayers to God, thanking Him for the abundance of His blessings and for His readiness to help in time of need, asking Him to move and direct His people in their ministry during this crisis, and calling upon Him to comfort and bless all those who have suffered as a result of this crisis.

Action: *Adopted as amended (6).*

(By common consent the words "in North America" were substituted for "of our nation." Several minor changes were also made, including the substitution of the word "provide" for the words "be the leader in providing.")

To Encourage and Support Commission on Ministerial Health

RESOLUTION 7-04

Overture 7-68 (*CW*, p. 370)

WHEREAS, Scripture tells us that human life in all its aspects is created by God and given as a gift to be used in His service; and

WHEREAS, The promotion of the physical and emotional health and wellness of individual church workers and their families is a practical, promising, and beneficial means to enhance the quality of life and the ability of professional church workers to serve God and their fellow human beings, as well as to curb rising health care costs; and

WHEREAS, The Commission on Ministerial Health has made laudable progress in promoting wellness among church workers and their families (e.g., the Peace in the Parish program); therefore be it

Resolved, That the Synod through its Commission on Ministerial Health, continue to demonstrate a concern for personal health among professional church workers and their families and foster a balanced approach through attention to the spiritual, intellectual, physical, psychological, and social well-being among them; and be it further

Resolved, That the Synod in convention commend the Commission on Ministerial Health for its excellent work and that it be encouraged and supported in its task of promoting and facilitating programs for the personal wellness among the professional church workers of the Synod and their families.

Action: *Adopted (12).*

To Amend Bylaw Relating to Commission on Ministerial Health

RESOLUTION 7-05

Report 7-03 (*CW*, p. 354)

WHEREAS, The Commission on Ministerial Health has transferred all responsibility for therapy to the districts; and

WHEREAS, There is a need to differentiate between the responsibility of districts and the synodical commission; therefore be it

Resolved, That Bylaw 2.563 be amended to read:

PRESENT WORDING

1. The synodical commission shall develop standards and procedural guidelines.
2. The District commission shall be charged with the responsibility of receiving, investigating, and considering petitions from or complaints concerning the alleged disability of a professional church worker. These requests may be initiated in writing by the worker, by

an adult member of his family, by the board of elders or the church council of his congregation, or by the synodical or District board which is his ecclesiastical employer.

3. The District commission shall be authorized to use the professional consultative services needed to establish the facts in the situation. Subject to prevailing legal limitations regarding the necessary consent of a party to comprehensive or special medical examinations, the commission may secure a prognosis and recommend a program of remedial or supportive care. The commission may propose vocational redirection or guidance into a more suitable work situation.

4. The District commission shall have the authority to recommend to the District President specific courses of action. The District President shall have authority to place a disabled church worker temporarily on a c.r.m. or leave of absence status.

5. The Board of Managers of Concordia Plans and the Board of World Relief, respectively, may be asked to offer assistance and support in the care of the worker and the dependents in an individual case.

6. Reports on individual cases shall be made annually to the synodical President, who shall also refer cases of appeal from the decision of a District commission to the synodical Commission on Ministerial Health.

PROPOSED WORDING

a. The commission shall—

1. Develop health programs for professional church workers;

2. Assist districts in establishing and maintaining commissions on ministerial health;

3. Make available qualified persons and materials for conducting seminars on ministering to conflict.

b. The district commission shall—

1. Be charged with the responsibility of receiving, investigating, and considering petitions from or complaints concerning the alleged disability of a professional church worker. These requests may be initiated in writing by the worker, by a member of his family, by the board of elders or the church council of his congregation, or by the synodical or district board that is his employer.

2. Be authorized to use the professional consultative services needed to establish the facts in the situation. Subject to prevailing legal limitations regarding the necessary consent of a party to comprehensive or special medical examinations, the commission may secure a prognosis and recommend a program of remedial or supportive care. The commission may propose vocational redirection or guidance into a more suitable work situation.

3. Shall have the authority to recommend to the district president specific courses of action. The district president shall have authority to place a disabled church worker temporarily on candidate status, grant a leave of absence, or place the worker on restricted status.

c. The Board of Managers of the Concordia Plans and the Board of World Relief, respectively, may be asked to offer assistance and support in the care of the worker and the dependents in an individual case.

Action: *Adopted (12).*

(During discussion, the word "adult" before "member" in Bylaw 2.653 b 1 was deleted by common consent.)

To Address Ministry to and by the Aged

RESOLUTION 7-06

Overtures 7-33–7-38 (*CW*, pp. 362–63)

WHEREAS, With increased life span, the church can expect challenges not experienced by previous generations; and

WHEREAS, Statistics suggest that the church is aging faster than the general population with 40–50% of Sunday church attendees over the age of 55; and

WHEREAS, The elderly present unique opportunities to serve the church and to be served by the church; therefore be it

Resolved, That the Synod reaffirm its commitment to this area of human need and ministry by the creation and immediate implementation of a department on aging within the Board for Social Ministry Services as recommended by the board in its 1981 convention report ("The Board of Social Ministry and World Relief believes that our church must recognize the potential for increased ministry by and to older persons, and must create a department within the board to give attention to this needed area of work" (*CW,* p. 303); and be it further

Resolved, That the Board for Social Ministry Services through its Chaplaincy Services and Task Force on Aging explore the full potential of chaplaincy ministries among the institutionalized frail elderly and develop a model and standard for such ministry; and be it finally

Resolved, That the board offer modified versions of this model for ministry in smaller institutions.

Action: *Adopted (12).*

To Affirm Investment Policies

RESOLUTION 7-07

Overtures 7-19, 7-21, 7-23 (*CW*, pp. 359–60)

WHEREAS, Scripture urges all Christians to be concerned about using their God-given resources to His glory; and

WHEREAS, The investment policy of The Lutheran Church—Missouri Synod includes limitations with regard to companies which foster discrimination or who produce tobacco or alcoholic products; and

WHEREAS, The investment policy of the synodical boards with regard to U.S. firms operating in South Africa is to invest funds only with those companies subscribing to the Sullivan Principles; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention affirm the present synodical investment policies in regard to discrimination and other moral issues and commend the boards responsible for investing synodical funds in a way that gives attention to Christian ethics through their investment policies; and be it finally

Resolved, That all Christians be encouraged to review their investment practices to provide a Christian witness by the way in which they invest their funds.

Action: *Adopted (13).*

(In session 12 an amendment stating "WHEREAS, The Lutheran Church—Missouri Synod finds repugnant all nations that promote racial or ethnic discrimination, state terrorism, or detention for political reasons" was declined. When discussion resumed in session 13 a motion was made to substitute the words "that divest" for "subscribing to the Sullivan Principles" in the third whereas. No action was taken when it was pointed out that the whereas was a statement of fact and so could not be altered. When an amendment was introduced stating "*Resolved,* That the members of The Lutheran Church—Missouri Synod congrega-

tions be urged to take an active, supportive role contacting legislators and authorities on divesting," the chairman ruled this was not a substitute motion. The chair was not sustained. The delegates, however, declined to consider the substitute motion.)

To Urge Support for Oppressed

RESOLUTION 7-08A

Overtures 7-18, 7-20, 7-22 (*CW*, pp. 359–60)

WHEREAS, Christ commands His disciples to love everyone (Mark 12:31, Matt. 5:44); and

WHEREAS, Racial discrimination occurs throughout the world; and

WHEREAS, This discrimination is particularly fostered by the system of apartheid in the Republic of South Africa; and

WHEREAS, We abhor racial discrimination wherever it occurs; and

WHEREAS, Christians have a moral responsibility to advocate for victims of racial discrimination; therefore be it

Resolved, That all Lutheran Church—Missouri Synod members be encouraged to undertake a self-examination with respect to their attitude toward all people; and be it further

Resolved, That congregations through worship, prayer, and Bible study groups assist in sensitizing members to evils of racial discrimination so that they may through the love of Christ respond to the needs of the oppressed; and be it further

Resolved, That The Lutheran Church—Missouri Synod declare publicly that it denounces apartheid as well as other forms of racial discrimination; and be it finally

Resolved, That The Lutheran Church—Missouri Synod continue to develop ways and means to share the love of Jesus Christ in all parts of the world and to bear witness to the reconciliation that is possible in Christ.

Action: *Adopted (14).*

(In session 13 an amendment was introduced to delete the third whereas and to substitute "all" for the words "apartheid as well as other" in the third resolve. It was declined when dicussion was resumed in session 14. In that session an amendment was introduced to add at the end of the third resolve the words, "as contrary to the command of Christ to love your neighbor as yourself. This does not mean, however, that we countenance the use of any violence against those who support apartheid in South Africa." It too was declined.)

To Support Lutherans for Life

RESOLUTION 7-09A

Overture 7-08 (*CW*, p. 357)

WHEREAS, Human life before and after birth is the gift of God; and

WHEREAS, The legalized murder of unborn children continues as an American abomination without equal in the sordid history of man; and

WHEREAS, The Lutheran Church—Missouri Synod has consistently expressed an uncompromising, Scriptural position on the sanctity of life; and

WHEREAS, Lutherans for Life exists to promote the sanctity of life through a clear Scriptural witness and to terminate the abortion holocaust of our own time; and

WHEREAS, The effectiveness of Lutherans for Life would be intensified with increased congregational support; therefore be it

Resolved, That the Synod thank and praise God for those volunteers who have given so freely of their time and talents for Lutherans for Life; and be it further

Resolved, That The Lutheran Church—Missouri Synod encourage its congregations to provide increased support which will allow Lutherans for Life to become more effective.

Action: *Adopted (14).*

To Support Synodical Efforts to Alleviate World Hunger

RESOLUTION 7-10A

Overtures 7-58A–B (*CW*, p. 368)

WHEREAS, Our Lord said that the worship He chooses is for us to share our food with the hungry (Is. 58:7); and

WHEREAS, The Board for Social Ministry Services and Lutheran World Relief in their World Relief—World Hunger programs have been faithful in attempting to alleviate world hunger; and

WHEREAS, There continues to be great need to provide relief for the many poor in the world; and

WHEREAS, It has been the practice of the Board of Directors of The Lutheran Church—Missouri Synod to designate the last Sunday of November as World Relief—World Hunger Sunday; therefore be it

Resolved, That we commend the Board for Social Ministry Services for its past World Relief—World Hunger efforts and encourage it to continue its positive efforts; and be it further

Resolved, That we urge support of our districts, congregations, and individuals for continued aid; and be it finally

Resolved, That The Lutheran Church—Missouri Synod in convention urge the Board of Directors to continue to designate the last Sunday in November as World Relief–World Hunger Sunday.

Action: *Adopted as amended (6).*

(The first whereas was amended by common consent.)

To Uphold Sanctity of Human Life

RESOLUTION 7-11A

Overtures 7-10A–7-11, 7-13A–B (*CW*, p. 358)

WHEREAS, Scripture admonishes us to "speak up for people who cannot speak for themselves. Protect the rights of all who are helpless. Speak for them and be a righteous judge. Protect the rights of the poor and needy" (Prov. 31:8–9 TEV); and

WHEREAS, The 1983 convention of The Lutheran Church—Missouri Synod in Res. 3-04B 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

WHEREAS, The Sanctity of Life Task Force of the Board for Social Ministry Services has developed a resource guide to assist local congregations in their efforts on behalf of the unborn, the elderly, and the handicapped; therefore be it

Resolved, That the congregations and pastors of The Lutheran Church—Missouri Synod be encouraged to obtain this resource guide from the Board for Social Ministry Services; and be it further

Resolved, That congregations and pastors of The Lutheran Church—Missouri Synod use the guide as a tool to provide local alternatives to abortion and actively support the needs of the elderly and the handicapped; and be it further

Resolved, That congregations and individuals be encouraged to request and study the CTCR document "Abortion in Perspective" and implement its suggestions on pages 45 and 46 (*CW* 392–93); and be it further

Resolved, That the Synod's Board for Social Ministry Services (a) utilize the Synod's Office for Government Information to track pending legislation, (b) keep abreast of medical developments relative to pro-life issues, and (c) inform the Synod's members of issues concerning the sanctity of human life in all aspects; and be it finally

Resolved, That The Lutheran Church—Missouri Synod work through all legal and Godly means to change attitudes that do not uphold the sanctity of life.

Action: *None.*

To Continue to Develop Programs to Alleviate Human Suffering

RESOLUTION 7-12A

Overtures 7-59–7-63 (*CW*, pp. 368–69)

WHEREAS, The Old Testament issues a clear call for social justice and action to attain it (Is. 5:8–10); and

WHEREAS, The Gospel also calls us to address the social issues of our age (Luke 14:12–14; Matt. 25:31–46); and

WHEREAS, There are people both in this country and abroad who are still hungry, malnourished, starving, and homeless in the midst of material wealth; and

WHEREAS, There is a continuing need for the Christian church to be sensitive to those who are mistreated minorities, persecuted people, and persons of the "captive nations"; and

WHEREAS, A microcosmic glimpse of the need of Christians of the "captive nations" was presented to the convention on Sunday evening through the illustration of the Latvian Lutheran Church in Exile by President Vilis Varsbergs; and

WHEREAS, The Lutheran Church—Missouri Synod historically has had ministries to hurting people; therefore be it

Resolved, That the Synod on all levels—national, district, and local—seek to identify the causes of misery, and to pursue a Christian response; and be it further

Resolved, That the Synod continue to develop programs through the Board for Social Minstry Services, explore new ways to alleviate human suffering, and deal with root causes of misery and be increasingly creative in searching out effective means for publicizing the human needs of the captive peoples of the world; and be it finally

Resolved, That we continue to urge our congregations to pray for all oppressed people, for just government, and for the powerful effect of the Gospel upon all those who are instruments of oppression.

Action: *Adopted as amended (12).*

(By common consent the word "tradition" after "testament" in the first whereas was deleted. The word "church" was changed to "Synod" in the first resolve. Delegates were reminded that the third week in July is Captive Nations Week.)

To Continue to Support Lutheran Immigration and Refugee Services and Its Resettlement Program

RESOLUTION 7-13A

Overtures 7-29–7-32 (*CW*, pp. 361–62)

WHEREAS, Jesus says to us in Matt. 25:34–40: "Then the King will say to those at His right hand, 'Come, O blessed of My Father, inherit the kingdom prepared for you from the foundation of the world . . . I was a stranger and you welcomed Me. . . . Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me' " (RSV); and

WHEREAS, Heb. 13:1–2 says: "Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (RSV); and

WHEREAS, We are His disciples; and world circumstances have presented us the opportunity to show Christian love to our neighbor in need; and

WHEREAS, We, as Christians, are mindful of the plight and suffering of the over eight million refugees, including most recently Ethiopian refugees, fleeing from repressive governments, oppressive war, senseless brutality, and abject poverty; and

WHEREAS, Lutheran involvement, through Lutheran Immigration and Refugee Services, has a long and successful history of Lutheran congregations as sponsors and resources for refugee people; and

WHEREAS, Lutheran Immigration and Refugee Services will continue to seek resettlement of refugees coming into the United States; therefore be it

Resolved, That The Lutheran Church—Missouri Synod continue to support and cooperate with Lutheran Immigration and Refugee Services or its successor; and be it further

Resolved, That The Lutheran Church—Missouri Synod urge all congregations to consider first-time or additional sponsorship of refugees; and be it further

Resolved, That we challenge each district with the responsibility of creatively resettling one case (individuals or families) per circuit within said district during each of the coming three years; and be it finally

Resolved, That congregations be encouraged to observe Refugee Concerns Sunday as designated by the Synod.

Action: *Adopted (12).*

To Warn Against Dangers of Tobacco, Alcohol, and Other Substance Abuse

RESOLUTION 7-14

Overtures 7-40–7-44 (*CW*, p. 365)

WHEREAS, 1 Cor. 6:19–20 says: "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body" (NIV); and

WHEREAS, Smoking is a significant cause of death (U.S. Department of Health and Human Services 1983 Report) and $65 billion in annual health care costs is attributable to smoking; and

WHEREAS, Alcoholism and substance abuse are diseases of epidemic proportion, intimately affecting one out of every three American families (Gallup Polling Services, November 1982); and

WHEREAS, Alteration of all destructive life-styles requires recognition by individuals alerted to the signs and symptoms of these disorders and subsequent intervention and treatment by trained professionals; therefore be it

Resolved, That the Board for Social Ministry Services take appropriate actions to educate the members of the The Lutheran Church—Missouri Synod on all the dangers of smoking and aspects of alcohol and substance abuse, specifically in the areas of prevention, intervention, treatment, and referral; and be it further

Resolved, That the Board for Social Ministry Services provide a resource center with literature, audiovisual aids, and a bibliography of reputable resources; and be it finally

Resolved, That the Board for Social Ministry Services provide professionals to staff workshops to train church professionals as to the proper detection of symptoms of alcohol and substance abuse, so that referrals can be made for proper diagnosis and treatment.

Action: *None.*

To Strengthen Our Response to Human Care Issues

RESOLUTION 7-15

Report 7-01–7-04 (*CW*, pp. 345–57); Overtures 7-06–7-81 (*CW*, pp. 357–72)

WHEREAS, The reports relating to Human Care (*CW*, pp. 345–57) indicate a great deal of activity on the parts of boards, commissions, and task forces of the Synod in the area of social ministry; and

WHEREAS, The overtures assigned to Floor Committee 7 (*CW*, pp. 357–72) show a great interest on the part of congregations to the meeting of human needs; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention give thanks to God for the work of the Board for Social Ministry Services and its staff, including the areas of the aging, institutional chaplaincy, world relief, refugee resettlement, alcohol and substance abuse, and its work with agencies and institutions; and be it further

Resolved, That we thank God for the Commission on Health and Healing, the Commission on Ministerial Health, and the work of the Board of Managers—Worker Benefit Plans; and be it further

Resolved, That we commend our congregations for their social ministry activities, and encourage our districts to continue energetic support of those activities; and be it further

Resolved, That we direct the CCPU, as part of the synodical planning process, to establish a Human Care Planning Unit encompassing the boards and commissions of the Synod responsible for human care issues, and including representation from district and congregational levels of Synod; and be it finally

Resolved, That the Human Care Planning Unit function under the direction and supervision of the Executive Secretary of the Board for Social Ministry Services.

Action: *Adopted (15).*

To Promote Christian Attitudes in Government and Country

RESOLUTION 7-16

Overture 7–81 (*CW*, p. 372)

WHEREAS, Jesus spoke openly to the world (John 18:20) and challenged us to be the salt of the earth (Matt. 5:13) and not hide our light under a bushel (Matt. 5:15); and

WHEREAS, There are interest groups in our society that are advocates of abortion, homosexuality, euthanasia, evolution, and other matters of deep concern for Christians; and

WHEREAS, James said that faith without works is dead (2:17) and to know to do good and not do it is sin (4:17); therefore be it

Resolved, That we encourage the members of our Synod to express their scripturally-informed beliefs on the moral and political issues of our day (1) at political caucuses and other political functions, (2) in letters to their representatives in federal, state, and local governments, (3) in letters to the editors of newspapers and magazines, and (4) in voting conscientiously; and be it further

Resolved, That we as members of our Synod pray for all those in public office, and particularly pray for those Christians who are working as Christ's servants in public office, that they present a more effective Christian witness.

Action: *None.*

To Continue and Expand Project Compassion Training

RESOLUTION 7-17

Overture 7-64A–B (*CW*, p. 369)

WHEREAS, Project Compassion seeks to train lay people to be able to share themselves and Christ with lonely and hurting people; and

WHEREAS, Scripture instructs us to reach out to people who are lonely and hurting when it says: "Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it?" (James 2:15–16 NIV); and "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me." (Matt. 25:35–36 NIV); and

WHEREAS, We have spiritually growing laymen and laywomen who desire to serve their Lord; and

WHEREAS, Our church has made training materials available since 1969, with continuous additional materials; therefore be it

Resolved, That districts and congregations support the ministry provided by Project Compassion with our prayers and encouragement; and be it further

Resolved, That the Synod's Board for Social Ministry Services supply training materials geared for visitation in city and county jails and minimum and medium security correctional institutions; and be it finally

Resolved, That congregations and district social ministry committees be encouraged to use the new materials on Project Compassion training developed by the Synod's Board for Social Ministry Services.

Action: *None.*

To Practice Stewardship of Soil and Water

RESOLUTION 7-18

Overture 7-56A–D (*CW*, p. 368)

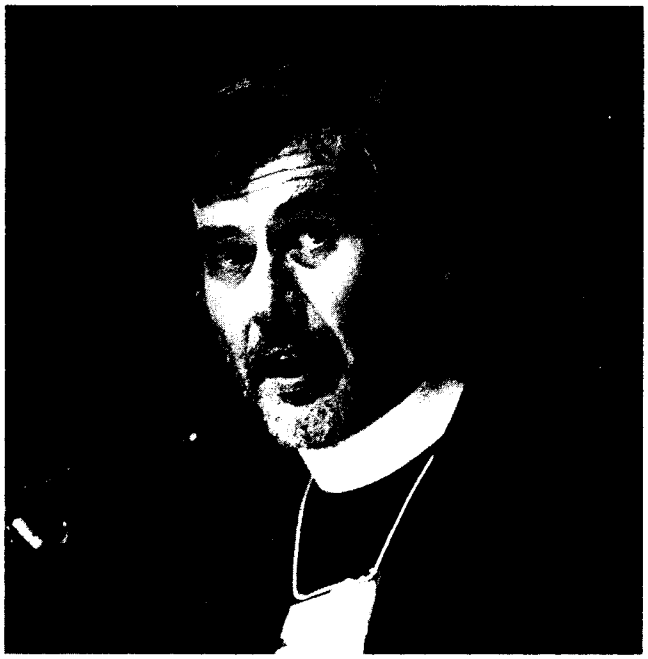
WHEREAS, The land and water of our country is a precious gift of a gracious God; and

WHEREAS, All our people in towns and countryside are affected by the erosion of the soil and pollution of the water; therefore be it

Resolved, That we affirm our conviction concerning stewardship of land and water resources by encouraging all our congregations, both rural and urban, to annually observe "Soil Stewardship Week" as an occasion for furthering awareness among our membership of the ultimate value of soil and water for our livelihood; and be it further

Resolved, That we encourage our members to practice good soil and water conservation.

Action: *None.*



Chairman Ronald Fink of Committee 7

To Take Responsibility for Ministry to Institutionalized Persons

RESOLUTION 7-19

Overture 7-76A–J (*CW*, p. 371)

WHEREAS, Institutions are clearly included in the congregation's call to proclaim the Gospel in its community; and

WHEREAS, Persons confined to an institution present a unique need for the new life in Christ either in support of their Christian faith or as an alternative to a Christless way of life; and

WHEREAS, Congregations, metropolitan federations, and districts have an interest in the quality of pastoral care, professional service, and ethical decision-making in the institutions of their areas; therefore be it

Resolved, That the Synod strongly encourage congregations, metropolitan federations, and districts to explore the opportunities and the responsibilities commensurate with their obligations to institutionalized persons in their geographic areas; and be it further

Resolved, That Chaplaincy Services within the Board for Social Ministry Services offer consultation models and names of appropriate chaplaincy candidates to assume these ministries as requested.

Action: *None.*

To Offer Continuing Education Through Board for Social Ministry Services

RESOLUTION 7-20

Overture 7-78A–K (*CW*, p. 371)

WHEREAS, The Synod recognizes a serious need for the development in pastors of additional pastoral care skills for ministry in today's world; and

WHEREAS, In its chaplains and pastoral counselors the Synod has 200 specialists in pastoral care, 15 of whom are nationally certified educators in pastoral care skills; and

WHEREAS, The Synod has implemented a wide-ranging program of continuing education for the greater effectiveness of its clergy in ministry to the people of God; therefore be it

Resolved, That the Synod authorize the Board for Social Ministry Services (Chaplaincy Services) to develop curriculum offerings in pastoral care; and be it further

Resolved, That the board consult with the Committee on Continuing Education to assure that curriculum offerings meet synodical continuing education standards; and be it finally

Resolved, That the board consult with the Synod's professional schools for possible integration into their offerings in continuing education.

Action: *None.*

To Decline Overtures 7-46–7-47B

RESOLUTION 7-21

Overtures 7-46–7-47B (*CW*, pp. 365–66)

WHEREAS, The Board for Social Ministry Services of The Lutheran Church—Missouri Synod has already formed a new contractual relationship with the former partners in Lutheran Social Services System; and

WHEREAS, The "Memorandum of Agreement" allows the Synod to purchase some services and to supply other services, but it does not impose an obligation to purchase services; and

WHEREAS, The Board for Social Ministry Services constantly reviews the standards for social services; therefore be it

Resolved, That we respectfully decline overtures 7-46–7-47B.

Action: *None.*

To Decline to Establish Professional Workers Aid Fund

RESOLUTION 7-22

Overture 7-74 (*CW*, p. 371)

WHEREAS, Fiduciary responsibilities of the Board of Managers—Concordia Retirement Plan would not permit the investment suggested in Overture 7-74, using the plan as a source of funding; and

WHEREAS, There are income-tax issues which must be considered that would make such a proposal both undesirable and unworkable; therefore be it

Resolved, That Overture 7-74 be respectfully declined.

Action: *None.*

To Decline to Encourage Prioritizing Saving Gospel in Social Ministry Affirmations

RESOLUTION 7-23

Overture 7-06 (*CW*, p. 357)

WHEREAS, The concerns of Overture 7-06 have been addressed in the more comprehensive theological statement of the Social Ministry blueprint, and will be addressed further in the statement on the theology of Social Ministry being developed by the Commission on Theology and Church Relations; therefore be it

Resolved, That Overture 7-06 be respectfully declined.

Action: *None.*

To Recognize and Encourage Work of Dr. Medardo Gomez

RESOLUTION 7-24

Report 7-01 (*CW*, p. 345)

WHEREAS, Dr. Medardo Gomez, pastor of Resurrection Lutheran Church in San Salvador and President of the Evangelical Lutheran Church of El Salvador, has served the cause of the Gospel through the creation of Socorro Luterano, the Lutheran Relief Agency of El Salvador, and through extensive programs to aid the destitute, the displaced, and the victims of civil war; and

WHEREAS, The Lutheran Church—Missouri Synod has assisted the Evangelical Lutheran Church of El Salvador in mission and world relief programs and in support and assistance through Lutheran World Relief, Inc.; and

WHEREAS, Dr. Gomez has been threatened and unjustly accused of subversive activities as a result of his humanitarian programs in a war-torn country; therefore be it

Resolved, That The Lutheran Church—Missouri Synod assembled in convention express to Dr. Gomez and his staff its fraternal support for his Lutheran witness to the Gospel under trying conditions, and its concern for his safety; and be it further

Resolved, That The Lutheran Church—Missouri Synod assembled in convention thank our gracious God for the strong witness of Dr. Gomez in ministering without regard to political affiliation to the needs of those driven from their homes; and be it finally

Resolved, That The Lutheran Church—Missouri Synod assembled in convention, through Dr. Bohlmann, assure Dr. Gomez, Resurrection Lutheran Church, and the Evangelical Lutheran Church of El Salvador of its prayers for him, his family, and those who support him in his ministry.

Action: *Adopted as amended (12).*

(During discussion the words "and his staff" were added in the first resolve and "without regard to political affiliation" in the second.)

8. 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 6.

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).

9. REGISTRATION, CREDENTIALS, AND ELECTIONS

See "Registered Delegates and Representatives" and "Tabular Survey," pages 7 and following, as well as Minutes, sessions 1 and 15.

The complete results of the elections held during the convention are appended to the minutes.

10. 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 convention 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, Proposals related to the responsibilities of such administrative units should ordinarily be directed to them; therefore be it

Resolved, That in the following instances the petitioners be invited to direct their concerns or proposals as indicated below before bringing them to a convention of the Synod:

Overture or Report	*Subject*	*Board or Commission*
Ov. 1-08A–B	*Annual Review Deaf Ministry*	*Board for Mission Services*
Ov. 1-09	*Fund Deaf Staff Position*	*Board for Mission Services*
Ov. 1-10A–UUU	*Commend Lutheran Braille Workers*	*Board for Mission Services*
Ov. 1-18	*Add Evangelism Staff*	*Board of Directors*
Ov. 1-23	*Reinstate CIMS*	*Board for Mission Services*
Ov. 1-24	*Inclusive Approach*	*Board for Parish Services*
Ov. 1-28	*Define Campus Ministry*	*CCM and Board for Mission Services*
Ov. 1-29	*Campus Ministry Policy*	*Board for Mission Services*
Ov. 1-30	*Campus Ministry Practice*	*Board for Mission Services*
Ov. 1-31	*Campus Ministry Conferences*	*Board for Mission Services*
Ov. 1-39	*Support Outdoor Ministry*	*Board for Mission Services*
Ov. 1-40	*Lutheran Witness* Use	Board for Comm. Services
Ov. 1-44	Educate Missionaries	Board for Mission Services
Ov. 1-71	Outreach in Information Age	Board for Comm. Services
Ov. 1-72	*Lutheran Witness* Doctrine	Board for Comm. Services
Ov. L1-73	Use of Term *Race* in Resolutions	Comm. on Const. Matters
Ov. 2-08	Standardize Worship	Board for Parish Services and Commission on Worship
Ov. 2-09	NKJV	Board for Parish Services and Commission on Worship
Ov. 2-10	AAT	Board for Parish Services
Ov. 2-11A–B	Luther Bible Society	Board of Directors
Ov. 2-14	NKJV in Catechism	Board for Parish Services
Ov. 2-22	Worship	Commission on Worship
Ov. 2-25A–F	Book on Corporate Worship	Commission on Worship
Ov. 2-26A–F	Handbook to New Hymnal	Commission on Worship
Ov. 2-42–43	IRS Tax Status	Board of Directors
Ov. 2-51	Lutheran High Schools	Board for Parish Services
Ov. 2-54	Witness Concerning Gambling	Board for Parish Services
Ov. 2-55	Love for Neighbors	Board for Soc. Min. Services
Ov. 2-57	Creationism	Board for Parish Services
Ov. 2-65	Call Lists	Council of Presidents
Ov. 2-69	Large Catechism	Board for Parish Services
Ov. 2-70	Scholarly Research	Board of Directors
Ov. 3-10	Fellowship Discussions	Synodical President
Ov. 3-22	Fellowship Survey	Synodical President
Ov. 3-23	Free Conferences	CTCR
Ov. 3-62A–B	Addenda to Formula of Concord	CTCR
Ov. 3-70	Implications of Church Growth	CTCR
Ov. 3-71	Church Growth Movement	CTCR
Ov. 3-78	Timetable on Discipline Procedures	CTCR
Ov. 3-79	Marriage and Cohabitation	CTCR
Ov. 3-82	Evolution	Board for Parish Services, Council of Presidents, and CTCR
Ov. 3-85	Millenialism	CTCR
Ov. 3-91	Organ Transplants	CTCR
Ov. 3-93A–C	Clergy Divorce	Council of Presidents and CTCR
Ov. 3-96	Lay Worship Leaders	CTCR and Comm. on Const. Matters
Ov. 4-08	Financial Planner	Board of Directors
Ov. 4-40	Loans to Future Pastors	Board of Directors
Ov. 4-49	Commend AAL Support	Council of Administrators
Ov. L4-51	Worker Relocation Assistance	Board of Directors
Ov. 5-31A–B and 5-32A–B	Faculty Controversies	Commission on Structure
Ov. 5-46	Early Retirement of Officers	Commission on Structure
Ov. 5-54A–B	Executive Power of President	Commission on Structure
Ov. 5-58A–B and 5-59A–B	Vice-President on Board of Regents	Commission on Structure
Ov. 5-66	Execution of CCM Rulings	Commission on Structure
Ov. 5-142	Election of College and Seminary Presidents	BPES
Ov. 6-34A–B	Censure of Board of Directors	Comm. on Const. Matters
Ov. 6-37	Authority of Board of Directors	Comm. on Const. Matters
Ov. 6-38A–B	Long Range Plan	BPES
Ov. 6-39A–B	Comprehensive Philosophy	BPES
Ov. 6-40A–B	Authority of Board of Directors	Comm. on Const. Matters
Ov. 6-41	Plan to Train Workers	BPES
Ov. 6-42	Minimum Standards for Schools	BPES
Ov. 6-50	Support: Formula	BPES
Ov. 6-55	Subsidy—Graduates	BPES
Ov. 6-61	Attendance: Synodical Schools	BPES
Ov. 6-76A–E	Curriculum (Worship Training)	Board of Regents, Seminaries
Ov. 6-77A–B	Curriculum (Aging Education)	Board of Regents, Seminaries
Ov. 6-78	Curriculum (Hebrew at Fort Wayne)	Board of Regents, Fort Wayne Seminary
Ov. 6-79A–B	Curriculum (Worship Education)	Board of Regents, Seminaries
Ov. 6-80	Curriculum (Administration and Stewardship)	Board of Regents, Seminaries
Ov. 6-81	Curriculum (Biblical Stewardship)	Board of Regents, Seminaries
Ov. 6-82	Curriculum (Social and Special Ministries)	Board of Regents, Seminaries
Ov. 6-83	Colloquy, Off-Campus	BPES
Ov. 6-87	Study of Teacher Education Programs	BPES
Ov. 6-88	Colloquy, Competency-Based	BPES
Ov. 6-120	Calls to Schools in Danger of Closing	BPES
Ov. 6-121	Biographical Data on Workers	BPES
Ov. 6-122	Study Church-Worker Problems	BPES
Ov. 6-123	Study Candidate Placement and Salary Guidelines	BPES
Ov. 6-124	Church-Worker Identification Cards	BPS
Ov. L6-133	Campus Ministry: Training	BPES
Ov. 7-12	Soul of the Unborn	CTCR
Ov. 7-25A–C	Captive Nations	Board for Soc. Min. Services
Ov. 7-27	Sanctuary	Board for Soc. Min. Services
Ov. 7-39	Discrimination Against Aged	Commission on Structure
Ov. 7-48	Graduate Studies in Social Work	BPES and Board for Soc. Min. Services
Ov. 7-66	Hazardous Waste Sites	Board for Soc. Min. Services
Ov. 7-69	Vocational Rehabilitation	Comm. on Ministerial Health
Ov. 7-72	Worker Benefit Plans Review	Board of Managers, CHP
Ov. 7-73	Concordia Plan Payment Schedule	Board of Managers, CHP
Ov. 7-79	Start-Up Funds, Social Ministry	Board for Soc. Min. Services

Action: *Adopted as amended (2).*

(Prior to adoption of Res. A, delegates had the opportunity to delete or add overtures. In the process, Ov. 5-147, which was included in the proposed resolution, was referred to the Floor Committee on Leadership and Organization. Motions to delete Ov. 7-12 and Ov. 1-29–31 were declined, as was a motion to delay consideration of Res. A until Thursday morning.)

RESOLUTION B

WHEREAS, The Synod in convention has already spoken to certain proposals addressed to this convention; and

WHEREAS, There is no compelling reason to amplify or to revise previous convention action(s) relating to these proposals; therefore be it

Resolved, That in the following instances the petitioners be referred to previous convention actions as indicated:

Overture or Report	*Subject*	*Reference—Conv. & Res. No.*
Ov. 1-07A–B	Separate Board Deaf Ministry	Detroit, 1965, Res. 1-02
Ov. 2-24A–D	District Committees on Worship	New York, 1967, Res. 2-10
Ov. 3-09	Fellowship	St. Louis, 1981, Res. 3-06; St. Louis, 1983, Res. 3-02, 3-26A
Ov. 3-18	Lutheran Unity	St. Louis, 1981, Res. 3-03A, 3-06; St. Louis, 1983, Res. 3-02, 3-03, 3-26A
Ov. 3-20	Theological Studies	St. Louis, 1983, Res. 3-02, 3-26A
Ov. 3-21	Inter-Lutheran Relationships	St. Louis, 1981, Res. 3-03A; St. Louis, 1983, Res. 3-02, 3-03, 3-26A
Ov. 3-80	Homosexuality	New Orleans, 1973, Res. 2-04
Ov. 3-81	Capital Punishment	New York, 1967, Res. 2-38
Ov. 3-83	Just War	St. Louis, 1983, Res. 3-06A
Ov. 3-84	Communism	Denver, 1969, Res. 9-05
Ov. L3-100	Articles of Doctrine	St. Louis, 1981, Res. 3-03A; St. Louis, 1983, Res. 3-02, 3-03
Ov. L3-101	Pluralism	St. Louis, 1983, Res. 3-02
Ov. L3-102	Unionism	Dallas, 1977, Res. 3-27; St. Louis, 1981, Res. 5-10
Ov. 5-122–23	Reaffirm Congregational Polity	St. Louis, 1983, Res. 5-10A
Ov. 5-143	Governance of Seminary at St. Catharines	St. Louis, 1981, Res. 6-02A
Ov. 6-96A–C	Parish Experience for Seminary Faculty	St. Louis, 1983, Res. 6-13
Ov. 6-103	Separate Operations of Colleges and Seminaries	St. Louis, 1983, Res. 5-11B
Ov. 6-117	Enlarge Role of Presidents in Planning	1983 *Handbook*, 2.239
Ov. 7-15	Achieving Peace	St. Louis, 1983, Res. 3-06A
Ov. 7-16	Peace in Central America	St. Louis, 1983, Res. 3-06A
Ov. 7-26	Human Rights Materials	St. Louis, 1983, 1-07
Ov. 7-70	Pastoral Support	1983 *Handbook*, 3.71, 3.73, 3.75, 3.77, 4.21, 4.23
Ov. L7-07	Gender, Sexuality, and Relationships	*Convention Workbook* pp. 327—37 (CTCR, 1983 Report); New Orleans, 1973, Res. 2-34
Ov. 7-09	Pro-Life Policy	St. Louis, 1983, Res. 3-04B

Action: *Adopted (2).*

(Prior to adoption of Res. B, delegates declined a motion to delete Ov. 5-122–23 from the resolution.)

LATE REPORTS AND OVERTURES

Bylaw 2.19 b provides that reports and overtures must be submitted not later than 16 weeks prior to the opening day of the convention. March 28, 1986, was therefore the deadline for this information.

The same Bylaw goes on to state: "No report or overture received subsequent to that date shall be accepted for convention consideration unless a committee consisting of the President, the First Vice-President, and the Secretary adjudge it to be a matter of overriding importance and urgency which is not adequately covered by documents already before the convention."

After a careful evaluation of these documents the committee referred to in the Bylaw decided to approve the following for consideration by the convention (the text of each of these is printed on these pages):

L1-34

To Appoint Task Force on Urban Ministry

WHEREAS, A significant population of our country lives in urban centers; and

WHEREAS, Significant mission opportunities are presented to us in these urban centers, which possess a wide variety of cultures; and

WHEREAS, District conventions have identified urban mission as important; and

WHEREAS, Church planners have identified the urban church school as being one of the most effective tools for mission; and

WHEREAS, The needs are great, but no coordinated effort has been made on the synodical level to identify the needs and propose means for solutions; therefore be it

Resolved, That the synodical President appoint a task force on urban ministry to meet with those in urban ministry and with the Urban Center at Bronxville for the purpose of gathering information on the needs and possible solutions of churches and urban Christian schools; and be it further

Resolved, That this task force report to the 1989 synodical convention as to the findings and recommendations.

Fort Lauderdale Circuit Pastoral Conference
The Florida-Georgia District
Walter D. Volz, *Counselor*
Ralph Schmidt, *Secretary*

L1-73

To Qualify Use of the Term *Race* in Resolutions of the Church

WHEREAS, The Lutheran Church—Missouri Synod desires to maintain a sound scriptural norm in all its statements, thereby speaking out against false concepts that hinder sound Christian fellowship and God-granted human freedoms; and

WHEREAS, The Holy Scriptures consistently use the term *race* to mean a "contest of relative speed" while another modern usage of that term seeks to define "a major zoological subdivision of mankind stemming from a common ancestor"; and

WHEREAS, The latter usage of the term *race* can and does yield racist concepts falsely based on evolution (survival of the fittest), sociobiology (social status based upon genetic heritage), and the like; and

WHEREAS, Holy Scripture divinely uses the more proper terms to define humankind's differences, i.e., *nation, generation, people,* et al.; therefore be it

Resolved, That resolutions of the church affected by the use of the term *race* to define individuals and/or groups be amended to wording more befitting of the scriptural usage (ethnic origin, cultural heritage, etc.); and be it further

Resolved, That the Indiana District of The Lutheran Church—Missouri Synod send such a resolution to the next synodical convention.

Indiana District
D. V. Dubbelde, *Secretary*

L1-74

To Revise Bylaws Regarding Publishing

WHEREAS, Concordia Publishing House and the Board for Communication Services are working together to provide the membership of the Synod with the official periodicals, namely, *The Lutheran Witness*, and the *Reporter*, (Bylaw 11.21 a); and

WHEREAS, The present synodical *Handbook* is somewhat ambiguous in describing the role and responsibility of CPH and the Board for Communication Services in publishing the official periodicals of the Synod (Bylaw 2.403 c, 2.611 e and 11.21 c); therefore be it

Resolved, That Bylaw 2.403 c be revised to read as follows:

PRESENT WORDING

have editorial responsibility for and publish the official periodicals of the general Synod;

PROPOSED WORDING

have responsibility for the official periodicals of the general Synod;

and be it further

Resolved, That Bylaw 11.21 c be revised to read as follows:

PRESENT WORDING

The Board for Communication Services shall supervise the editing and publication of the official periodicals, utilizing the Standing Committee on Official Periodicals as appropriate.

PROPOSED WORDING

The Board for Communication Services shall be responsible for the official periodicals, utilizing the Standing Committee on Official Periodicals as appropriate.

(Note: A separate resolution calls for the renaming of the Board for Communication Services Standing Committees. If adopted, the wording of Bylaw 11.21 c would be "The Board for Communication Services shall be responsible for the official periodicals, utilizing the Standing Committee on News and Information as appropriate"); and be it finally

Resolved, That Bylaw 2.611 e be revised to read as follows:

PRESENT WORDING

> 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.

PROPOSED WORDING

> The purpose of Concordia Publishing House is to serve the Synod by publishing and producing products for use by members of the Synod, other Christians, and the public in general and by supplying publishing services to the entities of the Synod as required. 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 and with 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.

Board for Communication Services
Board of Directors, Concordia Publishing House

L1-75

To Revise Bylaws Regarding Radio Ministry

WHEREAS, The Board for Radio Station KFUO and the Board of Directors of The Lutheran Church—Missouri Synod desire to enable and promote expanded cooperation between the radio ministry of KFUO and the other units of the Synod; and

WHEREAS, The two boards wish to integrate the radio ministry into the overall communications activities and responsibilities of the Board for Communication Services; and

WHEREAS, Bylaw changes will be necessary to accomplish these things; therefore be it

Resolved, That the Board of Directors with the support of the Board for Radio Station KFUO request the Synod in convention to make the following Bylaw changes:

1. Eliminate existing Bylaws 2.631 and 2.633

2. Amend Bylaw 2.401 by adding the following: "Membership shall include representatives of both print and broadcast media."

3. Amend Bylaw 2.403 by adding the following:

> g. serve as a resource to the various boards, commissions, congregations, and other entities of the Synod by providing creative ideas and information along with program, production facilities, and other material assistance for radio and television ministries;
>
> h. encourage and assist Synod's colleges and seminaries in providing educational opportunities in radio and television;
>
> i. through the Standing Committee on Broadcast, manage and operate the business and affairs of broadcast facilities owned by the Synod.

and be it further

Resolved, That the existing Board for Radio Station KFUO become the first Standing Committee on Broadcast of the Board for Communication Services.

Board of Directors
Walter Rosin, *Secretary*

L2-15

To Prepare New Catechism Translation for Approval in 1989

WHEREAS, The proposed new translation of the Small Catechism by Martin Luther (distributed to congregations in August 1985) still has archaic language; and

WHEREAS, Some changes that were made, for example, omitting the words of promise in the Fourth Commandment, have caused additional concern on the part of some pastors and teachers of the Catechism; therefore be it

Resolved, That the Synod in convention (1986) 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 that indeed is written in contemporary English; and be it further

Resolved, That this translation be distributed to the church for review; and be it finally

Resolved, That the church in convention (1989) give final approval to this translation of the Small Catechism by Martin Luther.

St. Paul's Lutheran Church
Kenesaw, NE
Darrel Jacobitz, *Secretary*
Jerome W. Rossow, *Pastor*

L2-21

To Promote Improved Standards of Music in Worship

WHEREAS, Music is an integral part of Lutheran worship; and

WHEREAS, Music assists in the proclamation of the Word of God; and

WHEREAS, The church musician as organist or choir director has the responsibility for this proclamation; and

WHEREAS, Music is often viewed as an appendage rather than as a vehicle for proclaiming the Word of God; therefore be it

Resolved, That the Synod study the role of the ministry of music in worship; and be it further

Resolved, That the Synod promote and support the bachelor of music in church music degree program in all of Synod's schools; and be it finally

Resolved, That the Synod encourage all districts to provide educational workshops with qualified leaders to assist pastors and church musicians, serving as a team, to provide leadership in the Lutheran tradition of worship.

Lutheran Church of the Epiphany
Avon, NY
Thomas M. Milke, *Pastor*
Myrna Cooper, *Secretary*

L3-28

To Give Final Approval to Autonomous Partner Church Status for Lutheran Church—Canada

WHEREAS, Lutheran Church—Canada as a federation of the three Canadian districts of The Lutheran Church—Missouri Synod desires to establish an autonomous synod to be known as Lutheran Church—Canada, so that in partnership with The Lutheran Church—Missouri Synod it might more effectively spread the Good News of Jesus Christ; and

WHEREAS, The Synod in 1983 Res. 5-14 requested and authorized Lutheran Church—Canada to take certain steps which would lead to the establishment of Lutheran Church—Canada as an autonomous partner church; and

WHEREAS, In the carrying out of these steps the following responses have been received:

a. All three Canadian districts, in convention, have approved the proposed Constitution and Bylaws for the autonomous Lutheran Church—Canada, and have declared themselves to be in favor of the establishment of an autonomous Lutheran Church—Canada;
b. The congregational vote has resulted in 87% of voting congregations deciding to seek membership; and

WHEREAS, The proposed Constitution for the autonomous Lutheran Church—Canada has received the approval of the Synod's Commission on Theology and Church Relations, the Commission on Constitutional Matters, the Board for Mission Services, and the Board of Directors; and

WHEREAS, The Boards of Directors of The Lutheran Church—Missouri Synod and of Lutheran Church—Canada have prepared a Memorandum of Agreement which provides mutually acceptable conditions to be incorporated in a protocol document; and

WHEREAS, Lutheran Church—Canada has committed itself constitutionally and confessionally to the same doctrinal positions held by The Lutheran Church—Missouri Synod; therefore be it

Resolved, That we express our gratitude to God for the manifold blessings He has showered on our pastors, teachers, and congregations in Canada as they have prepared for the formation of an autonomous partner church in that country; and be it further

Resolved, That the Synod in convention give final approval to:

a. a partner church relationship with Lutheran Church—Canada;
b. the Synod's members in the three Canadian geographic districts becoming members of Lutheran Church—Canada;
c. the completion of such other actions as are necessary or desirable by The Lutheran Church—Missouri Synod to effect the establishment of Lutheran Church—Canada as an autonomous partner church, according to protocol agreements to be entered into between The Lutheran Church—Missouri Synod and Lutheran Church—Canada; and be it further

Resolved, That the Board of Directors and the officers of the Synod be authorized to sign and deliver such instruments in writing and to do such other acts or things as may be deemed by them to be necessary or desirable in connection with the establishment of an autonomous Lutheran Church—Canada; and be it finally

Resolved, That the Synod commend the new autonomous Lutheran Church—Canada to God's gracious care that He might keep it ever faithful to His Word and make it a mighty instrument for the proclamation of the Gospel in Canada and throughout the world.

Lutheran Church—Canada
E. Lehmann, *Secretary*

L3-52

To Restudy Role of Women in the Light of Mutual Relationships of Spouses to Each Other, Their Children, and the Church

WHEREAS, We deem it impossible to determine the true role of women in the church without considering the mutual relationships and responsibilities of husbands and wives to each other, to their children, and to the church as set forth in the Scriptures and as we see it reflected in the world today; therefore be it

Resolved, That the Commission on Theology and Church Relations and the President's Commission on Women be directed to restudy the role of women in the light of the mutual relationships and responsibilities of husbands and wives to each other, to their children, and to the church as set forth in the Scriptures and as we see it reflected in the world today.

Trinity Lutheran Church
Exeter, CA
Bruce L. Buelk, *President*

L3-89

To Expand CTCR Membership

WHEREAS, The Commission on Theology and Church Relations has been assigned responsibility for assisting the President, at his request, in discharging his constitutional responsibilities, for providing guidance to the Synod in matters of theology and church relations, and specifically for suggesting and outlining "studies of contemporary issues, including also current social issues, as they affect the

church and as the church may affect such social issues"; and

WHEREAS, The Synod in convention resolved in 1983 "that the Synod support expanded budget and staff appropriations for the study of social-ethical concerns and issues when additional funds become available"; and

WHEREAS, There are increasing demands for the CTCR's involvement in the area of church relations; and

WHEREAS, The CTCR from its founding in 1962 until 1981 was composed of 8 professors, 7 pastors, 6 laymen, and 2 teachers, but since 1982 has had a membership of 5 laymen, 4 pastors, 3 professors, and 1 teacher; and

WHEREAS, The CTCR believes that social-ethical and church-relations issues should continue to be addressed from a thoroughly theological perspective; and

WHEREAS, The CTCR concurs with President Bohlmann's recommendation that there is a need for additional attention to church and society matters; therefore be it

Resolved, That CTCR membership be increased by three theologians, one to be elected by each of the Synod's American seminaries, and one representative to be selected by the President of the Synod from the faculties of the synodical colleges.

Commission on Theology and Church Relations
Samuel Nafzger, *Executive Secretary*

L3-100

To List Articles of Doctrine on Which Agreement Is Required for Fellowship

WHEREAS, The discussion of altar and pulpit fellowship is an ongoing issue in The Lutheran Church—Missouri Synod; and

WHEREAS, The Lutheran Church—Missouri Synod requires complete agreement in "doctrine and in all its articles as well as the right use of the holy sacraments" (FC Ep 7); and

WHEREAS, In order to engage meaningfully in fellowship discussions with other church bodies it is obvious that there ought to be a delineation of the contents of "doctrine and all its articles" so that fruitful progress can be achieved; therefore be it

Resolved, That the joint pastoral conference of the California-Nevada-Hawaii District of the LCMS meeting at Santa Rosa, Calif., April 8–10, 1986, memorialize the 1986 Lutheran Church—Missouri Synod convention in Indianapolis, Ind., to direct the appropriate synodical entity to formulate a list of all the articles of doctrine which must be agreed upon before fellowship can be declared so that members of the Synod may know on what basis the Synod enters into fellowship and so that the Synod will be encouraged to enter into fellowship discussions in the future.

CNH District Pastoral Conference
Steven R. Green, *Secretary*

L3-101

To Reject Toleration of Opposing Doctrinal Positions

WHEREAS, Scripture asks, "Can two walk together except they be agreed?" and the context in which the question is asked refers to *doctrine*; and

WHEREAS, Scripture further demands, "Mark those who cause divisions and offenses contrary to the doctrine which you have learned"; and

WHEREAS, Contrary to "assurances that all is well with the LCMS doctrinally," it is perfectly obvious to an increasing proportion of our membership—both from personal observation and from reports made via the public media—that we still have doctrinal difficulties of a serious nature within our body, and therefore serious difficulties also in our public practice; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in its 56th Regular Convention at Indianapolis, Ind., reject the concept of pluralism in doctrine and in practice for the sake of better public image and more favorable public relations, and reaffirm its reliance upon the power of God's Word in order to accomplish its objectives and meet its obligations.

Trinity Lutheran Church
Worden, IL
Harold Loeh, *Chairman*
Noel Lynn Ogden, *Secretary*
David J. Behling, *Pastor*

L3-102

To Terminate Unionistic Practices

WHEREAS, Some pastors and congregations holding membership in The Lutheran Church—Missouri Synod are at times practicing altar and pulpit fellowship with other denominations and congregations affiliated with other religious bodies with which we have not officially declared ourselves to be in fellowship; and

WHEREAS, Such actions—with other Lutheran bodies and non-Lutheran bodies—have caused confusion and concern among many pastors and laymen of our Synod and remain an offense to faithful members of the Synod; and

WHEREAS, Apparent lack of discipline of those participating in such actions has had the sad result of clergy and laity terminating their association with The Lutheran Church—Missouri Synod and affiliating with other Lutheran groups; therefore be it

Resolved, That all district presidents and circuit counselors be formally charged with the obligation of publicly and privately discouraging any and all unionistic practices within their respective jurisdictions; and be it further

Resolved, That any district president or circuit counselor who does not faithfully discharge the above obligation be removed from office immediately, and be made to show cause why they should not be removed from the clergy

roster of the Synod, so that the faithful members of the Synod may continue their "walk together" in true harmony and joy as they fulfill the Lord's Great Commission!

Trinity Lutheran Church
Worden, IL
Harold Loeh, *Chairman*
Noel Lynn Ogden, *Secretary*
David J. Behling, *Pastor*

L4-51

To Provide Financial Assistance for Relocation of Workers

WHEREAS, Our congregation of Trinity Lutheran Church in Hawthorne, N.Y., and its called pastor, D. Thomas Kraft, suffered a near debilitating experience of a secular nature which caused much temporal and spiritual upheaval; and

WHEREAS, This problem centered in the transferring of a duly called pastor of The Lutheran Church—Missouri Synod to move from a distant area without being able to sell his residence, that this condition lasted for more than a 30-month period and involved a greater obligation than either the pastor or local parish could tolerate; therefore be it

Resolved, That the Synod, on a national level, investigate the policies and procedures of large corporations when employees are moved from place to place with the intent of finding the most feasible way of helping with either low-interest loans, temporary funding, the possibility of buying properties, or some other option to make the financial burdens easier on the called servant of the church as well as on the local parish involved.

Trinity Lutheran Church
Hawthorne, NY
Al Meyer, *President*
D. Thomas Kraft, *Pastor*

L5-110

To Receive Faith Lutheran Church, Shumway, Ill.

WHEREAS, The Constitutional Committee of the Central Illinois District has approved the constitution of Faith Lutheran Church, Shumway, Ill., and has approved it; therefore be it

Resolved, That the Board of Directors of the Central Illinois District recommend that Faith Lutheran Church be received into the membership of The Lutheran Church—Missouri Synod.

Board of Directors
Central Illinois District
Robert T. Kuhn, *President*

L5-138A

To Establish New Committee on Church Literature

WHEREAS, The present Standing Committee on Church Literature and its predecessor, the Commission on Church Literature, have had a positive influence on the publication of theological books by Concordia Publishing House for The Lutheran Church—Missouri Synod; and

WHEREAS, The existing standing committee, while responsible to the Board for Parish Services, must nevertheless relate to Concordia Publishing House as "advisory in recommendations on publications" (Bylaw, 11.07); and

WHEREAS, The committee would profit from ongoing access to Concordia Publishing House research, development, publishing, and marketing expertise and thus the church would not duplicate these costs elsewhere; therefore be it

Resolved, That the existing Standing Committee on Church Literature be dismissed with thanks and that the Board of Directors of The Lutheran Church—Missouri Synod, in consultation with the President of the Synod and the president of Concordia Publishing House, be directed to appoint an Advisory Committee on Church Literature whose membership and period of service are not specified and may vary depending on the need of the church; and be it further

Resolved, That the members of the committee be appointed from a list of nominees developed by the President of the Synod, the president of Concordia Publishing House, the Board for Parish Services, the Board for Professional Education Services, and the presidents of the two largest seminaries of the Synod; and be it further

Resolved, That in addition to the members appointed, the Board for Parish Services and the Board for Professional Education Services shall each appoint one member on this advisory committee; and be it further

Resolved, That this committee shall be jointly responsible to the President of the Synod and the president of Concordia Publishing House with the mission to assist the house in determining the theological resources and publications that are needed by the church, and that all anticipated publications be submitted to the prescribed procedure for doctrinal review; and be it further

Resolved, That the committee be augmented as necessary with advisors and consultants as the counsel of specialists is required regarding publications in the areas of practical, systematic, historical, devotional, homiletical, exegetical, scholarly research, Christian arts, children and youth, tracts, audiovisual materials, and laymen's literature; and be it further

Resolved, That the expenses of the committee shall be borne by Concordia Publishing House; and be it finally

Resolved, That the description of the current Standing Committee on Church Literature be removed from the *Handbook* of the Synod (Bylaws 11.01–11.09.)

Board for Parish Services
Victor Constien, *Executive Secretary*

L5-138B

To Establish New Committee on Church Literature

WHEREAS, The present Standing Committee on Church Literature and its predecessor, the Commission on Church Literature, have had a positive influence on the publication of theological books by Concordia Publishing House for The Lutheran Church—Missouri Synod; and

WHEREAS, The existing standing committee, while responsible to the Board for Parish Services, must nevertheless relate to the publishing house as "advisory in recommendations on publications" (Bylaw 11.07); and

WHEREAS, The committee would profit from ongoing access to Concordia Publishing House research, development, publishing, and marketing expertise, and thus the church would not duplicate these costs elsewhere; therefore be it

Resolved, That the existing Standing Committee on Church Literature be dismissed with thanks and that the Board of Directors of The Lutheran Church—Missouri Synod, in consultation with the President of the Synod and the president of Concordia Publishing House, be directed to appoint an Advisory Committee on Church Literature whose membership and period of service are not specified and may vary depending on the need of the church, *however, at any time the membership of this committee shall not exceed a total of eight members*; and be it further

Resolved, That the members of the committee be appointed from a list of nominees developed by the President of the Synod, the president of Concordia Publishing House, the Board for Parish Services, the Board for Professional Education Services, and the presidents of the two largest seminaries of the Synod; and be it further

Resolved, That in addition to the members appointed, the Board for Parish Services and the Board for Professional Education Services shall each appoint one member on this advisory committee; and be it further

Resolved, That this committee shall be jointly responsible to the President of the Synod and the president of Concordia Publishing House with the mission to assist the house in determining the theological resources and publications that are needed by the church, and that all anticipated publications be submitted to the prescribed procedure for doctrinal review; and be it further

Resolved, That the committee be augmented as necessary with advisors and consultants as the counsel of specialists is required regarding publications in the areas of practical, systematic, historical, devotional, homiletical, exegetical, scholarly research, Christian arts, children and youth, tracts, audiovisual materials, and laymen's literature; and be it further

Resolved, That the expenses of the committee shall be borne by Concordia Publishing House; and be it finally

Resolved, That the description of the current Standing Committee on Church Literature be removed from the *Handbook* of the Synod (Bylaws 11.01–11.09).

Concordia Publishing House
John Gerber, *President*

L5-170

To Receive Christ Our Redeemer, Bennett, Colo.; Summit of Peace, Adams County, Colo.; and St. John, Canon City, Colo.

WHEREAS, The Congregation Constitutions Committee of the Rocky Mountain District has reviewed the constitutions of applicants for membership listed below; and

WHEREAS, The committee has recommended approval of these constitutions; therefore be it

Resolved, That the constitutions of the following congregations be approved: Christ Our Redeemer, Bennett, Colo.; Summit of Peace, Adams County, Colo.; St. John, Canon City, Colo.

Board of Directors
The Rocky Mountain District
John Petersen, *President*

L5-171

To Receive Faith, Washington, Mo.

Resolved, That the Board of Directors notify the Synod of the approval of the constitution of Faith, Washington, Mo., and recommend that Faith Congregation be received as a member congregation of the Synod.

Board of Directors
Missouri District
Walter C. Loeber, *Secretary*

L5-172

To Receive Christ Our Savior, Dixon, Ill.

WHEREAS, The constitution of Christ Our Savior Lutheran Church, Dixon, Ill., meets the requirements for membership in The Lutheran Church—Missouri Synod; and

WHEREAS, The constitution of Christ Our Savior Lutheran Church, Dixon, Ill., has been approved by the Constitutions Committee of the district; therefore be it

Resolved, That the Board of Directors of the Northern Illinois District of The Lutheran Church—Missouri Synod approve the constitution of Christ Our Savior Lutheran Church, Dixon, Ill.; and be it further

Resolved, That we recommend to the Synod assembled in convention in Indianapolis, Ind., July 18–25, 1986, that Christ Our Savior Lutheran Church, Dixon, Ill., be received into membership as a congregation of The Lutheran Church—Missouri Synod.

Board of Directors
Northern Illinois District
Robert M. Hess, *Secretary*

L5-173

To Receive Communante de la Paque, Montreal, Que., Canada

Resolved, That Communante de la Paque, a French-speaking Lutheran congregation in Montreal, Que., Canada, be approved for membership in The Lutheran Church—Missouri Synod.

Board of Directors
English District
Paul E. Bacon, *Secretary*

L5-174

To Incorporate Health and Healing into Social Ministry

WHEREAS, The Synod recognizes the healing ministry of Jesus Christ under the cross as an essential ministry of the church; and

WHEREAS, Christian social ministry and health and healing are related ministries of the church; and

WHEREAS, Concern for human care through Christ-centered healing ministries has received a high priority from major planning conferences of the Synod in 1985 and 1986; and

WHEREAS, A number of health-related ministries within the Board for Social Ministry Services (e.g., alcoholism, drug abuse, sanctity of life, aging) will benefit from the professional and technical assistance available through a Standing Committee on Health and Healing; and

WHEREAS, The incorporation of the Commission on Health and Healing into the Board for Social Ministry Services as a standing committee will give the health and healing ministry access to district boards for social ministry and higher visibility in the Synod worldwide; therefore be it

Resolved, That the Commission on Health and Healing be incorporated into the Board for Social Ministry Services as a standing committee; and be it further

Resolved, That the five-member committee include two physicians, one nursing or other professional health worker, and two pastors, with the president of Wheat Ridge as an advisory member; and be it further

Resolved, That the functions of the present Commission on Health and Healing as outlined in the *Handbook* be retained as the functions of the Standing Committee on Health and Healing; and be it further

Resolved, That the board retain the identity of the health and healing ministry and negotiate access to other departments of the church engaged in healing ministry and that health and healing continue to be promoted by the Synod in fund-raising and estate planning; and be it finally

Resolved, That the functions of the Board for Social Ministry Services (Bylaw 2.423) include the additional function, "g. Promote the health and healing ministry of the Gospel throughout the Synod."

Commission on Health and Healing
Howard Mueller, *Staff Administrator*

L6-129

To Give Thanks for the Blessings of St. John's College During Its History in Winfield, Kans.

WHEREAS, St. John's College and Trinity Evangelical Lutheran Church, Winfield, Kans., both were begun under the foresight and vision of their common benefactor, John Peter Baden, a Lutheran businessman who lived in Winfield; and

WHEREAS, St. John's College and Trinity Church have enjoyed a lasting and mutually edifying relationship over the 93-year history of the college; and

WHEREAS, Faculty and students of the college have been served by the congregation in a variety of ways, including church memberships, participation in the worship of the congregation, using the Trinity Lutheran Grade School as a training facility for the teacher-training students, members taking them into their homes for meals and counsel, thus providing for some a home away from home, pastoral counseling, instruction for membership in the Lutheran Church, confirmation, marriage, baptism of their little ones, as well as opportunities for service in the life and work of the congregation; and

WHEREAS, The congregation has been served by the college in numerous ways, the faculty and staff applying their expertise and experience to the life and work of the congregation, serving on its boards and committees and being members of its organizations, singing in the choir and enhancing the music life and worship of the congregation; and

WHEREAS, Trinity Evangelical Lutheran Church has grown in many ways as a result of the college's presence, including quality and quantity of membership; therefore be it

Resolved, That we give thanks to God for St. John's College even though we are deeply grieved at the loss of a close friend and are saddened by the loss of faculty and students in our midst for the years to come; though we empathize with the faculty, staff, and students of St. John's College, whose lives and living have been uprooted and who must make changes which often bring grief, turmoil, and pain; and though we have felt that the apparent closing of the college has not always been handled in the most discreet way;

We nonetheless give thanks to God for the many blessings which have come from His gracious hand by means of St. John's College through these many years, for the thousands of students who have worshiped and communed at our altar who are now leaders in the church as pastors, teachers, parish workers, and dedicated laypeople, for the many faculty members who are and have been members of Trinity Lutheran Church—many of whom were transformed into the Church Triumphant after having lived in Winfield and served among us for so many years; and be it further

Resolved, That we demonstrate our thanksgiving by a special observance to be held at our congregation during the month of May 1986 to which the faculty, staff, and

student body of St. John's College are invited; and be it further

Resolved, That we ask those in attendance at the convention of the Missouri Synod in Indianapolis during July 1986 who are former and present students, faculty, and staff, as well as those who are familiar with the college song, "Hail St. John's College," to sing this song; and be it finally

Resolved, That we further demonstrate our thanksgiving by asking our parent church, The Lutheran Church—Missouri Synod, meeting in convention in Indianapolis, Ind., July 18–25, 1986, to join us in our thanksgiving by standing and singing the Common Doxology, thereby giving praise to Him who is, who was, and who is to come, our eternal God, Father, Son, and Holy Spirit, from whom come all good things and who has promised to us that *all things work together for good to those who love (God), who are called according to His purpose.*

Trinity Evangelical Lutheran Church
Winfield, KS
Roger Kindt, *President*
William A. Niebergall, *Secretary*
Kenneth F. Haskell, *Pastor*

L6-133

To Petition Synod to Train Workers for Campus Ministry

WHEREAS, Campus ministry should be a significant and viable aspect of the total mission of the church, fostering her spiritual and numerical growth; and

WHEREAS, There is a need for additional trained campus ministry workers; therefore be it

Resolved, That the Southern District urge The Lutheran Church—Missouri Synod to identify, recruit, and train professional church workers for campus ministry from students enrolled at synodical colleges and seminaries; and be it further

Resolved, That necessary additions to the curricula of our synodical schools be made to facilitate this training.

Southern District
Adam Cooper, *Secretary*

L7-07

To Promote the Study, Teaching, and Practice of Biblical Precepts Pertaining to Gender, Sexuality, and Relationships

WHEREAS, Present-day concepts and understandings of gender, sexuality, and relationships pertaining to them are often a perversion of those presented in the Holy Scriptures; and

WHEREAS, This perversion results in social and domestic problems which are devastating to both individuals and community; and

WHEREAS, God in the Holy Scriptures has revealed the true nature of gender, sexuality, and relationships pertaining to them, and this revelation leads to wholeness and righteousness for all who know, understand, and practice what God has revealed; and

WHEREAS, It is the responsibility of the church to promote moral and wholesome living among its people; therefore be it

Resolved, That this convention urge appropriate boards within the Synod to engage in scriptural study of matters pertaining to gender, sexuality, and resultant relationships; and be it further

Resolved, That the Board for Social Ministry Services develop and implement programs for the purpose of educating professional church workers in scriptural concepts of the above-mentioned matters; and be it finally

Resolved, That the Board for Social Ministry Services develop programs for congregational use which will educate and stimulate the laity to resist the immorality of our day and establish scriptural patterns of behavior which are wholesome and righteous.

Board of Directors
Indiana District
E. H. Zimmermann, *President*

Late Overtures Received Following Initial Floor Committee Meetings

L5-175

To Receive Resurrection, Neenah, Wis.

WHEREAS, Lutheran Church of the Resurrection, Neenah, Wis., resolved to make application for membership in The Lutheran Church—Missouri Synod; and

WHEREAS, The congregation's constitution and bylaws have been approved by the Committee on Constitutional Matters of the South Wisconsin District; and

WHEREAS, The Board of Directors of the district ratified the report of the committee; therefore be it

Resolved, That the Synod at its 56th regular convention receive Lutheran Church of the Resurrection, Neenah, Wis., as a member congregation of the Synod.

Board of Directors
South Wisconsin District
Robert A. Schimdt, *Secretary*

L5-176

To Receive Glory of Christ Plymouth, Minn.

WHEREAS, Glory of Christ Lutheran Church, Plymouth, Minn., desires to affiliate with The Lutheran Church—Missouri Synod; and

WHEREAS, The constitution and bylaws of Glory of Christ Lutheran Church have been approved by the Constitution and Membership Committee of the Minnesota South District; and

WHEREAS, The Board of Directors of the Minnesota South District has accepted the constitution of Glory of Christ Lutheran Church; therefore be it

Resolved, That Glory of Christ Lutheran Church, Plymouth, Minn., be received as a member of The Lutheran Church—Missouri Synod.

Board of Directors
Minnesota South District
W. Franzmeier, *Secretary*

L5-177

To Receive Crown of Life Sun City West, Ariz.

WHEREAS, Crown of Life Lutheran Church, Sun City West, Ariz., unanimously voted to join The Lutheran Church—Missouri Synod; and

WHEREAS, The constitution and bylaws of Crown of Life Lutheran Church have been approved by the Board of Directors of the Southern California District; therefore be it

Resolved, That Crown of Life Lutheran Church be received into membership in The Lutheran Church—Missouri Synod.

Board of Directors
Southern California District
Loren T. Kramer, *President*
Robert Wolter, *Secretary*

L5-178

To Receive Chapel for the Deaf Lutheran, Charlotte, N.C.

WHEREAS, The constitution and bylaws of Chapel for the Deaf Lutheran, Charlotte, N.C., have been approved by the Board of Directors of the Southeastern District; therefore be it

Resolved, That Chapel for the Deaf Lutheran be received into membership in The Lutheran Church—Missouri Synod.

Board of Directors
Southeastern District
Richard T. Hinz, *President*

L5-179

To Receive Central, Los Angeles and El Redemptor, Panorama City, Calif. into Membership

WHEREAS, The Board of Directors of the Southern California District has reviewed the constitutions of Central Evangelical Lutheran Church, Los Angeles, Calif., and El Redemptor Lutheran Church, Panorama City, Calif.; therefore be it

Resolved, That Central Lutheran Church, Los Angeles, Calif., and El Redemptor Lutheran Church, Panorama City, Calif., be received into the membership of The Lutheran Church—Missouri Synod.

Board of Directors
Southern California District
Loren T. Kramer, *President*

L5-180

To Receive Our Redeemer Watford City, N. Dak.

WHEREAS, Our Redeemer, Watford City, N. Dak., desires to affiliate with The Lutheran Church—Missouri Synod; and

WHEREAS, The constitution and bylaws of Our Redeemer 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 Our Redeemer Lutheran Church; therefore be it

Resolved, That Our Redeemer Lutheran Church, Watford City, N. Dak., be received as a member of The Lutheran Church—Missouri Synod.

Board of Directors
North Dakota District
A. Reimnitz, *President*

L5-181

To Receive Church of All Nations of Hong Kong into Synodical Membership as Part of the Northwest District

WHEREAS, The Church of All Nations of Repulse Bay, Hong Kong, has applied for membership in The Lutheran Church—Missouri Synod as part of the Northwest District; and

WHEREAS, The Committee on Constitutional Matters of the Northwest District has reviewed and approved the constitution of the Church of All Nations and recommends appropriate action by the Synod in convention to receive the congregation into synodical membership; and

WHEREAS, The Northwest District Board of Directors has also approved the Constitution of the Church of All Nations in preparation for the congregation's being received into membership; and

WHEREAS, The boundaries of the Northwest District currently include only the states of Oreg., Wash., Idaho, and Alaska; therefore be it

Resolved, That the Synod in convention at Indianapolis, Ind., July 18–25, 1986, in keeping with Article XII, 1 and Bylaw 3.03 a of the 1983 *Handbook*, alter the boundaries of the Northwest District to include the locale of the Church of All Nations, Repulse Bay, Hong Kong; and be it further

Resolved, That the Synod at the 1986 convention receive Church of All Nations into synodical membership.

Board of Directors
Northwest District
D. C. Schroeder, *Secretary*

L5-182

To Receive Spirit of Life Lutheran Church, Prospect Heights, Ill.

WHEREAS, The constitution of Spirit of Life Lutheran Church, Prospect Heights, Ill., has been approved by the Board of Directors of the Northern Illinois District of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That we recommend to the Synod assembled in convention in Indianapolis, Ind., July 18-25, 1986, that Spirit of Life Lutheran Church, Prospect Heights, Ill., be received into membership as a congregation of The Lutheran Church—Missouri Synod.

Board of Directors
Northern Illinois District
Robert M. Hess, *Secretary*

L5-183

To Receive Christ, Aurora, Ont., Canada

Resolved, That Christ Evangelical Lutheran Church of Aurora, Ont., Canada, be received into membership of the English District of The Lutheran Church—Missouri Synod.

Board of Directors
English District
Roger D. Pittelko, *Acting President*

L5-184

To Receive Prince of Peace, Valparaiso, Ind., and Emmanuel, Syracuse, Ind.

WHEREAS, Prince of Peace Evangelical Lutheran Church of Valparaiso, Ind., and Emmanuel Evangelical Lutheran Church of Syracuse, Ind., have recently organized; and

WHEREAS, These congregations have submitted their constitutions and bylaws to the Indiana District's Committee on Constitutions; and

WHEREAS, The district's Committee on Constitutions has approved both of these constitutions and bylaws; and

WHEREAS, Prince of Peace of Valparaiso and Emmanuel of Syracuse have applied for membership in The Lutheran Church—Missouri Synod; therefore be it

Resolved, That the Indiana District Board of Directors requests that The Lutheran Church—Missouri Synod in convention assembled, July 18–25, 1986, receive Prince of Peace, Valparaiso, and Emmanuel, Syracuse, into membership in The Lutheran Church—Missouri Synod.

Board of Directors
Indiana District
E. H. Zimmermann, D.D., *President*
David V. Dubbelde, *Secretary*

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* Deceased prior to June 30, 1983, but received information too late to be included in prior list.

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