



Convention Proceedings

2004

62nd Regular Convention

The Lutheran Church–Missouri Synod

St. Louis, MO • July 10-15, 2004

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Stock Number 9-2614

Preface

“One Mission—**Ablaze!**” was the theme as the delegates to the 62nd Regular Convention of The Lutheran Church—Missouri Synod met in St. Louis, July 10–15, 2004. This theme permeated not only the convention proceedings but also a number of convention-associated events leading up to the convention: a gathering of the active, full-time missionaries from around the globe; a meeting of partner church and International Lutheran Council leaders from many countries; a celebration that concluded the *Pentecost 2000+* effort, underway for several years; and a reunion of retired missionaries whose service spanned many years and many miles, literally “to the ends of the earth” (Isaiah 49:6).

“One Mission—**Ablaze!**” also prompted numerous actions taken by the convention, resolutions that affirmed the theme for the coming triennium, committed the Synod to a \$100 million fund-raising effort, established national mission goals, reassigned the Synod’s outreach ministry program to LCMS World Mission, initiated a new stewardship education initiative, and more—all associated to a large extent with “One Mission—**Ablaze!**” In addition, interest in this theme was regularly fanned by Bible studies and devotions intended to kindle a renewed Isaiah 49:6 fervor for reaching out with the Good News of the Gospel of salvation in Jesus Christ.

“One Mission—**Ablaze!**” was, therefore, well suited for the two-fold purpose of Synod conventions: to provide an opportunity for nurture and inspiration and to conduct the business of our church body. Truly uplifting was the moment during the convention when altar and pulpit fellowship was declared with the Evangelical Lutheran Church in Kenya. But even weighty constitution and bylaw decisions were addressed in an environment that constantly brought to mind the primary purposes of our Synod: to conserve and promote the unity of the true faith while strengthening congregations and their members in giving bold witness by word and deed to the love and work of God. Included were significant decisions regarding the provision of a new hymnal, the oversight of our schools to foster mission-minded education of church workers and laypersons alike, the continuation of theological discussions of high-profile issues in our districts, and a major revamping of some elements of our dispute resolution process—to name a few.

Under the theme, “One Mission—**Ablaze!**,” 62 proposed actions were approved and 2 declined by the time the delegates left St. Louis. Those actions, along with the minutes of the ten convention sessions and other related materials, are included in these *Convention Proceedings*. To facilitate your reading of the resolutions, the following will be helpful:

- An “A” attached to a resolution number indicates that significant changes were made to the resolution after it was initially proposed by a convention floor committee.
- The number in parentheses below each resolution indicates the convention session during which the final action was taken.
- Comments in parentheses below resolutions offer information regarding changes attempted or made during discussion of the proposed resolution and also significant vote tallies. All vote tallies are recorded in the minutes of the convention.

Of course, “One Mission—**Ablaze!**,” while it served well as a convention theme and permeated the convention’s business, was intended to go along home with the delegates to permeate also our entire Synod. May it do so, helping to kindle a renewed fervor for sharing the Gospel throughout our Synod, “to the ends of the earth” (Isaiah 49:6).

Raymond L. Hartwig, *Secretary*

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Advisory Ordained

Mueller, Raymond A; 403 N Hickory W, North Webster, IN 46555-9311
 Wetzstein, James A; 5717 Birch Ave, Gary, IN 46403

Advisory Commissioned

Amt, Philip M; 3402 Kirkland Ave, Fort Wayne, IN 46805-1557
 Ebeling, David G; 1724 E Windsor Dr, Bloomington, IN 47401-6762
 Ernest, Erica C; 1825 Greenstone Dr, New Haven, IN 46774-2223
 Hammons, Cynthia J; 5425 Briarwood, Aurora, IN 47001
 Ketcher, Karol R; 316 S Court St, Crown Point, IN 46307-4174
 Koenemann, Darin D; 7314 Country Hill Dr, Fort Wayne, IN 46835
 Russell, James R; 1636 W Grant St, Bremen, IN 46506-1918
 Staub, Scott M; 5318 State Rd 101, Woodburn, IN 46797-9746
 Truwe, Gary M; 1834 N Zinnia Dr, Indianapolis, IN 46219-2845

Iowa East District

Voting Ordained

Bollhagen, Karl C; 816 2nd Ave Dr SE, Hampton, IA 50441
 Boyce, Bruce A; 103 Upper Ridge, Reinbeck, IA 50669-1450
 Brinkmann, Wayne O; 422 Main Ave, Clinton, IA 52732-1938
 Goldberger, Arthur J; 6215 Appomattox Rd, Davenport, IA 52806-1939
 Hinkle, Chris Nelson; 300 Roy El Ct, Wapello, IA 52653-1346
 Kincaid, Kristian G; 9161 Phasant Ln, Dubuque, IA 52003-9268
 Korth, Daird W; C/O Redeemer Lutheran Church, PO Box 138, Ventura, IA 50482-0138
 Krueger, Daniel L; 321 Carnaby Dr NE, Cedar Rapids, IA 52402
 Lane, Stephen S; 2368 Merino Ave, Oskaloosa, IA 52577
 Mac Kain, David Elliott; C/O St John Lutheran Church, 2653 CC Ave, Victor, IA 52347-8534
 Polzin, Joseph M; 175 Thompson Dr SE, Cedar Rapids, IA 52403
 Rempfer, David P; PO Box 156, Blainstown, IA 52209-0156
 Volkert, George A; 315 N Guilford St, Sumner, IA 50674-1029

Voting Lay

Balvanz, Rich L; 2165 Winchester Dr, Marion, IA 52302
 Breinig, Kenneth; 510 W Southridge Rd, Marshalltown, IA 50158
 Dedor, Randy; 656 2nd St NE, Mason City, IA 50401
 Dusek, Jerry; 10257 County Rd G44X Lot 106, Muscatine, IA 52761
 Folkmann, Anthony; 106 West South St, Williamsburg, IA 52361
 Heitshusen, Wayne; 23194 186th Ave, Manchester, IA 52057
 Jennings, Mike; 7155 33rd Ave, Atkins, IA 52206
 Meckler, Elizabeth; 32 North Lucas St, Apt 1, Iowa City, IA 52245
 Piphio, Michael; 9725 East Bennington Rd, Dunkerton, IA 50626
 Schrage, Richard F; 358 Country Club Ct, Eldridge, IA 52748
 Staudinger, Glenn D; 2201 Coventry Ln, Cedar Falls, IA 50613
 Winter, Dennis; 21566 260th St, Hubbard, IA 50122
 Welch, James F; 1003 W Central Park Ave, Davenport, IA 52804

Advisory Ordained

Mons, W. Max; 1814 Graslon Dr, Iowa City, IA 52246-4695
 Rothchild, Dean F; 1100 Blairs Ferry Rd, Marion, IA 52302-3093

Advisory Commissioned

Piering, Vern; PO Box 750, Williamsburg, IA 52361-0750

Iowa West District

Voting Ordained

Andreasen, Phill E; 711 19th St, Spirit Lake, IA 51360-1507
 Buelow, Albert H; 616 S Dewey St, Odebolt, IA 51458-0470
 Bunge, Todd Arlin; 1101 Central, Box 311, Hawarden, IA 51023
 Burcham, Ronald D; 8301 Aurora Ave, Urbandale, IA 50322-2301
 Eckhoff, Karl F; 517 S Cannon, Paulina, IA 51046
 Egger, Thomas J; 1727 555th St, Storm Lake, IA 50588

Ernst, Eugene W; 3319 Keystone Ave, Ida Grove, IA 51445-8138
 Firby, Jerald E; 914 Longview Dr, Missouri Valley, IA 51555-1154
 Haenftling, Peter James; 713 Adair St, Adair, IA 50002-1121
 Hayen, Neil E; 810 Inman St, PO Box 216 Mallard, IA 50562-0216
 Johnson, Paul E; 6667 Frederick Ave, May City, IA 51354
 Ketcham, Bradley W; 906 E Division St, Audubon, IA 50025
 Mahnken, Merle F; PO Box 6, Schleswig, IA 51461-0006
 Mann, Donald Dale; 1444 Johnson Ave, Fort Dodge, IA 50501-8589
 Salemink, Raymond J; 208 Court Ave, Eagle Grove, IA 50533
 Senstad, Russell C; 4211 Eldorado Ct, Sioux City, IA 51106-3620
 Turner, Steven D; 605 N Church St, Algona, IA 50511-1708
 Watkins, Lindsay W; 527 S Marshall St, Boone, IA 50036-5110
 Wegner, Peter C; 612 45th St, West Des Moines, IA 50265-3819
 Wheeler, Jay R; 106 E View Pl, Osceola, IA 50213-1300

Voting Lay

Clausen, Kevin; 1871 170th St, Charter Oak, IA 51439
 Curtis, Roger E; PO Box 1155, Fort Dodge, IA 50501
 Detlefsen, Rich; 2022 280th St, Adel, IA 50003
 Elsberry, Merle L; 903 E 7th, Atlantic, IA 50022
 Kruse William; 104 Arnold Ave, Council Bluffs, IA 51503
 Lang, Michael E; 610 S Park, Creston, IA 50801
 Larson, Gerald; 2639 110th St, Lu Verne, IA 50560-8806
 Lauck, Paul M; 308 3rd Ave Box 57, West Bend, IA 50597
 Lieb, Duane; 2706 60th Ave, Lone Rock, IA 50559-8536
 Loesch, Steven H; 179 Cottonwood St, Ocheyedan, IA 51354
 Meints, Cliff; 716 W Iowa Ave, Indianola, IA 50125-1244
 Nemitz, Milfred F; 1706 Hwy 59 S, Denison, IA 51442
 Olson, Steve C; 809 E Cedar, Marcus, IA 51035
 Petersen, Minard J; 734 5th St, Lake View, IA 51450
 Ploeger, Duane; 1204 Poplar Ln, Storm Lake, IA 50588
 Ritchart, Harry; 1806 Mitchell, Ruthven, IA 51358
 Runge, Leo; 3821 Quebec, Ames, IA 50014
 Schoenrock, Jim; 13772 2nd Ave, Le Mars, IA 51031
 Schultz, Don H; 512 W Clifton Ave, Sioux City, IA 51104-2315
 Von Qualen, Ralph; 17434 Noble Ave, Carroll, IA 51401-8888

Advisory Ordained

Kramer, Herman W; 222 Harrison St, Lake View, IA 51450-7347

Advisory Commissioned

Fick, Jeff; 619 W Locust, Ogden, IA 50212

Kansas District

Voting Ordained

Boxman, Mark D; 312 W Central Ave, Arkansas City, KS 67005-2637
 Brakenhoff, Larry D; PO Box 235, Alta Vista, KS 66834-0235
 Crane, Jeffrey; 6601 Abbottsford Dr, Wichita, KS 67206-1123
 Fritz, Rodney D; C/O Trinity Lutheran Church, 2942 27th Rd, Hanover, KS 66945-8885
 Haselhuhn, Don Martin; 823 Martindale St, Burlington, KS 66839-1141
 Hopkins, John Richard; 4115 NW Fielding Rd, Topeka, KS 66618-2626
 Hoppe, Philip; 443 13th Rd, Ellsworth, KS 67439
 Hutson, David L; PO Box 24, Kensington, KS 66951
 Jahnke, Randall L; 2217 Post Ave, Dodge City, KS 67801-2555
 Krause, Thomas P; 10319 Walmer St, Overland Park, KS 66212-1742
 Mendenhall, Thomas B; 2601 Arizona St, Hutchinson, KS 67502-5123
 Meyers, Jeffrey T; 11807 W 99th Pl, Overland Park, KS 66214-2432
 Schiefelbein, Raymond L; 18200 E 27th Ter S, Independence, MO 64057-1520
 Schotte, Michael L; 40307 NE 40th Ave, Preston, KS 67583-8572
 Stahlecker, Alan Roy; C/O St John Luth Church, PO Box 187, Lincolnville, KS 66858-0187
 Sweyko, Stephen C; 1218 S Judson, Fort Scott, KS 66701
 Ziegler, Robert M; 818 N 6th St, Atchison, KS 66002-1830

Voting Lay

Cargill, Bill; 720 Marilyn St, Minneapolis, KS 67467
 Fritz, Byron C; 203 Price, Oakley, KS 67748
 Fruechtenicht, Stephen G; 31766 159th St, Leavenworth, KS 66048-9492
 Hanson, Garnell; 1016 Ave J, Ellsworth, KS 67439
 Hume, Joe M; 5628 SW Hawick Ln, Topeka KS 66614
 Johnson, Art; PO Box 456, Oskaloosa, KS 66066
 Krause, Robert; 407 W 7th St, Woodbine, KS 67492
 Larson, Jerry; 914 W 2nd, Larned, KS 67550
 Meyerhoff, Kent; 2926 Meadow Oaks Ct, Wichita, KS 67220
 O'Neill, Stanley; 12351 Eagle Rd, Spearville, KS 67876
 Schotte, Richard; 599 5th Rd, Bremen, KS 66412
 Shrum, David; 514 N Ash St, Garnett, KS 66032-1809
 Sleister, Sande L; 1411 Cambridge, Olathe, KS 66062
 Smith, Gregory; 2513 W 102nd St, Leawood, KS 66206-2377
 Stigge, Norbert; 2909 College Ave, Manhattan, KS 66502
 Von Soosten, Virgil; 1452 S Ellsworth Rd #2422, Mesa, AZ 85208-3700

Advisory Ordained

Schmidt, Eugene E; 4128 SW Stoney Lake Dr, Topeka, KS 66610

Advisory Commissioned

Dieckhoff, Bill D; 4412 Saint James Pl, Wichita, KS 67226-1432
Mc Comas, Barbara L; 736 SW Wayne Ave, Topeka, KS 66606-1753

Michigan District**Voting Ordained**

Bening, Virgil T; 2471 N Melita Rd, Sterling, MI 48659-9771
Billings, Steven Stewart; 8477 Honey Ln, Canton, MI 48187-4103
Bira, Clifford F; 6356 Queens Ct, Flushing, MI 48433-3523
Blain, James H; 400 Sligh Blvd NE, Grand Rapids, MI 49505-3511
Brandt, Mark D; C/O St Lorenz Lutheran Church, 140 Church-grove Rd, Frankenmuth, MI 48734-1097
Bush, John L; 25177 Alicia, Brownstown, MI 48134
Dodge, David A; 207 South St, Union City, MI 49094-9351
Griffin, Mark A; 757 Edison St, Detroit, MI 48202-1561
Hagenow, Martin J; 484 Ault St, Hemlock, MI 48626-9320
Hahn, Daniel Anthony; 816 E Bay St, Sebewaing, MI 48759-1642
Haupt, Dieter E; 521 Marion Ave, Grand Haven, MI 49417-2104
Helms, Steven C; 2690 Clear Springs Ct, Lapeer, MI 48446-3295
Hillenbrand, Richard P; 114 W Grixdale, Detroit, MI 48203-4556
Kempin, Daniel Allan; 321 Smith St, Monroe, MI 48161-2364
Kleimola, Dale M; 12544 Carpenter Rd, Milan, MI 48160-9767
Lahman, William C; PO Box 203, Nunica, MI 49448-0203
Lauer, Paul A; 1822 Chestnut Street, Cadillac, MI 49601
Lunneberg, Allen D; 5534 S Rainbow Ln, Waterford, MI 48329-1559
Maier, David P E; 2573 Ayrshire Rd, Lansing, MI 48911-6489
Mandley, Jason Louiss; 22000 County Rd 452, Hillman, MI 49746
Mueller, Barry L; 70521 Karen St, Richmond, MI 48062-1024
Neumann, Mark A; 10348 Honeycomb Ct, Pinckney, MI 48169
Nickel, Peter S; 12762 Lasalle, Huntington Woods, MI 48070
Pollatz, Raymond; 8125 Highland Trail, Stanwood, MI 49346
Roper, R William; 1963 Elmhurst Ln, Jackson, MI 49201-9301
Roth, Michael J; 22900 Gratiot Ave, Eastpointe, MI 48021-1654
Scharnitzke, Philip J; 7412 Flickinger Dr, Shelby Twp, MI 48317
Schlicker, Gregory Alan; 2064 Carter Rd, Midland, MI 48642-9228
Schneider, Keith A; 8213 Lakewood, Cheboygan, MI 49721
Schraeder, David L; 205 N Denwood St, Dearborn, MI 48128-1509
Schulz, Michael Paul; 1026 Keble Ct, Oxford, MI 48371
Sheldon, Barry C; PO Box 160, Lexington, MI 48450-0160
Sikora, Edward A; 1014 Greenwood, Middleville, MI 49333
Starke, Stephen P; 1704 Amelith Rd, Bay City, MI 48706-9337
Thiel, Steven E; 3196 Woodland Dr, Grayling, MI 49738-7030
Tino, Richard L; Peace Lutheran Church, 92 N Flynn St, Sandusky, MI 48471-1011
Verity, Timothy M; 1590 N Shaw Rd, Gladwin, MI 48624-8751
Weiss, David E; 61290 Mary Lou Ln, Cassopolis, MI 49031-9703
Wenzel, Alsen K; 18669 W Howard City Edmore Rd, Howard City, MI 49329-9147
Werth, Luther A; 35698 Vargo St, Livonia, MI 48152-2941
Whittaker, Mark C; C/O Trinity Lutheran Church, 721 Pine St, Paw Paw, MI 49079-1248
Wilber, James G; 2061 W Maple Ave, Flint, MI 48507-3501
Williamson, Kenneth L; PO Box 521, Carson City, MI 48811-0521
Zagore, Robert M; Trinity Lutheran Church, 1003 S Maple St, Traverse City, MI 49684-4025

Voting Lay
Arego, Douglas A; 11080 Mouch Rd, Atlanta, MI 49709
Balzer, Melvin; 6751 Center St, Unionville, MI 48767-9482
Beuschel, Walter; 21064 16th Ave, Conklin, MI 49403
Bohlmann, Jon; 1309 Basswood Cir, East Lansing, MI 48823
Christensen, Gerald L; 3625 Saline-Waterworks Rd, Saline, MI 48176
Clubine, Chris A; 1991 Lewis Dr, Niles, MI 49120
Creutz, Bill A; 24716 Orchard, Taylor, MI 48180
Culling, Kenneth E; 2600 Vinstelta, Royal Oak, MI 48073
Denham, William; 13008 N Forest Beach Shores, Northport, MI 49670
Franson, Bruce D; 13772 Island Lake Road, Chelsea, MI 48118
Frierson, Bobby; 19198 Marlowe, Detroit, MI 48235
Genther, Ric; 24005 Duglan, New Boston, MI 48164
Grimm, Lillian; 11591 Arden Dr, Warren, MI 48093
Guetzkow, Roger E; 3655 Merriweather Ln, Rocheser Hills, MI 48306
Gust, Dale D; 2814 S Coldwater Rd, Mount Pleasant, MI 48858-9681
Heins, Wilma J; 5985 Bellweather, Saline, MI 48176
Hoffmeier, Willis; 52750 Nine Mile Rd, Northville, MI 48167
Holmden, Gregory L; 922 W Washington, Greenville, MI 48838
Hubel, Clayton I; 925 Barrie, Flint, MI 48507
Iseler, Earl; 6833 Woodhill St NE, Rockford, MI 49341-9214
Kaul, Tim H; 9715 Rohloff, Reese, MI 48759
Kircoff, Ken A; 828 Meadow Dr, Davison, MI 48423
Kuiver, Fred; 13993 9 Mile Rd, Battle Creek, MI 49017-8517
Lewis, Larry; 857 Brauckner Rd, Union City, MI 49094
Linsdeau, Robert A; 22431 W Wildwood, St Clair Shores, MI 48081

Miscus, David; 180 Rettell, Romeo, MI 48065
Mossner, Eugene D; 5320 Nottingham Dr N, Saginaw, MI 48603
Pett, Clarence; 3149 Dale, Harrison, MI 48625
Pillsbury, Paul E; 7175 Noffke, Caledonia, MI 49316
Raffel, John C; 618 W Montcalm, Greenville, MI 48838-1654
Renard, Alfred H; 38339 S Rickham Ct, Westland, MI 48186
Roberts, Merton J; 823 Kolinske Rd, Petoskey, MI 49770
Rohn, Jack L; 7686 Prescott Rd, Whittemore, MI 48770
Ruiz, Kathy; 12580 Airport Rd, Dewitt, MI 4820
Sampson, David J; 1617 St Clair River Dr, Algonac, MI 48001-1345
Schaeidg, Merlin; 635 Oak St, Rogers City, MI 49779
Schmidt, Roy A; 6973 Three Mile Rd, Bay City, MI 48706
Schnelz, Gene; 30965 Tanglewood Dr, Novi, MI 48377
Schroeder, Ronald; 3715 Bluff Rd, Port Austin, MI 48467-9252
Tritton, John C; 11660 N Morton Rd, Manistee, MI 49660
Tweten, Ross W; 35635 Strathcona, Clinton Twp, MI 48035
Wood, Wynne C; 5147 Wakefield Rd, Grand Blanc, MI 48439
Wyman, Ron W; 9180 W Ferndale, Manitou Beach, MI 49253
Zupin, Leo; 16415 Collins Ln, Spring Lake, MI 49456

Advisory Ordained

Koeppen, Robert D; 5010 Stephanie Dr, Midland, MI 48640-1996
Pool, Charles H; 7201 S Cedar View Ln, Cedar, MI 49621

Advisory Commissioned

Beckman, Katherine Sue; 19104 S Three Oaks Rd, Three Oaks, MI 49128-9511
Farrand, Thomas J; 4850 S Cedar Trl, Stevensville, MI 49127-9102
Hindenach, Deanna J; 211 W North St, Paw Paw, MI 49079-0011
Hopp, Jerry L; 602 S Manitou, Clawson, MI 48017
Kusch, David S; 20016 Whitby Drive, Livonia, MI 48152-1251
Meyer, William C; 930 Fairlawn Dr, Saint Joseph, MI 49085
Neumeyer, Dennis K; 2260 S Portsmouth Rd, Saginaw, MI 48601-9420
Pfeiffer, Thomas E; 161 Larchmont Dr, Westland, MI 48185-3482
Pickelmann, Henry M; 44 E Salzburg Rd, Bay City, MI 48706-9712
Scheiwe, Warren A; 994 Amelith Rd, Bay City, MI 48706-9335
Schmidt, Kurt E; 51 Moross Ave, Mount Clemens, MI 48043-2211
Schultz, David Maynard; 6116 W S Saginaw Rd, Bay City, MI 48706
Steensma, Richard D; 24600 Union, Dearborn, MI 48124
Truog, David J; 20615 Okemos Rd, Big Rapids, MI 49307-9744
Weston, Amy J; 30969 Stone Ridge Dr, Apt 3113, Wixom, MI 48393-3874
Winter, Elizabeth Ann; 114 Sherrfield Dr #v-6, Saginaw, MI 48603

Mid-South District**Voting Ordained**

Clausing, Dean F; 6207 Timber Lake Dr, Pine Bluff, AR 71603
Gierke, John Peter; 2900 Saddletop Rd, Conway, AR 72034-5533
Hemingway, Jeff L; 34 India Rd, Paris, TN 38242
Herring, Robert G; 9712 E Pointe Dr, Fort Smith, AR 72903-7135
Hildebrandt, Barry C; 16 Johnson Blvd, Red Bank, TN 37415
Koch, Mark A; 720 Jessica Taylor Dr, Madison, TN 37115-5580
Lampman, David Paul; 177 Albemarle Ln, Crossville, TN 38558
Miller, Michael M; 324 Sunset Ln, Harriman, TN 37748-5431
Pfluger, Ronald M; C/O Bella Vista Lutheran Church, 1990 Forest Hills Blvd, Bella Vista, AR 72715-2389
Pummill, Brian L; 55 Wahoo Dr, Cherokee Village, AR 72529
Walter, James Carl; 7807 Evergreen Dr, Little Rock, AR 72227-5909
Wiese, Ronald James; 3276 N Waynoka Cir, Memphis, TN 38111-3616

Voting Lay

Allen, Nora A; Box 297, Baxter, TN 38544
Bollman, Leonard; RR 2, Box 49-B, Clarksville, AR 72830
Cox, Chris D; 1413 Springwood Cir, Knoxville, TN 37931
Hall, John; 2366 Cairo Bend Rd, Lebanon, TN 37087
Jacks, Joe; 2413 Laurelton Creek Ln, Chattanooga, TN 37421
Lawrenz, Christopher L; 20 Bracy Mountain Dr, Batesville, AR 72501-9277
Lehenbauer, David; 11905 Oak Hills Dr, Bentonville, AR 72712
Mac Dowell, W Michael; 1018 Great Oaks Dr, Hopkinsville, KY 42240
Mell, Ed; 5980 Diplomat, Barlett, TN 38134
Ramig, William; 16 Pennwood Dr, Sherwood, AR 72120
Vester, Ray E; 54 Smith-Vester Rd, Stuttgart, AR 72160
Weiss, Richard W; 1326 Kimwood Dr, Benton, AR 72015

Advisory Ordained

Albers, Paul J; 16 Macotera Pl, Hot Springs Village, AR 71909

Advisory Commissioned

Kogelmann, Gerald F; 15319 Hwy 264 E, Lowell, AR 72745

Minnesota North District**Voting Ordained**

Abrahams, Dan C; 1348 Pelican Ln, Detroit Lakes, MN 56501-8901
Anderson, Paul D; 5972 70th Ave, Princeton, MN 55371-6403

Anthony, James W; C/O Redeemer Luth Church, PO Box 606 Deer River, MN 56636-0606
Barnes, Michael W; 1316 9th St, International Falls, MN 56649-2546
Beck, John E; 312 4th Ave N, Sartell, MN 56377-1739
Finnern, Terry L; 9311 Park Lane Dr NE, Alexandria, MN 56308
Grein, John O; C/O St Peter Luth Church, PO Box 126 Swanville, MN 56382-0126
Heikkila, Gunard W; 208 Clark St N, PO Box 237 Deer Creek, MN 56527-0237
Kotila, Joel David; C/O Immanuel/Trinity Lutheran, 1750 30th St NW Holloway, MN 56249
Kutter, Frederick M; 26245 County Rd 9, Richmond, MN 56368-8026
La Dassar, Larry D; 3826 Main St, PO Box 138 Barnum, MN 55707-0138
Lehenbauer, Walter; 6310 Maple Grove Rd, Cloquet, MN 55720-9250
Noennig, Bruce Edward; 1210 25th Ave South, Moorhead, MN 56560
Schroeder, Todd Eric; 8327 Interlachen Rd, Lake Shore, MN 56468-2537
Schultz, Dennis L; 1000 10th Ave, Granite Falls, MN 56241-1229
Schulz, Donald Richard; PO Box 248, Twin Valley, MN 56584-0248
Thompson, Matthew R; 210 Court Ave., Park Rapids, MN 56470-1412
Uttenreither, Matthew J; Box 125, Dumont, MN 56236-0125

Voting Lay

Asmus, Wendell; 16825 271st Ave, Grey Eagle, MN 56336
Beedle, Robert; 20947 Elk View Cir, Richmond, MN 56368
Bentrup, Richard; 10356 130th St, Wadena, MN 56482
Budke, Kathi K; 31289 West Hwy 3, Fergus Falls, MN 56537
Buech, Richard R; 34159 N Shoal Lake Rd, Grand Rapids, MN 55744
Daudt, Kurt; 25759 Liama St NW, Zimmerman, MN 55398
Eickhoff, Ronald W; 1406 4th Ave N, Sauk Rapids, MN 56379
Germolus, Chubb; 21644 E Hol Dr, Detroit Lakes, MN 56501
Hansen, Donald; 103 S Atlantic #105, Morris, MN 56267
Henkel, Donald; 65964 Big Pine Rd, Finlayson, MN 55735
Huhnerkoch, Henry A; 2102 Firemans Lodge Rd SW, Alexandria, MN 56308
Lee, David; 420 Balsam Ln NW, Bagley, MN 56621
Lueders, Brad H; 2272 250th Ave, Canby, MN 56220-9718
Muench, Randall L; 5275 Lavague Jct Rd, Hermantown, MN 55811
Peterson, Vernon; 20843 Cty Rd 12, Akeley, MN 56433
Roach, Robert; 3257 450th St, Campbell, MN 56522
Stunek, Le Roy L; 692 Air Park Dr #111, Aitkin, MN 56431
Sundbom, LeRoy; Rt 2 Box 207, Clearbrook, MN 56634-9736

Advisory Ordained

Nissen, Norman E; 13854 200 St, Fergus Falls, MN 56537-7236

Advisory Commissioned

Noennig, Mark T; 120 2nd St S, Sabin, MN 56580-4119

Minnesota South District**Voting Ordained**

Becker, Vance G; 1546 James Dr, North Mankato, MN 56003
Bendix, Leland D; 7809 County Rd 35W, Annandale, MN 55302
Benke, Robert J; 1260 Dayton Ave, Saint Paul, MN 55104
Benson, Steven M; 2127 Margaret St, Saint Paul, MN 55119-3923
Briel, Steven C; 17425 83rd Ave N, Maple Grove, MN 55311-1755
Coop, Gregg S; 5741 145th Ct, Ramsey, MN 55303-5684
Ethridge, Shawn P; 2325 120th Ave, Ormsby, MN 56162
Evans, Thomas L; 5200 Bartlett Blvd, Mound, MN 55364-1748
Grohs, John K; 1428 Orchard Parkway, Shakopee, MN 55379-8252
Hofmann, Ronald F; 7573 Jeffery Ave S, Cottage Grove, MN 55016-2232
Holland, Roger A; 1708 E Minnehaha Pkwy, Minneapolis, MN 55407-3640
Jobe, Ronald W; 450 1st Ave SW, Winnebago, MN 56098
Kuddes, Jeffrey Mark; 29952 570th Ave, Austin, MN 55912
Lehmkuhl, W Kurt P; 510 Circle Ln, Arlington, MN 55307-0965
Mathews, Michael William; PO Box 116, Waldorf, MN 56091-0116
Meier, Peter A; 218 2nd St NW, PO Box 88 Mayer, MN 55360-0088
Meilner, William C; RR 2 Box 63, Lewiston, MN 55952-9615
Mumme, Mark W; 305 2nd St, PO Box 36 Hardwick, MN 56134-0036
Otte, William Harold; 4116 Manor Woods Dr NW, Rochester, MN 55901-7535
Philp, Paul A; 2 S W Aspen CT, Faribault, MN 55021
Preuss, David H; 209 W Central St, Springfield, MN 56087-1404
Reimers, Russell D; 1669 40th St, Ceylon, MN 56121
Robson, Kevin D; 300 7th St SW, Plainview, MN 55964-1170
Schroeder, Dwayne J; 302 NE 4th St, Fulda, MN 56131
Schwanke, Gerald A; 90 Kennedy Ave, PO Box 217, Lester Prairie, MN 55354-0217
Shockey, Mark W; 10510 Buckingham Dr, Eden Prairie, MN 55347-2942

Voting Lay

Diercks, John; RR 1 Box 138, Lake City, MN 55041
 Edson, John W; 4835 Forestview Ln N, Plymouth, MN 55442
 Finger, Richard L; 215 S 1st St, Lewiston, MN 55952-1414
 Hagemann, Benjamin J; 3251 Adair Ave NE, Buffalo, MN 55313
 Heuton, Richard; 1007 13th Ave NW, Austin, MN 55912
 Hobbs, David; 388 4th Ave, Newport, MN 55055-1425
 Houle, Glenn R; PO Box 275, Geneva, MN 56035
 Hovick, John P; 2228 Stade Lane, Fairmont, MN 56031
 Kirsch, Martin J; 6725 Penn Ave S, Richfield, MN 55423-2008
 Klemp, Katherine A; 309 E First St, White Bear Township, MN 55387
 Lenz, Paul C; 909 9th Avenue N, St James, MN 56081
 Lieder, Paul H; 9650 Janero Ct N, Mahtomedi, MN 55115
 Malotky, Charlotte; 8975 Island View Rd, Waconia, MN 55387
 Marquardt, Leonard; 28732 38th Ave, Janesville, MN 56048
 Morsching, Lon; 811 Central Ave S, New Prague, MN 56071-1639
 Oehlke, Allan; 26957 760th Ave, Grand Meadow, MN 55936
 Orloff, Dale O; 695 Southview Dr, Hutchinson, MN 55350
 Prescher, Ralph E; 14940 430th Ave, Delavan, MN 56023
 Rust, Denise; 7933 Girard Court N, Brooklyn Park, MN 55444
 Schmidt, Mark E; 202 Douglas Dr, Glencoe, MN 55336
 Schroeder, Timothy K; 6624 Fourth Ave S, Richfield, MN 55423
 Schwieger, Del; 606 West Avenue, Jackson, MN 56143
 Selvestra, George J; 7280 Upper 164th St W, Rosemount, MN 55068
 Tennyson, Mike; 213 N 4th Ave W, Truman, MN 56088
 Voehl, Lorence M; 22525 Read Ave, Worthington, MN 56187
 Weber, William V; 704 Traveling Hail Cir, Luverne, MN 56156

Advisory Ordained

Hannemann, Hermann R; 580 Barley Street SW, Hutchinson, MN 55350
 Klenz, Roger E; PO Box 363, Buffalo, MN 55313-0363

Advisory Commissioned

Eyerly, Richard A; 443 Lake Park Blvd, Fairmont, MN 56031-2137
 Kohls, Craig V; 1031 14th St E, Glencoe, MN 55336-1547
 Rehmer, Robert C; 11865 100th Pl N, Maple Grove, MN 55369-3211
 Spitzack, James R; 6245 3rd Ave S, Richfield, MN 55423-1626
 Volberding, Gary L; 3809 Colorado Ave N, Crystal, MN 55422-1926

Missouri District**Voting Ordained**

Anderegg, Richard Mark; 991 Highway Z, Saint Robert, MO 65584-4652
 Boisclair, David R; 3737 Bamberger Ave, Saint Louis, MO 63116
 Bowder, Russell; 2103 Legend Ct, Jefferson City, MO 65101
 Brown, Timothy C; 2149 Lutheran Church Rd, Beaufort, MO 63013
 Christiansen, Joel T; 9129 Rusticwood Trl, Saint Louis, MO 63126-2213
 Cody, Richard Scott; 1111 14th St, Monett, MO 65708
 Droegemueller, Carl M; 1817 N Alco, Maryville, MO 64468
 Hagan, Robert Lee; 410 S Main St, PO Box 60, Concordia, MO 64020
 Hass, Mark Christian; 868 Hurt St, Slater, MO 65349-1227
 Jackson, Meredith B; PO Box 19175, Saint Louis, MO 63118-9175
 Klaustermeier, Jeremy Roger; 405 Mc Kinley, Warrenton, MO 63383
 Lukefahar, David Phillip; 712 S Osteopathy, Kirksville, MO 63501
 Moore, Richard A; 1516 Surfside Dr, Saint Louis, MO 63138-2341
 Newman, Drew A; 2006 Lynn Rd, Excelsior Springs, MO 64024-9702
 Paseur, Ronald C; PO Box 123, Altenburg, MO 63732-0123
 Rall, Ronald Dean; 6949 Pernod Ave, Saint Louis, MO 63139-2117
 Ratcliffe, Keith B; 8816 Elm St, Kansas City, MO 64138
 Rhiver, James W; 1908 Beacon St, Mexico, MO 65265-1110
 Rogers, James C; 1603 Clayton Spur Ct, Ellisville, MO 63011-2012
 Rottmann, Erik J; 403 S Burke St, Versailles, MO 65084-1368
 Schult, Paul Timothy; 1258 Stephenridge, Saint Charles, MO 63304
 Schurb, Ken R; 711 Flower Ln, Moberly, MO 65270
 Short, Paul J; 3054 N Church St, Cape Girardeau, MO 63701-2680
 Sievers, Kenneth W; 5840 Hunter Brook Ct, Saint Louis, MO 63129-4824
 Simmons, Ronald C; PO Box 356, Pilot Knob, MO 63663
 Whittle, Brian C; 1023 N Shelly Ln, Republic, MO 65738-1122
 Wise, Rodney A; 3414 Taylor Ave, Bridgeton, MO 63044
 Wollenburg, Alan J; 104 Linda Dr, Sikeston, MO 63801-4610
 Zerkel, Bradley G; 3201 S Overton St, Independence, MO 64052

Voting Lay

Attebery, William K; 3900 State Rd AH, Fulton, MO 65251
 Bock, William; 770 PCR 420, Frohna, MO 63748
 Cohen, Steve M; 831 Spring Crest Dr, Fenton, MO 63026
 Craig-Meyer, Jeff; 3888 Humphrey St, Saint Louis, MO 63116
 Domsch, Dave; 3349 S Scott, Independence, MO 64052

Fanger, Gary A; 1628 Rockfern Dr, High Ridge, MO 63049-1421
 Hager, Harold; 1714 Westridge Dr, Cape Girardeau, MO 63701
 Haubein, David; Rt 3 Box 72, Lockwood, MO 65682
 Heiss, Charles M; 210 Ridgeview Dr, Warrenburg, MO 64093
 Howell, John; 310 S Third St, Wellsville, MO 63384
 Hugo, Donald; #2 River Trail, Saint Charles, MO 63303
 Jenkins, Mike; 16498 Highway 48, Rea, MO 64480
 Johnson, Ruth Ann; One Seminary Terrace N, Saint Louis, MO 63105
 Kessling, James D; PO Box 148, Doniphan, MO 63935
 Ketelsen, Lee H; 5607 NW Woodhave Ln, Parkville, MO 64152
 Kurth, Robert P; 110 W 5th, Alma, MO 64001
 Larson, Ian F; 769 SR 137, Willow Springs, MO 65743
 Lenger, Norman; 115 Melody Ln, Salisbury, MO 65281
 Loeb, Norbert; 12473 Betsy Ross Ln, Saint Louis, MO 63146-4637
 Mahsman, Phillip; 13526 Pike 103, New London, MO 63459
 Malone, Albert; 13195 C R 4080, Rolla, MO 65401
 Miller, John A; 3401 Marigold Rd, Imperial, MO 63052
 Moritz, Todd J; 2049 Medicine Bow Dr, Wildwood, MO 63011
 Oebermann, Robert A; 806 Deandell Ct, Saint Louis, MO 63135
 Scheiter, Gene; 10 Hyd-A-Way Rd, Camdenton, MO 65020
 Seckel, Tony C; 1655 Canter Dr, Florissant, MO 63033-2503
 Stelling, Vernon; 304 E Butterfield Trail, Cole Camp, MO 65325
 Wehmeyer, Ralph; 6546 Highway Y, Gerald, MO 63037-9801
 Zimmerman, Orville; 15613 Broadmoor, Stanley, KS 66223

Advisory Ordained

Faszholz, John E; 18338 Maries Rd - 308, Belle, MO 65013-9606
 Hintze, Otto C; 9239 Laurel Hill Dr, Saint Louis, MO 63126-2819
 Hoyer, Martin O; 19083 Hobbs Rd, Barnett, MO 65011

Advisory Commissioned

Bobzin, John C; 32513 County Line Rd, PO Box 358 Concordia, MO 64020-0358
 Buchholz, David Allen; 2000 NE 55 Terr, Kansas City, MO 64118
 Frank, David J; 808 SW Stonehenge Dr, Blue Springs, MO 64015
 Gasau, William L; 404 Faculty Ln, Concordia, MO 64020
 Haak, Armand L; 433 Nantucket Dr, Saint Charles, MO 63301-1223
 List, Patsy L; 305 Wallach Dr, Eureka, MO 63025-2111
 Mathey, Debra Ann; 2004 Bellevue, Apt A, Maplewood, MO 63443-1331
 Merrell, Linda S; 2800 SW Emerald Creek Pl, Blue Springs, MO 64015-8890
 Prahlow, James D; 6919 Jamestown Way Dr, Florissant, MO 63033
 Reitzeimer, Angeline R; 1861 E Arlington Dr, Springfield, MO 65803-4875
 Rice, Denise L; 835 La Bonne Pkwy, Manchester, MO 63021-7056
 Wacker, David John; 5276 Camelot Estates Dr, Oakville, MO 63129-1540
 Wittcop, Ernest Jeffrey; 1 Princess Grace Ct, O Fallon, MO 63366
 Wunderlich, Alan W; 2487 Highway A, Washington, MO 63090-4359

Montana District**Voting Ordained**

Draper, George L; 731 Knapp St, Wolf Point, MT 59201
 Drummond, Henry E; 2922 1st Ave N, Great Falls, MT 59401-3404
 Forke, Terry R; C/O Our Redeemer Luth Church, PO Box, 2005 Columbia Falls, MT 59912-2005
 Larson, Raymond Everet; 186 Pine Hollow Rd, Stevensville, MT 59870
 Linderman, Bruce E; 3150 Prairie Smoke Rd, Bozeman, MT 59715-8701
 Pullmann, Arlo W; 908 5th Ave, Laurel, MT 59044-1908

Voting Lay

Brackebusch, Arthur P; 3077 Terrace Dr, Missoula, MT 59803
 Hein, Gregg A; 2916 Belvedere Dr, Billings, MT 59102
 Kelstrup, Clinton; 2601 Wilson #23, Miles City, MT 59301
 Keough, Michael; PO Box 643, Lewistown, MT 59457
 Larson, Myrna; PO Box 265, Deer Lodge, MT 59722
 Patterson, Walt; 207 Marigold Ln, Polson, MT 59860-9429

Advisory Ordained

Ondov, Daniel J; 2039 Forest Park Dr, Billings, MT 59102-2819

Advisory Commissioned

Braaten, Rebecca L; 275 Bald Rock Rd, Kalispell, MT 59901-7041

Nebraska District**Voting Ordained**

Bergstrazer, Allen C; 206 N Victoria, Box 156 Chambers, NE 68725
 Cutler, Mark G; 603 E Evergreen Dr, Seward, NE 68434
 Hannemann, Mark T; 327 Taylor Park Dr, Lincoln, NE 68510-2346
 Houser, Philip Gideon; 903 Overland Trl, Papillion, NE 68046
 Irmer, Douglas D; 124 S 21st St, Beatrice, NE 68310-4221
 Kanoy, Rick G; 8959 County Rd 9, Arlington, NE 68002

Kelm, Richard G; 260 Belmont Dr, Hebron, NE 68370
 Kenitz, Terry William; 5104 Douglas St, Ponca, NE 68770-7019
 Kuehner, Ronald K; 840 N Franklin, Red Cloud, NE 68970
 Leckband, Jerome P; 301 W Schneider St, Foster, NE 68765
 Letcher, Kurt Russel; 2402 E 26th Rd, Polk, NE 68654
 Lilienkamp, Carl R; 1006 9th St, Arapahoe, NE 68922-2826
 Middendorf, Mark G; Zion Lutheran Church, PO Box 334 Scotia, NE 68875-0334
 Moorhead, William G; 3624 South 94th St, Omaha, NE 68124-3813
 Nelson, John Edward; 32316 122nd Ave, Columbus, NE 68601-8727
 Schermbeck, Robert H; C/O St Peter Lutheran Church, RR 1 Box 159, Elk Creek, NE 68348-9501
 Schlund, Steven R; 323 Buell Ave, Ravenna, NE 68869-1203
 Simon, Fredrick A; 1404 Burlington Blvd, North Platte, NE 69101-5731
 Snow, Richard L; 303 S 2nd St, PO Box 119 Battle Creek, NE 68715-0119
 Warner, Jeffery Philip; 1710 20th Rd #1, Bancroft, NE 68004-4027
 Wellman, Keith B; 33851 Rd 726, Wauneta, NE 69045
 Werling, Gary W; 425 Devonshire Dr, Gretna, NE 68028-4517

Voting Lay

Benck, Ken D; 4392 Cove Rd, Plattsmouth, NE 68048
 Burger, Leonard W; 20204 SW 103rd Rd, De Witt, NE 68341-4168
 Clark, Jerry; PO Box 364, Bancroft, NE 68004-0364
 Daberkow, Delwyn; PO Box 291, Laurel, NE 68745
 Everts, James A; 302 Edward, Goehner, NE 68364
 Faulkner, Richard; 1004 Suzanne Ave, Papillion, NE 68046
 Fehrs, John A; 702 Linden Ln, Norfolk, NE 68701
 Foote, Harold; 301 Schonebaum, Bonesteel, SD 57317
 Fry, Kevin W; PO Box 35, Ewing, NE 68735
 Gierke, Joyce E; 15726 Westchester Cir, Omaha, NE 68118
 Kottwitz, Burnell; RR 2 Box 30, Blue Hill, NE 68930
 Maaske, Darrel; RR 1 Box 220, Loomis, NE 68958
 Metschke, Merlin; 639 Co Rd H, Scribner, NE 68057
 Olson, Victor O; Box 345, Leigh, NE 68643-0345
 Quandt, Norman W; RR 1 Box 69 A, Loup City, NE 68853
 Sandman, Nik; 34787 Rd 725, Wauneta, NE 69045
 Schmidt, Fred; RR 2 Box 83, Hebron, NE 68370
 Stehlik, Brent; 301 Eastridge Dr, Lincoln, NE 68510
 Stuh, Boyd E S; 208 Road 18, Bradshaw, NE 68319
 Van Velson, Glenn; 714 Stewart Ave, North Platte, NE 69101-0801
 White, Art; PO Box 64, 611 S 10th St, Tarkio, MO 64491
 Wice, Paul; PO Box 1754, Kearney, NE 68848

Advisory Ordained

Janzow, W Theophil; 7515 Sherman St, Lincoln, NE 68506-4656
 Wassman, Darwin D; RFD 1 Box 289, Ogallala, NE 69153-9801

Advisory Commissioned

Beversdorf, Richard A; 107 S 4th Ave, PO Box 95 Mc Cool Junction, NE 68401-0095
 Wolske, Monique A; 82670 547 Ave, Madison, NE 68748-6141
 Wolske, Clee K; 82670 547 Ave, Madison, NE 68748-6141

New England District**Voting Ordained**

Anton, Carl J; 1655 Boulevard, W Hartford, CT 06107-2052
 Gustke, George M; Messiah Lutheran Church, 42 Woodstock Ave Rutland, VT 05701-3517
 Harkey, Edwin T; 22 Forest Park Dr, Lakeville, MA 02347-1626
 Kerner, James L; PO Box 155, Suffield, CT 06078-0155
 Klauck, Roland M; 5 Old Bridge Rd E, New Fairfield, CT 06812-3211
 Law, Richard M; 10 Mount Vernon St, Quincy, MA 02169-1631
 Maton, Benjamin O; 5 Tum A Lum Cir, Westerly, RI 02891-3157
 Nielsen, Paul; 4 Martin Ave, Waterville, ME 04901-4626
 Schumacher, Steven R; 136 Fleetwood Rd, Bristol, CT 06010-2535

Voting Lay

Brezina, David; 9 Atwood St, Wakefield, MA 01880
 Durfee, Mark; 27 Tyler Rd, Enfield, CT 06082
 Hergert, David; 111 Sheffield Rd, Waltham, MA 02451
 Johnson, Stephen R; 279 E Lake Blvd, Mahopac, NY 10541
 Kanaba, John; 47 Third St, Wallingford, CT 06492
 Macke, Alvin; 263 Clubhouse Rd, Lebanon, CT 06249-1616
 Martin, Ted; 15 Laurel Ln, Wolcott, CT 06716-2235
 Misselbeck, Wayne J A; 161 Atkins Bay Ln, Norh Hero, VT 05474
 Oehlkers, William; 80 Rogers Ave, Barrington, RI 02806

New Jersey District**Voting Ordained**

Gewecke, Stephen A; 1606 Harbourton Rocktown Rd, Lambertville, NJ 08530-3004
 Holsten, Robert W; 417 High St, Closter, NJ 07624-2005
 Pierce, James R; 20 F Plaza Del Campillo, Freehold, NJ 07728-5235
 Vossler, L Richard; 3 Berkeley Ter, Livingston, NJ 07039-3911
 Welge, John W; 26 Stony Brook Rd, Blairstown, NJ 07825

Voting Lay

Barnes, Judy; 62 Hendricks Dr, Morris Plains, NJ 07950
 Decker, Michelle; 483 Dempsey Dr, Woolwich, NJ 08085
 Magnolia, Adele; 383 Central Ave, Mountainside, NJ 07092
 Meyer, Bethann E; 801 Meadow Ct, Helmetta, NJ 08828
 Rudmann, Richard W; 1 Paul Court, Elmwood Park, NJ 07407

Advisory Ordained

Klemm, Robert C; 62 Stony Brook Rd, Blairstown, NJ 07825

Advisory Commissioned

Doring, Lois R; 28 Musconetcong Ave, Stanhope, NJ 07874-2936

North Dakota District**Voting Ordained**

Baneck, James A; 504 15th St NE, Mandan, ND 58554-2162
 Jahnke, Clark H; 325 Cherry Ct, West Fargo, ND 58078-2923
 O'Neill, Dennis B; C/O Zion Lutheran Church, PO Box 793 El-lendale, ND 58436-0793
 Polege, Donald R; PO Box 582, Lisbon, ND 58054-0582
 Rothchild, Daryl G; 525 17th St SW, Minot, ND 58701-3523
 Schmidt, Justin; 310 7th St, Devils Lake, ND 58301

Voting Lay

Bauer, Robert; 927 Elm Ave, Dickinson, ND 58601
 Gust, Richard; PO Box 43, Kramar, ND 58748-0043
 Janke, Michael; 7879 100th Ave SE, Fullerton, ND 58441
 Jording, Victor A; PO Box 405, Hankinson, ND 58041-0405
 Link, William J; 5 Golf Course Rd, Grafton, ND 58237-9803
 Rahlf, Wm M; 271 Grove St, PO Box 55 Sutton, ND 58484-0055

Advisory Ordained

Worral, Bernard M; 2814 Hickory St NE, Fargo, ND 58102-1715

Advisory Commissioned

Tebbenkamp, Marla P; 3318 16th Ave S #304, Fargo, ND 58103

North Wisconsin District**Voting Ordained**

Ader, Kevin K; E8193 Sanders Rd, Bessemer, MI 49911-9706
 Bahn, Daryl S; 417 Pine St, Black River Falls, WI 54615-1034
 Danner, Joel Stephen; N2965 Lokemoen Rd, Merrill, WI 54452
 Drenkler, Mark J; 1860 Metcalf Pl, Wisconsin Rapids, WI 54494-5455
 Engebretson, Donald V; N2890 Cty S, Antigo, WI 54409
 Hahn, Kevin A; 1423 Grant St, Marinette, WI 54143
 Hoelter, Joel A; 609 Fall St, Eau Claire, WI 54703-3157
 Hunsicker, Paul C; 307 W Pine St, Abbottsford, WI 54405-9739
 Jalas, Duane A; W4594 US Hwy 8, Prentice, WI 54556-9610
 Jerabek, Todd R; C/O Zion Lutheran Church, PO Box 197 Embarras, WI 54933-0197
 Kelto, Paul D; PO Box 283, Chatham, MI 49816-0283
 Krueger, Mark A; 309 Meadow Ln, Marshfield, WI 54449-3115
 Lamont, Bruce B; C/O Saint Mark Lutheran Church, 600 Stevens Dr, Wausau, WI 54401-2977
 Malm, Scott C; 1705 Forest Glen, Green Bay, WI 54304
 Mischnick, Mark R; PO Box 868, Land O Lakes, WI 54540-0868
 Pfaffe, Daniel M; 608 3rd Ave E, Durand, WI 54736-1417
 Shackel, Paul L; 1140 Pomer Way, Menasha, WI 54952-1730
 Walter, Jody Roger; 203 1st Ave S, Frederic, WI 54837-8919
 Wiegert, Paul H; 610 Keller Ave S, Amery, WI 54001-1252
 Wildauer, Leonard Paul; 217 E State St, PO Box 313 Bonduel, WI 54107-0313

Voting Lay

Beck, John; 1000 Chapel, Marshfield, WI 54449-1273
 Buege, Jim; W8708 Cty Hwy D, Westboro, WI 54490
 Eden, Carolyn M; 3345 E Meadows Pl, Eau Claire, WI 54701
 Fischer, Roger; 127 E Railroad St, Bowler, WI 54416
 Gibbons, Charles H; 4310 Oakbrook Ct, Wisconsin Rapids, WI 54494
 Hanson, Donald; N7625 Swamp Rd, Manawa, WI 54949
 Heinbuch, Gary; 2929 Hwy 64 East, Emerald, WI 54013
 Johnson, Jeff; 2780 Candle Ct, Green Bay, WI 54304
 Kahler, Richard; 12088 W Conger Rd, Couderay, WI 54828
 Klement, Curt; W7665 Hwy. 64, Antigo, WI 54409
 Koosmann, Donald W; R R 1 Box 39, Mellen, WI 54546
 Messerschmidt, Jeff; E18355 Haskins Rd, Osseo, WI 54758
 Meyer, William; 2408 Evergreen Rd, Wausau, WI 54403
 Miller, Dan P; 160 Forestville Rd, Marquette, MI 49855
 Nixdorf, Wally; W1011 Pine Rd, Dorchester, WI 54425
 Nyre, James; 600 Graham 107, Eau Claire, WI 54701
 Saari, Trent J; 11819 A W Mequon Rd, Mequon, WI 53097
 Seelig, Duaine E; 190 Garfield Ave, Clintonville, WI 54929
 Watkins, Earl; 675 Alden Lake Rd, Manitowish Waters, WI 54545
 Williamson, Mark K; W2288 Hwy 22, Pulcifer, WI 54124

Advisory Commissioned

Eggerstedt, Kim L; 324 S Andrews St, Shawano, WI 54166
 Rogers, Phillip L; 717 Stark St, Wausau, WI 54403-3626

Northern Illinois District**Voting Ordained**

Albrecht, Luther G; 632 Driftwood Ave, Romeoville, IL 60446

Andermann, David John; 24289 Fulfs Rd, Sterling, IL 61081-9207
 Balgeman, Donald E; 12530 Lee Rd, Hinckley, IL 60520-6082
 Balzer, Martin W; 1121 Van St, Elgin, IL 60123
 Barber, David E; 1625 Longmeadow, Glenview, IL 60025-1546
 Barbey, James Alfred; 1116 Anthony Ln, Sandwich, IL 60548
 Barthel, William L; 630 Cordial Dr, Des Plaines, IL 60018-5508
 Bartz, Robert O; C/O Immanuel Luth Church, 4800 Sauk Trl, Richton Park, IL 60471
 Bottorff, Chris A E; 136 Tenbrook Dr, Crown Point, IN 46307
 Bruzek, Scott A; 25065 Burning Trl, Wheaton, IL 60187-7842
 Donovan, Robert Bickford; 2046 N Fremont St, Chicago, IL 60614-4312
 Farina, Christopher L; 4815 W Roscoe St #2S, Chicago, IL 60641-4321
 Gallup, Roger B; C/O Bethlehem Luth Church, 2624 N Oak St, River Grove, IL 60171-1696
 Heuser, Stephen M; C/O Zion Lutheran Church, 865 S Church Rd, Bensenville, IL 60106-2904
 Hoffmann, Bruce A; 401 W State Rd 176, PO Box 306, Island Lake, IL 60042-0306
 Jahn, Wayne P; 618 Grove Ave, Waukegan, IL 60085-1847
 Kimball, Les L; 1444 Spruce Ln, Westmont, IL 60559-3010
 Krause, Kenneth E; 1903 Spring Brook Ave, Rockford, IL 61107-1543
 Lewis, Elstner C; 7501 S Saint Louis Ave, Chicago, IL 60652-1417
 Merlo, Alex L; C/O Saint Paul Lutheran Church, 555 E Benton, Aurora, IL 60505
 Metzger, William L; 330 W Highland Dr, Chicago Heights, IL 60411-2043
 Mueller, Charles S; 317 Catalpa, Roselle, IL 60172-2403
 Ognoskie, Daniel F; 315 E Mazon Ave, Dwight, IL 60420-1103
 Otten, Walter D; 9044 Sheridan Ave, Brookfield, IL 60513-1628
 Rock, Ronald D; PO Box 369, Beecher, IL 60401-0369
 Teller, Daniel J; 416 Sussex Ct, Buffalo Grove, IL 60089-4457

Voting Lay

Birkenstock, Karl; 111 Dundee Rd, Barrington, IL 60010
 Causer, William; 130 Oakwood, Pontiac, IL 61764
 Dougherty, James M; 13322 Oakview Ct, Palos Heights, IL 60463
 Elliott, Robert; 1072 Westview Dr, Rochelle, IL 61068-1204
 Franke, Betty; 3N 460 Lind Ln, Addison, IL 60101
 Geske, Roger J; 414 S Cherry St, Itasca, IL 60143
 Hannah, Carol Martha; 414 S Clifton Ave, Park Ridge, IL 60068-3951
 Harris, Steven W; 236 Harper, Glenwood, IL 60425
 Heap, James K; 13261 Cedar Creek Ct, Lockport, IL 60441
 Heise, Jean M; 3147 Talbot Trail, Rockford, IL 61114
 Jeschke, Charles; 4143 West End Rd, Downers Grove, IL 60515
 Jordan, Marland K; 14025 N Swiss Rd, Winslow, IL 61089
 Kehe, Tammy J; 1899 Mission Hills Dr, Elgin, IL 60123
 Lemon, Stanley C; 527 Claremont Ave, West Chicago, IL 60185
 Mayrens, Ike J; 2621 N Mulligan, Chicago, IL 60639
 McCommon, Marjorie L; 1666 S Troy St, Chicago, IL 60623
 Menet, David; 658 Illinois Blvd, Hoffman Estates, IL 60194
 Millies, Henry F; 365 Sunset Ave, Aurora, IL 60606
 Neaves, Edward R; 9814 S Merton Ave, Oak Lawn, IL 60453
 Niehus, Christine; 1100 S East Ave, Oak Park, IL 60304
 Peterman, John; 1315 N Rt 23, Marengo, IL 60152
 Sedory, Daniel; 5040 S Kilpatrick, Chicago, IL 60632
 Sippel, Robert; 8143 Forest Ave, Munster, IN 46321
 Sturgies, Levi; 926 S Union Ave, Chicago, IL 60628
 Wehrle, Richard; 3258 N Serpentine Dr, Momence, IL 60954
 Ziegler, Sarah L; 1482 Almaden Ln, Gurnee, IL 60031

Advisory Ordained

Dietrich, Adam A; 12505 S Harold Ave, Palos Heights, IL 60463-1321

Advisory Commissioned

Bimler, Richard W; 336 W Hampshire Dr, Bloomingdale, IL 60108-2504
 Block, Richard A; 23726 Pondview Dr, Plainfield, IL 60544-9833
 Daley, Jeffrey D; 935 Mc Connoiche Ct, West Dundee, IL 60118
 Gehrke, Dennis E; 936 Thornton Ln, Buffalo Grove, IL 60089-4234
 Haak, Charles E; 4446 S Trumbull Ave, Chicago, IL 60632-3534
 Laabs, Jonathan C; 116 Cambrian Ct, Roselle, IL 60172
 Piel, Paul F; 2331 Stewart Ln, West Dundee, IL 60118-3351
 Sander, Sharolyn May; 1290 Coventry Ct, Roselle, IL 60172-1625
 Septowski, Dawn; 282 W 18th St, Lombard, IL 60148
 Stec, Steven J; 16311 Cherry Hill Ave, Tinley Park, IL 60477-1136
 Wille, Melvin; 327 Prairieview Dr, Oswego, IL 60543

Northwest District**Voting Ordained**

Baade, Gene W; 824 Lynnwood Ave NE, Renton, WA 98056-3805
 Brandt, Phillip L; 932 Oakview, Roseburg, OR 97470
 Clark, Gary L; St John Lutheran Church, PO Box 1049 Eagle Point, OR 97524
 Donnan, John M; 517 Birch Dr, Burley, ID 83318
 Francis, Grant; 500 D St SE, Ephrata, WA 98823-2242
 Gause, Mark; 747 37th St SE # A1, Auburn, WA 98002-8010
 Hagan, Raymond L; 20459 2nd Ave SW, Normandy Park, WA 98166

Heck, Kyle David; 4807 72nd Dr NE, Marysville, WA 98270
 Jensen, David C; C/O St John Lutheran Church, 2 W Third Ave, Spokane, WA 99201-3608
 Joeckel, Ralph Tobias; 2330 Mc Cullough Rd, Yakima, WA 98903
 Kuehnert, Philip R; 1170 Pickering Dr, Fairbanks, AK 99709-5762
 Linnemann, Paul Arthur; 17575 SW Oak St, Aloha, OR 97007-3912
 Luinstra, Robert F; 1034 NE 11th St, Bend, OR 97701
 Markus, James L; 40 E North Haven Ct, Shelton, WA 98584-8500
 Meyer, Laurence L; 518 Thayer Dr, Richland, WA 99352-4126
 Nickel, Joel T; C/O Calvary Luth Church, 198 Fern Ridge Rd SE, Stayton, OR 97383-1257
 Pauls, Timothy J; 5959 W Elkhorn Ave, Boise, ID 83709
 Reinke, Langdon J; 2263 Koro Ave, Idaho Falls, ID 83404
 Renstrom, Tim Jerome; C/O All Nations Luth Ch, 358 NE 12th, Newport, OR 97365
 Ritter, Phillip K; 233 E Panorama Ln, Port Angeles, WA 98362-1915
 Schmidt, John L; C/O Christ The King Luth Ch, 1700 Pennsylvania Ave, Coeur d'Alene, ID 83814
 Schuessler, Michael Joseph; 6116 Norma Beach Rd, Edmonds, WA 98026-4833
 Trier, Orlando E; 6439 NE 35th Pl, Portland, OR 97211-7271
 Waetzig, Calvin L; 24345 SE Strawberry Dr, Boring, OR 97009-7364
 Zander, Glenn R; 2142 NE MacDonald Lane, Mc Minnville, OR 97128-3231

Voting Lay

Adams, T Lane; 2442 Hillside Dr, Soda Springs, ID 83276-5415
 Brandon, George; 105 Stonegate Cir, PO Box 3276 Ketchum, ID 83340
 Caldwell, Lola; 14423 SE 23rd Pl, Bellevue, WA 98007
 Fenster, Kevin; 16046 48th Ave S, Seattle, WA 98188
 Grassel, Ed; 3139 NE 122nd, Portland, OR 97230
 Hall, Donald R; 8498 NE Point No Point Road, Hansville, WA 98340-9756
 Halvorson, Hallard K; 611 South Progress Road, Veradale, WA 99037
 Harris, Lloyd; 8907 196th St SW, Edmonds, WA 98026-6329
 Johnson, Robert W; 14201 Reiner Rd, Monroe, WA 98272
 Lail, Cyndy K; 1414 NE 103rd Ct, Vancouver, WA 98664
 Lane, Thomas W; 4118 35th Ave NW, Gig Harbor, WA 98335
 McIvor, Ryan M; 1260 SE 18th Ave, Hillsboro, OR 97123
 McNeil, Timothy P; PO Box 102, Powers, OR 97466
 Moore, Rick; PO Box 2178, Homer, AK 99603-2178
 Neilsen, Edgar; 1045 SW 10th St, Hermiston, OR 97838-2126
 Pease, Mark; c/o H A Doty, PO Box 858, Green Mountain, CO 80819-0858
 Prothe, Orval; 2746 Seafarer Ct, Waldport, OR 97394
 Roach, Alan; 872 Cascade Creek Rd, Clark Fork, ID 83811
 Rowen, Charles R; 29500 Old Fort Boise Road, Parma, ID 83660
 Schoenborn, Carolyn; 51636 SW Snyder Ct, Scappoose, OR 97056
 Snook, Stan; 3286 Snowy Butte Ln, Cental Point, OR 97502
 Stocker, Glenn; 913 Goodlander Cir, Selah, WA 98942-9405
 Tanke, C Jay; 2932 Brett Loop, Eugene, OR 97404
 Visser, Wesley C; 14 Valley View, Tonasket, WA 98855
 Winterstein, Richard L; 6719 96th St E, Puyallup, WA 98371

Advisory Ordained

Bauer, Erhart L; 215 SE 76th Ave, Portland, OR 97215-1465
 Berndt, Manfred Helmuth; 711 Deer Trl, PO Box 4483 Hailey, ID 83333-4483
 Reinke, Chris J; 8100 Arctic Blvd, Anchorage, AK 99518-3003

Advisory Commissioned

Ash, Margaret R; 3241 Wexford Cir, Idaho Falls, ID 83404
 Kuhlmann, Linda J; 18169 SE Richey Rd, Portland, OR 97236-5116
 Vande Voort-Schweim, Amy L; 1920 E Pioneer Ave, Puyallup, WA 98372
 Weniger, Richard L; 11651 SE Flavel St, Portland, OR 97266-5981

Ohio District**Voting Ordained**

Castor, Kenneth R; 3051 N Kuther Rd, Sidney, OH 45365
 Esala, Daniel D; 17886 Lost Trail, Chagrin Falls, OH 44023
 Etter, Mark R; 345 Jerlou Ln, Edgewood, KY 41017-2614
 Gonzalez, Juan A; 5802 Colony Ct, Lorain, OH 44053-4102
 Hess, Joel Allen; 150 Sharon Rd, Chillicothe, OH 45601-2021
 Hoffman, Paul W; 7900 Hollenbeck Cir, Parma, OH 44129-6214
 LePere, Ronald; 8125 Mentor Ave, Mentor, OH 44060
 Lewis, Bertram B; 2555 Canterbury Rd, Cleveland, OH 44118
 Menke, James W; 2603 Cottington Cir NW, North Canton, OH 44720-5703
 Mohr, Gerry W; 1425 6th St, Findlay, OH 45840-6450
 Niermann, Stephen J; T-721 Co Rd 16, Napoleon, OH 43545
 Reimann, David K; 5526 Cara Ct, Dublin, OH 43016-8700
 Stottlemeyer, William J; C/O St Stephen Lutheran Church, 30316 New Bavaria Rd, Defiance, OH 43512
 Volk, Michael F; 873 Southmeadow Cir, Cincinnati, OH 45231
 Williams, Matthew Ray; 3328 W 130th, Cleveland, OH 44111

Voting Lay

Chavalia, Howard; 2017 Grafton Rd, Elyria, OH 44035

Dellinger, John; 1810 Chuckery Lombard Rd, Plain City, OH 43064-9622
 Dill, Robert; 2478 Celia Dr, Stow, OH 44224
 Elsea, Steve; 7829 Glenwood Ave, Canal Winchester, OH 43110-9292
 Haines, Michael S; 9028 Foxhunter Ln, Cincinnati, OH 45242-4606
 Herre, Ronald; 213 Cambria Dr, Dayton, OH 45440
 Johnson, Steve; 6166 Delcrest Ct, Fairfield, OH 45014
 Kressierer, Fred; 315 Blair Cir, Aurora, OH 44202
 Krone, Steven; 28672 Bassett Rd, Westlake, OH 44145
 Lee, Larry; 5775 Harrison Center Rd, Van Wert, OH 45891
 Lewis, Tim; 880 Stuart Dr, South Euclid, OH 44121
 Mc Nabb, Lois; 14603 Fayette Blvd, Brook Park, OH 44142
 Spencer, Gary W; 815 Lynne Ave, Napoleon, OH 43545
 Strieter, Winfried I; 1602 Eastfield Rd, Maumee, OH 43537
 Wilms, Dave; 2650 Brown Rd #3, Ashtabula, OH 44004-9514

Advisory Ordained

Buegler, David D; 4321 Jaycox Rd, Avon, OH 44011

Advisory Commissioned

Maynard, John E; 621 Parker Rd, Maysville, KY 41056
 Stoneburner, Gordon Forrest; 1112 Heritage Lane, Milford, OH 45150-9615

Oklahoma District

Voting Ordained

Busch, Leonard E; 9310 E 96th St, Tulsa, OK 74133-6120
 Eckert, Andrew William; 1003 Birch St, Wellston, OK 74881-9101
 Hall, Christopher D; 2013 Lantern Ln, Enid, OK 73703
 Kirchhoff, Donald G; 325 I St NW, Miami, OK 74354-5435
 Mc Clellan, Gary Wayne; PO Box 456, Shattuck, OK 73858-0456
 Muenchow, Mark R; 3600 NW Expressway St, Oklahoma City, OK 73112-4410
 Ramsey, Thomas G; 1001 W Grand, Ponca City, OK 74601
 Schroeder, Paul H; 501 Skyview Dr, Watonga, OK 73772-2823
 Thompson, David Brooks; 1428 W Minnesota Ave, Chickasha, OK 73018-2954

Voting Lay

Collison, John; 1204 Banner Ave, Edmond, OK 73013
 Harzman, Alan; 812 Clark Dr, Kingfisher, OK 73750
 Hilst, Wilibur; 1 Ridgeline Dr, Wewoka, OK 73884
 Karner, Miles A; 1912 Mockingbird Ln, Altus, OK 73521
 Koch, Vernon; 205 NE 20th St, PO Box 312 Guymon, OK 73942-2816
 Mudd, Richard W; 212 N Pine, Guthrie, OK 73044
 Mueller, Ron; RR 1 Box 125, Lahoma, OK 73754
 Pennekamp, Paul; 14814 E 104th St N, Owasso, OK 74055
 Reck, Russell; 9011 E 36th St, Tulsa, OK 74145-3407

Pacific Southwest District

Voting Ordained

Allsing, Richard C; 6100 Samuel St, La Mesa, CA 91942-2556
 Beyer, Timothy P; 9422 Mikinda Ave, La Habra, CA 90631-2467
 Blau, Timothy A; 3950 N Valorie Dr, Prescott Valley, AZ 86314
 Bolte, David J; C/O Trinity Lutheran Church, 830 E Plaza Cir Litchfield Park, AZ 85340-4915
 Bruning, Edward Victor; C/O Our Savior Luth Church, PO Box 91449 Henderson, NV 89009-1449
 Busch, Lewis M; 14735 Bettyjean Ave, Bellflower, CA 90706-3003
 Carlson, Steven C; 825 11th St, Manhattan Beach, CA 90266
 Dannenbring, Richard A; 1431 Cheltenham Ln, La Habra, CA 90631-7418
 Droegemueller, Beryl D; 2836 Hutchison St, Vista, CA 92084-1714
 Hahn, Kenneth S; C/O Trinity Lutheran Church, 18425 Kittridge St, Reseda, CA 91335-6138
 Hallerberg, James W; C/O Resurrection Luth Church, 1111 5th St, Coronado, CA 92118-1807
 Hallmann, James A; 1300 W Menlo Ave Spc 191, Hemet, CA 92343-3760
 Harmelink, Daniel Nathan; 16531 Kellog Cir # A, Huntington Beach, CA 92647-4419
 Hoemann, Gerald L; 581 Seville Ln, Blythe, CA 92225-1045
 Kaelberer, Eric V; 19216 Arbeth St, Rialto, CA 92377
 Kindschy, Lowell B; 3240 Sandy Ln, Santa Ynez, CA 93460-9767
 Kritzer, Kevin Lee; 4638 Hazelwood, Long Beach, CA 90808
 Krueger, John W; 6562 W Ivanhoe Ct, Chandler, AZ 85226
 Lieber, Kenneth D; 7560 Parnell Ave, Las Vegas, NV 89147-4850
 Lopez, Johnny J; 921 S Birch St, Santa Ana, CA 92701-5615
 Martin, Ronald L; 1895 N Shattuck Pl, Orange, CA 92665-4640
 Michaelson, Craig Alan; 9202 E Chirco Pl, Tucson, AZ 85710
 Page, James; 1019 Meadowview Ct, Corona, CA 92880
 Payne, Matthew A; 1012 S Danehurst Ave, Glendora, CA 91740
 Pearson, Charles W; Gethsemane Lutheran Church, 2723 Orange Ave, La Crescenta, CA 91214-2124
 Rebensal, Robert F; 1576 Joshua Pl, Camarillo, CA 93012-4433
 Riggert, Rich L; 44329 Soft Ave, Lancaster, CA 93536
 Rosnau, Alan Paul; 5959 E Phelps Rd, Scottsdale, AZ 85254-9224
 Schlee, Dietrich N; 3442 W 83rd St, Inglewood, CA 90305
 Shaltanis, Joel A; 380 W Baseline Rd, Claremont, CA 91711

Sonnenberg, Roger R; 531 Monte Vista Rd, Arcadia, CA 91007-6062
 Vogelsang, William R; 2335 Amber Ln, Escondido, CA 92026-1230

Voting Lay

Anderson, Ken; 1041 E Palm Ave, Redlands, CA 92374
 Bergeman, JoAnn; 8992 - 1/2 Annetta Ave, South Gate, CA 90280
 Brauer, Leona J; 23744 Cameron Ct, Valencia, CA 91354
 Burtner, Roger; 721 E Harmony Ln, Fullerton, CA 92631-1865
 Cook, Richard D; 7218 Daffodil Pl, Carlsbad, CA 92009
 Covington, James; 201 S Malena Dr, Orange, CA 92689
 Dannemeyer, Bruce; 20941 Avenida Amapola, Lake Forest, CA 92630
 Depuy, Mary Sue; 1314 W 20th St, Yuma, AZ 85364
 Durand, Christine; 1631 Managua Dr, Las Vegas, NV 89123
 Froemming, Dennis; 936 Molly Gibson Dr, Lake Havasu City, AZ 86405
 Gaston, Victoria; 9668 Bickley Dr, Hunting Beach, CA 92646
 Grabowski, Daniel; 1054 Winn Dr, Upland, CA 91786
 Herrera, Keren L; 186 W 5th St, San Jacinto, CA 92583
 Howard, Ronald W; 800 Statler St, San Pedro, CA 90275
 Ilten, Shelia M; 561 Walter Ave, Newbury Park, CA 91320
 Jameson, James W; 356 Pebble Hill Dr, Santa Barbara, CA 93111

Jesse, Al; 1370 Euclid Ave, San Diego, CA 92105
 Koch, Linda K; 11358 Acruz Dr, San Diego, CA 92126
 Larson, Brad; 4118 W Charlotte Dr, Glendale, AZ 85310
 Martin, Dorothy; 3569 Lincoln Ave, Altadena, CA 91001-3831
 Miller, Thomas; 13242 Chestnut St, Westminster, CA 92683-2604
 Milton, Oliver; 5733 Oakdale Ave, Woodland Hills, CA 91367
 Nash, Dennis; 1435 A Redwing Dr, Moreno Valley, CA 92553
 Page, Laura G; 1926 Preuss Rd, Los Angeles, CA 90034
 Persson, Robert E; 6021 E Skinner, Cave Creek, AZ 85331
 Richardson, Paul; 3128 W Walter Way, Phoenix, AZ 85027
 Schedler, Beth; 4791 S Vista Pl, Chandler, AZ 85248
 Schutte, Patricia; 1860 Greenfield Dr, El Cajon, CA 92021-3768
 Shockley, Robert M; 1027 W 213th St, Torrance, CA 90502
 Sievers, Jeff S; PO Box 1692, 27969 Scenic Ct, Helendale, CA 92342
 Stueve, John; 2538 Rochelle, Monrovia, CA 91016
 Waltersdorf, Kenneth; 8336 E Greenview Dr, Gold Canyon, AZ 85218

Advisory Ordained

Loesch, Nathan O; 24511 Aguirre, Mission Viejo, CA 92692
 Manske, Charles L; 14782 Elm Ave, Irvine, CA 92606-2658
 Schumm, Richard G; 24201 Via Aquara, Laguna Niguel, CA 92677-2133

Advisory Commissioned

Beyer, Gary A; 5029 E Almond Ave #1, Orange, CA 92669
 Brandt, Paul M; 6117 E Janice Way, Scottsdale, AZ 85254
 Camberg, Terry N; 3767 Balboa Ter #D, San Diego, CA 92117
 Dammann, Dean W; 14772 Briarcliff Pl, Tustin, CA 92780-6639
 Dickerson, Joe B; 250 Waterman Ave D, El Centro, CA 92243
 Klitzing, Rachel; 8 Cosenza, Irvine, CA 92614-5344
 Schedler, Steven P; 1376 Felspar St, San Diego, CA 92109
 Sims, Carolyn C; 27042 Pinjara Cir, Mission Viejo, CA 92691-4444
 Vroom, Nola J; 27522 Halcon, Mission Viejo, CA 92691

Rocky Mountain District

Voting Ordained

Baker, Ronald M; 910 Valley Rd, Colorado Springs, CO 80904-1513
 Bickner, Gary A; 711 S Navajo Dr, Gallup, NM 87301-5548
 Elmshauser, James M; PO Box 187, Flagler, CO 80815-0187
 Erickson, Kristian; 7043 S 840 East, Midvale, UT 84074
 Frye, Frank G; 711 Nancy St, Fort Morgan, CO 80701-3710
 Heimer-Cotera, Karl P; C/O San Pablo Luth Church, 301 S Schutz Dr, El Paso, TX 79907-6514
 Hengst, Earnest J; C/O Immanuel Luth Church, 2100 7th St, Las Vegas, NV 89101-4960
 Knapp, James D; 13126 W Green Mountain Dr, Lakewood, CO 80228-3513
 Patterson, Craig A; 9392 S Burlington Ln, Highlands Ranch, CO 80130-3759
 Rhode, Paul G; 2828 Mountain View Ave, Longmont, CO 80503-2313
 Runtsch, Timothy D; C/O Redeemer Lutheran Church, 6630 Britany Dr, Fort Collins, CO 80525-5823
 Schmidt, Edward H; 1364 Firehorn Dr, Rifle, CO 81650
 Tasler, Robert L; 2353 Meadows Ln, Castle Rock, CO 80104
 Van Fossan, Kurt A; 6244 Quitman St, Arvada, CO 80003

Voting Lay

Behnken, Bill; 1955 Shoshone Dr, Ogden, UT 84403
 Bond, Gillian M; 801 Bursum Pl, Socorro, NM 87801
 Brinton, Gerald; PO Box 565, Pagosa Spgs, CO 81147-0565
 Buchholz, Norbert; 1756 1600 Rd, Delta, CO 81416
 Heine, Herman; 8734 Kachina Way, Lone Tree, CO 80124
 Hill, Charlie; PO Box 969, Cortez, CO 81321
 Kroenke, Irvin M; 3143 Fern Pl, Boulder, CO 80304
 Kunkel, Oscar; 30 La Paz St, Roswell, NM 88201
 Longtin, Cheryl J; 5655 E Piedmont, Engelwood, CO 80111
 Meyer, Jon P; 14315 Berry Rd, Golden, CO 80401
 Pugh, Donald E; 39606 Co Rd 16, Holyoke, CO 80734
 Schuelke, John P; 210 Kiowa Ave, Woodland Park, CO 80863

Sherman, Peter; 4535 Eagle Lake Dr, Fort Collins, CO 80524
 Timmerman, Kenneth C; 16541 E 121st Circle Dr, Brighton, CO 80601-6910

Advisory Ordained

Huebner, Robert G; 3725 Deep Haven Dr, Colorado Springs, CO 80920-4510

Advisory Commissioned

Bower, Kristine E; 1135 Ash St, Broomfield, CO 80020
 Geidel, David O; 1322 E Broadmoor Dr, Loveland, CO 80537-4469
 Howard, Brent Alan; 17912 E Brunswick Pl, Aurora, CO 80013
 Kaspar, Neal Arnold; 1130 Hill Ave, Grand Junction, CO 81501
 Palmreuter, Kenneth R; 2783 S Depew St, Denver, CO 80227-4106

SELCD District

Voting Ordained

Kovac, Gerald L; 4301 Rockspur Ct, Saint Louis, MO 63128-4705
 Panzigrau, Jerome E; 149 Glenview Dr, New Kensington, PA 15068
 Vinovskis, Waldemar R; 68 Willow St, Macungie, PA 18062

Voting Lay

Cahill, Jerold; 6801 Reid Dr, Parma Heights, OH 44130-4504
 Chicoine, Doug; 7322 Woodlawn Dr, Frankfort, IL 60423-9525
 Lesko, James; 72 William St, Glen Ridge, NJ 07028

South Dakota District

Voting Ordained

Adams, Raymond H; 2404 Maple Ave, Rapid City, SD 57701-7156
 Deardoff, Daniel H; 405 E Beechnut St, Brandon, SD 57005-1213
 Denke, Glenn R; C/O St John Lutheran Church, HCR 75 Box 22 Norris, SD 57560-9405
 Doremus, Dwaine D; 212 Centennial Ave, PO Box 125 Wentworth, SD 57075-0125
 Ellis, David W; C/O Immanuel Lutheran Church, PO Box 467 Menno, SD 57045-0467
 Erickson, Mark A; 706 S 1st St, Milbank, SD 57252
 Hafner, Wesley H; C/O Trinity Luth Church, 14912 377th Ave, Mansfield, SD 57460
 Lemcke, Brian S; PO Box 49, Onida, SD 57564
 Moeller, Robert E; C/O Trinity Lutheran Church, 46448 263rd St, Hartford, SD 57033-6909
 Utecht, Peter Matthew; 221 East 1st St, Redfield, SD 57469
 Weeman, Richard D; C/O Zion Luth Church, PO Box 204, Delmont, SD 57330-0204

Voting Lay

Deadrick, Tom; 36696 275th St, Platte, SD 57369
 Dubs, Eldor L; 4512 E 42nd St Apt 110, Freeman, SD 57029
 Jung, Lloyd; 1292 Elk Creek Rd, Piedmont, SD 57769
 Jungemann, Glenn R; 20003 387th Ave, Wolsley, SD 57384
 Krause, Gordon B; 5001 S Ash Grove Ave, Sioux Falls, SD 57108
 Larson, Ray; 39656 Larson Rd, Columbia, SD 57433
 Porisch, Bruce A; 307 South Summit St, Flandreau, SD 57028-9511
 Schulz, Harvard; 30719 Cedar Bluff Rd, Mission Hill, SD 57046-6008
 Snow, William F; 440 7th Ave NE, Watertown, SD 57201-1863
 Wulf, Jerald C; 1714 E Erskine, Pierre, SD 57501-3603
 Zirpel, Dennis M; PO Box 312, Presho, SD 57568-0312

Advisory Ordained

Bailey, Robert G; 916 Clark St, Rapid City, SD 57701

Advisory Commissioned

Sopko, Marvin L; 217 E 1st St, Sioux Falls, SD 57105-5833

South Wisconsin District

Voting Ordained

Bahls, Dale W; W10801 Cty Hwy C, Hancock, WI 54943
 Blonski, Edward A; 650 Green Bay Dr, Mayville, WI 53050-1708
 Chryst, Thomas E; 2914 Green St, Racine, WI 53402
 Corder, Jeffrey J; 509 5th St, Waunakee, WI 53597-1215
 Fabrizio, Karl F; 7390 Hill Valley Ct, Greendale, WI 53129-2725
 Fritsch, Bryan; 526 Mayparty Dr, Ripon, WI 54971-1030
 Gehlbach, Gary V; N1584 A Cty K, Sharon, WI 53585-9667
 Graminske, Matthew J; Zion Lutheran Church, PO Box 26, Glenbeulah, WI 53023-0026
 Haney, Byrene Keith; 2550 N 48th St, Milwaukee, WI 53210-2845
 Hougard, Donald T; 9615 W Kaul Ave, Milwaukee, WI 53225-1620
 Jabs, Frederick K; 6502 S Business Dr, Sheboygan, WI 53081-8988
 Kelm, Peter D; N64W15344 Sunny Dale Dr, Menomonee Falls, WI 53051-5130
 Kinne, Timothy L; 949 Bridgewood Dr, Neenah, WI 54956-3711
 Krueger, Thomas I; 2520 S 68th St, Milwaukee, WI 53219-2613
 Meier, Mark; 125 Iowa St, PO Box 555, Muscoda, WI 53573
 Paape, David B; 1748 Plainwood Dr, Sheboygan, WI 53081-7727

Pederson, Ronald Douglas; W1268 Cty Rd FF, Haven, WI 53083-5138
 Peperkorn, Todd A; 2044 24th Ave, Kenosha, WI 53140-4604
 Petersen, Thomas Edgar; 817 Johnson St, Stoughton, WI 53589-1317
 Pingel, Allen L; 570 N 95th St, Milwaukee, WI 53226-4435
 Raasch, Randolph H; W71N706 Harrison Ave, Cedarburg, WI 53012-1007
 Seeger, Carl W; 205 E High St, Edgerton, WI 53534
 Struve, John W M; 3030 N Fairwood Ct, Wauwatosa, WI 53222-4020
 Tillmann, Gary W; St John Lutheran Church, N 1245 St Johns Way, Oconomowoc, WI 53066-9539
 Torkelson, Daniel T; 713 Terretorial Dr, Clyman, WI 53016
 Wille, John C; 1428 Jason Ave, Tomah, WI 54660-3258
 Zick, Robert C; 134 Edmaro St, Fredonia, WI 53021-9413

Voting Lay

Anderson, Richard E; 1013 Oriole St, Waupun, WI 53963
 Behrens, David B; 3010 W Kay Dr, Sheboygan, WI 53083
 Bollen, Andrew; 621 Sheridan Dr, West Bend, WI 53095
 Buehler, Crystal J; 8523 Tannery Rd, Two Rivers, WI 54241
 Burhop, James W; 11965 W Ohio Ave, West Allis, WI 53227
 Buss, Myron; 824 Linden Rd, Kohler, WI 53044-1453
 Dau, Theodore K; 1384 Sunnyridge Rd #5, Pewaukee, WI 53072
 Ge Rue, Ronald K; 2625 Iva Ct #23, Beloit, WI 53511-6614
 Goeger, Kenneth R; 619 Evergreen St, Wautoma, WI 54982
 Hellmer, Raymond; 522 Dapin Rd, Madison, WI 53704
 Heth, Jim; Route 1, Mineral Point, WI 53565
 Hintz, William; 3853 S 74th St, Milwaukee, WI 53220-1719
 Hughes, Brian; 14779 W Hidden Creek, New Berlin, WI 53151
 Jaeger, John G; S1081 Olson Ln, Coon Valley, WI 54623
 Kabitzke, Roland O; 2899 S 94th St, West Allis, WI 53227
 Kabitzke, Roland O; 6811 Hickory Rd, West Bend, WI 53095
 Kamholtz, Robert; 239 Skiview Ct, Slinger, WI 53086-9570
 Kristopeit, David A; 1905 Thurston Ave, Racine, WI 53403
 Neuwerth, Allen; 4618 W Carter Pl, Milwaukee, WI 53216
 Osterdorf, William A; 11606 W Sunset Ln, Greenfield, WI 53228
 Pflug, Ed; W1698 Apache Ave, Fremont, WI 54940
 Pierce, Gregory; 1156 Westwind Dr, Neenah, WI 54956
 Pophal, Julie A; 2802 Ledgemont St, Fitchburg, WI 53711
 Schulze, Ernie; 2501 N Lexington, Janesville, WI 53545
 Sitzman, Ronald; 24228 Fish and Game Rd, Kiel, WI 53042
 Thornberry, Alan W; W157 N7756 Reimington Trl, Menomonee Falls, WI 53051
 Whittow, Thomas; 3000 Huntington Cir, Brookfield, WI 53005-1900

Advisory Ordained

Bleke, Earl H; W358N5971 Misty Ct, Oconomowoc, WI 53066-2436
 Sueflow, Edwin S; 12024 N Wasaukee Rd, Mequon, WI 53097-2527

Advisory Commissioned

Becker, Harlan H; 178 S Wind Trl, Horicon, WI 53032-1220
 Bellin, Sharon L; 2601 Ole Davidson Rd, Racine, WI 53405-1440
 Bellin, Willard; 2601 Ole Davidson Rd, Racine, WI 53405-1440
 Benedum, Charles E; 1224 Carmen Ave, Sheboygan, WI 53081-7615
 Busacker, William P; 132 W Juniper Dr, Grafton, WI 53024-2234
 Haas, Walter D; 1800 W Mangold Ave, Milwaukee, WI 53221-5063
 Kohrs, Ralph L; 3360 Bermuda Blvd, Brookfield, WI 53045-2661
 Laesch, Roger C; 4503 N 106th St, Milwaukee, WI 53225-4518
 Mueller, John L; 13494 W River Park Dr, Menomonee Falls, WI 53051-7236
 Oldenburg, Michael P; 1009 Hilger Rd, Hartland, WI 53029-1215
 Wallinger, Dennis E; W167 N10994 Western Ave, Germantown, WI 53022-5603

Southeastern District

Voting Ordained

Betzner, David J; 6958 Sundays Ln, Frederick, MD 21702-2116
 Birner, Paul D; 1582 Haupt Strasse, Conover, NC 28613-0396
 Burt, Michael F; 1213 Finneans Run, Arnold, MD 21012-1877
 Foelber, J Thomas; 9701 Harding Ave, Parkville, MD 21234-2662
 Gade, Clifford W; 601 Mc Keithan Rd, Florence, SC 29501-8811
 Gittner, William; 736 Wingrave Dr, Charlotte, NC 28270-5934
 Hedi, Frederick T; 4100 Elsie Ct, Landover Hills, MD 20784-2397
 Johnson, Scott D; 10 Maple Ct, Newton, NC 28658
 Kassouf, John F; 1200 Churchillville Rd, Bel Air, MD 21014-3412
 Long, Charles Milton; 10800 Pine Reach Ct, Chesterfield, VA 23832
 Ramming, Michael E; PO Box 466, Callao, VA 22435-0466
 Ressler, Philip W; 50 Arrowhead Ln, Stuarts Draft, VA 24477
 Schafer, Stephen B; 2001 Old Frederick Rd, Catonsville, MD 21228-4119
 Shaltanis, Mark Alan; 7426 Idylwood Rd, Falls Church, VA 22043-2915
 Sigmon, Stephen D; 5025 Timbrook Ln, Winston Salem, NC 27103-6015

Thress, Michael Paul; 154 Kirkcaldy Dr, Elkton, MD 21921-2974
 Van Osdol, Jeffrey M; 2820 Woodruff Rd, Simpsonville, SC 29681
 Wagner, Preston E; 2304 Welsh Tavern Way, Wake Forest, NC 27587-6689
 Wiechmann, Ralph E; 42811 Delphinium Cir, Leesburg, VA 20176-6849
 Zimmermann, Lawrence J; 2301 Barnsley Ct, Virginia Beach, VA 23456-7845

Voting Lay

Anderson, Alden; 8815 Cuttermill Pl, Springfield, VA 22153
 Andreasen, Paul S; 1913 S Main St, Farmville3, VA 23901
 Brandt, Yale; 12707 Keesley Pointe Ct, Chester, VA 23831
 Brauch, Gilbert M F; 4142 Wandering Ln NE, Hickory, NC 28601
 Carlson, Carolyn; 11501 Brandy Hall Ln, Gaithersburg, MD 20878
 Coburn, Robert; 451 Pacolet Pond Ln, Tryon, NC 28782
 Haga, Lawrence; 129 Gold Course Rd, Maiden, NC 28650
 Hanck, Ken; 100 Laurewood Ln, Cary, NC 27511-9118
 Hansen, Tony P; 300 S Carolina Ave, Pasadena, MD 21122-5444
 Huffman, James R; 408 Dalkin Crt, Burlington, NC 27215
 Koch, Paul R; 14915 Nashua Lane, Bowie, MD 20716
 LaCourse, Susan H; 16007 Jerald Rd, Laurel, MD 20707
 Nichols, Stuart H; 617 Robmont Rd, Charlotte, NC 28270
 Olver, James; 2492 Manion Dr, Williamsburg, VA 23185-1496
 Ott, Marion; 4512 36th St S # A-1, Arlington, VA 22206-1866
 Owen, R Neely; 5190 Lakeland Dr SW, Roanoke, VA 24018
 Richter, Kenneth; 9824 Canterbury Rd, Felton, DE 19943
 Sindlinger, Richard; 2289 Bannister St, York, PA 17404-4805
 Smith, Mark S; 749 Juli Drive, New Freedom, PA 17349
 Steffens, Margaret C; PO Box 1462, La Plata, MD 20646
 Stock, Ronald A; 4384 St Annes Ct, Myrtle Beach, SC 29579

Advisory Ordained

Magarino, Aurelio; 10225 Douglas Ave, Silver Spring, MD 20902
 Meyer, Edward F; 2653 Birdie Ln, Conover, NC 28613

Advisory Commissioned

Baker, Jodene A; 425 Lakewood Dr, Matthews, NC 28104-6907
 Meyer, Judith E; 7773 Shootingstar Dr, Springfield, VA 22153
 Potter, Margaret Rose; 1835 Beth Bridge Cir, Forest Hill, MD 21050-2839

Southern District

Voting Ordained

Buetow, Mark T; 2021 S Dupre, New Orleans, LA 70125
 Doroh, David A; 624 N Poplar St, Florence, AL 35630-4634
 Ertl, James A; C/O St Paul Lutheran Church, 1625 Annette St, New Orleans, LA 70116-1322
 Hayman, Mark C; C/O St Stephen Lutheran Church, 6336 Berkeley Dr New Orleans, LA 70131-4106
 Karle, John Eric; Christ The King Luth Church, 305 Royal St, Natchitoches, LA 71457-5708
 Koenig, Stephen E; 204 William Dr, Clinton, MS 39056-5238
 Mader, Robert J; 5 Donna Dr, Hammond, LA 70401-1046
 Marshall, Ulmer; 6405 Saint Thomas Ct, Mobile, AL 36618-3242
 Mc Peek, Samuel E; 109 Redwing Cir, Lafayette, LA 70503-5804
 Noon, Thomas R; 1409 67th St W, Birmingham, AL 35228-1528
 Ramsey, Mc Nair; 176 Deep Woods Circle, Selma, AL 36701
 Robatzen, David A; 5760 Leesway Blvd, Pensacola, FL 32504-7728
 Toncre, Wesley M; 734 Brandeis Ave, Panama City, FL 32405-3849
 Weier, Gary W; 34 Greenbriar Dr, Gulfport, MS 39507-4215

Voting Lay

Chatham, Cynthia; 20019 Merinda Ln, Long Beach, MS 39560
 Clayton, Benjamin E; 8713 Darby Ln, River Ridge, LA 70123
 Jones, Dan; 2411 Elliott St SE, Decatur, AL 35601-5301
 Lackey, Tom; 3548 Bermuda Dr, Birmingham, AL 35210
 Mc Bride, David J; 113 Carlisle Crt, Slidell, LA 70461
 Nelson, Rodney L; 2421 Cassie Ln, Lake Charles, LA 70605
 Peterson, Phil; 2783 Cottonwood Lane, Pensacola, FL 32514
 Price, George A; 11600 George Price Ln, Lillian, AL 36549
 Skinner, Iri; 4402 St Anthony Ave, New Orleans, LA 70122-3129
 Smiley, Windloyn; 1163 County Rd 49, Camden, AL 36726
 Thalhaim, Richard A; PO Box 5327, Thibodaux, LA 70302
 Van Vulpen, Bettye; 8765 hwy 301 N, Walls, MS 38680
 Westfall, Thomas W; 1318 Riva Cir, Panama City, FL 32404
 Wilkening, Harvey W; 9460 Garfield Dr, Shreveport, LA 71118-3909

Advisory Commissioned

Brda, Ellen J; 5161 Carlisle Ct, New Orleans, LA 70131

Southern Illinois District

Voting Ordained

Byers, Gary W; 805 Penhurst Pl, Belleville, IL 62221-7942
 Eickhoff, Bert H; 201 N Pine St, Nokomis, IL 62075-1230
 Gross, Jeffrey A; 505 South Main St, Worden, IL 62097-1219
 Gude, George J; 5221 Loop Rd, Dorsey, IL 62021-1103
 Hoft, Peter D; 303 Jamestown Ct, Collinsville, IL 62234-4364
 Johnson, John E; 306 N Washington, Du Quoin, IL 62832

Juhl, David M; 8268 Trinity Ln, Iuka, IL 62849
 Keseman, Bruce Edward; 313 Saint Clair Ct, Freeburg, IL 62243-1207
 Kettner, Michael Allen; 206 West Jacob, Jacob, IL 62950-9629
 Laufer, Ralph E; C/O Holy Cross Lutheran Church, PO Box 7, Renault, IL 62279-0007
 Nebel, Mark A; C/O Trinity Lutheran Church, PO Box 176, Hoyleton, IL 62803-0176

Voting Lay

Benning, Ralph; 203 Lakewood Dr, Hillsboro, IL 62049
 Ernsting, Dennis R; 310 Prairie Ln, Sparta, IL 62286
 Koenigstein, Lorraine; 6046 Beck Rd, Red Bud, IL 62278
 Meyer, Duane; 6223 Staunton Rd, Edwardsville, IL 62025-6331
 Michael, Joyce; 210 N Oak, PO Box 164, Hoffman, IL 62250
 Rueter, Robert C; 13086 State Rd 127, Nashville, IL 62263
 Rydgig, Nancy; 4 Frontenac Ln, Maryville, IL 62062
 Shannon, Monica; 3855 Stankard Dr, Swansea, IL 62226
 Turner, Victor L; 1304 Charles Ave, Carterville, IL 62918-5100
 Wiemers, Jim; 5312 Seiler Rd, Dorsey, IL 62021
 Wiese, David E; 929 Kimberly Ln, Waterloo, IL 62298

Advisory Ordained

Wentzel, Ernest F; 99 Westmoreland St, Collinsville, IL 62234-2957

Advisory Commissioned

Balsters, Sandra M; 905 S Moreland Rd, Bethalto, IL 62010-2111
 Schefft, Walter R; 904 Lillian St, Collinsville, IL 62234-2046
 Schneider, Deitt C; 8549 Primrose Rd, Venedy, IL 62214-1627

Texas District

Voting Ordained

Anderson, Mark Bishop; 920 Fowlkes St, Sealy, TX 77474-3421
 Baden, Thomas Warren; 3217 Cumberland Dr, San Angelo, TX 76904-6001
 Biar, Henry H; King Of Kings Lutheran Church, 13888 Dreamwood Dr, San Antonio, TX 78233-4913
 Bragdon, Dennis J; 840 N Franklin St, La Grange, TX 78945-1620
 Braun, Wayne M; 2528 Brown Dr, Flower Mound, TX 75022
 Brummett, B R; 1207 Anetta, Bowie, TX 76230
 Carr, Timothy J; 306 E 15th St, Houston, TX 77008
 Cosby, Samuel; 11126 Lark Brook Lane, Houston, TX 77065-3314
 Dankis, Mark J; 2503 Donner Path, Austin, TX 78681
 Dommer, Douglas; 17511 Seidel Rd, Tomball, TX 77375-3620
 Espinosa, Alfonso O; 304 E Golden Arrow Cir, The Woodlands, TX 77381-4646
 Fraker, Donald D; 1107 River Rock, New Braunfels, TX 78130-2410
 Franke, Gilbert A; 1003 Juniper Ave, Bishop, TX 78343-1835
 Gonzalez, Eloy Steven; 443 Berryll Dr, San Antonio, TX 78213
 Gonzalez, Robert F; 2505 W Northgate Dr, Irving, TX 75062
 Hadley, Tom C; 3408 Lilac Ln, Rowlett, TX 75089-3445
 Heckmann, Peter Tim; 12308 Kelton Dr, Manor, TX 78653
 Keistman, Herbert Arnold; 4146 W Highway 21, Paige, TX 78659-4222
 King, Del O; C/O Faith Lutheran Church, PO Box 451610, Laredo, TX 78045-0039
 Knippa, William B; 12505 Red Mesa Holw, Austin, TX 78739-7535
 Konz, Thomas R; 207 Maple Ln, Stephenville, TX 76401-2229
 Lindner, John T; Lord Of Life Luth Church, 3601 W 15th St, Plano, TX 75075-7741
 Miller, John A; C/O Grace Lutheran Church, PO Box 1025, Dalt-hart, TX 79022-1025
 Pase, Robert J; 2825 Emerson Pl, Midland, TX 79705
 Pohland, Walter A; 180 E Wood Ave, Raymondville, TX 78580-3044
 Ramey, John Mike; 16313 Wellers Way, Houston, TX 77095-3900
 Rathgeber, Douglas D; 5390 Cambridge Dr, Beaumont, TX 77707-2048
 Renning, Wayne A; 3005 Old Paris Rd, Mount Pleasant, TX 75455-2091
 Rogers, Charles Fred; 8371 FM 314 N, Brownsboro, TX 75756-6124
 Rohde, David W; C/O St Paul Luth Church, PO Box 136 Wilson, TX 79381-0136
 Rynearson, Stephen P; 809 Cheyenne Trl, Hewitt, TX 76643-3240
 Schoessow, Daniel Ray; C/O Zion Luth Church, PO Box 409, Anderson, TX 77830-0409
 Stelling, John F; St Matthew Lutheran Church, 5315 Main St, Houston, TX 77004-6878
 Struckmeyer, Alan D; 3902 Antelope Trl, Temple, TX 76504-3608
 Taylor, M Alan; 115 Tarpon, Galveston, TX 77550
 Van Duzer, Thomas N; 3039 Pasture Ln, Sugar Land, TX 77479-1800
 Wagner, Robert W; 920 Lutheran Church Rd, Copperas Cove, TX 76522-7443
 Wauser, Walter E; Peace Luth Church, 941 W Bedford Eules Rd, Houston, TX 76053-3808

Voting Lay

Ballmann, John; 405 S Fair Park St, Riesel, TX 76682
 Beisert, Michael D; 4312 N Hwy 77, Giddings, TX 78942-6429
 Bentley, David; 12681 Gugg St, Harold, TX 76364
 Biar, Pat; 1104 30th St, Nederland, TX 77627

Born, Charles; 5113 Chateau Dr, Bay City, TX 77414
 Bullard, Gene; 2405 W 5th Ave, Corsicana, TX 75110-4046
 de Blonk, D Matthew; 4506 Normandy Way, Grand Prairie, TX 75052
 Dixon, Michael; 7918 Lynnhaven, Lubbock, TX 79423
 Doyal, Odis; 1014 CR 761, Devine, TX 78016
 Engele, Leo; 2204 Edgemere, Big Spring, TX 79720
 Fischer, Harold; 21 Cousteau Ln, Austin, TX 78746
 Goforth, Joanne; 1653 Ernie Ln, Grand Prairie, TX 75052-1107
 Gorlyn, Bronstad; 1805 Alpine, Sherman, TX 75092
 Harned, Wayne; 16227 Oxbow Tr, Buda, TX 78610
 Harris, John D; 18003 Fireside, Spring, TX 77379
 Herrmann, Bob; RR 4 Box 112N, Paris, TX 75462-9804
 Houston, T A; 2122 21st Ave N, Texas City, TX 77590-4841
 Huse, Jerry G; 2619 Carmel Cir, Carrollton, TX 75006
 Johnson, Troy; PO Box 1056, Georgetown, TX 78627
 Juhl, Gary; 22928 Osprey Ridge, San Antonio, TX 78258
 Karle, Fred; 8100 N 23rd St, Mc Allen, TX 78504
 Kostoch, Arlene (Jo); 14001 Jackfish, Corpus Christi, TX 78418
 Krebs, Stephen; 15503 Long Rd, Houston, TX 77044
 Le Blanc, Larry J; 15195 Starboard Dr, Wilis, TX 77318
 Leimer, Delvan; 2001 S Colgate Dr, Perryton, TX 79070-5105
 Longwell, Don L; 143 Edgewood, Montgomery, TX 77356
 Lorenz, James R; 1083 Antler Dr, Strawn, TX 76475
 Martinson, Milton L; 10047 Northview Dr, Wills Point, TX 75169
 Mickan, Curtis; 39601 Berry Creek Dr, Georgetown, TX 78628
 Reising, John E; 1302 Circle Dr, Abilene, TX 79602
 Sanford, Steven; Route 1 Box 93, Hamilton, TX 76531

Schleider, Michael J; PO Box 22, La Grange, TX 78945-0022
 Theiss, Dennis; PO Box 1011, Hilltop Lakes, TX 77871-1011
 Weinhold, David R; 1119 Lehman, Houston, TX 77018
 Wilke, Lucy R; 6401 Honey Hill, San Antonio, TX 78229
 Winkelmann, Roy; 1106 Adams St, Fredericksburg, TX 78624
 Wittenmyer, John; 13807 Perthshire Rd, Houston, TX 77079-5810
 Ziegler, Philip; 10138 Eddystone, Houston, TX 77043

Advisory Ordained

Graf, Herbert C; 8 Village Hill Dr, Conroe, TX 77304-3526
 Joeckel, David B; 1719 S Pecan St, Arlington, TX 76010-4360
 Schkade, Ray C; 2850 County Rd 226, Giddings, TX 78942

Advisory Commissioned

Bockelmann, Liesl Katherine; 1505 Grande Blvd #1903, Tyler, TX 75703
 Hartjen, Travis Michael; C/O Redeemer Lutheran Church, 1500 W Anderson Ln Austin, TX 78757
 Kurth, Robin Renea; 712 D Mynah Ave #D, Mc Allen, TX 78504
 Landfried, Elizabeth A; 11006 Sage Hollow Dr, Austin, TX 78758-4235
 Larsen, Sara Natalie; 4261 FM 2440, Giddings, TX 78942-2713
 Ledbetter, Bobbie Ann; PO Box 788, Pearland, TX 77588-0788
 Menke, Steven A; 1801 E Palm Valley Blvd #215, Round Rock, TX 78664-9471
 Schatte, William A; 1532 Arusha Dr, Round Rock, TX 78664-8506
 Vandercook, James L; 612 Burchshire, Wylie, TX 75098-5223

Walz, Timothy A; 2020 Cedar Grove Ln, Bedford, TX 76021-3523
 Widger, Douglas D; 2735 5th Ave, Fort Worth, TX 76110-3004

Wyoming District

Voting Ordained

Cain, Paul J; 351 Sunset Dr, Green River, WY 82935
 Grams, Jeffery Wallace; 2218 Broadway, Scottsbluff, NE 69361
 Grovenstein, Phillip S; 409 5th Ave North, Greybull, WY 82426
 Heinecke, Bradley D; 1424 Maple St, Sidney, NE 69162
 Hill, John E; 3630 Navarre, Casper, WY 82604
 Maas, Mark J; 810 Centennial Dr, Cheyenne, WY 82001
 Martin, James R; 916 2nd St, Crawford, NE 69339-1226

Voting Lay

Bailey, Steve; 16 Timm St, Dubois, WY 82801
 Banker, Robert H; 612 E 24th St, Cheyenne, WY 82001-3106
 Carpenter, Don; PO Box 63, Kelly, WY 83011
 Moshier, James A; 626 Fremont St, Lander, WY 82520-3816
 Ring, Larry; 114 W 21st St, Alliance, NE 69301
 Staehr, Keith L; 700 South Adams, Kimball, NE 69145
 Weis, Wade E; 1909 E 28th St, Scottsbluff, NE 69361

Advisory Ordained

Gaub, Richard M; 1910 Mariposa Blvd, Casper, WY 82604

Advisory Commissioned

Stroup, Darla E; 3840 East 18th St, Apt 822, Casper, WY 82609

B. Synodical Representatives (Advisory)

Officers of the Synod

President

Kieschnick, Gerald B., St. Louis, MO

First Vice-President

Preus, Daniel, St. Louis, MO

Second Vice-President

Schulz, Wallace, Ellisville, MO

Third Vice-President

King, Robert H., Jefferson City, MO

Fourth Vice-President

Maier, Paul L., Kalamazoo, MI

Fifth Vice-President

Weinrich, William C., Ft. Wayne, IN

Secretary

Hartwig, Raymond L., St. Louis, MO

Treasurer

Kuchta, Thomas W., St. Louis, MO

Board of Directors

Ordained Ministers

Balfour, Edward, Cape Elizabeth, ME
Barth, Karl L., Milwaukee, WI
Fandrey, James, Omaha, NE
Hartwig, Raymond L., St. Louis, MO
Kieschnick, Gerald B., St. Louis, MO
Kuhn, Robert T., St. Louis, MO

Commissioned Minister

Fluegel, Elizabeth, Alexandria, VA

Laypersons

Duda, Betty, Cocoa Beach, FL
Garbe, Ernest E., Dieterich, IL
Garton, Jean, Benton, AR
Hanson, Oscar H., South Lake Tahoe, CA
Hawk, David, Ft. Wayne, IN
Kober, Ted, Billings, MT
Preus, Christian, Plymouth, MN
Trapp, Edwin A., Jr., Dallas TX

Non-Voting Members

Preus, Daniel, St. Louis, MO
Kuchta, Thomas W., St. Louis, MO

DISTRICT PRESIDENTS

Ameiss, William H., Northern Illinois
Arp, Gary M., Iowa East
Benke, David H., Atlantic
Bergen, Ronald L., Ohio
Brunner, John G., Eastern
Bueltmann, David J., Central Illinois
Diefenthaler, Jon T., Southeastern
Diekelman, William R., Oklahoma
Fondow, Donald J., Minnesota North
Garwood, Ronald M., Wyoming
Golter, Randall L., Rocky Mountain
Harvala, Larry S., North Dakota
Hoesman, C. William, Michigan
Kalthoff, James W., Missouri
Keurulainen, James, New England
Kletke, William R., New Jersey
Kohlmeier, Keith E., Kansas
Krueger, Carl H., Jr., SELC
Lampe, Kenneth E., Mid-South
Linderman, James R., Texas
Lutz, Arleigh L., North Wisconsin
May, Daniel P., Indiana
Meyer, Ronald E., South Wisconsin
Michael, Gerhard C., Jr., Florida-Georgia
Mueller, Herbert C., Jr., Southern Illinois
Newton, Robert D., California-Nevada-Hawaii
Ritt, David H., English
Schindler, Vernon L., South Dakota
Schultz, Kurtis D., Southern
Schumacher, Warren W., Northwest
Seitz, Lane R., Minnesota South
Sieveking, Paul G., Iowa West
Sommerfeld, Russell L., Nebraska
Stoterau, Larry A., Pacific Southwest
Wollenburg, George F., Montana

BOARD OF REGENTS AND FACULTIES

Concordia Theological Seminary Fort Wayne, IN

Board of Regents

Grunst, Mark P., Molt, MT

Faculty

Rast, Lawrence R., Jr., Ft. Wayne, IN
Wenthe, Dean O., Ft. Wayne, IN

Concordia Seminary St. Louis, MO

Board of Regents

Ralls, James F., Kansas City, MO

Faculty

Johnson, John F., St. Louis, MO
Schumacher, William W., St. Louis, MO

Concordia College Ann Arbor, MI

Board of Regents

Young, Ronald, Birch Run, MI

Faculty

Ahlersmeyer, Thomas, Ann Arbor, MI
Looker, Mark, Ann Arbor, MI

Concordia University at Austin Austin, TX

Board of Regents

Smith, James F., San Antonio, TX

Faculty

Cedel, Thomas E., Austin, TX
Muench, Paul E., Austin, TX

Concordia College Bronxville, NY

Faculty

George, Viji D., Bronxville, NY

Concordia University Irvine, CA

Board of Regents

Glanz, Delbert E., San Diego, CA

Faculty

Middendorf, Michael, Rancho Santa Margarita, CA
Preus, J.A.O., Irvine, CA

Concordia University Wisconsin Mequon, WI

Board of Regents

Otto, William, Mequon, WI

Faculty

Ferry, Patrick, Mequon, WI
Hilgendorf, Mary, Mequon, WI

Concordia University Portland, OR

Board of Regents

Christian, Robert, Seattle, WA

Faculty

Metzler, Norm, Portland, OR
Schlimpert, Charles E., Portland, OR
Wahlers, Mark, Portland, OR

Concordia University River Forest, IL

Board of Regents

Hildebrandt, Dorothy, Roselle, IL

Faculty

Boos, Manfred B., River Forest, IL
Cullen, William C., River Forest, IL

Concordia University St. Paul, MN

Board of Regents

Klemz, Roger, Buffalo, MN

Faculty

Burkart, Jeffrey E., Roseville, MN
Holst, Robert A., St. Paul, MN

Concordia College Selma, AL

Faculty

Jenkins, Julius, Selma, AL

Concordia University Seward, NE

Board of Regents

Hinrichs, Vance, Lincoln, NE

Faculty

Mueller-Roebeke, Jenny, Seward, NE

Walz, Orville C., Seward, NE

PROGRAM BOARDS

Board for Black Ministry Services

Board

Brown, James P., Sr., Pensacola, FL

Staff

Campbell, Phillip, St. Louis, MO

Board for Communication Services

Board

Schramm, Martin, Laguna Hills, CA

Staff

Lapacka, J. Thomas, St. Louis, MO

Board for District and Congregational Services

Board

Held, David, Seward, NE

Staff

Wilke, LeRoy, St. Louis, MO

Board for Higher Education

Board

Oesch, Eugene, Scroggins, TX

Staff

Meyer, William F., St. Louis, MO

Board for Human Care Services

Board

Senske, Kurt, Austin, TX

Staff

Harrison, Matthew C., St. Louis, MO

Board for Mission Services

Board

Almstedt, Kermit, Fairfax Station, VA

Staff

Roegner, Robert M., St. Louis, MO

COMMISSIONS

Commission on Constitutional Matters

Commission

Hartwig, Raymond L., St. Louis, MO
Little, Donald G., Metairie, LA
Lorenz, Daniel C., Portland, OR
Marcis, Albert, Parma, OH
Sohns, Wilbert J., Gatesville, TX
Tesch, Walter, Milwaukee, WI

Commission on Doctrinal Review

Commission

Preus, J.A.O. III, Irvine, CA

Commission on Ministerial Growth and Support

Commission

Peter, David, St. Louis, MO

Staff

Hartung, Bruce M., St. Louis, MO

Commission on Structure

Commission

Gude, George J., Dorsey, IL
Hartwig, Raymond L., St. Louis, MO
Kuchta, Thomas W., St. Louis, MO
Nuffer, Richard, Ft. Wayne, IN
Oesch, Gene, Scroggins, TX
Radtko, Richard S., Ft. Wayne, IN
Schoer, Lowell, Iowa City, IA
Tesch, Walter F., Milwaukee, WI

Commission on Theology and Church Relations

Commission

Brosz, Donald, Laramie, WY
Hessler, Peter A., Seven Hills, OH
Kramer, Loren T., Dana Point, CA
Lumpp, David A., St. Paul, MN
Marquart, Kurt, Fort Wayne, IN
Nus, Paul, Kohler, WI
Scaer, David P., Fort Wayne, IN
Walz, Orville C., Seward, NE

Staff

Joersz, Jerald C., St. Louis, MO
Lehenbauer, Joel D., St. Louis, MO
Nafzger, Samuel H., St. Louis, MO

Commission on Worship**Commission**

Bender, Mark, Manchester, MO

Staff

Grime, Paul, St. Louis, MO

OTHER SYNODICAL ENTITIES**Concordia Historical Institute****Board**

Bauer, James, Denver, CO

Staff

Noland, Martin, St. Louis, MO

Concordia Publishing House**Board**

Knox, Robert, Geneva, IL

Staff

McCain, Paul T., St. Louis, MO

Lutheran Church Extension Fund**Board**

Schumacher, Jon R., Brookfield, WI

Staff

Freitag, Merle, St. Louis, MO

LCMS Foundation**Board**

Black, George, Pittsford, NY

Staff

Ries, Thomas K., St. Louis, MO

Worker Benefit Plans**Board**

Esala, Philip J., Kettering, OH

Staff

Middeke, Paul W., St. Louis, MO

OTHER SERVICE UNITS**President's Office**

Kieschnick, Gerald B., St. Louis, MO
Braunersreuther, Jon M., St. Louis, MO
Krueger, Larry G., St. Louis, MO

First Vice-President's Office

Preus, Daniel, St. Louis, MO

Secretary's Office

Hartwig, Raymond L., St. Louis, MO
Rosin, Walter L., Shawano, WI

Treasurer's Office

Kuchta, Thomas, St. Louis, MO

Legal Counsel

Pranschke, Len, St. Louis, MO

Parliamentarian

Young, Len, Blue Springs, MO

**UNITS REPORTING TO THE
BOARD OF DIRECTORS****Accounting**

Rhodes, Charles, St. Louis, MO

Concordia Technology

Meyer, Alan, St. Louis, MO

General Services

Schultz, Ron, St. Louis, MO

Human Resources

Ryan, Barbara, St. Louis, MO

Internal Audit

Spotanski, Joann, St. Louis, MO

OFFICIAL DISTRICT REPRESENTATIVES**Atlantic District**

Frohlich, Charles, Dix Hills, NY
Taylor, Deric, Tuckahoe, NY

California-Nevada-Hawaii District

Krueger, Edwin A., Tracy, CA
Meyer, John-Paul, Rocklin, CA

Central Illinois District

Reimnitz, Wesley E., Springfield, IL

Eastern District

Porter, Richard, Batavia, NY
Tresch, Gordon, Kenmore, NY

English District

Ewell, Timothy J., Farmington, MI
Stieve, John W., Green Valley, AZ

Florida-Georgia District

Guelzow, James R., Tampa, FL
Kallesen, Douglas, Orlando, FL

Indiana District

Blomenberg, Ralph, Seymour, IN

Iowa District East

Gugel, Christian, Osage, IA

Iowa District West

Riggert, Robert, Fort Dodge IA

Kansas District

Hintz, Dennis L., Topeka, KS
Mease, Rocky, Derby, KS

Michigan District

Larsen, Peter, Ann Arbor, MI
Ward, William B., Harbor Beach, MI

Mid-South District

Helms, Allen, Memphis, TN
Mahnken, Esther, North Little Rock, AR

Minnesota North District

Hans, Richard J., Brainerd, MN

Missouri District

Knolhoff, Wayne, St. Louis, MO
Thomas, David, Chesterfield, MO

Montana District

Merritt, Glenn, Hamilton, MT

Nebraska District

Boring, Rich, Seward, NE
Rathe, Ron, Tecumseh, NE

New England District

Giger, Roger, Lakeville, MA
Koch, Vernon, Bristol, CT

New Jersey District

Huneke, Paul, Tinton Falls, NJ
Steinbronn, Anthony, Howell, NJ

North Wisconsin District

Lueck, Dwayne M., Wausau, WI
Selle, Karol, Rosholt, WI

Northern Illinois District

Kuhfahl, Dale, East Dundee, IL
Russert, Dawn, Manteno, IL

Northwest District

Becker, Matthew L., Portland, OR
Olson, Gene, Portland, OR

Ohio District

Cripe, Terry L., Defiance, OH
Stuckert, Gordon, Strongsville, OH

Oklahoma District

Hartman, Paul A., Moore, OK

Pacific Southwest District

Craig, Stuart, Fallbrook, CA
Klinkenberg, Tim, Orange, CA

Rocky Mountain District

Albers, Paul A., Brighton, CO
Anderson, Allen, Boulder, CO

SELC District

Cahill, Chris, Lodi, OH
Dzurovcik, Andrew, Clark, NJ

South Dakota District

Sattgast, Dale L., Huron, SD
Shane, Howard, Sioux Falls, SD

South Wisconsin District

Dissen, Eunice, Racine, WI
Schroeder, Wayne, Milwaukee, WI

Southeastern District

Carlson, Kenneth G., Gaithersburg, MD
Denninger, John R., Springfield, VA

Southern District

Arbogast, Connie, Gautier, MS
Faith, Gary J., New Orleans, LA

Southern Illinois District

Lukomski, John, New Athens, IL
Roth, Daniel, Belleville, IL

Texas District

Davenport, John M., Georgetown, TX
Hirsch, John, Round Rock, TX

Wyoming District

Brantz, Walter G., Cody, WY
Kumm, Shawn, Laramie, WY

CHAPLAINS

Jack, Edward E., San Diego, CA
Moss, Mark E., Ft. Riley, KS
Sherouse, Paul L., Montgomery, AL

MISSIONARIES

Halter, Carol L., Kowloon Tong, Hong Kong
Houge, Claude, Karen, Kenya
Krey, Theodore, Miami, FL
Olson, Morris, Almaty, Kazakhstan

C. Special Representatives**YOUTH REPRESENTATIVES****Minnesota South District**

Evans, Tyler, Mound, MN

Missouri District

Harris, Robbie, Chesterfield, MO
Johnson, Corrie, Parkville, MO
Massey, Meg, Bonne Terre, MO

Northwest District

Griese, Katlyn, Palmer, AK

Pacific Southwest District

Warneke, Kelly, San Pedro, CA

SELC District

Brandstrom, Nick, Cudahy, WI
Harris, Heather, Berwyn, IL

Southern Illinois

Janneke, Kory, Steeleville, IL

AD HOC COMMITTEES**Committee for Convention Nominations**

Bueltmann, David J., Springfield, IL
Daniels, John, Allentown, PA
Diekelman, William R., Owasso, OK
Hill, John, Casper, WY
List, Eileen, Boca Raton, FL
Meyer, William J., Bethel, CT
Sims, Timothy E., New Haven, IN
Teller, Daniel J., Buffalo Grove, IL
Wilkens, Harvey, Shreveport, LA

**Blue Ribbon Task Force on Ecclesiastical
Supervision and Dispute Resolution**

Brunner, John G., Williamsville, NY
Rosin, Walter L., Shawano, WI
Sohns, Wilbert J., Gatesville, TX

Next Generation Task Force

Halm, Ray, Bend, OR
Tietjen, Walter, Elk Grove, CA

Mission 21st Century Task Force

Stoterau, Larry A., Irvine, CA
Almstedt, Kermit, Fairfax Station, VA
Sieveking, Paul G., Fort Dodge, IA

REGISTERED DELEGATES AND REPRESENTATIVES
TABULAR SURVEY

Synodical District	Delegates Present							Delegates Absent					
	Voting			Advisory				Voting		Advisory			
	Pastors	Laymen	Total	President Ed. Director	Ordained	Commissioned	Total	Pastors	Laymen	Ordained	Commissioned	Others	Total
Atlantic	12	12	24	3	1	2	6	0	0	0	0	0	0
California-Nevada-Hawaii	18	18	36	2	2	3	7	0	0	0	0	1	1
Eastern	16	16	32	3	1	1	5	0	0	0	0	0	0
English	19	19	38	3	1	1	5	0	0	0	0	0	0
Florida-Georgia	22	22	44	3	2	5	10	0	0	0	0	0	0
Illinois, Central	16	16	32	2	1	2	5	0	0	0	0	0	0
Illinois, Northern	26	26	52	3	1	11	15	0	0	0	0	0	0
Illinois, Southern	11	11	22	2	1	3	6	0	0	0	0	1	1
Indiana	22	22	44	2	2	7	11	0	0	0	0	0	0
Iowa East	13	13	26	1	2	1	4	0	0	0	0	1	1
Iowa West	20	20	40	2	1	1	4	0	0	0	0	0	0
Kansas	16	17	33	3	1	2	6	1	0	0	0	0	1
Michigan	44	44	88	3	1	14	18	0	0	1	2	0	3
Mid-South	12	12	24	3	1	1	5	0	0	0	0	0	0
Minnesota North	18	18	36	2	1	1	4	0	0	0	0	0	0
Minnesota South	25	26	51	1	2	4	7	1	0	0	1	0	2
Missouri	29	28	57	1	3	14	18	0	1	0	0	2	3
Montana	6	6	12	1	1	1	3	0	0	0	0	1	1
Nebraska	22	22	44	3	1	3	7	0	0	1	0	0	1
New England	9	9	18	3	0	0	3	0	0	0	0	0	0
New Jersey	5	4	9	3	1	1	5	0	1	0	0	0	1
North Dakota	6	6	12	1	1	1	3	0	0	0	0	0	0
Northwest	25	24	49	3	3	4	10	0	1	0	0	0	1
Ohio	15	15	30	3	1	1	5	0	0	0	1	0	1
Oklahoma	9	9	18	2	0	0	2	0	0	0	0	0	0
Pacific Southwest	32	32	64	3	3	9	15	0	0	0	0	0	0
Rocky Mountain	14	14	28	3	1	5	9	0	0	0	0	0	0
SELC	3	3	6	3	0	0	3	0	0	0	0	0	0
South Dakota	11	11	22	3	1	1	5	0	0	0	0	0	0
Southeastern	20	20	40	3	2	3	8	0	0	0	0	0	0
Southern	14	14	28	3	0	1	4	0	0	0	0	0	0
Texas	37	38	75	3	3	11	17	1	0	0	0	0	1
Wisconsin, North	20	19	39	3	0	2	5	0	1	0	0	0	1
Wisconsin, South	27	27	54	3	2	8	13	0	0	0	0	0	0
Wyoming	7	7	14	3	1	1	5	0	0	0	0	0	0
Boards/Commissions							69					0	0
Officials/Guests							30					0	0
Boards of Regents							8					1	1
Faculty Members							22					0	0
Missionaries/Chaplains							5					0	0
TOTALS	621	620	1241	88	45	125	392	3	4	2	4	7	20
Ad Hoc Committee							5						
District Youth Reps							9						

Comparative Figures

Delegates Present	1979	1981	1983	1986	1989	1992	1995	1998	2001	2004
Voting	1,116	1,127	1,128	1,155	1,139	1,166	1,177	1,185	1,188	1,241
Advisory	516	495	360	372	363	361	379	377	382	392
Total	1,632	1,622	1,488	1,527	1,502	1,527	1,556	1,562	1,570	1,633

CONVENTION FLOOR COMMITTEES

KEY TO ABBREVIATIONS

C = Chairman; **DP** = District President; **VOM** = Voting Ordained Minister; **VL** = Voting Layperson; **AOM** = Advisory Ordained Minister; **ACM** = Advisory Commissioned Minister; **AL** = Advisory Layperson

DISTRICT ABBREVIATIONS

AT = Atlantic; **CI** = Central Illinois; **CNH** = California-Nevada-Hawaii; **EA** = Eastern; **EN** = English; **FG** = Florida-Georgia; **IE** = Iowa East; **IN** = Indiana; **IW** = Iowa West; **KS** = Kansas; **MI** = Michigan; **MDS** = Mid-South; **MNN** = Minnesota North; **MNS** = Minnesota South; **MO** = Missouri; **MT** = Montana; **ND** = North Dakota; **NEB** = Nebraska; **NE** = New England; **NI** = Northern Illinois; **NJ** = New Jersey; **NOW** = Northwest; **NW** = North Wisconsin; **OH** = Ohio; **OK** = Oklahoma; **PSW** = Pacific Southwest; **RM** = Rocky Mountain; **SD** = South Dakota; **SE** = Southeastern; **SELC** = SELC; **SI** = Southern Illinois; **SO** = Southern; **SW** = South Wisconsin; **TX** = Texas; **WY** = Wyoming

Committee 1

MISSIONS

C: Paul Sieveking (IW)
DP: Larry Stoterau (PSW); Vernon Schindler (SD); Russell Sommerfeld (NEB)
VOM: Geoffrey Robinson (CI); Dana Brones (FG); Ron Rall (MO); Leonard Busch (OK); Eloy Gonzalez (TX)
VL: Dennis Winter (IE); Ralph Von Qualen (IW); Gilbert Brauch, Jr. (SE)
AOM: Chris Reinke (NOW)
ACM: Amy Weston (MI)

Committee 2

DISTRICT AND CONGREGATIONAL SERVICES

C: Bill Ameiss (NI)
DP: David Ritt (EN); Gary Arp (IE)
VOM: Dien Taylor (AT); Bruce Noennig (MNN); Paul Short (MO); Byrene "Keith" Haney (SW); Mark Nebel (SI)
VL: William Kemnitz (CI); Janet Neubauer (FG); Jerold Cahill (SELC); William Snow (SD)
ACM: Rachel Klitzing (PSW); Doug Widger (TX)

Committee 3

THEOLOGY AND CHURCH RELATIONS

C: Arleigh Lutz (NW)
DP: Gerhard Michael, Jr. (FG); David Benke (AT) George Wollenburg (MT)
VOM: Bill Otte (MNS); Mark Hannemann (NEB); Ken Krause (NI); Jeffery Grams (WY)
VL: John Hall (MDS); Paul Pennekamp (OK); Carolyn Schoenborn (NOW); Duane Meyer (SI)
AOM: Ralph Blumenberg (IN); David Joeckel (TX)
ACM: Ronald Harman (EN)

Committee 4

PROGRAM AND FINANCE

C: William Hoesman (MI)
DP: James Linderman (TX); Randall Golter (RM); Daniel May (IN)
VOM: Ronald Wiese (MDS); Mark Shockey (MNS); Clark Jahnke (ND)
VL: William Charon (AT); Michael Coffey (EN); John Whaley (CNH); Gregg Smith (KS)
AOM: David Buegler (OH)
ACM: Phil Rogers (NW)

Committee 5

HIGHER EDUCATION

C: Carl Krueger, Jr. (SELC)
DP: Herbert Mueller, Jr. (SI); Jon Diefenthaler (SE); Robert Newton (CNH)
VOM: Paul Linnemann (NOW); Roger Sonnenberg (PSW); Kurt Van Fossan (RM); McNair "Tony" Ramsey (SO)
VL: Ruth Ann Johnson (MO); Arthur Brackebush (MT); Alden Anderson (SE); Curtis Mickan (TX)
AOM: Orv Walz (NEB)
ACM: David Kusch (MI); Jonathan Laabs (NI)

Committee 6

HUMAN CARE

C: James Keurulainen (NE)
DP: Larry Harvala (ND); Ron Garwood (WY); Kenneth Lampe (MDS)
VOM: Kristian Kincaid (IE); Paul Shackel (NW); Michael Thress (SE)
VL: Katherine Klemp (MNS); Joyce Gierke (NEB); Jean Heise (NI)
AOM: Rocky Mease (KS); Norman Nissen (MNN)
ACM: Sharolyn Sander (NI)

Committee 7

STRUCTURE, PLANNING, AND ADMINISTRATION

C: Warren Schumacher (NOW)
DP: Lane Seitz (MNS); James Kalthoff (MO); Keith Kohlmeier (KS)
VOM: Jeffery Schrank (EN); Luther Werth (MI); Bill Moorhead (NEB); Carl Anton (NE); Daniel Teller (NI)
VL: Rufus Davis (CNH); Roy Schmidt (MI); John Schuelke (RM); Bruce Dannemeyer (PSW); David Weinhold (TX)
AOM: Terry Cripe (OH)
ACM: David Frank (MO)
AL: Gordon Tresch (EA)

Committee 8

ECCLESIASTICAL SUPERVISION AND DISPUTE RESOLUTION

C: Ronald Meyer (SW)
DP: John Brunner (EA); Kurtis Schultz (SO)
VOM: Michael Volk (OH); Beryl Droegemueller (PSW); James Pierce (NJ); Randolph Raasch (SW)
VL: Gene Schnelz (MI); Harold Hager (MO); Glenn Van Velson (NEB); R. Neely Owen (SE)
AOM: Walter Tietjen (CNH); Ken Schamens (FG)
ACM: Gary Beyer (PSW)

Committee 9

REGISTRATION, CREDENTIALS, AND ELECTIONS

C: William Klettke (NJ)
DP: Ronald Bergen (OH); Donald Fondow (MNN)
VOM: Thomas Krause (KS); Peter Nickel (MI); Walt Pohland (TX)
VL: Roger M. Fisher (IN); Dale Orloff (MNS)
ACM: Donald Hanson (NW)
ACM: Vernon Koch (NE); William Busacker (SW)

Committee 10

NOMINATIONS

(Elected by Districts)

(Committee 10 Legend: C = Chairman; DP = District President; O = Ordained Minister; L = Layperson)
C: William Diekelman (OK)
DP: David J. Bueltmann (CI)
O: William J. Meyer (AT); Timothy E. Sims (IN); Donald L. Taylor (MNS); David Block (NEB); Daniel J. Teller (NI); John Hill (WY)
L: Helen Bartz (CNH); Eileen Bishop List (FG); Gary Thies (IW); James Weber (MO); Craig Timm (NW); Carol J. Warren (NOW); John Daniel (SELC); Howard Koosman (SD); Harvey Wilkening (SO)

CONVENTION SCHEDULE

(Note: Floor committee meetings were held July 13–14)

Friday, July 9, 2004

1:30– Floor Committee Meetings
9:00

Saturday, July 10, 2004

9:00 Floor Committee open hearings
12:00 Lunch
1:00 Floor Committee meetings
(Open or closed at chair discretion)
1:00 Delegate Orientation
2:00 Delegate Orientation (repeat of 1:00 session)
3:30– Mission Festival Celebration at America's
6:00 Center
6:00– Mission SEMFEST (Meal) at
9:00 Concordia Seminary, St. Louis

Sunday, July 11, 2004

8:00 Divine Service: Opening Worship
Host Congregation: Lutheran Church
of Webster Gardens, Webster Groves, MO
9:15 Preparation for opening business session
9:40 Registration, Credentials, and Elections (#9)
9:43 Convention Opening and Presentation of Gavel
9:46 Convention Schedule
9:55 Standing Rules
10:05 Bible Study 1 – Reverend Dr. Jeffrey Gibbs
Focus: Ablaze in One Mission with
Hope-Filled Hearts
10:45 President's Report (Part III)
12:00 Electronic Response System
—Getting Acquainted
12:10 Omnibus Resolutions
12:25 Honor Retired Missionaries
12:35 Recess
1:55 Call to Gather – Music by
Concordia University, Seward, NE
2:00 Devotion – Reverend Dr. Orville Walz
Theme: “Making A Difference”
2:20 Missions (#1)
3:10 Adoption of Slate for President
3:20 Balloting for President
3:30 Adoption of Slate for First Vice-President
3:40 Balloting for First Vice-President
3:50 Adoption of Slate for Second through
Fifth Vice-Presidents
4:00 Structure, Planning, and Administration (#7)
4:25 Balloting for Second through

Fifth Vice-Presidents, **and** Nominations (#10)
(interspersed during balloting for 2–5 Vice-
Presidents)

5:30 District & Congregational Services (#2)
5:50 Higher Education (#5)
6:30 Devotion
6:35 Recess

Evening: Chaplain's Dinner

Monday, July 12, 2004

7:55 Call to Gather – Music by
Concordia College, Bronxville, NY
8:00 Devotion – Dr. Viji George
Theme: “Courage and Conviction”
8:20 Theology and Church Relations (#3)
9:00 Higher Education (#5)
9:50 Bible Study 2 – Reverend Joel Lehenbauer
Focus: Ablaze in One Mission That
Is My Mission
10:30 Nominations (#10), if necessary
10:50 Structure, Planning, and Administration (#7)
11:40 Eccl. Supervision & Dispute Resolution (#8)
12:30 Recess
1:55 Call to Gather – Music by
Concordia University, Mequon, WI
2:00 Devotion – Reverend Dr. Patrick Ferry
Theme: “Hearts on Fire”
2:20 Minutes
2:30 Registration, Credentials, and Elections (#9)
3:00 Missions (#1)
3:40 Program and Finance (#4)
4:30 Human Care (#6)
5:30 District & Congregational Services (#2)
6:00 Devotion
6:05 Recess

Evening: Alumni Gatherings, etc.

Tuesday, July 13, 2004

7:55 Call to Gather – Music by
Concordia University, Portland, OR
8:00 Devotion – Dr. Charles Schlimpert
Theme: “Hope for the Lost”
8:20 Greetings: ILLL
Mr. Alvin Waldron
8:25 Theology and Church Relations (#3)

10:00	Bible Study 3 – Reverend Dr. David Smith Focus: Ablaze in One Mission with Compassion for the Lost	12:30	Recess
10:40	Structure, Planning, and Administration (#7)	1:55	Call to Gather – Music by Concordia University, Ann Arbor, MI & Concordia University, St. Paul, MN
11:30	Eccl. Supervision & Dispute Resolution (#8)	2:00	Devotion – Rev. Dr. Thomas Ahlersmeyer Rev. Dr. Robert Holst Theme: “Sharing the Hope of Christ: Unasked Questions”
12:30	Recess	2:20	Minutes
1:55	Call to Gather – Music by Concordia University, Irvine, CA	2:30	Greetings: ELCA Presiding Bishop Mark Hanson
2:00	Devotion – Reverend Dr. Jacob A.O. Preus Theme: “Longing for the Lost”	2:35	District & Congregational Services (#2)
2:20	Minutes	4:05	Structure, Planning, and Administration (#7)
2:30	Greetings: Thrivent Representative Mr. John Gilbert	6:00	Devotion
2:35	Registration, Credentials, and Elections (#9)	6:05	Recess
3:15	District & Congregational Services (#2)	<i>Evening: President's Reception</i>	
3:55	Higher Education (#5)	<i>Thursday, July 15, 2004</i>	
4:35	Program and Finance (#4)	7:55	Call to Gather – Music by Concordia University, Austin, TX
5:15	Registration, Credentials, and Elections (#9)	8:00	Devotion – Dr. Thomas Cedel Theme: “Chosen to Bear Fruit”
6:00	Devotion	8:20	Recognize Former LCMS Officers, Special Guests, and U.S. Lutheran church leaders
6:05	Recess	8:30	Theology and Church Relations (#3)
7:30	<i>Evening Session</i> Registration, Credentials, and Elections (#9) (Complete Balloting, if necessary) Eccl. Supervision & Dispute Resolution (#8) Higher Education (#5) (as time allows)	9:30	Structure, Planning, and Administration (#7)
9:00	Recess	10:30	Remembering Those Who Entered into Rest
<i>Wednesday, July 14, 2004</i>		10:40	Program and Finance (#4)
7:55	Call to Gather – Music by Concordia University, River Forest, IL	11:20	Structure, Planning, and Administration (#7)
8:00	Devotion – Dr. Manfred Boos Theme: “Christ – Our Hope”	12:20	Missions (#1)
8:20	Greetings: LWML Mrs. Linda Reiser	12:45	Minutes
8:25	Theology and Church Relations (#3)	12:55	Registration, Credentials, and Elections (#9)
10:00	Bible Study 4 – Rev. Dr. Thomas Zehnder Focus: Ablaze in One Mission by Sharing the Hope of Christ	1:00	Closing Devotion
10:40	Higher Education (#5)	1:15	Adjournment

MINUTES OF THE CONVENTION

Session 1 Sunday, July 11, 2004

Sunday Morning Worship

The opening worship service of the 62nd Regular Convention of The Lutheran Church—Missouri Synod was hosted by Webster Gardens Lutheran Church of Webster Groves, Missouri. The Reverend Joel Christiansen presided for the service which was held in the convention auditorium of the St. Louis America's Center of St. Louis, Missouri. The Council of Presidents and the Presidents and Bishops of LCMS partner churches participated in the distribution of the Sacrament.

The Rev. Dr. Gerald B. Kieschnick, President of the Synod, preached the sermon. Basing his message on Isaiah 49:5–6, he spoke of “One Mission Ablaze to the Ends of the Earth.” He emphasized that the goal of the *Ablaze!* effort is not about numbers but about people who are lost, noting that Israel was always getting lost and needed to be called back, underscoring the words of the text that it was “too small a thing” to stop with calling Israel back, that Gentiles also needed to be reached with the truth of God’s grace. Today we are in constant need of being called back, but there is also a need to reach out and move the Gospel beyond ourselves. Dr. Kieschnick encouraged that the LCMS be a bright and shining light to the ends of the earth, “ablaze” with the Gospel.

Committee 9: Registration, Credentials, Elections

Dr. Gerald Kieschnick called the assembly to order and introduced Rev. William Klettke, chairman of Floor Committee 9, Registration, Credentials, and Elections. Chairman Klettke walked the assembly through an exercise to learn the use of the voting keypads to prepare for early decisions to be made.

Chairman Klettke then provided the initial registration report:

Total pastoral voting delegates:	613
Total lay voting delegates:	616
Total voting delegates:	1,229
Total advisory delegates:	259
Total special guests:	104
Total District Presidents:	34
Total registration:	1,626

The chair called for questions or discussion regarding the report. With no discussion, the report of the Registration, Credentials, and Elections Committee was adopted as presented [Yes: 1,177; No: 18].

Convention Opening and Presentation of Gavel

Dr. Kieschnick introduced Dr. Martin Noland, Director of the Concordia Historical Institute, who in keeping with long-standing tradition presented to the chair the historical Walther gavel for use at the convention.

Noting the presence of a quorum, Dr. Kieschnick declared the 62nd Regular Convention of The Lutheran



Secretary Raymond L. Hartwig

Church—Missouri Synod in session in the name of the Father, and of the Son, and of the Holy Spirit.

Convention Schedule

Dr. Kieschnick briefly introduced those with him on the podium and pointed out the presence of the Council of Presidents, the Board of Directors, and partner church Presidents and Bishops. He called attention to the convention schedule printed on pages 4–5 of *Today's Business*. Delegate Roy Gonzalez of San Antonio, Texas moved to adopt the agenda as printed. After the motion was seconded, an amendment was offered to amend the schedule by placing consideration of the omnibus resolutions toward the end of the convention, on Thursday at 12:40. After discussion, a motion to cease debate on the amendment was carried [Y: 1,067; N: 134]. The motion to amend was then adopted [Y: 702; N: 501]. The motion as amended was likewise adopted [Y: 1,049; N: 159].

Standing Rules

The chair called attention to the proposed standing rules printed on pages 9–10 of *Today's Business*. After a motion was introduced to adopt the rules as printed, a request was made that Rules 6 and 15 be voted on separately because they had been changed from the 2001 convention. The chair noted that Rules 5 and 10 also had been changed. A motion to amend Standing Rule 16 to delete all but the first sentence was defeated [Y: 537; N: 634]. A proposal to adopt all of the standing rules except for Rules 5, 6, 10, and 15, those rules to be voted on separately, was carried [Y: 1,141; N: 62].

The chair presented Rule 5 to the convention. The rule was adopted as printed [Y: 1,006; N: 172]. After the chair

presented Rule 6, a motion to amend the rule to change the time designations to 15, 30, and 45 minutes was introduced. After discussion, a motion to cease debate on the amendment carried [Y: 1,142; N: 70]. The amendment was adopted [Y: 694; N: 519]. After further discussion of the amended Rule 6, it was adopted [Y: 976; N: 234].

Rule 10 was adopted as presented without discussion [Y: 1,116; N: 92]. After the chair introduced Rule 15, a motion was introduced to change to 30 minutes the rule allowing the call of the question by the chair after 20 minutes. After discussion and a motion to cease debate [Y: 1,121; N: 91], the motion to amend to 30 minutes was defeated [Y: 458; N: 754]. After a motion to cease debate on the rule as presented carried [Y: 1,057; N: 115], Standing Rule 15 was adopted [Y: 951; N: 259].

Discussion followed regarding the interpretation of Rule 16 and the use of laptop computers for non-communication purposes. The chair ruled that Rule 16 does not allow the use of laptop computers. Question followed regarding the use of cell phones. The chair ruled that cell phones are included in Rule 16 and therefore prohibited in the delegate section of the convention.

Bible Study I

Convention Chaplain Loren Kramer introduced the leader of the first of the convention's Bible studies, Rev. Jeffrey Gibbs of Concordia Seminary, St. Louis, who called attention to the outline provided on page 186 of *Today's Business*. Dr. Gibbs' study focused on the theme, "Ablaze in One Mission with Hope-Filled Hearts," emphasizing and explaining the Christian concept of "hope," exhorting the assembly to think as the Scriptures teach God's people to think and to live as the Scriptures teach God's people to live, with a hope that pertains to body as well as soul, that includes all creation and not just the Church, that centers in Christ's second coming. Such hope stands God's people on their feet and equips them for battle and the opportunities that they will have to speak and give an account of the hope that is in them, centered in Jesus as the Lord.

Dr. Gibbs' presentation was followed by a brief small group discussion period and concluded with the singing of the hymn "Christ Is Surely Coming."

President's Report (Part III)

President Kieschnick provided the third part of his report, recalling the hardship of early Lutheran immigrants and forefathers, demonstrating that challenges can be overcome in the hope that Christ has given. He noted the many strengths of our Synod and also the presence of strife, all instrumental in defining our Synod through the years. Yet our Synod has remained true to the Holy Scriptures and its doctrinal principles.

He provided an account of the 9/11 tragedy and the Yankee Stadium controversy that followed, offering a summary of how related events unfolded, noting a supportive statement adopted by the Council of Presidents, and explaining his actions on the basis of CTCR guidelines adopted by the 2001 convention. He spoke of the trust that will be required when pastors need to make such decisions, related the content of memos in which Dr. Benke expressed dissatisfaction

with the content of his Yankee Stadium prayer, and publicly extended to Dr. Benke assurance of forgiveness.

He also noted that despite our Synod's difficulties, there is much that we continue to be in agreement about. He detailed his dreams for the Synod, a church body involved in worldwide relationships, marked by unity of purpose and confession, full of people and pastors working side by side, known not only for what it publicly proclaims but also what it supports and stands for in the public arena. He repeated his own personal confession and beliefs and criticized the misinformation that has been circulated, asking that judgmental comments cease and that a godly crusade begin with this convention to turn things around and be about the mission of the church, divisions welded strongly back together by mutual love for the Lord Jesus Christ, ablaze by God's grace, a church on the mission to which it has been called.

In view of shortage of time, the planned question and answer opportunity was postponed, to be inserted at another time in the agenda.

A motion was offered "that in view of the President's very impassioned and apologetic speech, the Rev. Wallace Schulz be given at least 30 minutes of time by the convention prior to elections to speak on the same issue, and that if he chooses he may also choose other speakers or substitute speakers, and that currently scheduled items on the agenda be moved to another appropriate time." A motion to amend the orders of the day not being debatable, the motion was defeated [Y: 560; N: 635].

Retired Missionaries Honored

President Kieschnick read their names and offered words regarding their service as the following missionaries stepped forward to be recognized: Juan and Erma Berndt (Argentina, 1951–1956); Eugene and Bernice Bunkowske (Nigeria and USA, 1960–present); Maynard and Shirley Dorow (Korea, 1957–1998); John and Peggy Fajen (Nigeria and LCMS World Mission staff, 1957–1994); Herman and Delores Glienke (Cuba, Hispanic Missions USA, 1961–1992); Juraine and Lorene Hornig (Philippines, USA, India, and Africa, 1957–1997); Edward and Virginia Schmidt (Campus Missions USA 1977–1991); and Ernest and Shirley Wentzel (Ministry to the Armed Forces, 1953–1991). The assembly joined in a prayer of thanksgiving for the service of these dedicated servants of Christ.

Prior to recessing for lunch the keypads were used to learn the wishes of the delegates regarding the temperature in the convention hall. In response to the question, "Is the temperature too cool?" the delegates responded in the negative [Yes: 278; No: 875].

Session 2

July 11, 2004

Call to Gather and Opening Devotion

Inspiring music by the Chamber Choir of Concordia University, Seward called the assembly to gather for the afternoon session. Chaplain Loren Kramer introduced Dr. Orville Walz, President of Concordia, Seward, who provided a devotion under the theme, "Making a Difference."

Referring to 1 Peter 3:15 and to the Great Commission, Dr. Walz addressed the question often asked: “Am I making a difference in anyone’s life?” Referring to the results of a recent survey from within the Synod, he wondered whether the LCMS is making a difference in anyone’s life? He noted that we are on fire, ablaze, with the Holy Spirit and that there are many ways in which we as a Synod are making a difference. He cautioned against waiting for a better moment to share the Good News, encouraging to “just do it,” and related the story of a boy named Billy, an unlikely candidate for telling the Good News who amazed his pastor in doing so to a friend. He reminded that with all the ups and downs of a convention, God is in charge, and concluded his devotion with two verses from the mission hymn, “From Galilee’s High Mountain,” prayer, words of benediction, and a closing song by the choir.

Committee 9: Registration, Credentials, and Elections

Committee 9 Chairman William Klettke updated the registration report, now totaling 619 voting pastoral delegates and 617 voting lay delegates, for a total of 1,236 voting delegates. Also registered: 269 advisory delegates, 105 special guests, and 34 District Presidents. Following the report he led the delegates in a further demonstration of the use of electronic keypads, necessary for the more complicated voting to take place later in the session.

Committee 1: Missions

Committee 1 Chairman Paul Sieveking reminded the delegates of the mission statement of the Synod, spoke in general terms of the business items that will be brought forward by his committee, called attention to the report of the Mission 21st Century Task Force (*Workbook*, pp. 17–22), and introduced Dr. Larry Stoterau, chairman of the task force, who presented an audio-visual introductory presentation. He reminded that each Christian is a personal letter of Christ to the world to share the Gospel to the world. He noted that LCMS history does not always demonstrate that we understand and take seriously this commission. He reported that the task force believes that it is time to go forward, affirming our history but also seeing the fields white unto harvest and ourselves as ambassadors for Jesus Christ. He noted further statistics to demonstrate the need to take the mission seriously to a world that will never be the world it used to be. He urged the need to see every Christian home as a mission outpost in a foreign mission field, the size of every congregation to be measured in the number of members active in the mission. He urged the need to leave St. Louis at the end of the week with a renewed commitment to missions, thinking of ourselves as Christian missionaries, having a renewed understanding of Christian vocation, and recognizing the need to live the faith we profess as missionaries. He encouraged celebrating where we have done missions well and to learn from those successes. He stated that being confessional and missional is a difficult responsibility, but the strategies learned in foreign mission fields can now help to reach out to groups of different cultures in our own land. Finally, he urged the need for each congregation to see itself as a mission outpost, reaching out through Lutheran schools and the plant-

ing of new congregations especially among new people groups. He repeated the need to say, “God’s mission is my mission, and God’s mission is urgent,” also evaluating how we train our professional church workers to enable our congregations to become mission outposts and to foster team ministry with the laity of our congregations.

Following the presentation, Res. 1-01A, “To Affirm Mission 21st Century Response to Great Commission” (*TB*, pp. 188–189) was introduced by the committee. During discussion a motion was offered to amend the resolution by replacing the words in the first resolved “be confessional and mission-minded” with the words “continue to be.” After discussion of the proposed amendment and a motion to cease debate on the motion to amend and the main motion carried [Y: 870; N: 347], the proposed amendment failed [Y: 375; N: 851] and Res. 1-01A was adopted as presented [Y: 947; N: 280].

The orders of the day having been called, Floor Committee 1 was excused.

Adoption of Slate for President

The slate of candidates for the Office of President was introduced and a motion was made and seconded to ratify the slate as presented. After discussion, a motion was made to allow each candidate opportunity to address the convention for ten minutes. After the chair ruled that the motion was not offered at an appropriate time, the slate was adopted as presented [Y: 1,222; N: 8]. The motion to allow each candidate opportunity to address the convention for ten minutes was again offered as an addition of a standing rule. After the motion was seconded and discussed, debate was ended [Y: 1,045; N: 179] and the motion to amend the standing rules was defeated [Y: 346; N: 882].

Balloting for President

The convention chaplain was asked to lead the delegates in prayer in preparation for the election of President. The results of the first ballot were as follows:

William Diekelman, 9
Gerald Kieschnick, 653
 Kurt Marquart, 77
 Daniel Preus, 391
 Dean Wenthe, 107

Gerald Kieschnick was declared elected for his second term as President of The Lutheran Church—Missouri Synod. He offered words of thanks and gave recognition to the role that his wife plays in his service as President of the Synod.

Adoption of Slate for First Vice-President

The slate of candidates for the Office of First Vice-President was introduced. A motion to ratify the slate was carried [Y: 1,220; N: 13].

Balloting for First Vice-President

The convention chaplain was again asked to lead in prayer. The results of the first ballot were as follows:

William Diekelman, 595
 Ronald Garwood, 30

Vernon Gunderman, 30
 Daniel Preus, 534
 Wallace Schulz, 50

The names of Ronald Garwood and Vernon Gunderman were removed for the second ballot. After concerns raised regarding number of ballots cast were satisfied, the results of the second ballot for First Vice-President were as follows:

William Diekelman, 641
 Daniel Preus, 588
 Wallace Schulz, 12

William Diekelman was declared elected First Vice-President of the Synod. Questions again were raised regarding the number of votes cast. It was noted that the five votes in question would not change the result of the election.

Adoption of Slate for Second through Fifth Vice-Presidents

The slate for Vice-Presidents Two through Five was presented and a motion to adopt the slate as presented was carried [Y: 1,196; N: 29].

Balloting for Second through Fifth Vice-Presidents

After a prayer led by the convention chaplain and an explanation of the voting procedure, a question was raised regarding the orders of the day. The chair recommended casting the first ballot and was supported by a motion to proceed with the balloting [Y: 1,093; N: 132]. The chairman of Committee 9 was asked to provide explanation for the balloting process, which was followed by extensive discussion. Keypads were used to determine whether delegates continued to be confused [Y: 123; N: 1,079], and further attempts were made to provide explanation prior to the first ballot for Second through Fifth Vice-Presidents.

Committee 7, Structure, Planning, and Administration

Committee 7 Chairman Warren Schumacher introduced the work of his committee with the final recorded words of St. Paul to the Christians at Corinth and described the task faced by the committee. A motion was introduced to dispense with the reading of the whereas portions of resolutions. This motion to change the standing rules failed to meet the requirement for adoption [Y: 604; N: 443]. The committee continued with its introduction of Res. 7-01A, "To Revise Bylaws to Clarify Election Process" (TB, p. 212). During discussion, a motion to cease debate on the resolution failed [Y: 523; N: 648]. A substitute resolution was introduced (TB, pp. 218–219) and was approved for consideration under the Behnken rule [Y: 825; N: 386]. As the substitute resolution was being discussed, the orders of the day were called.

Continued Balloting for Second through Fifth Vice-Presidents

The results of the first ballot for Vice-Presidents Two through Five were reported as follows:

David Adams, 70
 Victor Belton, 165
 David Buegler, 419
 Ronald Feuerhahn, 26

Alberto Garcia, 56
 Jeffrey Gibbs, 108
 Vernon Gunderman, 172
 Robert King, 387
 Paul Maier, 608
 Kurt Marquart, 419
 Dale Meyer, 224
 Dean Nadasdy, 420
 Jacob A. O. Preus, 158
 Lawrence Rast, 51
 Wallace Schulz, 508
 Harold Senkbeil, 52
 William Weinrich, 399
 Dean Wenthe, 255
 Lawrence White, 43
 Thomas Zehnder, 406

No candidate having received the required majority, a second ballot was presented containing the eight candidates receiving the most votes on the first ballot. The voting proceeded with the second ballot.

Committee 10: Convention Nominations

Committee 10 Chairman William Diekelman described the work of his committee and noted corrections to be made to the committee's original report, to be published in *Today's Business*. As he presented the slate for the Office of Secretary, a motion was made "to receive nominations from the floor for all boards at the same time, this to be done by granting a block of time in which all forms could be turned in to the Secretary of the Synod in paper form." After the motion carried [Y: 657; N: 545], the chair suggested that the nominations committee determine how this process would be carried out. A motion was introduced and carried that the process for nominations not take place until Res. 7-01 is resolved [Y: 782; N: 425]. A motion was then introduced and carried to extend the orders of the day to 6:55 p.m. to continue the discussion of Res. 7-01 [Y: 697; N: 521].

Committee 2: District and Congregational Services

Committee 2 Chairman William Ameiss introduced the work of his committee. Res. 2-01A, "To Revise Bylaw 3.821, 'Board for District and Congregational Services Membership'" (TB, p. 191) was introduced, the committee noting several changes to the proposed wording of Bylaw 3.821: deleting the underscored words in the printed bylaw paragraph; underscoring the proposed new wording beginning with "two ordained ministers" and continuing to the end of the paragraph; and replacing "congregational" with "congregation" in the second-last line. A motion was introduced to amend the final resolve to replace the words "this 2004" with the words "the 2007." After debate on the amendment was closed [Y: 1,038; N: 151], the motion to amend carried [Y: 894; N: 299]. After further discussion, a motion was introduced to amend the second to last line of the proposed wording of Bylaw 3.821 by replacing the word "secondary" with the words "higher education." After debate was ended on the motion to amend and the main motion, the motion to amend carried [Y: 940; N: 252], as did also the amended motion [Y: 759; N: 438].

Balloting for Second through Fifth Vice-Presidents

The elections committee provided an update on registrations (620 voting pastors and 620 voting laypersons) and reported the results of the second ballot for Vice-Presidents Two through Five:

David Buegler, 601
 Robert King, 594
Paul Maier, 759
 Kurt Marquart, 557
Dean Nadasdy, 623
 Wallace Schulz, 608
 William Weinrich, 550
 Thomas Zehnder, 594

Paul Maier was declared elected Second Vice-President and Dean Nadasdy was declared elected Third Vice-President. The two persons receiving the least votes were removed as the delegates voted on the third ballot.

Committee 5: Higher Education

Committee 5 Chairman Carl Krueger introduced Res. 5-02A, "To Restructure Higher Education Governance" (*TB*, pp. 200–201). After pointing out changes from the committee's earlier Res. 5-02, the resolution was read and discussed. A motion was introduced to amend the third resolve on page 201 by deleting the second last sentence. After discussion of the amendment, debate was ended on the motion to amend and the main motion [Y: 837; N: 350]. The amendment carried [Y: 637; N: 555], as did also the motion as amended [Y: 684; N: 507].

Balloting for Second through Fifth Vice-Presidents

The Elections Committee reported the results of third ballot, as follows:

David Buegler, 622
Robert King, 627
 Wallace Schulz, 601
 Thomas Zehnder, 563

Robert King was declared elected Fourth Vice-President, and David Buegler was declared elected Fifth Vice-President. President Kieschnick invited all of the newly elected Vice-Presidents to come to the front of the convention hall at 2:25 p.m. Monday.

Committee 5: Higher Education

As Committee 5 prepared to present business to the convention, a motion was made to reconsider the action adopted earlier changing the orders of the day to allow for nominations to be handled by submitting them in writing at a determined time. After the chair ascertained that the motion maker had voted on the prevailing side and after discussion, debate was ended [Y: 1,075; N: 97] and the motion failed [Y: 503; N: 673]. Due to the orders of the day, Committee 5 was excused.

Committee 7: Structure, Planning, and Administration

Committee 7 recalled attention to substitute Res. 7-01 (*TB*, pp. 218–219). As discussion continued, a motion was introduced to amend the substitute resolution by replacing the crossed-out section in the top paragraph of page 219

with the suggested new wording for Bylaw 3.181 a in Overture 7-70 (*CW*, p. 274). After debate was ended on the motion to amend [Y: 1,083; N: 71], the amendment was defeated [Y: 334; N: 821]. After further discussion of the substitute motion, debate was ended [Y: 1,066; N: 83] and the substitute motion was not adopted [Y: 401; N: 758]. After discussion resumed on Res. 7-01A (*TB*, p. 212), a motion was introduced to amend the resolution with a final resolve: "and be it further *Resolved*, That this change in the bylaw will take effect at the 2007 convention." Debate was ended on the motion to amend and the main motion [Y: 775; N: 370]. The motion to amend carried [Y: 678; N: 470] and the amended Res. 7-01A was adopted [Y: 711; N: 439].

Devotion

Prior to the closing devotion, the Committee on Convention Nominations announced that it would accept floor nominations in Room 125 until 8:00 p.m., except for nominations for positions affected by remaining Committee 5 business.

The convention session was closed with a devotion that included a responsive reading of Psalm 121, prayers, and stanzas of the hymn, "Jesus Shall Reign."

Session 3**July 12, 2004***Opening Devotion*

Rev. Dien Taylor, representing Concordia College, Bronxville, New York, provided "call to gather" music in preparation for the morning devotion. Convention Chaplain Loren Kramer introduced Dr. Viji George, President of Concordia, Bronxville, who provided the opening devotion under the theme, "Courage and Conviction."

He based his devotion on Psalm 27, reminding that when the Lord is our light and salvation, we have no reason to be afraid. He recalled the fearlessness that he experienced among his fellow Christians in India and compared it to the atmosphere of fear that exists today throughout the world. He reminded that the antidote needed to overcome this fear is courage, the courage that comes from the power of our Christian convictions, the confession that defines the essence of our beings. Hence the words of the psalmist: "The Lord is my light and my salvation," our light within and the light that we reflect. Our enemies are different than David's—enemies of ideas and principles, but it still takes courage to stand up for convictions. Our lives derive their strength from God, enabling us to say boldly, "Of whom shall I be afraid?" May God enable us to hold fast to our convictions and to face fear with fearlessness.

He concluded his devotion with the hymn, "God of Grace and God of Glory," a responsive prayer, and words of benediction.

Committee 3: Theology and Church Relations

Committee 3 Chairman Arleigh Lutz introduced the proposed actions being brought forward by his committee. He called the assembly's attention to Res. 3-01, "To Formally Declare Altar and Pulpit Fellowship with the Evangelical Lutheran Church in Kenya" (*TB*, pp. 55–56). Upon his announcement that the committee would not read the

preamble of the resolution, the chair asked whether the assembly would have any objection to not reading introductory paragraphs of the resolutions that are presented. Upon the objection of a delegate, the chair asked for the will of the assembly, suggesting that the chair in consultation with the floor committees decide when parts of resolutions are not to be read. Polling the assembly to determine if it would be willing to allow the chair this discretion, the assembly supported his suggestion [Y: 856; N: 303].

Dr. Samuel Nafzger, Executive Director of the Commission on Theology and Church Relations, provided an introduction to Res. 3-01, offering a brief history of the Evangelical Lutheran Church in Kenya and its relationship and discussions with the LCMS. After Res. 3-01 was formally introduced by the committee and discussed, debate was ended [Y: 844; N: 336]. The resolution was adopted as presented [Y: 1,074; N: 107], establishing altar and pulpit fellowship with the Evangelical Lutheran Church in Kenya (ELCK).

The Common Doxology was sung by the assembly, and the Rt. Rev. Walter Obare Omwanza, Presiding Bishop of the ELCK, Mrs. Obare, and Rev. Halkano John Halakhe, General Secretary of the ELCK, were greeted with a standing ovation. Bishop Obare and President Kieschnick signed official operating agreements and Bishop Obare addressed the assembly.

A motion was made and seconded to amend the orders of the day by scheduling the question and answer session of the President's Report during the session at 11:15 a.m. This motion carried [Y: 635; N: 533]. A second motion to no longer permit the ceasing of debate on amendments and main motions simultaneously for remainder of convention was not carried [Y: 741; N: 460], a two-thirds majority being required to suspend rules. Upon request of the chair, the parliamentarian clarified the matter from *Robert's Rules of Order*.

Committee 5: Higher Education

Committee Chairman Carl Krueger called on Ed Bertram, executive director of the "For the Sake of the Church" campaign to introduce General John Vessey, who chairs the campaign. General Vessey reviewed what "For the Sake of the Church" is about and provided a current status report, calling particular attention to the progress that has been made in the enrollment of church work students. He invited the delegates to visit one of the Synod's schools and spend time with students and faculty members to experience personally the atmosphere on a Concordia campus.

Res. 5-06A, "To Restructure Seminary Boards of Regents" (TB, p. 205), was introduced by the committee, followed by discussion. A motion to amend the resolve from "nine" to "six" in the fifth line was discussed. A motion to cease debate on the motion to amend and the motion itself precipitated further discussion of parliamentary procedure. A second motion was made to end debate on the motion to amend only. The assembly first voted on the motion to cease debate on both the amendment and the main motion, which failed [Y: 585; N: 606]. The second motion to cease debate on the motion to amend only carried [Y: 880; N: 279]. The motion to amend from "nine" to "six" carried [Y:

645; N: 526]. A new motion was introduced to amend the resolution by replacing the words "appointed by the board of regents" in the same fifth line of the resolve with the words "elected by the Synod in convention." A motion to end debate on the amendment and the main motion failed to obtain the required vote [Y: 727; N: 470]. A motion to end debate on the amendment only was carried [Y: 977; N: 213]. The amendment was adopted [Y: 643; N: 542]. With the amended motion now again before the assembly, a question was raised as to whether this resolution requires a change to Bylaw 6.01 c. The chair suggested that the resolution as amended be referred to Committee 5 in order to address the bylaw question.

As Committee 5 was excused, the chair asked for clarification of the will of the assembly regarding the question and answer portion of the President's Report. He asked if it was the intention of the convention to allow for the 20 minutes in the schedule by using some of the time assigned to Committee 7. There was no objection to this understanding.

Bible Study 2

Before introducing the Bible study leader, Convention Chaplain Loren Kramer gave recognition to the Synod's military chaplains. He then introduced Rev. Joel Lehenbauer and his topic, "Ablaze in One Mission—That Is My Mission." Rev. Lehenbauer focused his study on 1 Peter 2:9, noting that we don't always appreciate the fact that we are strangers and aliens in this world, on our way to a better country and trying to take as many people with us as we can. He recalled Luther's comment that it is for this reason that God lets us live, to be used by Him to bring others to Him, not by our own strength and ability but by the power of God. He observed that this is not the time for lethargy when it comes to reaching out with the hope in our Savior that is in us. We need the help of God to do this, but we also need the help of one another, especially in our Christian congregations. Faith is never isolated from the community of faith, expressing itself not in individualism but in the Christian congregation as community, "a royal priesthood, a holy nation, a people set apart." The early Christians experienced alienation in their society and culture because of their convictions, viewed as dangerous and outcasts. The church was their place of refuge and safety and their gathering place. So it is also today.

Rev. Lehenbauer noted that a second important connection for "my mission" is Christian vocation, where God is "hidden" in everyday life, in its ordinary routines. Early saints were tempted to retreat into seclusion. St. Peter encouraged them to stay where they were, to transform the ordinary things of life by their inner faith, to make ordinary days and activities places by which to bring other people to know Jesus. The third necessary connection for "my mission" is Christian sanctification, coupling faith with a holy life. Whereas faith finally comes by hearing, Christ-like kindness is essential in preparation for the time when it will be possible to share the strong Word of God. At the same time, Christians should not be surprised if opportunity presents itself to share in Christ's suffering.

Rev. Lehenbauer closed his study with what has been called “Luther’s Prayer for Greater Spirituality” and the hymn “Church of God, Elect and Glorious.”

Committee 10: Nominations

Chairman William Diekelman provided his committee’s report of nominees to the offices presently up for election (*TB*, pp. 30 and 253–258). The names nominated for Secretary and Vice-President–Finance–Treasurer were read. He then announced that the names of nominees for the remaining positions will be published at a later time. He also announced that all floor nominations for those positions affected by Committee 5 actions yet to be acted upon should be submitted in writing in Room 125 by 2:00 p.m. this day, after which time nominations will be considered closed.

A delegate requested that a list of the pool of names from the nominations process be provided. The committee reported that it had made a decision not to release those names. A motion was introduced that the names be released in a printed format to those who have a desire to look at them. This motion failed [Y: 382; N: 778]. After further discussion, a motion to require the committee to post the names of the people who were nominated also failed [Y: 538; N: 628].

A motion was introduced to postpone the Board of Directors elections until a time after the convention has considered Res. 7-02. This motion carried [Y: 764; N: 415].

Committee 7: Structure, Planning, and Administration

Res. 7-06, “To Clarify District Membership of RSO Employees” (*TB*, p. 121), was introduced by the committee after a brief explanation. A motion to end debate terminated discussion [Y: 1,030; N: 152] and Res. 7-06 was adopted as presented [Y: 1,121; N: 64].

Res. 7-08, “To Appoint Blue Ribbon Committee to Study and Make Recommendations Regarding Delegate Representation” (*TB*, pp. 122–123), was introduced by the committee after a brief explanation. The orders of the day were called prior to discussion of the resolution.

President’s Report, Part III (continued)

Council of Presidents Chairman William Hoesman introduced the other members of the Program Committee of the Council: John Brunner, William Diekelman, Herbert Mueller, and Vernon Schindler. He explained that the committee had received the questions that had been submitted for the President and had organized and combined them for presentation. The President responded to questions regarding the *Ablaze!* program; participation in civic events and inter-faith worship services; concern for souls deluded by relativism; the illegitimacy of worship of Muslim people; his description of a healthy LCMS congregation; his working relationship with the Board of Directors of the Synod, and his thoughts regarding the possibility that the 62nd convention can make a significant difference in funding the mission. The President concluded the session by expressing his hope and prayer that the delegates attending the convention and its activities will get a sense of what this church body is all about: reaching out with the Gospel of Christ around the world.

A motion was made to amend the standing rules to allow for the call of the question on an amendment alone, to be dispensed with before the question can be called on an amendment and the main motion. The motion did not receive the required vote for amending standing rules and therefore failed [Y: 589; N: 576].

Committee 8: Ecclesiastical Supervision and Dispute Resolution

Committee Chairman Ron Meyer called attention to the membership of his committee as printed on page xiv of the *Convention Workbook*, noting that Curtis Schultz, not Randall Golter, is the third District President on the committee. After calling attention to the Objectives of the Synod in the Constitution, he offered directions for locating the several sections of Res. 8-01 and noted several additional changes. After further introduction by committee member John Brunner, describing the history of the dispute resolution process and its origins, the multiple intentions of the proposed action, and an explanation of the flow charts provided by the committee (*TB*, pp. 159–164), Res. 8-01A, “To Amend Bylaws on Ecclesiastical Supervision and Dispute Resolution” (*TB*, p. 133, line 1, to p. 142, line 27; p. 148, line 37 to p. 164; and pp. 246 to 252), was introduced for consideration by the convention. A motion was introduced to refer this resolution to the Commission on Structure. During discussion, the orders of the day were called.

Prior to recessing for lunch, the Committee for Convention Nominations announced that it had been made aware of the possibility of the division of the BHE/CUS Board and had developed a slate for that purpose. Noting that the slate had been distributed to the delegates during the session, he added that nominations will nonetheless be received at the time and place announced.

Session 4 July 12, 2004

Opening Devotion

Students from Concordia University, Mequon, Wisconsin, provided the “call to gather” music for the afternoon session and devotion. Convention Chaplain Loren Kramer introduced the Rev. Patrick Ferry, President of Concordia University Wisconsin, who provided the afternoon devotion. Under the theme, “Hearts of Fire,” he based his words on Jer. 20:9, noting that this will also serve as the theme for the next academic year at Concordia. He reminded how Jeremiah felt at the time he spoke these words. He didn’t want to do it, to call the people of God to account. At conventions some of the same atmosphere exists. But we cannot hold it in: that which is in our hearts, that which touches the hearts of others, that which is our greatest and only hope, our hope in Jesus’ blood and righteousness. This is the Word that changes hearts and sets them on fire. Although our situation doesn’t compare with Jeremiah’s, the promises of God are the same. They are our promises also.

After additional special music from the Concordia students, the devotion was closed with words of benediction.

Minutes and Parliamentary Matters

The minutes for the Sunday, July 11, morning and afternoon sessions were presented by the Secretary for approval and were accepted as printed.

The chair made several announcements regarding parliamentary procedure. Regarding points of order, he counseled the assembly to use points of order only when a true breach of the rules has taken place, a principle he will try to take seriously. He also addressed concerns expressed by delegates regarding resolutions that have the effect of changing the Bylaws. He called attention to Bylaws 14.01 and 3.905 c and the longstanding practice of the Synod of involving the Board of Directors and Commission on Constitutional Matters in incorporating bylaw changes. He asked the assembly to sustain this understanding by expressing its agreement. The assembly supported his understanding [Y: 942; N: 170].

A delegate asked whether Res. 8-01 could be published in its entirety incorporating the changes made by the committee. The chair responded that this will be considered, depending upon feasibility.

Committee 9: Registration, Credentials, and Elections

Committee Chairman William Klettke reported that the convention was ready to vote on two positions: Secretary of the Synod and Vice-President—Finance—Treasurer of the Synod. The result of the ballot for Secretary:

Raymond Hartwig, 641

David Mahsman, 533

Raymond Hartwig was declared elected to the office of Secretary of the Synod. The result of the ballot for Vice-President—Finance—Treasurer:

Thomas Kuchta, 1,122

Thomas Kuchta was declared elected to the office of Vice-President—Finance—Treasurer of the Synod.

Committee 5: Higher Education

Committee 5 Chairman Carl Krueger announced that his committee will be giving further attention to Res. 5-06 and related resolutions. As a result of actions taken earlier, any recommendations regarding elections will be intended for the 2007 convention elections.

Res. 5-01, “To Emphasize Mission Leadership Focus in Professional Church Worker and Lay Person Preparation” (*TB*, p. 79), was introduced by the committee. During discussion, a change to line 33 in the second resolve to include cross-cultural ministry along with urban ministry was adopted by unanimous consent. After further discussion, debate was ended [Y: 985; N: 217] and the resolution was adopted as changed [Y: 710; N: 491].

Res. 5-03A, “To Increase the Number of Synod-Certified Teachers” (*TB*, pp. 202–203), was introduced by the committee. A motion was introduced that from this point forward in the convention, reports, rationales, and whereas portions will not be read. The motion was declared out of order and the delegate was encouraged to bring it back at another time when a motion was not already on the floor. After discussion, debate was ended [Y: 1,048; N: 142] and Res. 5-03A was adopted as presented [Y: 1,035; N: 168].

Res. 5-24, “To Equip Teachers Ineligible for Teacher Colloquy” (*TB*, p. 100), was introduced by the committee, noting that the terminology “Higher Education” should be changed to “University Education” in the three places it oc-

curs (lines 26, 30, and 47) in light of prior convention actions. A motion to cease debate carried [Y: 924; N: 255] and the resolution was adopted as presented [Y: 1,031; N: 160].

A motion was made and seconded to dispense with the reading of the whereas sections of proposed resolutions, this to continue until the end of the convention. The motion was carried [Y: 854; N: 327].

Committee 1: Missions

Res. 1-02, “To Promote ‘Mission Outpost’ Attitude” (*TB*, pp. 40–41), was introduced by the committee. After brief discussion, a motion to cease debate carried [Y: 933; N: 248] and the resolution was adopted as presented [Y: 1,003; N: 190].

Res. 1-03, “To Commend Emphasis on ‘One Message, One Mission, One People’” (*TB*, p. 41), was introduced by the committee. After discussion, debate was ended [Y: 956; N: 255] and the resolution was adopted as presented [Y: 927; N: 256].

Res. 1-04, “To Commit to \$100 Million *Ablaze!* Fund-Raising Effort” (*TB*, pp. 41–42), was introduced by the committee. After discussion, further explanation by the committee in response to questions, and further extensive discussion, a motion to cease debate carried [Y: 935; N: 238] and the resolution was adopted as presented [Y: 653; N: 533].

Res. 1-05A, “To Establish *Ablaze!* National Goals” (*TB*, pp. 189–190,) was introduced by the committee. After clarification by committee regarding changes made compared to its original Res. 1-05, a motion to cease debate carried [Y: 875; N: 297] and the resolution was adopted as presented [Y: 871; N: 309].

After directing the assembly’s attention to Res. 1-06, “Reassignment of Outreach Ministry” (*TB*, p. 43), the committee was questioned whether the resolution is in order in light of Bylaw 3.823. Following discussion, the chair recommended that the resolution be recommitted to the committee to allow opportunity to clarify the matter.

Res. 1-07, “Ethnic and Urban Ministry” (*TB*, pp. 43–44), was introduced by the committee. After discussion, debate was ended [Y: 1,008; N: 120] and the resolution was adopted as presented [Y: 757; N: 386].

A delegate was permitted to express his concern that motions to cease debate are being made too rapidly. The chair explained that this is a proper parliamentary procedure. He encouraged delegates not to vote to cease debate if they recognize that more discussion may be necessary.

Committee 4: Program and Finance

Committee Chairman William Hoesman introduced the work of his committee, expressing his committee’s conviction that God has provided the church with all that it needs to do its work. He described the history, membership, and activities of the Funding the Mission Task Force during the past triennium, as well as its conclusion that more work would be needed before a final new funding proposal could be made. He introduced the viewing of a shortened version of the “Sow What” video prepared by the Board of Directors and mailed to all congregations.

After the video was viewed, the assembly was given the opportunity to respond via their keypads to a series of questions from a survey accompanying the “Sow What” video

(survey results provided elsewhere in 2004 *Convention Proceedings*). The delegates were thanked for their cooperation, and their attention was directed to a more extensive survey posted on the Synod's Web site.

Res. 4-01, "To Initiate 'Stewardship Ablaze'" (*TB*, p. 69), was introduced by the committee. As discussion began, a motion was offered that the Board of Directors, the Council of Presidents, and the Board for Communication Services explore selling the KFUE FM station. The motion was ruled out of order. The ruling of the chair was appealed. The assembly sustained the chair's ruling [Y: 872; N: 215] and the orders of the day were called.

Committee 6: Human Care

Committee Chairman James Keurulainen introduced the work of his committee, explaining that for Lutheran Christians human care is not an option. He introduced a short video to set the scene for his committee's work. He noted that this is one important area in which we can work together with our fellow Lutherans, Lutheran Services of America being the largest human care organization in the United States.

Res. 6-01, "To Address National Human Care Priorities" (*TB*, pp. 103–104), was introduced by the committee. After discussion, debate was ended [Y: 1,032; N: 82] and the resolution was adopted as presented [Y: 1,075; N: 44].

Res. 6-02A, "To Make Compensation and Health Care of Church Workers a High Priority" (*TB*, p. 245), was introduced by the committee. After discussion, a motion to cease debate carried [Y: 1,024; N: 90] and the resolution was adopted as presented [Y: 1,075; N: 57].

Res. 6-03, "To Provide for 'Veterans of the Cross'" (*TB*, p. 104), was introduced by the committee. A motion to cease debate carried [Y: 934; N: 180] and the resolution was adopted as presented [Y: 1,109; N: 22].

Res. 6-04, "To Encourage Congregations to Support Lutherans for Life" (*TB*, p. 105), was introduced by the committee. A motion to cease debate carried [Y: 828; N: 289] and the resolution was adopted as presented [Y: 1,088; N: 47].

Res. 6-05A, "To Provide Safe Environment for Interaction of Church Workers and Children" (*TB*, p. 211), was introduced with explanation by the committee. After debate was ended [Y: 850; N: 269] the resolution was adopted as presented [Y: 1,079; N: 55].

Res. 6-06, "To Support Refugee Resettlement" (*TB*, p. 106), was introduced by the committee. An early motion to cease debate failed [Y: 586; N: 556] and discussion continued. A motion to amend line 37 after the word "refugee" by adding two words, "and asylee" and line 42 after the word "refugee" by adding the words "or asylee" was discussed. After debate was ended on the amendment [Y: 1,081; N: 45] the amendment carried [Y: 1,096; N: 44]. Discussion of the amended motion continued. A motion to change "asylee" to "asylum-seeker" by common consent failed to receive the required unanimous agreement. A motion to amend further the resolution by inserting the words "or immigrant" after the word "refugee" in both cases where previous amendments were made was discussed, such change to also be reflected in the resolution's title. A motion to close debate on

both the motion to amend and the main motion carried [Y: 1,058; N: 52] and the motion to amend was carried [Y: 1,020; N: 95]. The resolution as amended was then adopted [Y: 1,078; N: 52].

A motion to change the orders of the day to allow Committee 6 another 30 minutes to continue its business failed [Y: 599; N: 490].

Committee 2: District and Congregational Services

Res. 2-02A, "To Ensure Uniformity in Catechism Translation" (*TB*, p. 192), was introduced by the committee. After brief discussion, a motion to cease debate failed [Y: 411; N: 708]. Discussion continued at length. A motion to amend the First Commandment reference in the preamble by replacing the words "omission of" with "retain" and by striking the parenthetical statement "(following Luther's original)" was introduced. A motion to cease debate on both motions carried [Y: 868; N: 275]. The motion to amend failed [Y: 425; N: 718] and the unamended main motion also failed [Y: 580; N: 585].

After Committee 2 was excused until another time, the Committee for Convention Nominations gave notice that it would be receiving nominations for seminary boards of regents elections in Room 125 until 7:00 p.m.

Devotion

Convention Chaplain Loren Kramer led the assembly in a closing devotion, noting the many times that "one another" occurs in the New Testament, including regular encouragements to pray for "one another." He read the names of those for whom the prayers of the convention were requested and included them in his prayer. The hymn "All Hail the Power of Jesus' Name" and words of benediction closed the session.

Session 5

July 13, 2004

Opening Devotion

An alumnus of Concordia University, Portland, Oregon, provided "call to gather" music to begin the convention day. Chaplain Loren Kramer introduced Dr. Charles Schlimpert, President of Concordia, who provided the opening devotion.

Dr. Schlimpert began his devotion with prayer. Under the theme, "Hope for the Lost," he reminded that we live in a generation that is taking a great fall, leaving so many people without hope, also reminding that we have a magnificent opportunity to step forward with the Good News, bringing love and hope to a dying world. Referring to the story of Cornelius in Acts 10, he called attention to Peter's reaction to his vision from God. God made clear to Peter that He wants all people to come to know of His salvation, including those who are different and particularly those without hope. To this task God also has called us.

After the assembly sang the song "Thy Word Is a Lamp unto My Feet," the devotion was closed with prayer.

Among other announcements, Dr. Kieschnick provided a progress report of resolutions to come before the convention. He reported that of the 115 resolutions before the convention, 21 have been addressed. He then asked the assembly whether they would be in favor of having an

opportunity to stand for brief periods of time. The assembly was in favor [Y: 906; N: 162]. The President also announced that Tuesday's edition of *Today's Business* will be published in three parts, A, B, C.

Greetings: ILL

Mr. Alvin Waldron, President of the International Lutheran Laymen's League, spoke of the positive attitude of the ILL for sharing Good News in a time of such opportunity as today. He recalled the interest of the founders of the Laymen's League in standing with the Synod, an interest that continues today. He spoke of the partnership that exists between organizations and the manner in which that partnership is demonstrating itself in major events taking place in the Synod, including this convention, the youth gathering, and the increased enrollments anticipated by our seminaries at the end of this summer. He also spoke of the reorganization of Lutheran Hour Ministries to carry out its ministries in the world of today, asking for prayer as the ILL embarks on a new journey. He directed final thoughts to the LCMS, offering assurance that the ILL continues to be in partnership with the Synod, today, tomorrow, and always.

Committee 3: Theology and Church Relations

Committee Chairman Arleigh Lutz asked the delegates to turn to *Today's Business*, pp. 56–57, and Res. 3-02, "To Encourage the International Lutheran Council." He spoke of the special experience provided by this convention to be with the leaders of the International Lutheran Council. The resolution was adopted as presented without discussion [Y: 1,131; N: 35]. The convention joined in singing the Common Doxology according to the resolution's final resolve.

Res. 3-03A, "To Foster Peace, Harmony, and Trust within Synod for Sake of Christ's Mission" (*TB*, p. 241), was introduced by the committee. A motion was introduced to amend the final resolve by inserting the words "16 and the Lutheran Confessions" in place of Romans "15." The committee agreed to the change and there was no objection from the assembly. An amendment was proposed to add a second whereas: "WHEREAS, The Mission 21st Century Task Force has identified both inadequate attention to doctrine and the Synod's difficulties in dealing with internal controversies as hindering the fulfillment of the Great Commission; and" and a final resolve: "Resolved, That the Council of Presidents be asked to lead those under their care to a renewed understanding of distinctive Lutheran doctrines, including the proper distinction of the Law and Gospel and the use of the Means of Grace, and their applicability to the current issues." After discussion of the amendment, a motion to cease debate both on the amendment and the main motion failed [Y: 325; N: 874]. A motion to cease debate on the motion to amend was carried [Y: 1,073; N: 124]. The amendment was adopted [Y: 757; N: 448]. An amendment was offered to strike the words "be it finally" and replace them with "be it further" on line 47, and then insert two additional resolves: "Resolved, That the Council of Presidents strongly urge the pastors and congregations of the Synod to follow the historic doctrine and practice of the Synod as articulated in the doctrinal resolutions accepted over the years by the Synod in convention; and be it further

Resolved, That the COP be requested to discipline those pastors and congregations which, following patient and evangelical counsel, refuse to follow the historic doctrine and practice of the LCMS; and be it finally." Discussion of the amendment followed. A motion to cease debate on the amendment was carried [Y: 875; N: 325]. The amendment failed [Y: 431; N: 774]. Discussion continued on the main motion as amended. An amendment was offered to add the words "along with the St. Louis and Fort Wayne seminaries" in line 49. A motion to cease debate on the amendment and main motion failed [Y: 790; N: 418]. A motion to cease debate on the motion to amend carried [Y: 1125; N: 76]. The motion to amend also carried [Y: 788; N: 415]. Discussion continued on the motion as amended. A motion was introduced to amend the resolution by striking the words "be it finally" at line 47 and replace them with the words "be it further," then inserting two additional resolves: "Resolved, That the Council of Presidents strongly urge the pastors and congregations of Synod to follow the Holy Scriptures and the Lutheran Confessions and the practice of Synod as articulated in the doctrinal resolutions accepted over the years by Synod in convention; and be it further *Resolved*, That the COP be requested to discipline those pastors and congregations which, following patient and evangelical counsel, refuse to follow the Holy Scriptures and the Lutheran Confessions and the practice of the LCMS; and be it finally." The chair ruled that the proposed changes to the earlier defeated amendment are sufficiently substantial to be considered. Discussion followed. The chair called attention to Standing Rule 15 and asked the assembly whether it was ready to cease debate on the motion to amend [Y: 1,087; N: 115]. Debate having been ended, the motion to amend was defeated [Y: 519; N: 681]. A motion to cease debate on the previously amended resolution carried [Y: 1,038; N: 163] and the resolution was adopted as amended [Y: 992; N: 207].

The chair commented on the parliamentary rule allowing for the question to be called on more than one motion. The chair ruled that for the remainder of the convention, motions to close debate may only be applied to the immediate question, to allow the delegates to discuss and debate at length the substance of the main motions rather than just the amendments. The ruling of the chair was supported [Y: 1,014; N: 140].

Res. 3-04, "To Urge Continuation of Theological Conferences" (*TB*, pp. 58–59), was introduced by the committee. An amendment to add a third resolve: "Resolved, That the Synod in convention encourage Districts to conduct theological conferences that are open to the laity" was accepted by the floor committee and assembly without objection. Upon concern expressed by a delegate, the chair asked that the speakers at microphones step aside to allow others to be spotted to speak to amendments. Discussion on the amended motion continued. A motion to cease debate carried [Y: 1,044; N: 84] and the amended motion was adopted [Y: 990; N: 155].

A delegate expressed concern regarding the manner in which reference has been made to holy absolution to serve humorous and political purposes. The chair assured the delegate and the assembly of his high regard for holy absolu-

tion and the concerns expressed by the delegate, who accepted the assurances of the chair without advocating additional action. Another delegate encouraged that the motives of delegates not be publicly questioned.

Res. 3-05A, "To Affirm Marriage as Union of One Man and One Woman" (*TB*, p. 242), was introduced after explanation by the committee of changes made from the original version of the resolution. An amendment was offered and accepted unanimously to add a sixth whereas to read: "WHEREAS, God gave marriage as a picture of the relationship between Christ and His bride the Church (Eph. 5:32); and." After discussion of the significance of this action, the chair called the question on the amended resolution. Debate was ended [Y: 1,109; N: 60] and the resolution was adopted [Y: 1,163; N: 22].

Bible Study 3

The convention chaplain introduced the Bible study leader, the Rev. Dr. David Smith. The focus of his study was "Ablaze in One Mission with Compassion for the Lost." He emphasized that the underserved love of God is inseparably linked to the lost. If the very nature of God were not grace, He would not care for the lost, but His grief for the lost was so great that He sent His Son to die. We have come to think that we are one of the ninety-nine and become so wrapped up in ourselves that we forget the lost or are filled with apathy for the lost. Dr. Smith noted that our Lord did not say, "They got lost. Let them find their own way." Nor should we thus rationalize or simply ignore the lost. Behind the work of searching out the lost is the very nature of God and His work for our salvation.

Dr. Smith offered three questions for small group discussion: (1) Why is it so hard for us to grieve for the lost? (2) Why is it so easy to just forget them? (3) What gets in the way in our personal lives and in our churches from grieving for the lost and then being proactive in getting the Gospel out beyond our own homes and our own churches? Emphasizing that we are indeed people called upon to grieve for the lost as God does, he underscored that only God's grace can work in us the kind of heart that God has. Referencing the parable of the lost sheep, he noted that we were born into this world quite lost, and that the Good Shepherd came far, far down to find us, to forgive us, nourish us, and give us life forever. If we remember this, then He will also work in us the compassion we need to look toward and for the lost (Romans 5). We who are blood-bought people of God dare never forget that all people have been blood-bought. This is the message we must take to the lost ones. The message is the reason that we reach out. This, which is the greatest priority of God, should be our greatest priority also.

The Bible study presentation was closed with prayer, and the assembly sang the hymn "How Wide the Love of Christ."

Committee 7: Structure, Planning, and Administration

The committee appeared only long enough to introduce a motion to change the orders of the day to facilitate a meeting of Committee 7 with the Board of Directors by moving Committee 2 to 10:40 a.m., Committee 7 to 2:35 p.m. (fol-

lowed by elections at 4:05 p.m.), Committee 5 at 4:40 p.m., and Committee 4 at 5:20 p.m.. The convention approved the changes [Y: 1,063; N: 62].

Committee 2: District and Congregational Services

The assembly viewed a video introducing the proposed new hymnal and the process used for its preparation. The chairman of the Commission on Worship also addressed the assembly. Res. 2-03A, "To Accept *Lutheran Service Book* and *Agenda* as an Official Service Book and Hymnal of Synod" (*TB*, pp. 192–193), was introduced by the committee, noting the addition of a second resolve to its original proposed resolution. The chair asked Dr. Paul Grime to address the assembly and provide explanation of the intentions of the third resolve and clarification of the inclusion of the Small Catechism. After discussion, a motion was introduced to amend the resolution by adding a resolve after the current second resolve: "Resolved, That Divine Service setting one and setting two of the *Lutheran Service Book* will use the communion liturgy from the Preface through the Distribution from *Lutheran Worship*." After discussion of the proposed amendment, a motion to cease debate on the amendment carried [Y: 1,066; N: 114]. The amendment failed [Y: 186; N: 993]. A second amendment was offered: "Resolved, That the translation of Holy Scripture used in the *Lutheran Service Book* be chosen by majority vote of the Synod in convention from among the choices of the NIV, KJV, NKJV, and ESV." After discussion of the proposed amendment, debate was closed on the amendment [Y: 1,030; N: 73]. This amendment also failed [Y: 166; N: 961]. A third amendment was offered to add a new second resolve: "Resolved, That the updated version of the Lord's Prayer (as it appears throughout *Lutheran Worship*) be included as an alternative, side by side with the traditional version, in Divine Service settings one, two, and four." Without discussion, the motion to amend failed [Y: 554; N: 632]. The chair called for the orders of the day.

Committee 8: Ecclesiastical Supervision and Dispute Resolution

Committee 8 called attention to a pending motion to refer Res. 8-01A (*TB*, Issue 4—Part B, pp. 307–332) to the Commission on Structure, and discussion continued from an earlier session. After a motion to cease debate carried [Y: 1,046; N: 144], the motion to refer failed [Y: 556; N: 644]. The chair referred to *Robert's Rules of Order* regarding debate when the chair is aware of opposite points of view in the assembly. He asked the assembly's support for moving to a pro-con mode of debate and was supported [Y: 944; N: 192]. Discussion on the main motion continued until the chair called the question: [Y: 843; N: 354]. The resolution was adopted [Y: 683; N: 528].

Res. 8-03, "To Thank God for Providing Resources and Guidance During National Tragedy" (*TB*, p. 166), was introduced by the committee. A motion was offered to amend the resolution to remove the date of 9/11 and not isolate the one tragedy. After discussion, the chair ruled that the amendment is in effect a substitute motion. As such, the convention declined to consider it [Y: 370; N: 799]. An amendment was offered to line 35 to replace "9/11" with

“September 11, 2001.” There was no objection on the part of the committee or the assembly to this amendment. It was requested that the following statement by the committee be recorded in the minutes: “This resolution does not give tacit approval of anyone’s actions associated with the September 11 terrorist attacks. It seeks to affirm all who offered ministry.” The chair was supported in calling for termination of debate [Y: 1,012; N: 172] and the resolution was adopted as amended [Y: 956; N: 201].

Session 6

July 13, 2004

Opening Devotion

The student musical group, Exalt, of Concordia University, Irvine provided the “call to gather” music for the afternoon devotion and session. Chaplain Loren Kramer introduced the Rev. Dr. Jacob A. O. Preus, President of Concordia, and his devotion under the theme, “Longing for the Lost,” who called attention to Jesus’ words in Luke 13:34. He noted some of the emotional-sounding language in the text, also noting that the text is talking about more than emotion. This text is about God’s will and there is nothing soft about Jesus’ longing for the lost. At the same time, the text shows that God’s love is not cold, as suggested by the image that Jesus uses of a hen and her chicks. We see here that not all emotion and sentiment is bad and weak. Like our Lord, we earnestly desire the salvation of lost souls because it is a part of God’s eternal will, but we can be passionate about the lost also, longing and aching for those who do not know that Christ has died for them. This is right and salutary because Jesus Himself shows the same passion.

Dr. Preus closed his devotion with prayer and words of benediction.

Minutes

After correcting the reference to the Evangelical Lutheran Church in Kenya (“ELCK”) on p. 291, line 45, the minutes were accepted as printed.

Greetings: Thrivent Representative

Mr. John Gilbert, chief executive officer for Thrivent Financial for Lutherans, brought greetings to the convention and assured the assembly of the mission of Thrivent to improve the life of its members. He spoke of the “virtuous circle,” the recognition of the need to do well in order to do good. He shared some of the results of Thrivent’s efforts to do well which have in turn enabled Thrivent to do good. He noted the focus on mission in the LCMS and assured that Thrivent will stay focused on its mission as well, a mission that also includes supporting sharing the Gospel of salvation.

Committee 7: Structure, Planning, and Administration

In response to comments from a delegate, the chair determined that at such time as pro-con discussion is taking place, odd-numbered microphones will be designated “pro” microphones and the even-numbered microphones will be designated as “con” microphones. This ruling of the chair was sustained [Y: 946; N: 186]. In response to a question regarding recording negative votes, the parliamentary

advised that *Robert’s Rules of Order* requires that the assembly must grant permission for that to happen by majority decision, after which this may be done by point of personal privilege at a microphone or in writing.

The question was raised as to whether the assembly wished to grant the privilege to register votes. The privilege was granted [Y: 635; N: 549]. The following delegates presented in writing their requests that their votes on Res. 8-01A be recorded in the minutes:

Negative Votes

Peter R. Brechbuhl, Roger Gallup, Phillip Grovenstein, Christopher Hall, Bruce Keseman, Andrew Eckert, Richard Tino, Gary V. Gehlbach, Alan Thornberry, Robert Zagore, Jerome Panzigrau, B. R. Brummett, S. J. Zyskowski, Jr., Larry LaDassor, John Ernest Hill, Allen R. Kent, Thomas I. Krueger, Robert A. Linsdeau, Ken Schurb, Mark J. Maas, Ronald Paseur, Gary W. Hoover, Michael Watts, Jody R. Walter, Thomas W. Baden, Brian S. Lemcke, Walter Otten, Bradley Heinecke, Drew A. Newman, Steven C. Briel, John Reynolds, Monica K. Shannon, Elizabeth Meckler, Dwaine D. Doremus, John Rahe, Russell D. Reimers, Matthew J. Uttenreither, Mark W. Mumme, Jeff Warner, Bert H. Eickhoff, Robert H. Banker, Robert Pase, Walter Lehenbauer, Kent A. Umbarger, Duane H. Meyer, Scott Kubly, David R. Dehnke, James W. Anthony, David W. Rohde, Anthony George Folkmann, Mike Kettner, James Nickel, Jerome Leckband, John O. Grein, Michael W. Barnes, David MacKain, Michael Tennyson, Raymond Everet Larson, Sr., Philip Houser, Paul Lenz, David Mommens, Timothy Pauls, David R. Mueller, Crystal J. Buehler, Keith B. Wellman, Lawrence Haga, Vance Becker, Melvin Rahe, Scott Stiegemeyer, Stephen M. Heuser, Nancy Rydgig, Terry W. Kenitz, Daryl Rothchild, Karl A. Weber, Glenn R. Houle, Daniel F. Ognoskie, Brad Zerkel, Michael Schotte, James H. Blain, Gregg Hein, James M. Elmschauser, Frederick Kutter, Chris D. Cox, Miles Karner, Daniel Sedory, Scott Johnson, Robert L. Coburn, Loyd E. Harris, Ken Anderson, Gene Scheiter, Daniel A. Hahn, Jr., Jeffery W. Grams, Paul Cain, Michael J. Janke, Martin J. Kirsch, Jeff L. Hemingway, Robert W. Wagner, Randall L. Muench, Arthur Litke, Jamison Hardy, Jeffrey M. Kuddes, Dale Gust, Brad Lueders, Nik Sandman, James A. Barbey, Geoffrey L. Robinson, Michael Schleider, Victor L. Turner, Bruce Scarbeary, Alan Stahlecker, Charles Born, Ronald Rock, Todd R. Jerabek, Don G. Carpenter, David Dodge, David M. Menet, Phill Andreasen, Stanley Lemon, Don Richard Stuckwisch, Jr., Thomas Egger, Kenneth Going, David M. Juhl, Bruce A. Hoffmann, James A. Baneck, Michael E. Lang, Eric V. Kaelberer, Paul Anderson, James K. Heap, Tim McNeil, Stephen Elsea, Mark R. Eddy, Mary Sue DePuy, James Moshier, Brian Hughes, Justin R. Schmidt, Douglas Irmer, Erik Rottmann, Michael Mathews, Robert A. Linsdeau, James Burhop, Todd A. Peperkorn, Robert C. Zick, James Huffman, Gary W. Hoover, Bradley W. Ketcham, Fred Bach, Ian F. Larson, Leroy B. Sundbom, Daniel M. Pfaffe, Chris A. Clubine, Richard C. Wehrle, James Burhop, Eugene Schroeder, Terry Kensell, William Osterndorf, Ronald GeRue, Jon P. Meyer, Frank G. Frye, Kurt A. Van Fossan, Dale D. Gust, Kenneth E. Larson, Alan Taylor, Eric V. Kaelberer, Benjamin Clayton, Richard H. Kretzschmar, Jr.,

Alan J. Wollenburg, Glenn Jungemann, Carolyn Eden, Michael K. Heidle, Wade Weis, Michael K. Johnson, John G. Jaeger, Bill Helgemo, Leonard Wildauer, Steven P. Ruhlig, Kenneth S. Hahn, Ron Ohnesorge, Kevin A. Hahn, John Fiene, Ralph Wehmeyer, Ronald YaDeau, and William Weber, Paul Andreasen, Kenneth R. Castor.

Positive Votes

James Cotter.

Committee 7 Chairman Warren Schumacher invoked Rule 6 of the Special Standing Rules to address Res. 7-02A, "To Amend Articles of Incorporation and Bylaws Regarding Officer and Board Responsibilities" (*TB*, pp. 278–280). After the committee provided an overview of events and conversations leading up to the present, the entire proposed resolution was read. When the time allowed for committee presentation elapsed, the assembly affirmed its interest in having the remainder of the resolution read [Y: 943; N: 235]. The committee called attention to a changed second-last resolve: "Resolved, That the convention overrules the resolutions of the Board of Directors referenced in Appendix A of the President's special report found on pages 24–26 of *Today's Business* and declares that they are of no effect; and be it finally." During the discussion that followed, an appeal was made of the decision of the chair to accept special legal counsel advice. After debate on this question was terminated [Y: 874; N: 296], the ruling of the chair was sustained [Y: 667; N: 503].

During the final 45 minutes of discussion provided by Standing Rule 6, the chair ruled that the orders of the day be adjusted to allow for the entire 45-minute discussion period without interruption. The assembly sustained the chair's ruling [Y: 933; N: 199]. Prior to the elapse of the entire discussion period, a motion to cease debate was carried [Y: 828; N: 351] and Res. 7-02A was adopted as presented [Y: 654; N: 541].

A motion was introduced to allow Board of Directors Chairman Robert Kuhn 15 minutes to address the assembly. This motion failed [Y: 585; N: 602]. Upon its failure, the delegate responsible for the motion asked the permission of the assembly to have his vote recorded. The same permission was granted for this motion as had been granted earlier by the convention for Res. 8-01A.

The following voting delegates requested in writing to have their positive votes recorded on the motion to grant the chairman of the Board of Directors opportunity to address the convention: Michael Kettner, Philip Houser, Frederick Kutter.

Committee 9: Registration, Credentials, and Elections

Committee Chairman William Klettke guided the delegates through the election process for members of the Board of Directors. The convention chaplain led the assembly in prayer in preparation for elections. The results of the balloting were as follows (names and majority votes of persons elected are underscored):

LCMS Board of Directors

<i>Ordained Ministers</i>	Ballots			
	(1)	(2)	(3)	(4)
<u>Edward Balfour</u>	548	598	<u>617</u>	
Dean Bell	462	536	567	

<u>Victor Belton</u>	467	611	<u>669</u>	
Stephen Carter	98			
Roger Krause	95			
Richard Thompson	347	506	595	
Walter Tietjen	152			
Thomas Zehnder	187	199		

Edward Balfour and Victor Belton were declared elected as ordained minister members of the Board of Directors.

LCMS Board of Directors

<i>Laypersons</i>	Ballots			
	(1)	(2)	(3)	(4)
(4)Ronald Cordis	464	344	208	
<u>Betty Duda</u>	<u>643</u>			
Dale Gust	150			
<u>Ted Kober</u>	<u>621</u>			
Richard Kretzschmar	115			
Kenneth Lien	119			
<u>Julie Martinez</u>	497	474	586	<u>653</u>
Richard Peters	491	459	544	578
David Roehrs	70			
Wayne Sallach	41			
<u>Walter Tesch</u>	549	543	<u>619</u>	
Lloyd Wardley	470	204		
Harvey Wilkening	109			
Beverly Yahnke	527	426	499	

Betty Duda, Ted Kober, Walter Tesch, and Julie Martinez were declared elected as layperson members of the Board of Directors.

During the layperson election process, it was noted that one name on the ordained minister ballot was not in order due to the bylaw restricting District membership (Bylaw 3.181 a). The chair ruled that the election process will stand in light of the specific wording of the bylaw. The chair's ruling was sustained: [Y: 1,041; N: 153].

Committee 5: Higher Education

Res. 5-07, "To Commemorate Centennial of Black Higher Education" (*TB*, pp. 85–86), was introduced by the committee. The committee requested permission to read the whereas sections. The chair granted the request without objection from the assembly. After discussion, a motion to cease debate was carried [Y: 1,087; N: 24] and the resolution was adopted [Y: 1,103; N: 13].

Res. 5-04A, "To Place Directors of Family Life Ministry on Roster" (*TB*, p. 204), was introduced by the committee. Changes from the original proposed resolution and additional changes, replacing "Board for Higher Education/Concordia University System" with "Board for University Education" in the first resolve and replacing "Secretary of Synod" with "Commission on Constitutional Matters" in the second resolve, were noted by the committee. An amendment was offered to insert the words "scripturally sound" before the word "psychology" in line 4 of the rationale section. The amendment was approved [Y: 805; N: 329]. After further discussion of the amended motion, the resolution was adopted with the required two-thirds majority vote [Y: 849; N: 319].

Committee 4: Program and Finance

Res. 4-01, "To Initiate 'Stewardship Ablaze'" (*TB*, p. 69), was introduced by the committee. An amendment was offered to replace the words "the biblical stewardship lifestyle" in the first resolve with the words "faithful stewardship." A motion to cease debate on the amendment carried [Y: 993; N: 111] and the amendment was approved [Y: 678; N: 446]. After further discussion of the amended resolution, the automatic call of question was supported [Y: 1,014; N: 120] and the resolution was adopted as amended [Y: 846; N: 313].

Res. 4-02A, "To Provide Support for Seminaries" (*TB*, p. 197), was introduced by the committee. The committee announced changes to the third, fourth, and fifth resolves to comply with the earlier convention action (Res. 5-02A) that provided for a Board for Pastoral Education. A motion was offered to amend the final whereas by replacing the word "its" with "the" and deleting the words "through the Joint Seminary Fund" and by amending the first resolve by replacing the word "its" with "to" and deleting the words "which includes the Joint Seminary Fund and." After debate was ended [Y: 1,070; N: 62] the amendment carried [Y: 692; N: 439]. Debate was ended on the amended resolution [Y: 982; N: 146], and the resolution as amended was adopted [Y: 1,037; N: 113].

Recognition

Outgoing members of the Board of Directors (Karl Barth, Ernest Garbe, and Oscar Hanson) and outgoing members of the Praesidium (Daniel Preus, Wallace Schulz, and William Weinrich) were invited to the podium. After individual recognition, the group received a standing ovation.

Devotion

The session was closed with a responsive reading of Psalm 46, prayers that included numerous requested petitions, and the singing of "The Church's One Foundation."

Session 7**July 13, 2004**

As the session was called to order by the chair, a motion was made "to change the orders of the day to end the session when the elections are finished or at 9:00, whichever comes first." The motion failed to receive the required votes [Y: 539; N: 312].

Committee 9: Registration, Credentials, and Elections

Committee 9 Chairman William Klettke guided the delegates through the electronic voting process. The results of the elections for boards and commissions are as follows (persons elected and tallies resulting in elections are underscored):

Board for District and Congregational Services

	Ballots			
	(1)	(2)	(3)	(4)
David Belasic	143			
<u>Juan Gonzalez</u>	441	<u>631</u>		
David Lofthus	150			
Mark Nuckols	274	463		
Michael Welmer	42			

Juan Gonzalez was declared elected as an ordained minister member of the Board for District and Congregational Services.

Commissioned Ministers

Richard Herman	403	511
Carolyn Sims	231	
<u>Natalie Sabol</u>	499	<u>643</u>

Natalie Sabol was declared elected to the Board for District and Congregational Services as a commissioned minister member.

At-Large Members

Robert Boyer	547	534	571
<u>David Bruns</u>	<u>709</u>		
<u>Carla Claussen</u>	556	573	<u>631</u>
Jean Heise	257	93	
Carol Warren	210		

David Bruns and Carla Claussen were declared elected to the Board for District and Congregational Services as at-large members.

Board for Pastoral Education

	Ballots			
	(1)	(2)	(3)	(4)
Richard Allsing	349	459	436	554
James Baneck	57			
<u>Steven Briel</u>	467	566	506	<u>648</u>
Robert Dargatz	77			
Roger Gallup	444	566	260	
<u>Donald Muchow</u>	523	<u>622</u>		
John Ramey	49			
Thomas Ramsey	54			
David Smith	180	177		
David Stechholz	74			
Walter Waiser	70			
Kenton Wendorf	46			

Donald Muchow and Steven Briel were declared elected as ordained minister members of the Board for Pastoral Education.

Laypersons

<u>John Behrendt</u>	<u>694</u>
<u>Gillian Bond</u>	<u>620</u>
Gloria Edwards	383
Tom Hurley	248
Arthur Kaul	531
William Oehlkers	256
Donald Prevallet	167
Carol Reineck	498
<u>Richard Schaefer</u>	<u>612</u>
<u>W. Ronald YaDeau</u>	<u>580</u>

John Behrendt, Gillian Bond, Richard Schaefer, and W. Ronald YaDeau were declared elected as layperson members of the Board for Pastoral Education.

The session was closed with the singing of the hymn, "Abide with Me," and words of benediction.

Session 8**July 14, 2004****Opening Devotion**

A student musical group from Concordia University, River Forest, Illinois, provided the "call to gather" music to open the morning devotion and convention session. Con-

vention Chaplain Loren Kramer introduced Dr. Manfred Boos, Acting President of the university, who provided the devotion. Under the theme, "Christ—Our Hope," Dr. Boos read Isaiah 40:28–31. He distinguished between three levels of hope: (1) hopeless hope; (2) influenced hope; and (3) hope in Christ. He noted that the hopes of the first two levels become far less important without the third level of hope, that without the third level of hope, people live in hopelessness. For this reason we need to share our hope with others, truly ablaze in our churches, primary and secondary schools, our colleges and universities, and our communities.

After a musical offering from the student group, Dr. Boos closed the devotion with prayer followed by instrumental and choral renditions of a prelude and a benediction.

Greetings: ILWML

Mrs. Linda Reiser, President of the International Lutheran Women's Missionary League, brought greetings from the League. She reminded the delegates of the LWML pledge and the commitment and purpose of the more than 250,000 women who are its members. She spoke of the LWML conventions taking place on the District level and spoke of the pledges for financial support being made at those conventions. She invited delegates to the league's 2005 national convention in Tampa, Florida, and thanked the pastors for their support of the women's efforts in their congregations. She noted that the LWML is about much more than meetings and service. It is about missions, the sharing of the love of Christ.

Committee 9: Registration, Credentials, and Elections

Before calling on Committee 9, the chair offered observations and counsel to the convention, calling attention to page 383 of *Today's Business* and a chart showing the amount of business yet before the convention. He also encouraged the delegates to be sure to do everything possible to pay attention to qualifications of the nominees as voting is carried out. He noted that a significant number of elections will need to be accomplished during the remainder of the convention, elections that will be inserted into the convention schedule.

The chaplain led the convention in prayer. After a delegate expressed concern regarding the remarks offered by the chair regarding qualifications of nominees, the chair asked for and received the support of the assembly for his remarks [Y: 708; N: 422].

The chairman of Committee 9 guided the assembly through the election process for the Board for University Education, with the following results (names and majority votes of persons elected are underscored):

Board for University Education

Ordained Ministers

	Ballots			
	(1)	(2)	(3)	(4)
<u>Daniel Jastram</u>	540	<u>675</u>		
Paul Linnemann	96			
Eugene Oesch	111			
Norbert Oesch	308	519		
Arthur Scherer	127			

Daniel Jastram was declared elected as an ordained minister member of the Board for University Education.

Commissioned Ministers

Thomas Roemke	56
<u>Paul Schilf</u>	<u>612</u>
Ralph Schultz	514

Paul Schilf was declared elected as a commissioned minister member of the Board for University Education.

Laypersons

Elizabeth Bolt	240		
<u>Nancy Drews</u>	<u>592</u>		
Ernest Garbe	547	545	578
<u>Elmer Gooding</u>	503	505	<u>609</u>
Paul Hegland	454	135	

Nancy Drews and Elmer Gooding were declared elected to the Board for University Education as layperson members.

Committee 3: Theology and Church Relations

Res. 3-06A, "To Commend CTCR Report on *Guidelines for Participation in Civic Events*" (TB, pp. 194–195), was introduced by the committee after brief explanation of the committee's intentions. The chair announced that debate would be conducted on a pro-con basis and explained how this will be done. The chair responded to a point of order regarding the propriety of the admission of the resolution. Upon request of the chair, the assembly agreed to consider the resolution [Y: 731; N: 432]. An amendment was offered to delete the final two sentences of the quotation in the final whereas. A motion to cease debate carried [Y: 989; N: 146] and the amendment failed [Y: 294; N: 858]. Discussion continued on the resolution. An amendment was offered to strike all of the first resolve after the word "events" in the first line, to be replaced with the words "for study in the Synod." The chair ruled that this constituted a substitute resolution. The convention declined to consider the substitute resolution [Y: 440; N: 693]. An amendment was offered to insert in the first resolve after the word "event" the words "for study." The committee agreed with the change and there was no objection from the assembly. Substitute Res. 3-06 (TB, p. 217) was introduced but failed to receive the support of the assembly [Y: 557; N: 598]. When the question was automatically called on the resolution, debate was ended [Y: 851; N: 320] and the resolution was adopted as amended [Y: 757; N: 446].

Res. 3-07, "To Continue Discussions with Evangelical Lutheran Church in America" (TB, p. 61), was introduced by the committee. The chair called for pro-con debate. After the parliamentarian was asked to advise the assembly regarding proper points of order, questions of information, and points of personal privilege, a motion to cease debate failed [Y: 727; N: 380]. As discussion continued, Overture 3-65 (*Convention Workbook*, p. 183) was offered as a substitute resolution. The assembly voted not to consider the overture [Y: 496; N: 602] and discussion continued on the main motion until a motion to cease debate carried [Y: 844; N: 291] and the resolution was adopted [Y: 672; N: 479].

Bible Study 4

The convention chaplain introduced the Bible study leader, the Rev. Dr. Thomas Zehnder. In keeping with the focus of his presentation, “Ablaze in One Mission by Sharing the Hope of Christ,” he presented his study under the theme, “Speaking the Gospel of Jesus, Who Came to Seek and Save the Lost.” He recalled how God created man carefully and beautifully and declared his creation good. In an act of grace, God created another being carefully and beautifully, flesh of man’s flesh, so that man would have a partner. When they fell, God immediately offered hope, the Hope in whom the ancient curse would and continues to be reversed. Now even the witness of a slave girl was able to provide help to Naaman, and Jonah could not escape God’s interest in having repentance and hope announced to Nineveh. The same seeking and saving was demonstrated by Jesus in the cases of the daughter of Jairus and Lazarus. Now it is our turn to continue this mission, seeking and saving the lost, for which there is no other plan. The delegates were asked to form small groups to share stories and experiences of receiving and giving the Gospel, using the following discussion starters:

- Speak about a significant person who shared the Good News of the Gospel with you.
- Can you share an experience of telling the Good News to another?
- Do you feel equipped to articulate the message of salvation to another? If “yes,” how did you gain this ability? How can you gain this ability?
- Can you think of ways to share the faith in everyday converse with people?

Dr. Zehnder continued with thoughts about sharing the Gospel in the church. He noted that we just never know who is in need of hearing the Good News. So long as people have breath, there is an opportunity to tell them about Jesus and what He has done. In the meanwhile and all along the way, we have our Lord’s assurance that He is with us.

The Bible study was concluded with the hymn “Rise, Shine, You People.”

Committee 9: Registration, Credentials, and Elections

The chairman of Committee 9 introduced the elections of members of the Board for Mission Services and the Commission on Theology and Church Relations and once again guided the assembly through the electronic voting process (names and majority votes of persons elected are underscored):

Board for Mission Services

Ordained Ministers	Ballots			
	(1)	(2)	(3)	(4)
<u>Paul Anderson</u>	470	<u>591</u>		
Terrence Chan	108			
Thomas Eggebrecht	104			
<u>Eloy Gonzalez</u>	489	<u>662</u>		
Juan Gonzalez	123			
Philip Kuehnert	396	568		
Larry La Dassar	81			

Preston Wagner	48			
Don Wiley	426	541		

Paul Anderson and Eloy Gonzalez were declared elected as ordained minister members of the Board for Mission Services.

Laypersons

Larry Grooms	105			
Robert Jennings	80			
John Lautenschlager	195	169		
Ray Maik	477	520	266	
<u>John Shaud</u>	459	505	530	<u>610</u>
Vera Sweet	489	541	403	593
<u>Virginia Von Seggern</u>	536	<u>659</u>		

Virginia Von Seggern and John Shaud were declared elected to the Board for Mission Services as layperson members.

Commission on Theology and Church Relations

Ordained Ministers	Ballots			
	(1)	(2)	(3)	(4)
<u>Armand Boehme</u>	528	<u>620</u>		
John Hannah	103			
Larry Myers	405	587		
Ken Schurb	146			

Armand Boehme was declared elected as an ordained minister member of the Commission on Theology and Church Relations.

Commissioned Ministers

Jan Lohmeyer	553
<u>Kenneth Palmreuter</u>	<u>646</u>

Kenneth Palmreuter was declared elected as a commissioned minister member of the Commission on Theology and Church Relations.

Laypersons

<u>Shirley Bergman</u>	568	<u>642</u>
E. Christian Kopff	531	558
Raymond Moldenhauer	96	

Shirley Bergman was declared elected to the Commission on Theology and Church Relations as a layperson member.

Committee 5: Higher Education

Res. 5-12A, “To Amend Commissioned Ministry Colloquy Bylaws” (*TB*, pp. 206–209), was introduced by the committee. After extensive introductory comments by the committee, followed by discussion, an amendment was offered to insert the words “on site or off site” after the words “traditional classroom setting” in the Teacher Colloquy Curriculum and Director of Christian Education Colloquy Curriculum paragraphs. A motion to cease debate on the motion to amend carried [Y: 986; N: 108] and the amendment failed [Y: 251; N: 861]. After further discussion, debate was ended [Y: 934; N: 172] and the resolution was adopted as presented [Y: 997; N: 117].

Res. 5-09, “To Affirm District Programs that Equip Laity for Ministry” (*TB*, p. 87), was introduced by the com-

mittee. A motion to cease debate was offered immediately but did not receive the required two-thirds majority [Y: 730; N: 379]. After brief discussion, a motion to end debate again failed [Y: 716; N: 395]. As discussion resumed, an amendment was offered to add the words “and the new Board for Pastoral Education with the guidance of the seminary faculties” in the final resolve after the word “Synod.” After discussion a motion to cease debate on the amendment carried [Y: 976; N: 152] and the amendment also carried [Y: 672; N: 478]. The question was called [Y: 946; N: 208] and the resolution was adopted as amended [Y: 927; N: 244].

Res. 5-08A, “To Develop a Plan to Include the Wider Church in Certification” (*TB*, p. 206), was introduced by the committee. The proposed “Amendment to Resolution 5-08” (*TB*, p. 385) was introduced, also changing “Council of Presidents” to “wider church” in lines 14 and 20 of the proposed amendment. The chair ruled that this would be a substitute resolution, which the assembly determined not to consider [Y: 543; N: 544]. Discussion continued on the main motion until the orders of the day were called.

Before recessing for lunch, the chair addressed the issue of whether Res. 3-06 (*TB*, p. 60) is in violation of Bylaw 3.19 as discussed earlier. He related counsel from the parliamentarian that the vote taken was sufficient to suspend the rule in question. An opinion from the Commission on Constitutional Matters had also been obtained to the effect that the bylaw requirement had been met and that floor committees are given wide latitude in considering reports and studies.

Session 9 July 14, 2004

Opening Devotion

Concordia University, Ann Arbor, Michigan, and Concordia University, St. Paul, Minnesota, jointly provided the “call to gather” music for the afternoon devotion and session. The Rev. Dr. McNair Ramsey, representing Concordia College, Selma, Alabama; the Rev. Dr. Thomas Ahlersmeyer, Interim President of Concordia, Ann Arbor, Michigan; and the Rev. Dr. Robert Holst, President of Concordia University, St. Paul, Minnesota jointly led the devotion.

Under the theme, “Ablaze in One Mission: Sharing the Hope of Christ: Unasked Questions,” Rev. Ramsey read the story of Jesus and the Samaritan woman from John 4. Rev. Holst offered devotional comment on the first unasked question in the story: “What do you want?” The Samaritan woman wanted many things, but most of all she wanted to avoid Jesus and His message. Jesus knew, however, what she needed and He brought it to her. So also people come to the church with wants, but often it is not what they want but what they need that is important. Rev. Ahlersmeyer commented on the second unasked question from the story: “Why are you talking to her?” He spoke of the gaps that exist today and the similar questions that come to mind. Amazement moved the disciples, an amazement that we can share, given the gap that our Lord Jesus has crossed in order to come to us. And now He has given us the lips to talk to others, even 100 million people by the year 2017, continuing and multiplying our Lord’s conversation with the woman at the well.

Rev. Ramsey concluded the devotion with words of benediction.

Minutes

Immediately following the devotion, a motion was introduced from the floor: “*Resolved*, that no motion to reconsider or rescind any resolution or action of the convention may be brought on the final day of the convention.” After brief discussion, the motion was carried [Y: 793; N: 309]. The chair also announced that the pro-con method of debate will be used for the remainder of the convention, according to the numbers of the microphones. Odd numbers will always be pro, and even numbers will always be con.

After calling the assembly’s attention to the minutes of the previous day’s morning session, the Secretary reported that Committee 8 asked for a slight change of wording in the formal statement made yesterday regarding Res. 8-03 and recorded in the minutes, the statement to read: “This resolution does not give tacit approval of anyone’s actions associated with the September 11 terrorist attacks. It seeks to affirm all who offered ministry.” With this change, the minutes were accepted.

Greetings: ELCA

The Presiding Bishop of the Evangelical Lutheran Church in America, Reverend Mark Hanson, brought greetings from the people of his church body. He spoke of the agreement that exists between our church bodies and of our mutual challenges and opportunities of contemporary witness, highlighting the cooperation of our church bodies through the ministries of Lutheran Services of America and the military chaplaincy program.

He brought greetings also as president of the Lutheran World Federation, recognizing the parallel association of the LCMS in the International Lutheran Council. He expressed appreciation for the favorable action taken by the convention (Res. 3-07, “To Continue Discussions with Evangelical Lutheran Church in America,” and assured the convention of the ELCA’s continuing effort also to bear witness to the truth of the Scriptures and the Confessions.

Committee 9: Registration, Credentials, and Elections

As Committee 9 was called, a delegate introduced the proposed resolution printed on page 384 of *Today’s Business*, “To Allow the Speaking of Presidential Candidates.” After the resolution was read the chair recommended that this proposal be evaluated by the Commission on Constitutional Matters.

Committee 9 Chairman William Klettke walked the convention through the electronic voting process for the boards of directors of Concordia Publishing House and Lutheran Church Extension Fund, with the following results (names and majority votes of persons elected are underscored):

CPH Board of Directors

<i>Ordained Ministers</i>	Ballots			
	(1)	(2)	(3)	(4)
Peter Cage	562	595		
Philip Esala	97			
<u>Roger Sonnenberg</u>	525	<u>599</u>		

Roger Sonnenberg was declared elected as an ordained minister member of the Board of Directors of Concordia Publishing House.

Commissioned Ministers

Ruth Geisler	502
Thomas Roemke	71
<u>Gene Veith</u>	<u>617</u>

Gene Veith was declared elected as a commissioned minister member of the Board of Directors of Concordia Publishing House.

Laypersons

Robert Beumer	546	595	272	
Jeffrey Blackman	107			
Delores Bruncke	542	565	527	583
<u>David Domsch</u>	555	596	402	<u>613</u>
Douglas Goetz	537	563		
<u>Robert Knox</u>	567	<u>606</u>		
<u>Ruth Koch</u>	591	<u>656</u>		
Ron Lammert	112			

Robert Knox, Ruth Koch, and David Domsch were declared elected as layperson members of the Board of Directors of Concordia Publishing House.

LCEF Board of Directors

Ordained or Commissioned

<i>Ministers</i>	Ballots			
	(1)	(2)	(3)	(4)
Alan Bachert	162			
<u>David Belasic</u>	501	<u>619</u>		
Thomas Queck	543	587		

David Belasic was declared elected to the Board of Directors of Lutheran Church Extension Fund as an ordained or commissioned member.

Laypersons

<u>Kermit Brashear</u>	<u>637</u>	
Johnny Buck	513	466
<u>Joseph Carabell</u>	588	<u>667</u>
William Parsons	469	74
Richard Peters	109	
Marvin Thompson	79	

Kermit Brashear and Joseph Carabell were declared elected to layperson positions on the Board of Directors of Lutheran Church Extension Fund.

During the course of the election process, President Kieschnick announced the amount of the Sunday morning offering (\$222,959.26) and the grand total received by *Ablaze!* to date (\$579,253.10).

Committee 2: District and Congregational Services

Res. 2-03A, "To Accept *Lutheran Service Book* and *Agenda* as an Official Service Book and Hymnal of Synod" (*TB*, pp. 192–193), was again brought forward by the committee. An immediate motion to cease debate carried [Y: 860; N: 274] and the resolution was adopted without amendment [Y: 1,014; N: 130]. Dr. Paul Grime was invited to the podium and received a standing ovation. He introduced the members of the Commission on Worship.

Res. 2-06, "To Celebrate 125th Anniversary of Black Ministry" (*TB*, p. 50), was introduced by the committee. After brief

discussion, debate was ended [Y: 1,091; N: 47] and the resolution was adopted as presented [Y: 1,125; N: 20].

Res. 2-04, "To Affirm Responsible Use of Freedom in Worship" (*TB*, p. 49), was introduced by the committee. During discussion, an amendment was offered to replace the words of the final resolve after "Commission on Worship" with: "be commended for its encouragements toward uniformity in church practice." The chair ruled that this change makes the resolution a substitute resolution, which the assembly voted not to consider [Y: 484; N: 676]. After discussion continued, a motion was introduced to amend the resolution by striking the final resolve. A motion to cease debate on the amendment carried [Y: 860; N: 272] and the amendment failed [Y: 539; N: 632]. A second motion to cease debate on the resolution carried [Y: 821; N: 360] and the resolution was adopted as presented [Y: 765; N: 431].

Res. 2-08A, "To Commend Preaching and Teaching Creation" (*TB*, p. 193), was introduced by the committee. A lengthy substitute motion was read from the floor. The assembly agreed to give consideration to it as a substitute motion [Y: 633; N: 522]. The chair asked that the substitute motion be printed and distributed to the assembly prior to further discussion.

Res. 2-10, "To Support Parish Pastoral Ministry" (*TB*, p. 52), was introduced by the committee. Debate was ended [Y: 1,020; N: 92] and the resolution was adopted as presented [Y: 1,064; N: 62].

Res. 2-07, "To Reaffirm Lutheran Educators and Schools" (*TB*, p. 50–51), was introduced by the committee. Debate was ended [Y: 1,063; N: 53] and the resolution was adopted as presented [Y: 1,118; N: 18].

A motion was introduced to allow the recording of votes in the action to adopt Overture 3-65 (*CW*, p. 183) as a substitute resolution. This was granted by the assembly [Y: 559; N: 516]. The following persons asked in writing to have their "yes" votes recorded: Robert Linsdeau, Michael Lang, James Moshier, Ronald YaDeau, Leonard Wildauer, Mark Meier, Randall Muench, Anthony Seckel, Eric Kallen, David Dehnke, and Philip Houser.

Res. 2-09, "To Commit to Strengthening Lutheran Doctrinal Education" (*TB*, pp. 51–52), was introduced by the committee. It was advocated that the words "Treatise on the Power and Primacy of the Pope" be added to line 4. The committee and the assembly had no objection. A motion was made to add a final resolve: "Resolved, That all Districts and Circuits be encouraged to include in their pastoral gatherings a section on educating in the use of the Confessions and teaching in the congregations." After debate ended, the amendment was adopted [Y: 618; N: 502] and the amended resolution was also adopted [Y: 1,005; N: 147].

Committee 9: Registration, Credentials, and Elections

The elections committee guided the assembly through the process of electing members of the boards of regents of the seminaries (names and majority votes of persons elected are underscored):

Concordia Theological Seminary, Fort Wayne
Ordained Ministers

	(1)	(2)	(3)	(4)
James Baneck	75			
Jack Baumgarn	495	585		
C. Luther Brunette	51			
<u>John H. Kieschnick</u>	547	<u>603</u>		

John H. Kieschnick was declared elected as an ordained minister member of the Board of Regents of Concordia Theological Seminary, Fort Wayne.

Laypersons

William Crofford	495	534
<u>Miriam Hoelter</u>	578	<u>633</u>
C. Arthur Kaul	81	
Ron Matthias	503	600
<u>Clifford Meints</u>	573	<u>618</u>
Ronald Schumaker	111	

Miriam Hoelter and Clifford Meints were declared elected as layperson members of the Board of Regents of Concordia Theological Seminary, Fort Wayne.

Concordia Seminary, St. Louis

Ordained Ministers

Philip Esala	56	
John Kieschnick	23	
Timothy Klinkenberg	22	
<u>John G. Nordling</u>	507	<u>625</u>
Walter Tietjen	420	580
Thomas Zehnder	161	

John G. Nordling was declared elected as an ordained minister member of the Board of Regents of Concordia Seminary, St. Louis.

Laypersons

Ralph Cavalieri	84	
David Domsch	21	
Gloria Edwards	86	
Tom Hurley	20	
John Ludwig	69	
Gerhard Mundinger	95	
<u>James Ralls</u>	587	<u>718</u>
Stephen Saunders	458	510
John Schrage	414	530
<u>John Wittenmyer</u>	548	<u>635</u>

James Ralls and John Wittenmyer were elected as layperson members of the Board of Regents of Concordia Seminary, St. Louis.

Floor Committee 9 reported that all elections were completed and was thanked for its work.

Committee 7: Structure, Planning, and Administration

Res. 7-04A, "To Adopt *Handbook Revision*" (TB, pp. 281–286), was introduced by the committee, invoking Rule 6 for the discussion of this resolution. The committee requested that Dr. Walter Rosin, who served as chairman of the Pro Tem Commission on Structure, address the convention. As the final phase of discussion began under Rule 6, a motion was made to cease debate on the resolution. The motion to

end debate carried [Y: 1,036; N: 108] and the resolution was adopted as presented [Y: 921; N: 230].

The chair read an opinion provided by the Commission on Constitutional Matters regarding the proposed resolution affecting the presidential elections. Based upon the opinion, the chair ruled that the resolution was not in order.

Devotion

The chaplain led the assembly in a closing devotion that included a responsive reading of Psalm 130, prayers, and the singing of the hymn: "Hark, the Voice of Jesus Crying."

Session 10

July 15, 2004

Opening Devotion

A vocal quartet from Concordia University, Austin, Texas, provided the "call to gather" music for the opening devotion and convention session. The convention chaplain introduced the devotion leader, Dr. Thomas Cedel, Concordia's president. Under the theme, "Chosen to Bear Fruit," Dr. Cedel read John 15:5–16 as the basis for his message, which paints, he said, "a memorable picture" especially for the biologist that he is. Even as connection to the vine is essential for branches biologically, so also our relationship with Christ is essential spiritually. By use of the means of grace we receive the "flow of the sap" so to speak, which in turn bears the fruit in our lives. This is what the Concordia University System is also all about, preparing students to bear fruit by developing the knowledge and skills that will be helpful later in their Christian lives.

After additional music, Dr. Cedel led the convention in a prayer and closed with words of benediction.

The Secretary asked for opportunity to make an important correction in the minutes for the previous day's session (correction included in the corrections provided later in the session when the minutes were considered and accepted).

Committee 7: Structure, Planning, and Administration

Res. 7-21, "To Amend Constitution Regarding Officer and Board Responsibilities" (TB, p. 287), was introduced as changed by the committee, deleting the first two whereas paragraphs. Prior to debate, a motion to cease debate carried [Y: 746; N: 356] and the resolution was adopted [Y: 780; N: 322].

Res. 7-14, "To Amend the Procedure for Filling Vacancies" (TB, p. 128), was introduced as changed by the committee, adding to proposed wording at the end of bylaw paragraph 3.63 b: "The Synod's Director of Human Resources shall be consulted in developing the candidate list." After debate, the question was called [Y: 784; N: 332] and the resolution was adopted [Y: 633; N: 498].

Res. 7-22, "To Study Way of Improving Synodical Elections" (TB, p. 408), was introduced by the committee. An immediate motion to end debate failed [Y: 713; N: 425]. During discussion that followed, a motion introduced from the floor as a substitute resolution was ruled out of order by the chair. After debate was ended [Y: 781; N: 351], the resolution was adopted [Y: 692; N: 453].

Res. 7-11, "To Make Interim Appointments Temporary" (*TB*, p. 125), was introduced with changes by the committee, changing references to "interim executive" in the first and fourth resolves (lines 25 and 33) to "interim chief executive officer." The attention of the assembly was called to the minutes of session 4 (*TB*, p. 294, lines 41–44) regarding proposed actions that have the effect of changing by-laws. The chair nonetheless asked that the committee give additional attention to the resolution and to incorporate appropriate bylaw language before bringing it back for further convention consideration.

The question was raised whether the practice of calling on "pro" speakers first should continue, since a motion to cease debate could be considered a "pro" vote that, if successful, disallows any "con" input into the discussion. The chair asked the convention to decide the question by vote, a "yes" vote indicating support for the current practice of the chair, a "no" vote indicating that a "con" speaker should be called on initially when discussion begins. The assembly's vote indicated that a "con" speaker should be asked to speak first [Y: 416; N: 704].

Committee 4: Program and Finance

Res. 4-06, "To Establish Houston as Site of 2007 Convention" (*TB*, p. 72), was introduced by President James Linderman of the Texas District, a member of the committee. Additional financial information was requested and provided by the Vice-President—Finance—Treasurer of the Synod. Debate was ended [Y: 969; N: 159] and the resolution was adopted to hold the 63rd Regular Convention of the Synod in Houston, Texas [Y: 996; N: 137].

Res. 4-07, "To Establish Blue Ribbon Task Force for Funding the Mission" (*TB*, pp. 72–73), was introduced by the committee with the following change: insert in the final resolve (p. 73, line 21) in place of the words "between District" the words "among congregations, Districts, and the national Synod." An amendment to insert the words "one year prior to the convention" at the end of the first resolve (p. 73, line 19) was accepted without objection from the committee or the assembly. A second amendment was introduced to add a new second resolve prior to the final resolve: "Resolved, That the task force be instructed to demonstrate that the funding system it proposes is supported by Scripture." Debate was ended on the proposed amendment [Y: 921; N: 165] and the amendment was adopted [Y: 549; N: 541]. After further discussion of the amended resolution, a motion to cease debate carried [Y: 848; N: 281] and the resolution as amended was adopted [Y: 623; N: 514].

Res. 4-09, "To Amend Bylaws re Chief Administrative Officer Duties" (*TB*, p. 74), was presented by the committee for adoption. After information was requested from and provided by the chairman of the Board of Directors and the President of the Synod, debate was ended [Y: 898; N: 119] and the resolution was adopted [Y: 898; N: 225].

Res. 4-04, "To Direct Establishment of Reversionary Interests on College, University, and Seminary Properties" (*TB*, p. 71), was introduced by the committee with the following change: add the words "where permitted by law" at the end of the final resolve (line 29). After discussion, the

question was called [Y: 722; N: 343] and the resolution was adopted [Y: 748; N: 352].

Res. 4-11, "To Assure Uniformity in Articles of Incorporation of All Incorporated Entities of the Synod" (*TB*, pp. 75–76), was presented by the committee for adoption with several changes: clarifying punctuation concerns in provision 3 (p. 76, lines 15–17); adding the words "or be transferred to" after the words "vest in" in provision 5 (line 25); replacing the words "written consent" with the word "approval" and adding at the end of provision 6 the words "in convention or the Board of Directors of the Synod" (line 30). The Synod's legal counsel was asked to provide background information. An amendment was introduced to strike the words "and the Board of Directors of the Synod" that had been added by the committee to provision 6 on line 30. After debate was ended [Y: 898; N: 180] the amendment failed [Y: 468; N: 626]. During discussion, a request was made that the detailed conversation of the debate be recorded in the minutes. The chair ruled that only official actions of the assembly are recorded in the minutes and was sustained in his ruling [Y: 768; N: 240]. An amendment was introduced to insert after the words "entity of the Synod" (p. 76, line 7) the words "while recognizing and respecting the individual autonomous and indigenous articles of incorporation of each and every local congregation." After discussion, debate was ended on the motion to amend [Y: 964; N: 97] and the amendment failed [Y: 201; N: 865]. As discussion on the main motion continued, an amendment was offered to strike the words added by the committee at the end of provision 6, "or the Board of Directors of the Synod," and to replace them with the words, "which alteration or deletion shall only be done to comply with applicable state law and shall not be done in violation of the spirit of this resolution." After debate on the proposed amendment was ended [Y: 893; N: 104], the motion to amend failed [Y: 255; N: 753]. As discussion was about to continue on the main motion, a motion to end debate carried [Y: 985; N: 89] and the resolution as presented by the committee was adopted [Y: 873; N: 210].

Remembering Those Who Entered into Rest

The convention chaplain led the assembly in a memorial service (*TB*, pp. 405–406) for those who entered into rest during the past triennium, also adding Richard W. McCain to the list of ordained pastors. After the assembly joined in a responsive reading of the Introit for the "Commemoration of the Faithful Departed," the chaplain recalled the great variety of ministries included among those departed and gave thanks to the Lord of the Church. The service was concluded with the tolling of the bell, a minute of silence, and the singing of portions of the hymn "For All the Saints."

Following the memorial service, the chair expressed thanks to Convention Chaplain Loren Kramer for his service to the convention. The assembly expressed its appreciation with a standing ovation.

Minutes

The minutes of sessions 6 through 9 (*TB*, pp. 412–423) were presented by the Secretary for approval. A number of

corrections were made or noted by the Secretary prior to their approval:

- Page 413, line 28: the name of William Weber should be moved from the list of those registering positive votes for Res. 8-01A to the list of those registering negative votes.
- Page 415, line 43: the results of the second ballot for ordained ministers for the Board for District and Congregational Services should include 463 votes received by Mark Nuckols.
- Page 417, line 40: it should be indicated by underscore that Nancy Drews, upon receiving 592 first ballot votes, was elected to the Board for University Education.
- Page 422, lines 40 and 42: the second ballot tally for Jack Baumgarn should read 585 votes rather than 603, and his name and second ballot vote should not be underscored to indicate election; and the second ballot tally for John H. Kieschnick should read 603 votes rather than 585, and his name and second ballot vote should be underscored to indicate his election as an ordained minister member of the Board of Regents of Concordia Theological Seminary, Fort Wayne.
- Page 422, lines 45 and 49: the second ballot tally for William Crofford should read 534 votes and not 618, and his name and second ballot vote should not be underscored to indicate election; and the second ballot tally for Clifford Meints should read 618 votes and not 534, and his name and second ballot vote should be underscored to indicate his election as a layperson member of the Board of Regents of Concordia Theological Seminary, Fort Wayne.

The Secretary noted that these errors will be corrected in the final publication of the minutes in the *Convention Proceedings*.

Committee 3: Theology and Church Relations

Res. 3-08A, "To Affirm the Conclusions of the 1994 CTCR Report: *The Service of Women in Congregational and Synodical Offices*" (TB, pp. 243–244), was introduced by the committee with minor changes: correct the word "apply" (p. 243, line 33) to read "imply" in the sixth whereas; add the words "office of" before "public ministry" on line 36 of the sixth whereas; correct the quotation marks in the same sixth whereas to properly designate quoted sections; and correct the spelling in the fourth whereas (p. 244, line 6) to read "complement." A substitute resolution, the text of Ov. 3-97 (CW, p. 194), was introduced but failed to be accepted for consideration under the Behnken Rule (Standing Rule 14) [Y: 482; N: 587]. Discussion continued on Res. 3-08A until the question was called by the chair under the 20-minute rule. Debate was not ended [Y: 709; N: 385] and discussion continued. A motion to end debate again failed [Y: 713; N: 358] falling one vote short of the necessary two-thirds majority. An amendment was offered to strike all words in the second resolve after the word "church" (p. 244, line 1) and replace them with the words "except congregation elders, congregation presidents, and communion assistants." The chair ruled that this constituted a substitute motion, and the motion failed under the Behnken Rule [Y: 472; N: 605]. Upon the next occasion for the automatic call-

ing of the question, debate was ended [Y: 745; N: 336]. Prior to the vote on the main motion, a request was made and granted that the following response offered by the Executive Director of the Commission on Theology and Church Relations be recorded in the minutes: "According to these guidelines, this resolution does not give permission to women to preach in our Synod's congregations." The resolution as presented by the committee was then adopted [Y: 576; N: 520]. A motion to allow delegates to record their negative votes also carried [Y: 639; N: 348].

The following voting delegates asked to have their negative votes recorded: David Brezina, Robert Pase, Alan Taylor, Timothy Miille, Robert Oebermann, LeRoy B. Sundbom, Bill Helgemo, Jon P. Meyer, James Burhop, Erik Rottmann, Michael K. Johnson, Michael Mathews, Jody R. Walter, Walter Otten, Vance Becker, Victor Turner, Paul J. Cain, Anthony C. Seckel, David R. Mueller, Donald V. Engelbretson, Robert C. Zick, Roger Winkelmann, Loyd E. Harris, Walter Lehenbauer, Ken Schurb, Stephen M. Heuser, David Sampson, Duane Ploeger, Charles Born, Paul C. Hunsicker, Sr., Kevin Clausen, David W. Ellis, David Thompson, David Weiss, Lindsay Watkins, Glenn Denke, Elizabeth Meckler, John Rahe, Myron G. Buss, Norbert Stigge, Russell D. Reimers, Thomas J. Egger, Merle F. Mahnken, Richard Anderegg, Walt Patterson, James K. Heap, Franklin Boettcher, Frederick Kutter, Robert L. Hagan, Kathy Ruiz, James A. Barbey, Peter Hoft, Alan J. Wollenburg, Kent A. Umbarger, Stephen Rynearson, John O. Grein, Kenneth E. Larson, Gene Scheiter, Kevin Fenster, Gerald A. Schwanke, Terry Kensell, Thomas I. Krueger, Raymond E. Larson, Sr., Wade Weis, Stan Lemon, Lorraine Koenigstein, Don R. Stuckwisch, Jr., Vernon Stelling, Karl Weber, John Fiene, Ralph Wehmeyer, Bruce Hoffmann, Duane A. Jalas, Bradley W. Ketcham, Leo Zupin, Kurt A. Van Fossan, Kenneth R. Castor, Mary Sue DePuy, John Stueve, Daniel M. Pfaffe, Kevin Fry, Jason L. Mandley, Theodore Martin, Ralph Benning, Scott Stiegemeyer, Daniel Ognoskie, Melvin R. Rahe, Gary W. Tillmann, Richard Buech, Steve Elsea, James Elmshauser, Ron Ohnesorge, Monica Shannon, Ken Breinig, Bert H. Eickhoff, Jeff L. Hemingway, Kathi Budke, Ronald F. Schroeder, Kevin A. Hahn, Norlyn Bartens, Larry Lewis, Rodney D. Fritz, James W. Page, William Stottlemeyer, Mark J. Maas, John Wittenmyer, Larry Brakenhoff, Todd R. Jerabek, Leonard Marquardt, Ken Anderson, Bradley Heinecke, Dale Orloff, Mark Nebel, Larry LaDassor, Mark A. Miller, Karl Bollhagen, Robert W. Wagner, Russell Reck, Mark R. Eddy, Kevin D. Robson, Christopher Hall, Robert Banker, Michael Tennyson, Jeff Gross, Richard S. Cody, David A. Mommens, Dennis Theiss, Dale D. Gust, Ronald C. Simmons, Phillip Grovenstein, Tim McNeil, David M. Juhl, Michael Schleider, Scott A. Kozisek, Matthew A. Payne, Glenn Staudinger, Ronald C. Paseur, Chris A. Clubine, David M. Menet, Phill Andreassen, Trent Saari, Michael J. Janke, Mark Niendorf, Stephen Westrick, Jerome Leckband, Matthew J. Graminske, Crystal J. Buehler, Mark W. Mumme, Curt Gierhan, Ronald Kabitzke, Gregg Hein, Randall L. Muench, William Weber, Drew A. Newman, Steven P. Ruhlig, Roger R. Fischer, John Reynolds, Philip Houser, James Anthony, Scott Kubly, Edward A. Sikora, Frank G. Frye, Alan R. Stahlecker, Michael

Watts, Ronald YaDeau, James Lesko, Bruce Keseman, Andrew Eckert, Martin J. Kirsch, Terry W. Kenitz, Geoffrey L. Robinson, Dwaine Doremus, Paul D. Anderson, James Huffman, Benjamin Hagemann, Thomas W. Baden, Douglas D. Irmer, John W. Edson, Mike Kettner, Wendell Asmus, Ian F. Larson, Joel D. Kotila, David W. Rohde, Steven C. Briel, Stanley Zyskowski, Jr., Jerome E. Panzigräu, Belvin R. Brummett, David R. Dehnke, Michael W. Barnes, James H. Blain, Michael E. Lang, Jeffery Warner, Bruce Scarbeary, Lawrence Haga, Daniel Sedory, Scott Johnson, Brad Lueders, Nancy Rydgig, Gary V. Gehlbach, Miles Karner, Richard Tino, Jeffrey Behrens, Gary W. Hoover, William C. Meilner, Donald R. Schulz, Ronald GeRue, Michael Strong, Richard Kahler, Russ Bowder, Chris D. Cox, Timothy Pauls.

Committee 7: Structure, Planning, and Administration

Res. 7-11A, "To Make Interim Appointments Temporary," a revised version of Res. 7-11 introduced earlier in the session, was distributed by the committee with the following correction: changing the first line of the fourth resolve to read, "an interim chief executive officer may serve no longer than 18 months." An amendment was introduced to add an additional resolve: "*Resolved*, That this ruling shall affect all appointments made on or after 7-15-04." After discussion and upon the calling of the question by the chair, debate on the motion to amend was ended [Y: 832; N: 177] and the motion to amend carried [Y: 614; N: 393]. Following further discussion of the amended resolution, debate was ended [Y: 854; N: 151] and the resolution was adopted [Y: 778; N: 238].

Committee 8: Ecclesiastical Supervision and Dispute Resolution

A delegate introduced a motion "that the comments of the Committee on Dispute Resolution on page 409 of *Today's Business* be entered into the minutes" (entire page). With no objection from the assembly, the chair ruled that this be done. The following are the referenced comments from Floor Committee 8:

A Request for Information is triggering the following in an attempt to provide, God willing, some assistance on a question related to [Res.] 8-01A:

President Kieschnick received a request from a delegate that Floor Committee 8 "address the specific issues of public sin and admonition as [they] apply to Resolution 8-01A" to assist some with a "Biblical dilemma that they are finding themselves in."

Floor Committee 8's response:

"Thank you for your suggestion.

"Perhaps, first of all, it would be helpful for the delegates once again to be reminded that Resolution 8-01A deals with the provision for the expulsion from membership in the Synod (Bylaws 2.26–2.29) and dispute resolution (Chapter 8).

"Former Bylaw 2.27 and Chapter 8, in existence since 1992, have included requiring Matthew 18:15 as procedure when addressing expulsion from membership in the Synod and dispute resolution.

"These specific expulsion provisions and dispute resolution provisions do not in any way prohibit dealing with public sin and admonition in other situations and according to the explanation of the 8th Commandment in the Large Catechism.

"It was the floor committee's intent that these by-laws simply reflect that the Synod desires that face-to-face brotherly and evangelical procedures be used when expulsion from membership is the issue and when dispute resolution is involved."

Committee 1: Missions

Res. 1-06, "Reassignment of Outreach Ministry," was again brought forward by the committee (see session 4 minutes, *TB*, p. 295), informing the assembly that the Commission on Constitutional Matters has opined that the convention has a right to take this action if it chooses to do so. The committee moved the resolution's adoption. After discussion, debate was ended [Y: 757; N: 195] and the resolution was adopted [Y: 754; N: 209]. The committee asked Dr. Robert Roegner, Executive Director for the Board for Mission Services and responsible for the worldwide *Ablaze!* movement to address the convention. He called attention to page 425 in *Today's Business* to demonstrate how the 100 million people reached with the Gospel will be counted. He also expressed his confidence that the LCMS is truly ablaze and that the Holy Spirit will lead this church to achieve its goal.

Res. 1-09, "To Encourage Short-Term Missions Participation" (*TB*, p. 45), was introduced by the committee. Debate was ended [Y: 752; N: 197] and the resolution was adopted [Y: 844; N: 116].

Committee 6: Human Care

Res. 6-07, "To Promote Health and Healing Ministries" (*TB*, pp. 106–107), was introduced by the committee. After brief discussion, debate was ended [Y: 827; N: 131] and the resolution was adopted [Y: 910; N: 63].

Res. 6-08, "To Encourage Congregations to Establish and/or Support Pregnancy Care Centers" (*TB*, p. 107), was introduced by the committee. The resolution was adopted [Y: 983; N: 10] without debate.

Res. 6-09, "To Facilitate Ministry with and to People with Disabilities" (*TB*, p. 107), was introduced by the committee. After a request was made to move the question unanimously, a motion to close debate carried [Y: 849; N: 138] and the resolution was adopted [Y: 982; N: 18].

Res. 6-10, "To Call Upon Board for Human Care Ministries to Review Birth-Control Products" (*TB*, p. 108), was introduced by the committee. The resolution was adopted [Y: 955; N: 52] without debate.

Res. 6-11, "To Support Quilting Ministry" (*TB*, p. 108), was introduced by the committee. The resolution was adopted [Y: 982; N: 25] without debate.

Res. 6-12, "To Respectfully Decline Overtures" (*TB*, p. 109), was introduced by the committee. The resolution was adopted [Y: 946; N: 41] without debate.

Committee 7: Structure, Planning, and Administration

The committee again brought forward Res. 7-08 (*TB*, pp. 122–123) for further discussion (see session 3 minutes, *TB*, p. 293). An amendment was offered to delete point 2 of the second resolve (p. 123, lines 16–17). After discussion, the assembly voted to end debate [Y: 770; N: 181] and the motion to amend carried [Y: 494; N: 478]. As discussion continued, the chair exercised his right to ask the assembly whether it was ready to cease debate. Debate was ended [Y: 760; N: 228] and the resolution as amended failed to be adopted [Y: 446; N: 547].

The chair noted a handwritten resolution from a delegate advocating involving delegates in outreach activities while attending national conventions. The chair responded that this idea will be taken under advisement as preparations are made for the next convention of the Synod.

Committee 2: District and Congregational Services

Res. 2-08A, introduced by a delegate earlier in the convention and received by the assembly as a substitute motion (see session 9 minutes, *TB*, p. 422) was brought forward. After the resolves of the substitute resolution were read by the delegate who introduced the resolution, the resolves of the committee's Res. 2-08A were read by a member of the floor committee. A motion was made to amend the substitute resolution by replacing the word "condone" in the first line of the second resolve with the word "tolerate." It was also agreed by common consent to replace the word "of" in the second line of the second resolve with the word "by." A motion to refer the entire matter, resolution and amendment, to the Commission on Theology and Church Relations failed [Y: 406; N: 581]. The chair noted the orders of the day and asked the assembly whether it was prepared to cease debate on the amendment. Debate on the motion to amend was ended [Y: 888; N: 98] and the

amendment carried [Y: 603; N: 383]. The chair asked whether the assembly was ready to vote on the amended resolution. Debate was ended [Y: 888; N: 100] and the substitute resolution as amended was adopted [Y: 787; N: 206].

Committee 9: Registration, Credentials, and Elections

After the chair dismissed all floor committees with thanks and the assembly expressed its appreciation, Committee 9 provided its final registrations report: 622 pastoral voting delegates and 621 lay voting delegates, for a total of 1,243 voting delegates. The chair recognized the work of Committee 9 and the technicians who assisted with the electronic voting process.

Res. 9-01, "To Dispose of Election Ballots" (*TB*, p. 410), was introduced by the committee and was adopted without discussion by voice vote.

Adjournment and Closing Devotion

President Gerald Kieschnick offered brief closing comments to the assembly, expressing his deep appreciation for the spirit of collegiality and good will that was present throughout the convention, expressing his hope that the delegates who attended the convention will continue faithfully to be involved in the mission and ministry of the LCMS, and expressing personal thanks for the patience, kindness, and forgiveness demonstrated throughout the convention. He closed with a prayer that God would accompany the delegates on their way home, and that He would continue to bless our Synod.

The chair then declared the convention closed "in the name of the Father and of the Son and of the Holy Spirit. Amen." After the delegates expressed their appreciation to the chair with a standing ovation, the convention session was closed with the "Litany for Travelers" and the hymn "Rise, Shine, You People" (*TB*, pp. 403–404).

Raymond L. Hartwig, Secretary

ELECTION RESULTS

PRESIDENT	Nominating Ballots	(1)	(2)	(3)	(4)
*Gerald Kieschnick 1,244	653				
Daniel Preus 976	391				
Kurt Marquart 686	77				
Dean Wenthe 310	107				
William Diekelman 248	9				
Robert Kuhn 207					
Raymond Hartwig 138					
Vernon Gundermann 108					
Wallace Schulz 102					
Ronald Garwood 85					
Jacob A.O. Preus 38					
Herbert Mueller 26					
William Hoesman 20					
Paul Maier 18					

+ Persons receiving 15 or fewer nominating votes are listed in *Biographical Synopsis*.

FIRST VICE-PRESIDENT	Nominating Ballots	(1)	(2)	(3)	(4)
Daniel Preus 1,150	534	588			
Wallace Schulz 652	50	12			
*William Diekelman 560	595	641			
Vernon Gundermann 434	30				
Ronald Garwood 351	30				
Paul Maier 165					
Kurt Marquart 149					
Dean Wenthe 78					
Raymond Hartwig 62					
Robert Kuhn 49					
Jacob A.O. Preus 44					
Robert King 43					
William Weinrich 36					
Dale Meyer 35					

+ Persons receiving 30 or fewer nominating votes are listed in *Biographical Synopsis*.

OTHER VICE-PRESIDENTS	Nominating Ballots	(1)	(2)	(3)	(4)
William Weinrich 899	399	550			
*Robert King 822	387	594	627		
Wallace Schulz 771	508	608	601		
*Paul Maier 725	608	759			
*Dean Nadasdy 410	420	623			
*David Buegler 345	419	601	622		
Thomas Zehnder 332	406	594	563		
Victor Belton 302	165				
Laurence White 281	43				
Kurt Marquart 277	419	557			
David Adams 245	70				
Lawrence Rast 214	51				
Ronald Garwood 213	(D)				
Ronald Feuerhahn 204	26				
Harold Senkbeil 167	52				
Jacob A.O. Preus 147	158				
Dean Wenthe 143	255				
Raymond Hartwig 74	(D)				
Vernon Gundermann 68	172				
Daniel Preus 61	(D)				
Dale Meyer 57	224				
William Diekelman 53	(D)				
Robert Kuhn 52	(D)				

Albert Garcia 33	56
Jeffrey Gibbs 23	108

* Elected

SECRETARY	(1)	(2)	(3)	(4)	(5)
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Ordained Ministers

*Raymond L. Hartwig . . .641	
David Mahsman 533	

VICE-PRESIDENT—FINANCE—TREASURER

Layperson

*Thomas Kuchta 1,122	
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LCMS BOARD OF DIRECTORS

Ordained Ministers

*Edward Balfour 548	598	617
Dean Bell 462	536	567
*Victor Belton 467	611	669
Stephen Carter 98		
Roger Krause 95		
Richard Thompson 347	506	595
Walter Tietjen 152		
Thomas Zehnder 187	199	

Laypersons

Ronald Cordis 464	344	208
*Betty Duda 643		
Dale Gust 150		
*Ted Kober 621		
Richard Kretzschmar 115		
Kenneth Lien 119		
*Julie Martinez 497	474	586
Richard Peters 491	459	544
David Roehrs 70		
Wayne Sallach 41		
*Walter Tesch 549	543	619
Lloyd Wardley 470	204	
Harvey Wilkening 109		
Beverly Yahnke 527	426	499

BOARD FOR DISTRICT AND CONGREGATIONAL SERVICES

Ordained Ministers

David S. Belasic 143	
*Juan A. Gonzalez 441	631
David J. Lofthus 150	
Mark S. Nuckols 274	463
Michael Welmer 42	

Commissioned Ministers

Richard E. Herman 403	511
Carolyn C. Sims 231	
*Natalie Sabol 499	643

At Large

Robert W. Boyer 547	534	571
*David E. Bruns 709		
*Carla M. Claussen 556	573	631
Jean M. Heise 257	93	
Carol J. Warren 210		

BOARD FOR PASTORAL EDUCATION

Ordained Ministers

Richard C. Alsing	349	459	436	554
James Baneck	57			
*Steven C. Briel	467	566	506	648
Robert A. Dargatz	77			
Roger Gallup	444	566	260	
*Donald K. Muchow	523	622		
John M. Ramey	49			
Thomas L. Ramsey	54			
David S. Smith	180	177		
David Stechholz	74			
Walter Waizer	70			
Kenton Wendorf	46			

Laypersons

*John Behrendt	694
*Gillian Bond	620
Gloria Edwards	383
Tom Hurley	248
Arthur J. Kaul	531
William J. Oehlkers	256
Donald Prevallet	167
Carol Reineck	498
*Richard G. Schaefer	612
*W. Ronald YaDeau	580

BOARD FOR UNIVERSITY EDUCATION

Ordained Ministers

*Daniel N. Jastram	540	675
Paul Linnemann	96	
Eugene Oesch	111	
Norbert Oesch	308	519
Arthur W. Sherer	127	

Commissioned Ministers

Thomas L. Roemke	56
*Paul R. Schilf	612
Ralph C. Schultz	514

Laypersons

Elizabeth Bolt	240		
*Nancy Drews	592		
Ernest Garbe	547	545	578
*Elmer Gooding	503	505	609
Paul Hegland	454	135	

BOARD FOR MISSION SERVICES

Ordained Ministers

*Paul N. Anderson	470	591
Terrence Chan	108	
Thomas J. Eggebrecht	104	
*Eloy S. Gonzalez	489	662
Juan A. Gonzalez	123	
Phillip R. Kuehnert	396	568
Larry La Dassar	81	
Preston E. Wagner	48	
Don C. Wiley	426	541

Laypersons

Larry Grooms	105		
Rob T. Jennings	80		
John Lautenschleger	195	169	
Ray Maik	477	520	266
*John Shaud	459	505	530
Vera Sweet	489	541	403
*Virginia Von Seggern	536	659	610

COMMISSION ON THEOLOGY AND CHURCH RELATIONS

Ordained Ministers

*Armand Boehme	528	620
John R. Hannah	103	
Larry W. Myers	405	587
Ken Schurb	146	

Commissioned Ministers

Jan W. Lohmeyer	553
*Kenneth Palmreuter	646

Layperson

*Shirley Bergman	568	642
E. Christian Kopff	531	558
Raymond A. Moldenhauer	96	

CPH BOARD OF DIRECTORS

Ordained Ministers

Peter C. Cage	562	595
Phillip Esala	97	
*Roger Sonnenberg	525	599

Commissioned Ministers

Ruth Geisler	502
Thomas L. Roemke	71
*Gene E. Veith	617

Laypersons

Robert E. Beumer	546	595	272
Jeffrey L. Blackman	107		
Delores Bruncke	542	565	527
*David Domsch	555	596	402
Douglas J. Goetz	537	563	
*Robert Knox	567	606	
*Ruth N. Koch	591	656	
Ron Lammert	112		

LCEF BOARD OF DIRECTORS

Ordained or Commissioned Ministers

Alan H. Bachert	162	
*David Belasic	501	619
Thomas J. Queck	543	587

Laypersons

*Kermit Brashear	637	
Johnny Buck	513	466
*Joseph R. Carabell	588	667
William A. Parsons, Jr.	469	74
Richard Peters	109	
Marvin M. Thompson	79	

CONCORDIA THEOLOGICAL SEMINARY—FORT WAYNE

Ordained Ministers

James Baneck	75	
Jack R. Baumgarn	495	585
C. Luther Brunette	51	
*John H. Kieschnick	547	603

Laypersons

William L. Crofford	495	534
*Miriam E. Hoelter	578	633
C. Arthur Kaul	81	
Ron Matthias	503	600
*Clifford Meints	573	618
Ronald Schumaker	111	

CONCORDIA SEMINARY—ST. LOUIS

Ordained Ministers

Phil Esala	56
John H. Kieschnick	23

Timothy Klinkenberg 22
***John G. Nordling 507 625**
 Walter C. Tietjen 420 580
 Thomas Zehnder 161
Laypersons
 Ralph P. Cavalieri 84
 David Domsch 21
 Gloria Edwards 86

Tom Hurley 20
 John E. Ludwig 69
 Gerhard H. Munding, Jr. .95
***James F. Ralls, Jr. 587 718**
 Stephen M. Saunders 458 510
 John F. Schrage 414 530
***John D. Wittenmyer ...548 635**

* Elected





SPECIAL STANDING RULES

1. The Chair shall see that the agenda is followed as closely as possible.
2. During the last two days of the convention, the President shall have the privilege of calling up for action those resolutions that in his judgment must be acted upon before adjournment.
3. Resolutions that are not acted upon by the convention before adjournment die. The subject matter may be reintroduced to the next convention by an overture.
4. Minutes shall be distributed every next morning in *Today's Business*. The first item of business of the afternoon session shall be the formal approval of these minutes, with the exception of the final day's minutes, which shall be approved by the Board of Directors at its first meeting following the convention. Only corrections to the minutes involving convention actions shall be offered from the floor for consideration. Editorial corrections addressing misspellings of names or faulty references or titles should be provided in writing to the Secretary for incorporation into the minutes.
5. Resolutions shall be prioritized by floor committees and normally shall be presented to the convention in numerical sequence. However, resolutions that impact nominations or elections may be given earlier consideration at the discretion of the Chair, in consultation with the floor committee chairman and the chairmen of the floor committees on nominations and elections.
6. The convention chairman, in consultation with floor committee chairmen, may identify resolutions to which up to 1½ hours of continuous consideration should be allotted, as follows:

15 minutes (if needed)	Floor committee presentation
30 minutes (if needed)	Debate on the main motion
45 minutes (if needed)	Presentation of and debate on amendments, substitute motions, main motion, or main motion as amended

No motion to amend or to table or cease debate may be made during the first two segments of floor committee presentation and debate on the main motion. Alternate pro and con speaking will be followed during debate. Time not used in any one segment of the above schedule may be added to the next succeeding segment.

The Chair shall have the right to inquire of the assembly at any point of its readiness to vote. If not concluded earlier, debate shall cease at the end of 90 minutes and all motions shall be called.*

7. The preface, preamble, rationale, and whereas sections shall be regarded as integral parts of resolutions and therefore subject to the same consideration and adoption as the main motion.
8. Delegates wishing to address the convention, when recognized by the Chair, shall state their names and the name of the District or other entity of the Synod that they represent.
9. During debate, the two-minute rule for speaking to the motion shall apply to the floor committee and to all who speak from the floor.
10. Delegates may not speak twice on a matter under consideration until all other delegates desiring to speak have been heard once, with exceptions only at the discretion of the Chair.
11. A delegate who speaks on an issue may not move to call the question at the close of his or her speech.

12. An electronic response system shall ordinarily be used to register votes. When not in use for motions before the convention, the Chair shall call for a voice vote and the raising of the right hand.
13. Whenever possible, amendments to proposed resolutions and substitute resolutions shall be submitted to *Today's Business* for publication prior to convention consideration of the resolutions to which they pertain. When this is not possible, as in the course of a discussion, a written copy of proposed amendments shall be provided to the Secretary prior to its being offered from the floor.
14. If a substitute motion is offered and seconded, the presenter shall be offered two minutes to provide the rationale for offering it, after which the convention shall decide by majority vote without debate whether or not to consider the substitute. If the decision is in the affirmative and if the substitute motion is subsequently adopted, the original motion fails. If the substitute motion does not receive favorable action either to consider or to adopt, the original motion is again considered. (This is the so-called "Behnken Rule" for addressing substitute motions.)
15. While any voting delegate may call the question at any time, the question shall be called by the Chair after every 20 minutes of debate on any motion (except those to which Standing Rule 6 pertains). The Chair may also call for a vote on the close of debate (2/3 majority required) when in his judgment the assembly has heard sufficient speaking from both sides of the issue.
16. The use of sound-producing and voice-communication electronic devices shall not be permitted in the advisory delegate, Council of Presidents, and press sections of the convention. The use of sound-producing and electronic wire or wireless communication devices, including voice and data (e.g., laptops, messaging communication devices), shall not be permitted in the voting delegate section of the convention.
17. To preserve convention time, questions of privilege shall be addressed in writing to the Chair.
18. Unless covered by these Special Standing Rules, parliamentary procedure shall be governed by the most recent edition of *Robert's Rules of Order*.

*Standing Rule 6 was introduced at the 1995 convention and has been retained at subsequent conventions. The following note was included with the 1995 convention Special Standing Rules and seemed appropriate to include as a reminder of its purpose.

This rule was implemented (*sic. proposed*) to assist the convention in carrying out its important legislative function. Its intention is not to control but to free the delegates to give sufficient attention to issues which are considered to be of special importance. It does the following:

1. Provides time for the discussion of an issue without interruption.
2. Prevents the temptation to spend time on amendments at the expense of consideration of the main motion.
3. Prevents the closure of debate by calling for the question on the amendment and the main motion.
4. Allows for calling of the motion by the Chair if it is clear from lack of discussion that delegates are ready to vote.
5. Brings closure to the consideration of an issue within a specific time.



REPORT OF THE PRESIDENT

Part I

Introduction and Welcome

Greetings in the Name of Jesus Christ, Savior of the world and Lord of the universe, through whom alone we receive forgiveness of sins, life, and salvation!

Welcome, dear brothers and sisters in Christ, to the 62nd Regular Convention of The Lutheran Church—Missouri Synod. It is my privilege to share with you this first portion of the report of the President of the Synod to this very important synodical gathering.

The report of the President will be presented in four parts:

- Part I is the written report you are now reading, printed in the 2004 *Convention Workbook*.
- Part II will be presented orally at the initial meeting of the Convention Floor Committees, to be held in St. Louis May 21–24, 2004. It will also be posted on the LCMS Web site immediately following its presentation on May 21.
- Part III will be presented orally at the convention on Sunday, July 11, 2004.
- Part IV will consist of a question-and-answer session at the convention, also on Sunday, July 11, 2004.

It is my hope and prayer that your service as a delegate to this triennial convention will be a blessing to you, to the congregations, and to the individual members of the Synod. Furthermore, it is my prayer that your involvement in this convention will be instrumental in the accomplishment of the mission that God has given His church on earth.

Convention Theme and Biblical Basis

The theme of this convention is “**One Mission—Ablaze!**” Its Scriptural basis is Isaiah 49:5–6:

And now the LORD says—He who formed me in the womb to be His servant to bring Jacob back to Him and gather Israel to Himself, for I am honored in the eyes of the LORD and my God has been my strength—He says: “It is too small a thing for you to be My servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring My salvation to the ends of the earth.”

In this portion of Holy Scripture the only true God, the God of the universe, the God who has revealed Himself as Father, Son, and Holy Spirit, is speaking to His Old Testament people Israel through His servant, the prophet Isaiah. The main message of this Word from the Lord is that the gifts He has given to His people are too many and too abundant for them to be used only to proclaim the truth of God’s love to “the tribes of Jacob and . . . Israel.” Indeed, says our God, “It is too small a thing” for His people to pay attention only to the Old Testament people of Israel. “I will also make you a light for the Gentiles, that you may bring My salvation to the ends of the earth.”

That’s the reason for choosing the word **ABLAZE!** It describes something or someone on fire, full of light, illuminated with the brightness, the power, and the energy produced by the fire of God’s Holy Spirit. We in The Lutheran

Church—Missouri Synod have **ONE Mission**—to be **ABLAZE!** with the power and presence of the very Spirit of God in our lives, on our lips, and in our labors! We proclaim **ONE Message**, that Jesus Christ is the only Savior of the world! We pursue the **ONE Mission** and proclaim the **ONE Message** as **ONE People**, united by God’s love in Jesus Christ!

In the light of Christ’s love, following the lead of Jesus Himself, we seek lost people for Christ, who said, “For the Son of Man came to seek and to save what was lost” (Luke 19:10). That is God’s mission, which is also our mission . . . **One Mission—Ablaze!**

Yet we recognize that even as God gives us His mission, it is also God who makes us “a light for the Gentiles,” that we may bring His salvation “to the ends of the earth.” We are **ABLAZE!** with the light that comes from the power of God, at work within us through God’s holy Word and Sacraments. And that power propels us to proclaim the light of God’s love to the Gentiles, namely, to all who are in the darkness of doubt and disbelief.

And so our task, our purpose, our privilege in life is to be **ABLAZE!** with the God-given light of God’s love, made real to us in the person of Jesus Christ, God’s only Son, our Lord. In and with that light, we are enabled to focus our time, our talents, and our treasure on reflecting God’s love in Jesus Christ to the people of the world.

That is precisely the meaning of the LCMS Mission Statement:

In grateful response to God’s grace and empowered by the Holy Spirit through Word and Sacraments, the mission of The Lutheran Church—Missouri Synod is vigorously to make known the love of Christ by word and deed within our churches, communities, and the world.

May that mission be the constant focus of this 62nd Regular Convention of The Lutheran Church—Missouri Synod!

The Purposes of a Synodical Convention

The Bylaws of the Synod clearly indicate the major purposes of a synodical convention in these words:

The national convention of the Synod shall afford an opportunity for worship, nurture, inspiration, fellowship, and the communication of vital information. It is the principal legislative assembly, which amends the Constitution and Bylaws, considers and takes action on reports and overtures, and handles appropriate appeals. It establishes general synodical positions and policies, provides overall program direction and priorities, and evaluates all such positions, programs, policies, directions, and priorities in order to provide responsible service for and on behalf of its members. Only a national 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. (LCMS Bylaw 3.01)

The Bylaws also direct that certain officers, boards, and commissions are to be elected by the synodical convention, including “a President, five Vice-Presidents in line of succession, a Secretary, and a Vice-President—Finance—Treasurer” (Bylaw 3.53) and a Board of Directors of The Lutheran Church—Missouri Synod; a Board for District and Congregational Services; a Board for Mission Services;

a Board of Directors for Concordia Publishing House; and a Board of Regents for each synodical seminary (Bylaw 3.55 a.).

In addition, some members of other Boards and Commissions are also to be elected by the Synod in convention (Bylaws 3.55 and 3.57).

Accordingly, convention sessions and activities will be planned and conducted with all these goals and objectives in mind. During the delegate orientation the first day of the convention, Saturday, July 10, specific attention will be given to matters of information and importance for each delegate to consider as the convention begins. Please plan now to attend one of these orientation sessions Saturday afternoon, whether or not this is your first time as a delegate.

Additional information will be provided to delegates in the months and weeks prior to the convention. All delegates are evangelically advised and encouraged to read carefully all official materials received from the Synod.

In addition, delegates are no doubt already aware, if not disappointed or even confused, that unofficial and unsolicited materials will be received in abundance. It is my fervent prayer that God will provide wisdom and discernment to each delegate, enabling each of you to evaluate objectively and prudently the many opinions and perspectives that, without a doubt, will literally fill your respective mailboxes. It grieves me to inform you of what is undoubtedly already quite obvious, namely, that not all the material you will receive is accurate, truthful, or charitable.

May the blessing of Almighty God grant you the ability to “separate the wheat from the chaff” as you endeavor faithfully to prepare yourself for the significant task and responsibility that has been given to you by virtue of your election as a voting delegate, advisory delegate, or advisory representative to this synodical convention.

The State of the Synod . . . Defining Reality

On Sunday, July 15, 2001, in an acceptance speech following my election as President of the Synod, I offered the following prayer:

Our Gracious Heavenly Father, Your ocean is so big and our boat is so small. You have chosen to place my hand with Yours on the rudder of this ship we call The Lutheran Church—Missouri Synod. At times my hand will probably be tempted to turn that ship toward the safety of the harbor, for ships are safe in a harbor. But that's not what ships are for. So, fill the sails of our ship with the sometimes steady, sometimes strong, and sometimes seemingly still breeze blown by Your Holy Spirit, who is the Breath of Life. And as our ship sails through weather, stormy or smooth, enable us to cast the life preserver of Your precious Gospel to those drowning in the depths of sin, that they may also, by Your grace, be saved eternally, through Christ our Lord. Amen.

In that speech, I identified a number of matters of importance facing our Synod in the years ahead:

1. The fulfillment of the Great Commission.
2. The recruitment, training, and support of pastors, educators, evangelists, musicians, and other professional church workers.
3. The importance of the priesthood of all believers, especially the full support and creative involvement of lay leaders.
4. The importance of relationships between the Synod, its Districts, and its congregations.
5. The place of the grace of God among us.
6. Synodical solidarity.

On Saturday, Sept. 8, 2001, moments after my installation in the Chapel of Saints Timothy and Titus on the campus of Concordia Seminary in St. Louis as the 12th President of The Lutheran Church—Missouri Synod, I prayed this prayer:

Dear Father in Heaven, look upon Your people gathered in this beautiful and holy place, filled with the presence of your Spirit. Focus our eyes and our hearts upon Jesus, given by You, in your majestic and universal love, for the salvation of the world. Prepare our hearts and hands this day to love and to serve You and You alone. Build our commitment to be faithful and strengthen our resolve to be courageous, that through Your power we might “Shake the Earth” with the great news of forgiveness, life, and salvation, through Christ, the Savior of the world and the Lord of the universe. We pray this in His most holy and precious name. Amen.

In that speech, I offered the following comments and observations:

- It is the mission of the church that concerns me most at the beginning of my term of office as President of The Lutheran Church—Missouri Synod. Let it be known, with no equivocation or uncertainty of any kind, that accomplishing the mission of the church to disciple and teach the nations of the world will be Job One in this administration! We do not have the luxury, even if we wanted to, of “fiddling while Rome is burning.”
- (After briefly describing the origin of the early church following the death and resurrection of Christ, including the persecution and martyrdom of many believers and disciples, I added.) Also hardy souls, the people of central Europe, in my case, southeastern Germany near the Polish border, lived their faith in a reasonable semblance of joy and peace. But the oppression of governmental entities made it clear to our ancestors that they had no choice but to leave the place of their birth, travel on leaky, ill-fated vessels to a distant land, leaving behind their homes, their property, their heritage, their families.

For what reason did they choose to make this sacrifice? The integrity of their faith was in danger of being lost as a result of governmental declarations forcing those who bore the name “Lutheran” to enter into ecclesiastical relationships without adequate basis for such relationships. That would be too much to tolerate, much less to affirm.

So, with a portion of their possessions in hand, they embarked upon the journey that would take some of them successfully to places like Perry County, Missouri, and Lee County, Texas. Many of them died on board and were buried at sea. The survivors thrived in the new world. They ultimately formed what was once known as the German Evangelical Lutheran Synod of Missouri, Ohio and other States, later called the Evangelical Lutheran Synod of Missouri, Ohio and other States. Still later they changed their name to The Lutheran Church—Missouri Synod.

- Notwithstanding the significant growth experienced by congregations and entities of The Lutheran Church—Missouri Synod in the first century of its existence, the LCMS is not exactly, at the present moment, on top of the heap when it comes to church bodies that demonstrate vibrancy and significant impact on the worldwide Chris-

tian scene, either among Anglos or among other cultures and nationalities. Few would argue with the existence of our strong biblical, doctrinal, and confessional stance. Nevertheless, many would view as marginal our church body's impact on the entire body of Christ, not to mention the 4 billion unsaved people in the world, given our propensity in the past for internal dissension and divisiveness.

Could it be that, in our zeal to retain our steadfast confession of the faith once delivered to the saints by our forefathers, we have become under-concerned with the demonstration of that faith in our daily lives? Could it also be that we have become less than passionate, if not lukewarm, with the proclamation of that faith to the unbelievers of the world who literally surround us at the beginning of this twenty-first century?

A few specific parochial statistics should suffice to make the point:

- Annually, 35 percent of the congregations of the LCMS gain not one adult by Baptism or confirmation.
- Annually, 47 percent of the congregations of the LCMS gain one adult or less by Baptism or confirmation.
- Since 1968, the number of annual adult confirmands has remained virtually the same, just under 30,000. Statistically, it requires the efforts of 115 LCMS members to result in one adult confirmation.
- We are facing significant financial challenges that will chart the course of the Synod in the years ahead:
 - Total annual LCMS congregational contributions have risen from \$200 million to more than \$1 billion in the past 30 years (\$1.3 billion in 2003).
 - Congregational contributions to the LCMS budget through the Districts of the Synod have declined from just over \$25,000,000 to slightly under \$25,000,000, not adjusted for inflation, in the past three decades (\$22.5 million in 2003).
- LCMS communicant membership has risen from 1,875,000 to 1,950,000 in the past 30 years, a sign of the graying of the LCMS.
- LCMS baptized membership has declined from 2.8 million to just under 2.6 million in that same period of time.
- We are blessed with a strong commitment to biblical and confessional theology, yet average attendance at worship, Sunday school, and Bible class continues to decline in many of our congregations.
- LCMS Bible-study trends indicate Sunday-school enrollment dropped from 850,000 pupils 30 years ago to under 500,000 today, with youth and adult Bible-study group participants increasing from 310,000 to 340,000 during that same period.
- LCMS total weekly worship attendance has declined from 1,140,000 to 960,000 in the past 30 years, a decrease of more than 15 percent. Approximately one of every three baptized members of our Synod attends worship each week.
- We struggle with reaching and retaining people in our congregations, including our children and grandchildren:
 - Almost 50 percent of the infants baptized in our congregations are not confirmed in them.
 - Almost 50 percent of the children confirmed in our congregations are not active in them at age 21.
- We are currently experiencing critical shortages of professional church workers, including both pastors and educators. Many of our workers are stressed. Some are depressed and on the verge of burnout. Others are contemplating resignation due to family and/or financial pressures.
- Since 1988, the LCMS has lost approximately 1,750 more ordained ministers, and more than 3,000 more commissioned ministers, than we have gained.
- A vitally significant challenge faces our Synod as we address the issue of caring for and retaining these special gifts of God, while recruiting and training new workers to lead us into the future.

Some Reflections and Insights to Address These Present Realities

1. God's church, to be living, vibrant, and productive must rely on the power source of the church's vitality, namely, God's means of grace. In the same way that we are saved by grace through faith and our works flow from that God-given faith, so also our powerful God provides vitality in the church through the proclamation of His Word and the administration of His Sacraments—The result in the New Testament was rapid growth of the church! The marginal vitality in our Synod challenges us to address a genuinely spiritual problem. What resides in our heads must also find a prominent place in our hearts!
2. God has chosen to use people, His imperfect instruments, to distribute the Word and Sacraments in order to accomplish His will that all might be saved and come to the knowledge of the truth. In the past several decades, American and global culture has changed from "churched" to "unchurched," making communication of the Gospel message much more difficult. At this moment in time, the Lutheran church has no meaningful presence in the minds of most Americans, especially non-white, non-upper-middle-class Americans. We have much work to accomplish in faithfully and fruitfully communicating the Gospel of Christ to unbelieving people in America in this twenty-first century!
3. A national church body such as the LCMS is dependent upon the spiritual and organizational health and vitality of individual congregations for its own corporate health and vitality. Achieving holistic congregational health and vitality with a passion for mission requires significant effort, including concern for the holistic health of its members and its workers, as well as a proper concern for both doctrine and practice. Congregational health and vitality with a passion for mission must be the focus of our national Synod and its 35 Districts.
4. Denominational finances are mostly dependent upon the health and vitality of individual congregations. Both the source and system of giving has significantly changed in Synod's funding over the last decade. For example, 30 years ago, the national Synod received \$25 million from congregations through the Districts of the Synod. This year these gifts amount to \$22.5 million, not including special and designated gifts from individuals and congregations in the Districts. We must address the question of whether we still want the national Synod, on behalf of the 6,148 congregations of the Synod, to conduct worldwide and national ministries such as missions, higher education, congregational services, human care, and so forth. If so, from where will come the funding? The bottom line is that no program of funding or development will revitalize the LCMS. The issue is not a funding or allocation problem. Funding follows mission.

From the past, in the present, and into the future comes The Lutheran Church—Missouri Synod, blessed by God in so many ways, yet significantly challenged by the realities of a rapidly changing world!

Specific Initiatives During the Past Triennium Designed to Address Synodical Decline

In a concentrated and comprehensive effort to address the 30-year decline in our Synod outlined above, the President's office has undertaken a number of specific initiatives. Following are summaries of these initiatives.

- **Mission 21st Century Task Force**—Tasked with assessing the reasons for the 30-year decline in LCMS baptized membership and making recommendations to the President of the Synod for reversing that trend. Convention delegates will hear much about this report, which is included in this *Convention Workbook*. Delegates will be considering specific recommendations of the task force, which will be presented by the floor committee(s) to which this report has been assigned.
- **Ablaze!**—An endeavor to reach 100 million people around the world with the Gospel of Jesus Christ by 2017, the 500th anniversary of the Reformation. Humanly speaking, this is an ambitious goal, initiated by and under the supervision of LCMS World Mission. It can be accomplished only by God's Spirit, working in the hearts, lives, and lips of the pastors, educators, and people of the LCMS in a partnership of congregations, Districts, boards, commissions, agencies, institutions, auxiliaries, Recognized Service Organizations, and partner churches of the LCMS. The 2004 LCMS Convention theme is designed to highlight the significance of the **Ablaze!** endeavor by encouraging congregations and professional church workers to focus on igniting the world with Christ's love. Great attention will be given to assisting delegates and their congregations to develop an even greater appreciation for the work we are doing together as a Synod in igniting a worldwide mission movement, ONE Mission—**Ablaze!**
- **ONE Mission—Ablaze! Igniting Congregations**—This significant effort is designed to encourage all LCMS congregations in the accomplishment of the Synod's mission, "*vigorously to make known the love of Christ by word and deed within our churches, communities, and the world.*"

Groups of 30 congregations from throughout the Synod, objectively identified on the basis of statistical data in different categories of ministry during the past five years, are invited to send a senior pastor and key lay leader to each event. At congregational or personal expense, they gather on-site at the host congregation, typically one of the leading congregations in the specific ministry category receiving attention at the event. Thanksgiving to God is offered, appreciation and encouragement to congregational leaders are expressed, and ideas, plans, and strategies are shared. With funding provided by Thrivent Financial for Lutherans, special projects designed to encourage congregations throughout the Synod to sharpen their focus in this specific ministry area are initiated by the congregational leaders present, who also pledge to be available to assist other congregations of the Synod in their mission efforts. The information learned from these events is posted on the Web site of The Office of the President, The Lutheran Church—Missouri Synod, at www.lcms.org/president.

Events have already been held that focus on:

- Adult confirmations—Pilot Event—Sept. 12–13, 2003—St. John's, Ellisville, Missouri.
- Recruitment and retention of professional church workers—Oct. 24–25, 2003—St. James, Lafayette, Indiana.
- Worship attendance—Nov. 14–15, 2003—King of Kings, Omaha, Nebraska.
- Adult confirmations—Feb. 13–14, 2004—Concordia, San Antonio, Texas.

Future events, with tentative scheduled dates:

- Ratio of confirmed members to adult confirmations—Oct. 1–2, 2004.
- Rural or small town ministries—Oct. 15–16, 2004.
- Cross-cultural ministries—Nov. 12–13, 2004.
- Development and expansion of new missions—Feb. 4–5, 2005.
- Alternate dates—April 29–30, 2005.
- Alternate dates—May 13–14, 2005.
- **Pentecost 2000+**—An effort to begin 1,000 new cross-cultural ministries in the LCMS. As of the writing of this report, 906 such ministries have been identified. The face and shape of our country have changed radically in the past few decades, with the emigration to the United States of millions from Africa, Asia, South America, Central America, and other parts of the world. God is bringing the world to our doorstep, presenting a very real and quite challenging opportunity to reach these people from many parts of the world with the precious Gospel of our Lord and Savior.
- **What a Way!**—Recruiting and retaining professional church workers in the LCMS in response to the critical need for such leaders for the future of the Synod. The first-year class enrollment at both seminaries for the 2003–2004 academic year is the highest in 30 years! God be praised! Many challenges in this regard face our Synod in the years ahead, with 50 percent of the pastors of the LCMS currently within 10 years of retirement age.
- **For the Sake of the Church**—An initiative begun prior to the beginning of this triennium to raise an endowment of \$400 million to support the training of professional church workers and to double the number of LCMS students in our 10 colleges and universities. Recent reports indicate a significant increase in LCMS students at the schools of our Concordia University System. Endowment receipts, pledges, and planned gifts now total more than \$100 million in this huge endeavor. God be praised!
- **Next Generation Task Force**—Of the teachers in our LCMS schools, one-third are synodically trained and rostered, one-third are Lutheran but not synodically trained and rostered, and one-third are not Lutheran and, obviously, not synodically trained or rostered. The report of this very important task force, appointed to assist in encouraging and facilitating the theological education of non-LCMS trained teachers in LCMS schools, is included in this *Convention Workbook*. Delegates will be considering specific recommendations of the task force, which will be presented by the floor committee(s) to which this report has been assigned.

• **Blue Ribbon Task Force on Ecclesiastical Supervision and Dispute Resolution**—Reviewing and making recommendations for revising and improving the provision of evangelical supervision, counsel, care, and protection for congregations, pastors, teachers, and other professional church workers and resolving disputes among them. The recommendations of this very important task force are included in its report in this Convention Workbook. Delegates will be considering specific recommendations of the task force, which will be presented by the floor committee(s) to which this report has been assigned.

• **Funding the Mission Task Force**—A joint committee of the Board of Directors and Council of Presidents held meetings over a period of approximately 20 months to review and recommend to the Synod a strategy for funding the national synodical mission and ministry. The unanimous recommendation of this task force was shared with a number of District Boards of Directors, where it was received with less than unanimous enthusiasm.

Subsequently, the Board of Directors developed an alternate plan, sought and received input regarding it from the Council of Presidents, which offered less than enthusiastic response. As a result of District convention resolutions, the floor committee to which specific resolutions regarding funding the mission have been assigned will consider a number of alternative approaches to secure adequate funding for our national mission and ministry.

• **Theological Convocations**—To address the difficulties and conflicts that have surfaced within the Synod in recent years, including the past triennium, I asked the Commission on Theology and Church Relations, in consultation with the Council of Presidents, to plan and conduct a series of theological convocations throughout the Synod. The purpose of these convocations is to address matters of concern and disagreement in the Synod on the basis of Holy Scripture and the Lutheran Confessions, in an atmosphere of mutual respect and fraternal dialogue. Convocations have now been held in all 35 Districts of the Synod, with a second round of dialogues to be planned and conducted in the next triennium.

It is my hope and prayer that these brief summaries of specific initiatives of the past triennium, all designed to strengthen our Synod, its congregations, and individual members and to address the statistical decline of our Synod during the past 30 years, will be informative and helpful to convention delegates and congregations back home. By God's grace, I pray that His great blessings may abound in our midst, as our faithfulness to God's Word and Sacraments results in fruitfulness for His kingdom and His church.

Synodical Solidarity in the Midst of Synodical Conflict

The Lutheran Church—Missouri Synod celebrated its 157th birthday on April 26, 2004. Although this date went largely unnoticed in many, if not most, of the congregations of the Synod, it is a matter of rejoicing that God has chosen to shower upon this “synodical union” (LCMS Constitution Preamble) His grace, mercy, and peace since 1847.

During its history, the Synod has experienced varying degrees of harmony, concord, and peace. Throughout the past three decades, those blessings of our gracious God have been tried and tested. Many of us remember with great sadness the conflict and division in the mid-1970s. We thank God that our Synod, in spite of the challenges of those years, was able to affirm and uphold the centrality of the written Word of God, the Holy Scripture, as the inspired, inerrant, infallible Word of God, “the only rule and norm of faith and of practice” (LCMS Constitution, Art. II).

In the past several years, however, including the past triennium, divisiveness of other kinds has become manifest among us. It has been obvious that not all in the LCMS are in total agreement regarding some matters of doctrine and practice. In addition, it seems obvious that not all in the Synod are of one mind and spirit regarding the way in which the Synod can fulfill God's mission in the world in a faithful and fruitful way. The following commentary will illustrate the specifics regarding some of these differences of mind and spirit.

Close Communion

In my travels across the Synod, I have not encountered disagreement in the doctrine of what the Lord's Supper is. With unanimity, we believe, teach, and confess the Real Presence of the body and blood of our Lord Jesus Christ, received in, with, and under the bread and wine of Holy Communion, for the forgiveness of sin, the strengthening of faith, and the assurance of life eternal through faith in Christ. I do not believe that fundamental doctrinal disagreement concerning what the Lord's Supper is exists in the LCMS.

At the same time, significant disagreement exists in the Synod regarding the policies of admission to Holy Communion, namely, who should be allowed or even encouraged to receive the Sacrament at the altars of our LCMS congregations. Some believe that all baptized Christians who believe in Jesus Christ, who are penitent, who accept the Real Presence of our Lord's body and blood, and who desire to amend their sinful lives should be welcome at our altars. Others believe that only members of LCMS congregations and congregations of other church bodies with whom the LCMS is in altar and pulpit fellowship should be communed at our altars, with no exceptions.

The official position of our Synod, which welcomes members of LCMS congregations and congregations of church bodies with whom we are in altar and pulpit fellowship, also understands this policy to include “the necessity of exercising responsible pastoral care in extraordinary situations and circumstances” in the communing of “Christians who are member of denominations not in fellowship with the LCMS” (1986 LCMS Convention Resolution 3-08). There is significant disagreement about what constitutes “extraordinary situations and circumstances,” which some pastors and congregations interpret very broadly and others quite narrowly. This disagreement in practice has resulted in dissension and disharmony between pastors and congregations of the LCMS, even though they are otherwise agreed on the doctrine of the Lord's Supper.

It is important to recall the words of Francis Pieper, fourth President of the LCMS:

Christian congregations, and their public servants, are only the ministrants and not lords of the Sacrament....On the one hand, they are not permitted to introduce 'Open Communion'; on the other hand, they must guard against denying the Sacrament to those Christians for whom Christ has appointed it. (Christian Dogmatics, III, p. 381)

Church and Ministry

The authority of the pastoral office and the priesthood of all believers have been key elements of doctrine and practice of The Lutheran Church—Missouri Synod since its formation in 1847. Theses presented by C. F. W. Walther at the famous debates held in Altenburg, Missouri, in 1841, were adopted, somewhat modified, at the Synod's 1851 convention, affirming the distinction between the office of the pastor and the priesthood of all believers, including the following:

- The holy ministry, or the pastoral office, is an office distinct from the priestly office, which belongs to all believers.
- The ministry, or the pastoral office, is not a human ordinance, but an office established by God Himself.
- The ministry of preaching is not an arbitrary office, but its character is such that the church has been commanded to establish it and is ordinarily bound to it till the end of days.
- The ministry of preaching is not a peculiar order, set up over and against the common estate of Christians, and holier than the latter, like the priesthood of the Levites, but it is an office of service.
- Reverence and unconditional obedience are due to the ministry of preaching when the preacher is ministering the Word of God. However, the preacher may not dominate over the church; he has, accordingly, no right to make new laws, to arrange indifferent matters and ceremonies arbitrarily, and to impose and execute excommunication alone, without a previous verdict of the entire congregation.
- According to divine right the function of passing judgment on doctrine belongs to the ministry of preaching. However, also the laymen have this right, and for this reason they also have a seat and vote with the preacher in church courts and councils.
- The ministry of preaching is conferred by God through the congregation as holder of all church power, or of the keys, and by its call, as prescribed by God. The ordination of those called, with the laying on of hands, is not by divine institution but is an apostolic church ordinance and merely a public, solemn confirmation of the call.

Clear as these affirmations might appear, disagreement nevertheless exists within our Synod regarding their application. In more than a few instances, there simply is lack of clarity and concurrence regarding the role, responsibility, authority, and accountability of both the office of pastor and the role of laity in the church.

The position of The Lutheran Church—Missouri Synod on the doctrine of church and ministry is succinctly sum-

marized in a presentation entitled "The LCMS on the Lay Performance of Pastoral Functions" by Dr. Samuel Nafzger, Executive Director of the CTCR, in the following three points:

1. God gives the Office of the Keys or all church power immediately and originally to all Christians (i.e., the church).
2. The pastoral office has been instituted by God for the sake of good order in the church for the *public* (i.e., in behalf of and with accountability to the church) preaching of the Gospel and for the public administration of the Sacraments.
3. Since the Office of the Keys has been given by Christ "immediately" and "originally" to all Christians, lay people may be asked in cases of necessity and emergency situations to perform pastoral functions. But this should be done *only* in the prolonged absence of a rightly called pastor, lest there be a "weakening of the pastoral ministry with all its benefits."

May our gracious God bless both the pastoral office and the priesthood of all believers!

Traditional and Contemporary Worship

In the past few decades, numerous congregations of the LCMS have introduced "contemporary" worship forms and music in addition to and, in some instances, even in place of traditional liturgies and hymnody. The conditions of membership in the Synod require "Exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school" (LCMS Constitution, Art. VI). This presents a dilemma, since our Synod has not specifically stipulated what these "doctrinally pure" contemporary worship resources for use by our congregations and professional church workers must be. The specific wording of our Constitution in this regard is:

The Synod, under Scripture and the Lutheran Confessions, shall—

Encourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith. (LCMS Constitution, Art. III 7)

The result is that congregations search for and, in some cases, implement, worship resources that do not always measure up to our common understanding of being "doctrinally pure." At the same time, some traditional worship resources, while considered "doctrinally pure," are perceived by some as being "rote" or "routine," depriving some worshipers of a variety in worship they sincerely desire and appreciate.

Many who read these words can perhaps identify with my own experience, which includes attendance at "contemporary" worship services that contain all the necessary ingredients of a truly Lutheran service, and some other services that miss the mark in that regard. At the same time, some "traditional" worship services miss a different mark in that while "doctrinally pure," they fail to communicate Law and Gospel in understandable, meaningful ways to worshipers whose concerns and burdens in life are quite different from those of our forefathers.

Whether traditional or contemporary, worship services in congregations of the LCMS must employ doctrinally pure resources for the basic elements of distinctively Lutheran Christian worship. Although neither the Order of Matins nor the Order of Vespers (two of my favorites) in *The Lutheran Hymnal* includes a standard invocation, confession, absolution, or creed, those elements of worship, along

with hymns or songs of praise, Scripture readings, Christ-centered sermon or homily, prayer, and benediction are always appropriate and desired.

The bottom line is that the precise form of our worship in and of itself is not a matter of divine mandate in which specific worship forms are either commanded or forbidden by God. The proper utilization of any form must always provide a proper setting for receiving the divine gifts of God and giving praise and glory to our triune God, Father, Son, and Holy Spirit.

May such God-pleasing worship flourish in the congregations of our Synod!

Participation in Events or Services with Other Christians or Non-Christians

The LCMS Constitution includes as requirements for membership in the Synod, "Renunciation of unionism and syncretism of every description, such as: (a) serving congregations of mixed confession, as such, by ministers of the church; (b) taking part in the services and sacramental rites of heterodox congregations or of congregations of mixed confession; (c) participating in heterodox tract and missionary activities" (LCMS Constitution, Art. VI).

The question of whether or when it is appropriate to participate in an event or service at which non-LCMS participants are also present, along with the general question of how we should relate to people outside the LCMS, especially in the rapidly changing world and country in which we live, continues to cause disagreement and disharmony in our Synod. In The Lutheran Church—Missouri Synod, this is nothing new. These questions have plagued the Synod for years.

As indicated in a number of my communications to the Synod, the synodical President who faced the conflict in the LCMS in the 1970s, Dr. J. A. O. Preus, said in his report to the 1981 convention of the Synod:

We also have a whole series of overtures dealing in one way or another with the subject of interchurch relations and unionism and separatism. I have been in the ministry for over 35 years and have been involved in discussions of unionism and related matters for all of these years. I have hoped that during my years in office some greater clarity could be developed among us as to what really is unionism and what must be dealt with in a disciplinary way, as over against things that might appear to some to be a compromise of the Word of God but to others are not such at all and no intent at compromise is intended. I hope that the Synod will try to develop rubrics and guidelines for a church of 3 million members in the 1980s and 1990s, rather than always relying on definitions which are a century old, which deal basically with a European situation and are not particularly helpful for our modern time. I believe our fathers were eminently sincere and totally correct in what they did, but I think we have to rethink our own position on these matters so as to make their position our own or so as to make their position something that is workable and feasible and acceptable in our own midst. We can all agree that we want to avoid a total separatism on the one hand and a wild irresponsible ecumenism on the other. The difficulty is to find a middle path which will avoid both of these extremes and which can work in all situations in our church. (Dr. Jacob A. O. Preus, President's Address, 1981 LCMS Convention Proceedings, pp. 65–66)

Frankly, my brothers and sisters in Christ, I couldn't agree more. Those words could very well be my own, except

that I have been in the ministry for only 34 years, not 35. The matters of interchurch relations, unionism, separatism, syncretism, participating in events or services involving non-LCMS participants, and so forth, cry out for biblically based resolution among us. While numerous examples of such difficult questions might be cited, none is more widely known among us than the event at Yankee Stadium on Sept. 23, 2001.

Participation of an LCMS District President at this event, which followed the terrorism of Sept. 11, 2001, surfaced a deep-seated difference of perspective and belief regarding the circumstances under which pastors of our Synod may legitimately and appropriately participate in what have been called "civic events" or "civil religious events" or simply "religious events." The filing of formal charges against the District President, who participated in the event after consultation with his ecclesiastical supervisor (the synodical President), was followed by a decision of the synodical Vice-Presidents to declare the President to have a conflict of interest and to remand the case to one of the Vice-Presidents, who decided to suspend the District President from the clergy roster of the Synod. Subsequently, a Dispute Resolution Panel decided to overturn the suspension, resulting in the District President's remaining on the clergy roster of the Synod and being restored to his office as District President. Sadly and regrettably, the relationship between the Vice-President and his employer was ended in connection with his involvement in this case, which has occupied more time and resources that anyone can count or even imagine. Officially, the case is concluded, in accord with pertinent Bylaw provisions. My pastoral letters and extensive reports to the Synod on this matter are available on the Synod's Web site at www.lcms.org/president. For your convenience, my most recent letter to the Synod regarding this matter is included as an Appendix to this report.

In order to assist the Synod, particularly its pastors, in making decisions about the circumstances under which participation in cases that call for the exercise of godly discretion might properly occur, shortly after the Yankee Stadium controversy arose I asked the Commission on Theology and Church Relations to prepare guidelines for participation in civic events. This CTCR study was not finalized in time for printing in this Convention Workbook, but is due to be completed in April and should appear in an early edition of "Today's Business." I encourage you to read it carefully and pray it will be a blessing to the Synod.

It would be incomplete for me not to share with the delegates to this convention that, in the unfolding of the case cited above, formal charges were brought against me specifically, asking that I be removed from the clergy roster of The Lutheran Church—Missouri Synod. These charges were not unlike those brought against the District President who participated in the Yankee Stadium event. In response to questions about the meaning of a synodical Bylaw adopted in 1998, but never used prior to the Yankee Stadium case, the Commission on Constitutional Matters of the Synod, in an official opinion, determined that the President of the Synod could be removed from the Synod only by the Synod itself in convention. Indeed, overtures have

been submitted to this convention asking for my removal from the roster of the Synod and, accordingly, from the office of President of the Synod.

My position on this issue remains the same as it has been since the time of the decisions I made regarding events following Sept. 11, 2001, specifically the Yankee Stadium case. My decisions in life and in office are based on my acceptance of the Holy Scriptures as “the written Word of God and the only rule and norm of faith and of practice” and the Lutheran Confessions as “a true and unadulterated statement and exposition of the Word of God” (LCMS Constitution, Art. II). It is my privilege, duty, and responsibility to honor and uphold the positions of the Synod as articulated in the Constitution, Bylaws, and resolutions of the LCMS. Those very important documents are subject to differing interpretation, as has been obvious throughout this case and much of the history of our beloved Synod. I believe I have correctly interpreted and properly upheld these very important covenants of love in this and every case in which the office of the President has been called upon to provide “evangelical supervision, counsel, and care for pastors, teachers, and other professional church workers of the Synod in the performance of their official duties” and “protection for congregations, pastors, teachers, and other church workers in the performance of their official duties and the maintenance of their rights” (LCMS Constitution, Art. III).

At the same time, I am acutely aware that I am ultimately accountable, not only to Almighty God but also to the convention of the Synod, for all my decisions and actions. Accordingly, if the LCMS, in convention assembled in 2004, should determine that the decisions I made in the Yankee Stadium case, based on my interpretation of resolutions adopted by the convention assembled in 2001, are not in keeping with the confession of our church and our collective understanding of Holy Scripture’s teaching regarding such matters, I will, of course, abide by that determination. The President of the Synod is accountable to the convention of the Synod.

In the meantime, as mentioned earlier in this report, I appointed a Blue Ribbon Task Force on Ecclesiastical Supervision and Dispute Resolution to review and recommend to the Synod amendments to the Bylaws that would provide proper evangelical supervision, counsel, care, protection, and maintenance of the rights of congregations, pastors, teachers, and other professional church workers of the Synod in the performance of their official duties (LCMS Constitution, Art. III). Specifically, the task force has reviewed the Bylaws regarding restricting, suspending, and expelling congregations or individuals from membership in the Synod, Bylaws that have caused considerable confusion and discord in the Synod. The task force recommends proper procedure for the accountability of District Presidents and the President of the Synod between conventions and for amending the Bylaws regarding dispute resolution. I commend to you the recommendations of this task force, which will come before the convention for approval.

Biblical and Confessional Study of Matters That Divide the Synod

Through it all, it has been apparent to me, and to many others, that continued and renewed theological conversation and biblical study are necessary to restore the synodical solidarity we all so deeply desire. As a result of my request that the Commission on Theology and Church Relations, in consultation with the Council of Presidents, plan and conduct theological convocations to study and discuss the position of Holy Scripture on matters of theological disagreement in our Synod, all 35 Districts of the Synod have conducted “theological convocations” during the past two years. Generally, these have been two-day meetings of pastors and, in some cases, also educators and laity. Such conversation and study require expenditure of significant resources of time, energy, and money.

The joint committee of the CTCR and COP that planned and conducted the first model convocation in Aug. 2002, in Phoenix (it’s a dry heat . . .), will soon begin planning a second round of convocations to be held in the coming triennium. I sincerely invite you to join me in prayer for the blessing of the Holy Spirit on these very important meetings.

By the grace and power of Almighty God I pray that we in the LCMS will be able to re-establish the synodical solidarity, harmony, concord, and trust we all so sincerely desire and seek.

The Board of Directors and Commission on Constitutional Matters

During this triennium, the LCMS Commission on Constitutional Matters (CCM) has rendered a number of official interpretations (“opinions”), eight of which have been specifically and formally questioned by the Board of Directors (BOD), which declared these opinions “of no effect.” Some of these opinions have to do with ecclesiastical supervision and some have to do with the authority of the BOD in relation to program boards and the President of the Synod.

As stated on a number of occasions, I understand the concerns of the BOD for protecting the assets of the Synod and protecting the Synod from litigation, liability, and vulnerability. I have also, on a number of occasions, indicated my concern with the adoption by the BOD of resolutions that appear to be in conflict with the Constitution and Bylaws of our Synod, specifically the following provisions:

LCMS Constitution

Article X Officers

A. The officers of the Synod are:

1. A President;
2. Vice-Presidents, in line of succession, as prescribed by the Bylaws;
3. A Secretary;
4. A Vice-President–Finance—Treasurer not in line of succession;
5. A Board of Directors;
6. Other officers, as specified in the Bylaws.

Article XI Rights and Duties of Officers

A. In General

1. The officers of the Synod must assume only such rights as have

been expressly conferred upon them by the Synod . . .

2. The Synod at all times has the right to call its officers to account and, if circumstances require it, to remove them from office in accordance with Christian procedure.

B. Duties of the President

1. The President has the supervision regarding the doctrine and the administration of
 - a. All officers of the Synod;
 - b. All such as are employed by the Synod;
 - c. The individual Districts of the Synod;
 - d. All District Presidents.
2. It is the President's duty to see to it that all 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.

Bylaw 3.183 (Authority of the Board of Directors)

The Board of Directors shall

- a. have the powers and duties which have been accorded to it by the Articles of Incorporation, Constitution, Bylaws, and resolutions of the Synod, and the laws of the State of Missouri.
- d. To the extent of its responsibilities relative to the general management and supervision of the business and legal affairs of the Synod:
2. It [the Board of Directors] shall have the right to call up for review, criticism, modification, or revocation any action or policy of a program board, commission, or council, except opinions of the Commission on Constitutional Matters.

Bylaw 3.905 d (Functions of the Commission on Constitutional Matters)

The commission shall

- d. interpret the Synod's Constitution, Bylaws, and resolutions upon the written request of a member (congregation, ordained or commissioned minister), official, board, commission, entity, or agency of the Synod. Such a request may be accompanied by a request for an appearance before the commission. An opinion rendered by the commission shall be binding on the question decided unless and until it is overruled by a synodical convention . . .

The BOD, while not unanimous on these issues, has expressed its disagreement with and concerns about the referenced CCM opinions. The Board must take into consideration the laws of the State of Missouri when taking action to protect the Synod. Since CCM opinions do not (and should not) interpret civil law, the Board believes the referenced CCM opinions attempt to govern Board actions and decisions in a way not allowed by Missouri law, as interpreted by two legal opinions obtained by the Board from independent legal counsel. Another legal opinion requested by "a group of individuals . . . who love and support the Synod" (quote taken from that legal opinion) arrives at conclusions different from those obtained by the Board. The Board also believes the CCM, in drawing conclusions concerning the propriety of resolutions and actions of the BOD, has exceeded its function of interpreting the Synod's Constitution, Bylaws, and resolutions.

With these concerns, legal opinions, and constitutional and Bylaw provisions clearly in mind, I have been and still am, as of the date of submission of this report, attempting to work patiently, pastorally, and evangelically to resolve this difficult matter. At a Feb. 7, 2004, joint meeting of the Council of Presidents and the Board of Directors, I requested a private conversation with the chairman of the BOD and the chairman of the Commission on Constitutional Matters, who was in the meeting at that time. Following our brief time together the two chairmen issued the following joint statement:

"The chairman of the Commission on Constitutional Matters (CCM) attended the second day of the meeting, during which discussion took place regarding decisions of the CCM which the Board of Directors (BOD) believes to be contrary to the laws of the State of Missouri. The BOD will review its recent actions which declared such opinions of no effect. The CCM will again revisit those opinions questioned by the BOD, taking into consideration the material presented at the meeting by the BOD as well as any actions coming from the next meeting of the BOD."

(Signed)

Robert T. Kuhn and Walter F. Tesch

It is my fervent hope and prayer that this matter can be properly resolved, in accordance with the provisions of our Synod's Constitution, Bylaws, resolutions, Articles of Incorporation, and the laws of the State of Missouri. In Part III of my report to the Synod during the convention, I will hopefully have additional information to report regarding this matter.

Church Relations

The Bylaws of the Synod state, "The President shall be the chief ecumenical officer of the Synod. He or his representative shall represent the Synod in official contacts with other church bodies" (Bylaw 3.101 A 5). Much time and energy are spent by the President of the Synod in relating to other church bodies and, under Scripture and the Lutheran Confessions, working "through its official structure toward fellowship with other Christian church bodies" (LCMS Constitution Article III).

At the present time, the LCMS enjoys the official relationship of altar and pulpit fellowship with 28 other Christian church bodies, all bearing the name "Lutheran," none of them located in the United States of America, but in the following countries:

1. Argentina—Evangelical Lutheran Church of Argentina
2. Brazil—Evangelical Lutheran Church of Brazil
3. Canada—Lutheran Church—Canada
4. Chile—Evangelical Lutheran Church of the Republic of Chile
5. Denmark—Evangelical Lutheran Free Church in Denmark
6. England—The Evangelical Lutheran Church of England
7. France and Belgium—Evangelical Lutheran Church—Synod of France and Belgium
8. Germany—Independent Evangelical-Lutheran Church
9. Ghana—Evangelical Lutheran Church of Ghana
10. Guatemala—Lutheran Church of Guatemala
11. Haiti—The Evangelical Lutheran Church of Haiti
12. Hong Kong—Lutheran Church—Hong Kong Synod
13. India—India Evangelical Lutheran Church
14. Japan—Japan Lutheran Church
15. Korea—Lutheran Church in Korea
16. Latvia—Evangelical Lutheran Church of Latvia
17. Lithuania—Evangelical Lutheran Church of Lithuania
18. Mexico—Lutheran Synod of Mexico
19. Nigeria—The Lutheran Church of Nigeria
20. Papua New Guinea—Gutnius Lutheran Church
21. Paraguay—The Evangelical Lutheran Church of Paraguay
22. Philippines—The Lutheran Church in the Philippines
23. Russia—Evangelical Lutheran Church of Ingria in Russia (formerly part of Finland, now St. Petersburg)
24. South Africa—Lutheran Church in Southern Africa
25. South Africa—Free Evangelical-Lutheran Synod in South Africa
26. Sri Lanka—Lanka Lutheran Church
27. Taiwan—China Evangelical Lutheran Church
28. Venezuela—Lutheran Church of Venezuela

We are also engaged in dialogue or have had preliminary contacts with the following church bodies:

1. The Christian Evangelical Lutheran Church of Bolivia
2. The American Association of Lutheran Churches
3. Malagasy Lutheran Church (Madagascar)
4. Siberian Evangelical Lutheran Church
5. Evangelical Lutheran Church in Sudan

Furthermore, the Commission on Theology and Church Relations is recommending that this summer's synodical convention declare the Synod to be in altar and pulpit fellowship with the Evangelical Lutheran Church in Kenya. It should also be noted that we continue to have many opportunities for contacts with the Lutheran Church of Australia, especially in the International Lutheran Council.

We pray that God will bless all of these relationships as we seek to strengthen them and deepen confessional unity in doctrine and practice with other Christian church bodies around the world, in accordance with our Lord's will as expressed in His high priestly prayer in John 17:20–23:

I pray also for those who will believe in Me through their message, that all of them may be one, Father, just as You are in Me and I am in You. May they also be in us so that the world may believe that You have sent Me. I have given them the glory that You gave me, that they may be one as We are one: I in them and You in me. May they be brought to complete unity to let the world know that You sent Me and have loved them even as You have loved Me.

Additional Church-Relations Matters

As part of the duties of the office of the President, I was invited to bring greetings to the 2003 ELCA Assembly in Milwaukee and the 2003 Assembly of The Lutheran World Federation in Winnipeg. The complete texts of my comments to these two bodies are available at www.lcms.org/president.

Statements from the Office of the President

From time to time, matters of public or ecclesiastical importance require a public statement from the President of the Synod. Such statements have been made on a variety of subjects including, for example, the support of biblical, traditional marriage and support of the Federal Marriage Amendment. During the past triennium, public statements have been issued on 41 occasions, the complete texts of which are available at www.lcms.org/president.

It is appropriate for me to acknowledge the editorial and administrative assistance of the staff of the President's office and the Board for Communication Services in the preparation and distribution of these official statements. Without their cooperation and assistance, this important function of the office of the President would have been much more arduous and burdensome than it has proven to be.

2001 Convention Resolutions Assigned to the President

Following is a succinct summary of the 2001 Convention Resolutions assigned to the President, together with a report of my actions in response:

Resolutions Assigned to the LCMS President's Office 2001 Synodical Convention

1-06A To Utilize Gifts and Talents of All Members

Action Taken

Considered persons from diverse backgrounds when making appointments; attended conferences of minority groups and encouraged engagement of minority members at congregational, District, and synodical levels.

3-02, 3-03, 3-04, 3-05 Altar and Pulpit Fellowship with Lanka Lutheran Church, Evangelical Lutheran Church of Haiti, Evangelical Lutheran Church of Lithuania, Evangelical Lutheran Church of Latvia

Action Taken

Implemented fellowship relationship according to the protocol documents.

3-06 To Reach Out Aggressively to Emerging Lutheran Churches

Action Taken

Engaged in formal and preliminary talks with several church bodies around the world.

3-10 To Express Appreciation to CTCR, Seminaries, and President for Statements (Arrange for Discussions with Roman Catholic Church)

Action Taken

Through the Committee on Lutheran Cooperation, the LCMS has expressed its desire to rejoin the Lutheran-Roman Catholic dialogues that the LCMS participated in from 1965–1992.

6-02A To Reiterate Synod's Stance on Abortion (Send Letter Regarding RU-486)

Action Taken

A letter was sent to President Bush requesting a thorough review and reversal of the decision made by the FDA regarding RU-486.

6-09 To Urge Action to Release Persecuted Christians in China

Action Taken

Copies of the resolution were sent to President Bush, Secretary of State Powell, and members of Congress.

6-13 To Reject the Destruction of Embryos for Stem Cell Research

Action Taken

A letter was sent to President Bush encouraging and urging him to reject using public funding for research that deliberately and intentionally kills human beings.

7-03C To Observe the Constitution and Bylaws of Synod

Action Taken

Carried out duties in accord with LCMS Constitution and Bylaws and advised, counseled, and admonished officers of the Synod to do the same.

7-04A Truth and Integrity in Convention Overtures

Action Taken

Assured truth and integrity in convention resolutions as prescribed by Bylaw 3.19 d.

7-21 To Promote Study of Art. VII and Bylaw 2.39

Action Taken

Materials were made available and study was encouraged.

8-05 To Amend Bylaws re COP Responsibilities—Ratification of CCM Appointment

Action Taken

Amended Bylaw was implemented.

Overtures Assigned to LCMS President's Office By Resolution A—2001 Convention

3-20 To Demonstrate Oneness Despite Differences

Action Taken

Taken under advisement.

3-55-60 Office of the Ministry (various)

Action Taken

Taken under advisement.

3-74 To Formulate 21st Century Formula of Concord

Action Taken

Taken under advisement.

3-75-79 LWF Membership (various)

Action Taken

Gave faithful and evangelical witness to the Scriptural and confessional position of the LCMS to representatives of the LWF, to partner churches that belong to the LWF, while keeping lines of communication open in all instances.

3-80 To Commend and Assist CTR

Action Taken

Taken under advisement.

5-11-14 Iowa District East/Concordia, Portland (various)

Action Taken

The mandate of Bylaw 6.47 a is that "the complainant first . . . meet face-to-face with the respondent in an attempt to resolve the issue (Matthew 18:15)." The Bylaw also indicates the president of the institution shall assist in this attempt. The president of Concordia, Portland, has

issued several such invitations to representatives of Iowa District East in an effort to resolve the issues. Such meetings have not occurred.

Subsequently, Iowa District East asked what further recourse might be available to them. The President's office informed them of the availability of Bylaw 6.47 g., which permits an appeal to the responsible District President.

5-16 To Not Allow Districts to Prepare Pastors

Action Taken

Implemented 2001 Synodical convention Resolution 3-08B, which reads, in part:

"...*Resolved*, That Synod authorize its districts to continue training lay deacons as directed by the spirit of the 1989 Wichita Res. 3-05B in which trained lay ministers serve under the supervision of an ordained pastor; and be it further

Resolved, That in order to help address the needs to recruit and train more ordained pastors an oversight committee composed of members of the Board for Higher Education, the seminaries, and the Council of Presidents, in conjunction with district and local representation, revise DELTO (Distance Education Leading To Ordination); and be it further

Resolved, That this convention rescind 1995 St. Louis convention Res. 3-07A (requiring such licensed laymen to complete a seminary program for ordination)..."

6-17 To Assist Trinity Congregation of Dresden, Germany

Action Taken

Taken under advisement.

7-16 To Not Use Policy-Based Management Principles

Action Taken

Taken under advisement.

7-99 To Require District Presidents to Hold Pastors Accountable

Action Taken

Provisions of Chapter II of the LCMS Bylaws continue to be followed.

7-127 To Publish *Convention Workbook* in Two Parts

Action Taken

Taken under advisement.

7-128 To Emphasize Celebration at Gatherings

Action Taken

Taken under advisement.

7-129 To Limit Convention Time for Bylaw Revisions

Action Taken

Taken under advisement.

7-136 To Advocate Wider Geographical Representation on Boards, Commissions, and Committees

Action Taken

Taken under advisement.

Additional Items from the 2001 Convention

Renewal in Missouri

Sometime ago, I asked the CTCR to assess the situation with Renewal In Missouri and to make a recommendation to the 2004 convention. The recommendation of the CTCR on this matter is included in its report to the convention. I commend the CTCR's proposed action and encourage the convention to adopt the resolution the commission has prepared, with the prayer that this action will help bring this matter to a God-pleasing conclusion.

LCMS / ELCA Pastoral Working Arrangements

This assignment was given by the 2001 Convention to the Praesidium of the Synod (the President and five Vice-Presidents). The report of the Praesidium's assignment to evaluate pastoral working arrangements with the Evangelical Lutheran Church in America is printed elsewhere in this workbook. I encourage the delegates to this convention to read it carefully and to respond positively to its recommendations. I also express appreciation to the Vice-Presidents for their diligent and exhaustive work in dealing with this very important matter.

Presidential Participation in Events, Meetings, Conferences, etc.

A summary of my participation in events, meetings, conferences, etc., is included below. I believe it is self-explanatory and provides the reader with a brief glimpse into the scope of responsibility of the person who occupies this office.

President's Activities

Groups or Categories	Number of Meetings, Events, etc.
Boards, Committees, Commissions, Forums, Auxiliaries, etc.	115
Council of Presidents	13
District Conventions	25
District Pastors Conferences/ All Workers Conferences	20
Visits to Seminary, College, and University Campuses	23
Congregational Anniversaries, Dedications, etc.	47
Other Conferences, Miscellaneous Conventions, etc.	49
Miscellaneous Events—Out of town	41
Miscellaneous Meetings—St. Louis	79
Meetings with Individual Pastors, Lay, Staff, etc.	Countless
Visits from Current or Potential Partner Churches	
Australia	1
Brazil	1

Canada	1
Haiti	1
Hong Kong	2
Japan	1
Jordan	2
Kenya	1
Korea	2
Russia	2
SELK	1
Shanghai	1
Siberia	2
Visits to Current and Prospective Partner Churches	
Argentina	2
Bolivia	1
Brazil	2
Canada	3
Chile	1
Denmark	1
England	1
Finland	1
France and Belgium	1
Ghana	1
Germany	2
Hong Kong	1
Ingria in Russia	1
Japan	1
Korea	1
Latvia	1
Lithuania	1
Nigeria	1
Paraguay	1
South Africa	2
Meetings with President George W. Bush	5
Religious Leaders Consultation after 9/11—White House	
Human Cloning/Stem Cell Consultation—White House	
Religious Leaders Consultation—St. Louis	
National Day of Prayer—White House	
Partial-Birth Abortion Ban Signing—Reagan Building	
Total Miles Traveled (Approximate)	300,000+

Vision for the Future

It is clear to me that The Lutheran Church—Missouri Synod has been richly blessed throughout the 157 years of its existence. Since 1847 the Word of God has been the light that lights our path along life's way. As individuals we have been created by God, received into His kingdom through Holy Baptism, nourished and strengthened by His very presence within us, in, with, and under the bread and wine of Holy Communion. As a church body we have experienced periods of growth and decline during times of war and peace in our country and world. We have rejoiced in times of harmony and wept in times of controversy. We have discussed, debated, and disagreed. We have fought, failed, and forgiven. Most importantly, we have been forgiven through the blood of Christ, the Lamb of God, who takes away the sin of the world.

There have been many times during these past three years when individuals in our Synod have expressed concern, doubt, and even pessimism regarding the future of the LCMS. I most certainly am acutely and painfully aware of the theological, financial, missiological, practical, and po-

litical challenges we face as a national church body in our rapidly changing world in the years ahead.

At the same time, I am highly encouraged and most optimistic about the future of The Lutheran Church—Missouri Synod in the decades to come! Here are the reasons for this positive perspective:

- We have a system of Christian education at all levels—primary, elementary, secondary, collegiate, university, and seminary—that is the envy of Christian bodies throughout the world. While the educational enterprise faces significant financial challenges, I am truly thankful for the faithfulness, dedication, and commitment of the faculty and staff of all our schools, including the Concordia University System and its institutions!
- We have a mission focus and worldwide mission emphasis that has been actively involved for more than a century in bringing the precious Gospel of Christ to nations, people groups, tribes, and cultures literally around the world, resulting in untold numbers of people being brought to faith in Jesus Christ. What a blessing our faithful, dedicated, self-sacrificing missionaries and mission staff have been and continue to be to our Lord's church and to our Synod!
- We have consistently and generously demonstrated care and concern for the human needs of people around the world through LCMS World Relief, Lutheran Disaster Response, and Lutheran World Relief. Acts of kindness and mercy are performed within our country and beyond, in the name of the healing Christ, through the generous offerings and gifts of our people. This is a clear demonstration of faith active in love!
- Our pastors and other professional church workers are engaged and challenged in mission and ministry, often facing gargantuan tasks and opportunities with limited fiscal and human resources. They, like all of us, are imperfect human beings, constantly faced with prioritizing needs and responsibilities in mission and ministry to congregation, community, and world. I thank God for our faithful pastors, teachers, deaconesses, directors of Christian education, directors of Christian outreach, directors of Christian music, etc., etc., etc., who serve our congregations and their people with a spirit of commitment, dedication, and joyful service!
- Our lay leaders and congregational members are blessed beyond all telling, perhaps even more than they themselves realize. In my travels across the Synod I am even more aware of, and deeply grateful for, the quality, dedication, faithfulness, and commitment of the people of the congregations of our Synod than I have been throughout my entire life and ministry. Our people love this church! They have a deep desire and heartfelt longing to serve in any and every way possible! The men and women of our Synod have many talents, invaluable experience, and virtually unlimited resources to bring to the table of mission and ministry in the LCMS! I thank God for the men, women, and children of our Synod!

In view of all these realities, I often ask the question, With so many blessings and resources, why is our Synod continuing to decline in numbers and why are we so seem-

ingly impotent when it comes to influencing the world and impacting its people with the power of the Gospel at work through God's Word and Sacraments? The only answer I have been able to determine is that, quite simply, the devil himself recognizes the potential impact of The Lutheran Church—Missouri Synod in the world that he so desperately wants to destroy. And he works hardest among those he perceives to be the greatest threat to his dastardly designs to divide and devour (1 Peter 5:8).

The Holy Scriptures express this dilemma quite plainly, in the words of St. Paul:

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the Gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the Gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should. (Ephesians 6:12–20)

That's my prayer, dear brothers and sisters in Christ, for myself, for you, and for our entire Synod. Only through the power of God's Spirit working within us can we ever hope to storm the gates of hell, against which the church shall always prevail (Matthew 16:18)!

In practical terms, this spiritual battle must be fought with all the God-given resources we can muster. Two-thirds to three-fourths of the people of the world do not know or accept Jesus Christ as Savior and Lord! Without saving faith in Christ in their hearts, they will not experience eternal life in heaven, but will spend eternity in the flames of hell! I believe the people of our Synod care about the eternal destiny of the people of the world! I believe the resources of our Synod must be aligned, catalyzed, and released into the world in a way that results in the transformation and salvation of the lives of many, through Christ's love, in time, for eternity (John 3:16–17).

Christians who lived in the days shortly after our Lord's ascension into heaven scattered throughout the world, taking with them their firm conviction that Jesus Christ had risen from the grave, fulfilling our Lord's command and prophecy spoken just prior to His ascension:

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. (Acts 1:8)

Following the miracle of Pentecost, the believers "devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer...and the Lord added to their number daily those who were being saved" (Acts 2:42, 47).

These days I'm speaking widely, passionately, and unapologetically about the "Critical Event" as a part of the

heartbeat of our church body. The critical event occurs when one Lutheran Christian gives witness about Jesus of the hope that is within him or her to another person so that person may encounter Christ. That's exactly what happened in the early days of the Christian faith. That's exactly what must happen among us, in response to the grace of God in our lives, given freely out of God's love in Jesus.

My dear brothers and sisters in Christ, I invite you, as leaders in the LCMS, to pray for the blessing of God's Spirit upon each and every member of each and every congregation of our Synod, that the witness about Jesus of the hope that is within you may be used by God's Spirit to set this world on fire with the great news of Jesus Christ, our Lord!

That's what I mean by **One Mission—Ablaze! . . . to the ends of the earth!**

Respectfully submitted,



APPENDIX

MEMO

TO: The Lutheran Church—Missouri Synod
FROM: President Gerald B. Kieschnick
SUBJECT: A Matter of Concern
DATE: January 22, 2004

Dear Brothers and Sisters in Christ,

Greetings in the Name of Jesus Christ, Savior of the world and Lord of the universe, through whom alone we receive forgiveness, life and salvation!

In recent months, I have engaged in fraternal dialog with individuals and groups in The Lutheran Church—Missouri Synod who have expressed genuine concern about matters of doctrine and practice in our Synod. In more than one such gathering, after asking sincere, heartfelt questions indicating their disagreement with some of my decisions and actions, participants have requested of me, "In your responses to our questions, show us your heart."

The primary concern in such dialogs has to do with the general subjects of "unionism" and "syncretism," with specific reference to my role in events surrounding the terrorism of Sept. 11, 2001. Frequent reference is made to an event titled "A Prayer for America," convened at Yankee Stadium by the then Mayor of New York City, Rudolph Guiliani. Since this event still seems to be on the minds and hearts of some of our pastors and people, I believe it is appropriate for me to address with you once more this matter of concern.

On Sept. 23, 2001, an LCMS District President, Dr. David Benke, participated in the event at Yankee Stadium by offering a prayer that concluded with the words "...in the precious name of Jesus. Amen." Dr. Benke had informed me of his invitation to participate, discussing this invitation in two telephone calls prior to the event. Since I

am his ecclesiastical supervisor, his consulting with me was the proper thing to do.

My response was based on careful review of the position of the LCMS regarding Synodical pastors participating in "civic events" as articulated in a statement prepared by the Commission on Theology and Church Relations and the now sainted President of the Synod, Dr. Alvin Barry, adopted by the Synod in convention only two months before 9/11. Having received assurance from Dr. Benke that the invitation to pray did not in any way include a restriction on his Christian witness, I offered my counsel that Synodical pastors "may for valid and good reason" (see below) participate in such an event.

Here are pertinent portions of the statement commended by the Synod in convention "for continued use and guidance" that guided my counsel:

"Pastors, teachers, and other officially recognized church workers are often asked to participate in activities outside of their own and other LCMS congregations. Some of these are civic events. Offering prayers, speaking, and reading Scripture at events sponsored by governments, public schools, and volunteer organizations would be a problem if the organization in charge restricted a Christian witness. For instance, if an invitation requires a pastor to pray to God without mentioning Jesus, he cannot in good conscience accept. Without such a restriction, a Lutheran pastor may for valid and good reason participate in civic affairs such as an inauguration, graduation, or a right-to-life activity. These occasions may provide opportunity to witness to the Gospel. Pastors may have honest differences of opinion about whether or to what extent it is appropriate or helpful to participate in these or similar civic events. In these cases charity must prevail.

There are also "once-in-a-life-time" situations. It is virtually impossible to anticipate all such situations or to establish rules in advance. Specific answers cannot be given to cover every type of situation pastors and congregations face. These situations can be evaluated only on a case-by-case basis and may evoke different responses from different pastors who may be equally committed to LCMS fellowship principles. The LCMS has always recognized this.

However, the response to one situation should not establish a precedent for future ones. Where pastors regularly consult each other and are convinced of one another's integrity, they are freer to use their discretion where such prior consultation is impossible. We do not want to fall into the trap of case law rigidity by setting down rules for every conceivable situation. At the same time, the exception should not become the rule, lest the truth of the Gospel be compromised.

Many people in the LCMS at least have heard about this event held in Yankee Stadium. Many others are also quite familiar with it. Basically, controversy has developed within our Synod due to conflict between those who believe that Dr. Benke should not have participated at Yankee Stadium and those who believe he was right in doing so.

From an official perspective, the formal charges brought against Dr. Benke by a number of individuals and congregations in the Synod, seeking to have him expelled from membership in the Synod, have been resolved. The final decision of the duly constituted and conducted Dispute Resolution Panel was that Dr. Benke should not be expelled from the Synod. Details concerning that entire process are included in my memos to the Synod dated November 30, 2001; February 11, 2002; July 9, 2002; and May 12, 2003. These memos are available on the Synod's Web site at www.lcms.org/president and can be found on the Web page for the "President's Office" under the heading,

“Leadership Corner,” then under the subheading, “Statements.”

Nevertheless, it is clear to me that controversy and disagreement concerning this entire subject still exists in our Synod. In keeping with the President's constitutional duty to “conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the Districts of the Synod” (LCMS Constitution, Art. XI B 3), I am writing this memo to do just that. In the process, I cannot help but “show my heart.”

Essentially, I wish to share with you two basic points. First, I agree with the position of the LCMS, as referred to above, that pastors of our Synod should have the freedom, tempered with the accompanying responsibility, of “offering prayers, speaking, and reading Scripture at events sponsored by governments . . .” if the organization in charge does not restrict a Christian witness, and if this can be done without any compromise of our Scriptural, Confessional, and constitutional commitments.

Along with this decision-making freedom there must be a climate of trust in the Synod, especially in and among our synodically trained pastors. For The Lutheran Church—Missouri Synod to be functional and healthy, we must be able to trust that our pastors can and will make God-pleasing decisions in day-to-day circumstances, as well as in exceptional situations. In turn, this trust will enable a healthy, faithful, and bold public witness to the Gospel of our Lord Jesus Christ.

It is clear to me from Holy Scripture that public Christian witness is God-pleasing and can be eternally life changing. Biblical examples abound, including the three men in the fiery furnace (Daniel 3); Daniel in the lions' den (Daniel 6); Elijah and the prophets of Baal (1 Kings 18); Peter, John, and the apostles (Acts 4–5); and Paul before Agrippa and Festus (Acts 26). These are powerful examples of many stories in the Bible of God-fearing people who literally risked their lives by testifying publicly to the truth that there is only one God, who has revealed Himself in Holy Scripture as the Triune God, Father, Son, and Holy Spirit.

In the case of the Yankee Stadium event, the United States of America had only 12 days earlier been devastated by terrorism of previously unknown proportions on our own soil. The nation was in grief, gripped with fear, disbelief, terror, confusion, anger, and uncertainty. We are still under terrorism alerts as I write this memo, almost two-and-a-half years later.

The people of our nation during and following 9/11 were united by the emotions listed above. We were not then and are not now united as a nation in our understanding and belief about the nature of God and the absolute necessity of saving faith in His Son, Jesus Christ our Lord. People of various faiths gathered in Yankee Stadium, with radically different understandings of God and salvation. Those differences exist in almost every community in our country, including yours.

Does the Christian faith have anything to say to people, both Christian and non-Christian, in such times? Of course, it does! Do we Christians have the God-given responsibility to share our faith, with both Christians and non-Christians, in such times of difficulty and disaster? Of course, we do! Will God-fearing Christians differ in their understanding of how, when, and where such faith sharing should occur? Quite obviously, yes, indeed!

Painfully mindful of these different understandings and respectful of those who hold them, I believed then and I continue to believe now that Dr. Benke's decision to accept the invitation to pray at Yankee Stadium was in keeping with the guidance given by The Lutheran Church—Missouri Synod on the basis of our understanding of the teaching of Holy Scripture.

The second point I wish to share in this memo is my unwavering conviction regarding the absolute necessity of being prepared to share our faith in all circum-

stances, especially at public gatherings, in a way that leaves no doubt or question about the nature of that faith. There must be no compromise, no apology, no confusion about our Christian witness whenever we have the opportunity to share it by “offering prayers, speaking, and reading Scripture” in public gatherings.

Here is where I believe clarity is especially necessary regarding the basic issue in the Yankee Stadium controversy. Dr. Benke's prayer could and should have been a stronger articulation of the truth of Holy Scripture regarding the absolute necessity of faith in Jesus Christ as the only way to eternal life. This is not a new articulation of this conclusion. Here is what I said to the Synod, almost two years ago, in my memo of Feb. 11, 2002:

Some from among both those who agree and those who disagree with Dr. Benke's Yankee Stadium participation have expressed the view that his prayer was lacking in clarity and did not provide as clear a witness to the Gospel as it might have. I have spoken with Dr. Benke about this matter. It should be noted that he has expressed his own agreement with the view that his prayer could and should have been more complete in its expression of faith in Jesus Christ as the only way to salvation. In his response to the charges against him he has admitted this deficiency and has asked for the Synod's forgiveness.

Here are the exact words of Dr. Benke himself, originally posted on Jan. 4, 2002, online and in print since that date, and referenced in my memo to the Synod almost two years ago:

I made a pledge very early on to take seriously those who differed with me. So in the area of specific wording, to whoever has had problems and criticisms, I am sorry that I didn't get the words out more clearly or accurately or completely. Although it was never intentional, I know that my words have offended some in my denomination, and for that offense I apologize, sincerely, and ask for forgiveness.

David H. Benke
January 4, 2002

In my memo of Feb. 11, 2002, I went on to say:

“We in our Synod clearly confess that Jesus Christ is the only way to salvation.

We are not saying that only LCMS Lutherans will be in heaven. We do confess the Scriptural teaching that only those who trust in Jesus Christ as their Savior are assured of eternal life. On this the Scripture is clear:

- Jesus said: “*I am the way, the truth and the life; no one comes to the Father except through Me*” (John 6:14).
- Peter confessed the name of Jesus saying, “*There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved*” (Acts 4:12).
- John states the same confession in very clear terms, “*This is the testimony, that God gave us eternal life, and this life is in His Son. He who has the Son has life; he who has not the Son of God has not life*” (1 John 5:11–12).

“On the basis of these and other passages of Scripture, we are clear and correct in holding that the beliefs of Islam, Hinduism, etc., are false. While we believe that the eternal destiny of each individual person is in the hands of our almighty God, we nevertheless believe that Scripture states that those who do not believe in Jesus Christ as Savior will not spend eternity with Him in heaven. Therefore, we are called to proclaim Christ to all.”

The memo continues:

“There is one God. He is not the god of the Muslims, but the one God who reveals Himself as Father, Son, and Holy

Spirit. This is also why every baptized believer in Jesus is called to bear witness to Jesus Christ and the fact that there is salvation in no one else. We want as many people as possible to know Him and to have life in Him. "For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:3-4). The truth is that Scripture reveals no other way to eternal life than through faith in Jesus.

"In summary, we in the LCMS believe that:

- There is only one true God, Father, Son, and Holy Spirit.
- The Scriptures clearly teach that there is forgiveness, life, and salvation solely through faith in Jesus Christ, the only Savior of the world.
- Christians can therefore never pray to or worship another god under any circumstances, at any event."

Those are the two points I want to share with you in this memo. I trust they will be received in the same spirit of love, care, and concern for our Synod with which they have been written. Ultimately, I myself bear full responsibility for the counsel and advice I give to District Presidents in the conduct of their office, in accord with my constitutional duty to supervise the doctrine and administration of all District Presidents.

There is one more matter that needs to be addressed. Communications already have been and undoubtedly will continue to be sent to members and congregations of the Synod, particularly in these months just prior to our synodical convention July 10–15. In one format or another, these communications will offer differing perspectives on this and many other issues. Voting delegates to the convention have in the past been deluged with such communications.

With no intention of questioning the motivation of such communications or those responsible for sending them, I encourage you, dear friends in Christ, to consider all matters of concern and difference among us prayerfully and to treat those who hold positions different from your own with the highest degree of integrity, respect, and Christian charity.

Like any leader of a group of people, especially a large group of people, I, too, am called upon to make many decisions, some of which affect only a few, most of which affect and are scrutinized by many. As those who know me personally will testify, I lay no claims to perfection. Like you, I am a sinful human being. And also like you, I cherish the forgiving love of Jesus Christ, God's Son, our Savior.

At this summer's convention, delegates will have both the opportunity and the responsibility to address many matters of importance for the future of our walking together as a Synod. With great sincerity and humility, I encourage the congregations and individual members of our Synod to bring to the throne of our Heavenly Father fervent petitions and sincere supplications for The Lutheran Church—Missouri Synod.

In a recent letter to the pastors of the LCMS, I wrote the following paragraphs:

A call to prayer, repentance and spiritual renewal

A matter of importance among us is our recognition of the depth of sin in the world, in the church and in our own personal lives. Sin manifests itself in many ways. Sin is a necessary ingredient in separation, sectarianism, and schism, as well as in a widespread lack of faithfulness to God's Word as revealed in Holy Scripture.

To say the least, we are a church body experiencing significant tensions regarding numerous doctrinal issues, and regarding ways of carrying out the mission and ministry of the church. Left unresolved, these differences will continue to provide a foothold for Satan. His influence and subtle manipulations catalyze our individual and corporate sinful thoughts, words and deeds. Divisiveness and a spirit of contention are the result.

Accordingly, I believe it is time for a widespread call to prayer, repentance and spiritual renewal among us. I say this with deep sincerity and conviction. I have no reason to doubt or question the current level of spirituality of the pastors, educators and members of congregations of our Synod. At the same time, I am mindful of Paul's words in Galatians 5:

You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: "Love your neighbor as yourself." If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law.

The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other.

Critical aspects of spiritual renewal include humility, self-examination, confession, repentance and absolution, results of which cannot exclude a deepening personal relationship with Jesus Christ, fervent prayer and humble commitment to our part in Christ's mission on earth. In my travels across the Synod and around the world, I see many encouraging signs of a renewal of commitment to mission. What I have not seen nearly as clearly is a commitment to the other elements listed above, particularly prayer, as an integral part of spiritual renewal.

Church historians point out that renewal movements always are accompanied by fervent prayer. Here is where we in the LCMS need a lot of work, especially if we are serious about setting hearts on fire—a work that only the presence and power of the Holy Spirit can accomplish in our midst. As Luther teaches us, "We must, after all, achieve everything through prayer."

Therefore, my dear friends and brothers in Christ, in a spirit of genuine humility, regularly and painfully aware of my own sinful nature, failures and imperfections, I respectfully and fervently encourage you to continue to commit yourself to

- regular and fervent prayer for our church and its courageous, uncompromising, unapologetic witness to the world;
- private and public repentance for sins of omission, commission, and no mission;
- spiritual renewal through personal and group Bible study, devotion, Christian witness and service.

In addition, I respectfully encourage you also to urge your people to join their hands and their hearts in similar commitment. I truly believe that doing so will produce the kind of results reflected in the last verse from Acts 4:

And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

That's what is in my heart and on my heart. Thank you, dear brothers and sisters in Christ, for taking the time to read this memo. God's grace, mercy and peace be with you all!



Part II

Greetings in the Name of Jesus Christ, Savior of the world and Lord of the universe, through whom alone we receive forgiveness, life, and salvation!

Welcome and Introduction

Welcome to this Floor Committee Weekend, in preparation for the 62nd Regular Convention of The Lutheran Church—Missouri Synod. As you are well aware, convention activities will begin seven weeks from tomorrow. Many in the Synod are looking forward with great anticipation to this convention and I pray that is true of each of you, as well.

In addition, I've heard that some are looking forward to this convention with great anxiety. While I myself am not terribly familiar with that concept, I do want to assure you that in my travels around the Synod and in communications from pastors, educators, and laypeople from throughout the Synod, I am greatly encouraged by the voluntarily and freely offered assurance that many, many people and many, many congregations are holding each of us, the entire Synod, and the synodical convention in their private and public prayers.

Although originally offered in a context of prayer for healing, the words of the apostle James seem fitting for our church body as well: "Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective" (James 5:16). It is my prayer that the prayers of the many who have been made righteous by the blood of Jesus Christ, God's Son, our Savior, will indeed be received with favor by God Himself and that His blessing will abound in our midst during the days, weeks, months, and years ahead.

Floor Committee Selection Process and Assignment

There are several aspects of this Report of the President of the Synod, Part II. Before delving into specific areas of importance and concern, I believe it is important to say a few words about how and why each one of you has been selected to serve your God and your Synod as a member of a Convention Floor Committee. The Bylaws of our Synod address this important matter with the following words:

Bylaw 3.19 g. All reports and overtures accepted by the President in accordance with the foregoing paragraphs shall be referred by him to convention committees appointed by him in the name of the convention from among the voting delegates (Bylaw 3.03), advisory delegates (Bylaw 3.09), and advisory representatives (Bylaw 3.13). Ordained ministers, commissioned ministers, and laypersons shall be represented on all committees. The President shall notify committee members of their appointment and of the time and place of their first meeting no later than 12 weeks before the start of the convention. The committee rosters shall be published in an official periodical at least 10 weeks before the convention.

Those words describe in general how you got here. More specifically, in appointing each of you to your respective floor committee, I asked for and received assistance from your District President, who several months ago received information from my office regarding the process that

would be followed in the selection of floor committee members.

Basically that process recognized the variation in numbers of convention voting delegates from each of the 35 Districts of the Synod and created a formula for floor committee representation in proportion to that number of voting delegates from each District. Essentially, the larger the number of voting delegates, the greater the number of floor committee members, with a minimum of at least one floor committee member from each District.

Your District President was quite helpful in identifying the gifts, interests, and experiences of the voting delegates from your District, from among whom you were chosen for this position. Serving on a floor committee includes privilege, task, and process, all briefly described in the remainder of Bylaw 3.19 g.:

After due consideration of the matters referred to it, each committee is to report its findings and recommendations to the convention. If the President deems it advisable, he may convene any committees prior to the opening of the convention. The first issue of *Today's Business* shall be issued containing tentative resolutions. This issue of *Today's Business* shall be sent to all registered delegates of the convention and to each congregation of the Synod.

Those of you who serve as floor committee chairmen and vice chairmen are well aware of the process by which you were selected by the Synod President. Essentially, a review was conducted of synodical conventions since 1980, providing objective information regarding how frequently and how recently each District has been privileged to offer the services of its District President as Floor Committee Chairman. In addition, consideration was given to gifts, interests, and experiences of District Presidents that would be compatible with the needs of each floor committee.

In all cases, the process of appointment of floor committee chairmen and members was bathed in prayer and purposeful reflection. While others may have been chosen for the position you now hold, the fact remains that, in the words of the letter written by the apostles and elders in Acts 15 (the portion of Scripture, incidentally, that summarizes one of the two reasons for the forming of this "Synodical Union" we know and love as The Lutheran Church—Missouri Synod), "it seemed good to the Holy Spirit and to us" that each of you be appointed.

A Word of Prayer

With that introduction I invite you to join me in a word of prayer before we proceed.

Dear heavenly Father, we praise and magnify Your holy name. We thank You for the gift of the life, perfect obedience, suffering, death, and resurrection of Your Son, Jesus Christ, our Lord. Pour out upon us the gifts of Your Holy Spirit, by whose working through Word and Sacrament we have become Your children. Fill our hearts and our minds, our lips and our lives with the truth and the power that You alone can provide. May every word we speak and every deed we perform bring honor and glory to Your name, edification to Your people, and expansion to Your kingdom, in the name of Jesus Christ, Your Son, our Lord. Amen.

Convention Theme and Biblical Basis

In the Report of the President, Part I, printed in your *Convention Workbook*, I spent some time unpacking the theme of our convention, One Mission—*Ablaze!* I believe it is important briefly to review this information.

The theme of this convention is One Mission—*Ablaze!* Its scriptural basis is Isaiah 49:5–6: “And now the LORD says—He who formed me in the womb to be His servant to bring Jacob back to Him and gather Israel to Himself, for I am honored in the eyes of the LORD and my God has been my strength—He says: ‘It is too small a thing for you to be My servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring My salvation to the ends of the earth.’”

The main message of this word from the Lord is that the gifts He has given to His people are too many and too abundant for them to be used only to proclaim the truth of God’s love to “the tribes of Jacob and . . . Israel.” Indeed, says our God, “It is too small a thing” for His people to pay attention only to the Old Testament people of Israel. “I will also make you a light for the Gentiles, that you may bring My salvation to the ends of the earth.”

That’s the reason for choosing the word *Ablaze!* It describes something or someone on fire, full of light, illuminated with the brightness, the power, and the energy produced by the fire of God’s Holy Spirit. We in The Lutheran Church—Missouri Synod have ONE Mission—to be *ABLAZE!* with the power and presence of the very Spirit of God in our lives, on our lips and in our labors! We proclaim ONE Message, that Jesus Christ is the only Savior of the world! We pursue the ONE Mission and proclaim the ONE Message as ONE People, united by God’s love in Jesus Christ!

In the light of Christ’s love, following the lead of Jesus Himself, we seek lost people for Christ, who said, “For the Son of Man came to seek and to save what was lost” (Luke 19:10). That is God’s mission, which is also our mission . . . One Mission—*Ablaze!*

The LCMS Mission Statement says it well:

In grateful response to God’s grace and empowered by the Holy Spirit through Word and Sacraments, the mission of The Lutheran Church—Missouri Synod is vigorously to make known the love of Christ by word and deed within our churches, communities, and the world.

It is my prayer to our gracious God that this mission will be the constant focus of this 62nd Regular Convention of The Lutheran Church—Missouri Synod! It is both my counsel to you and my prayer to God that every resolution you prepare for presentation to the convention of our Synod will reflect this mission theme and will enhance this mission accomplishment, to the glory of God and for the salvation of many of the people of the world who do not now confess the name of Jesus.

A Brief Summary of the Health and State of the Synod

Allow me at this time to share with you, in general, my observations about the health and state of the Synod. I do so on the basis of 34 years of experience on the clergy roster

of the Synod—13 of those years have been spent as an ecclesiastical supervisor and member of the Council of Presidents of the LCMS, 10 years as a District President, and 3 years as President of the Synod. I pray that these observations will be received in the same spirit of love and concern in which they are offered for our beloved Synod, its pastors, educators, and people.

In general, my assessment is that the health and vitality of the LCMS, comprised of the people and professional church workers of the congregations of the Synod, are quite good. Many individual congregations, while challenged with fiscal and personnel issues, in general, and concerns for the seemingly never-ending escalation of health care benefit costs and static or declining revenues, in specific, are nevertheless experiencing varying degrees of health, vitality, and growth. A goodly number, under God’s grace and blessing, are growing and expanding in measure beyond their greatest expectation or anticipation.

Other congregations, faced with rapidly changing demographics, challenging multi-cultural opportunities, confusing and schismatic church and ministry issues, highly conflicted internal relationships, or a host of other immediate concerns, are plateaued at best or rapidly declining at worst. Pastoral leadership in such circumstances is sometimes suspect, frequently faulted, often maligned, and always challenged. To be sure, many congregations are unashamedly proud of their past, deeply concerned about their present, and anxiously uncertain about their future.

The Districts of the Synod have not been immune to some of these challenges. Fiscal resources, mostly received as remittances from congregations, are limited and in many cases declining. Worker benefit costs have escalated. Expectations and requests from congregations and professional church workers have increased significantly. Expenses that once were borne by national Synod have had to be assumed by Districts, due to decreases in national Synod income. As a result, undesignated remittances from Districts to national Synod, on the whole, have slowly but steadily and surely decreased over the past two decades or more.

Regarding the national Synod, challenges and opportunities do exist. Following are some specific perspectives and concerns in this regard, corresponding with the areas of responsibility assigned to each of the eight floor committees charged with crafting resolutions for convention consideration:

- **Missions** — I am not alone in my deep concern about the decline in baptized membership of the congregations of the Synod over the past thirty or more years, in spite of the clearly stated mission of the church to seek lost people for Christ. I believe you and many others share this concern. The formidable fiscal, spiritual, and human resources of our Synod must be aligned, catalyzed, and released as we address this regrettable and unacceptable decline and as we faithfully face the many opportunities for mission that exist in our country and world.
- **District and Congregational Services** — I am not alone in my concern for provision of proper and adequate resources to the congregations and professional church workers of the Synod by the national Synod and its Dis-

tricts. I believe you and many others share this concern. Close and careful coordination of work currently accomplished at the District- and national Synod-level is necessary for faithful stewardship of the precious resources entrusted to our care.

- **Theology and Church Relations** — I am not alone in my concern for purity in our theology and progress in our efforts at deepening church relations where agreement exists in doctrine and practice. I believe you and many others share this concern. Our first constitutional objective is, “The Synod, under Scripture and the Lutheran Confessions, shall—1. 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 ... ” (LCMS Constitution Article III). This is no small task in a pluralistic, postmodern, multicultural society. But the enormity of the task makes it even more imperative that we address it, seeking our God’s leading, guiding, and directing in this vital area of our life together in the Synod.
- **Program and Finance** — I am not alone in my concern for adequate funding of the mission of the Synod. I believe you and many others share this concern. The people of the LCMS will support a church focused on faithful Gospel proclamation through Word and Sacraments, with a passion for mission. I believe there exists a spirit of openness to creative ways and means for doing so. In recent decades, gifts designated for a specific mission field or ministry endeavor have flourished while undesignated gifts have languished. In times of economic difficulty, both designated and undesignated gifts have decreased, regrettably resulting in reductions in all areas of national Synod ministry, including the mission field. We must address the questions of in what ways, to what extent, and with what resources we will continue to ask the national Synod to be involved in leadership in mission and ministry.
- **Higher Education** — I am not alone in my concern about and support for the recruitment, retention, and general health of our Synod’s professional church workers. I believe you and many others share this concern and support. The pastors of our Synod are highly educated individuals who frequently face circumstances and situations for which they are neither trained nor experienced. Our educators are faithful servants, two-thirds of whom have received no formal theological education. Many of our pastors and educators are inadequately compensated, some living at or near poverty levels. They serve in the midst of people who are richly blessed and, under most circumstances, are eager to be of service and in mission with their people in meaningful ways. The fields are ripe for the harvest! We must continue to address the recruitment, retention, and care of our professional church workers.
- **Human Care** — I am not alone in my concern for the expression of Christ’s love through human care and world relief, especially in times of national or world catastrophe. I believe you and many others share this concern.

We must continue faithfully and generously to address ways and means of sharing the love of Christ with those in need, particularly in ways that clearly demonstrate the source of such faithfulness and generosity. “The love of Christ constrains us” (2 Corinthians 5:14). “We love because He first loved us” (1 John 4:19).

- **Structure, Planning and Administration** — I am not alone in my concern for church structure, planning, and administration that enhance and do not inhibit the mission of the church. I believe you and many others share this concern. Sooner or later our Synod must address the complex, complicated and even sometimes seemingly convoluted system of church governance with and under which we operate in our lives together in the Synod. We must do so with proper and diligent concern for biblical principles, balance of power, reduction of bureaucracy, and facilitation of mission and ministry.
- **Ecclesiastical Supervision and Dispute Resolution** — I am not alone in my concern for ecclesiastical supervision and dispute resolution that honors, respects, and preserves the rights of members of the Synod while holding one another accountable to Holy Scripture and the Lutheran Confessions in an evangelical and fraternal fashion. I believe you and many others share this concern. Especially in the past three years we have seen and experienced the weaknesses and deficiencies of our system of ecclesiastical supervision and dispute resolution. We must address this important part of our work and walk together as members of the LCMS.

Suggestions for Floor Committee Consideration

Having summarized my perspectives on the state of the Synod and having articulated areas of concern that need to be addressed, I believe it is appropriate to offer general recommendations for floor committee consideration. This has been the precedent set by synodical Presidents in the past. I follow this precedent with the assurance of my absolute trust and complete confidence in you, the leaders and members of the floor committees entrusted with the responsibility of forming and fashioning the resolutions to be presented to the convention of our Synod in the weeks ahead.

Here are a few general comments and recommendations for your consideration as you undertake this significant responsibility.

Floor Committee 1 Missions

As mentioned above, the congregations of our Synod have experienced a loss of approximately 350,000 baptized members over the past thirty or more years. A couple of the factors in this decline were the formation of the Association of Evangelical Lutheran Churches in the 1970s and The Lutheran Church—Canada in the 1980s.

However, these account for only part of an alarming decrease during a 30-year period, when the population of the United States grew by 77 million, from 203 million to over 280 million people (now over 293 million). This decrease is difficult to understand and impossible to accept, especially when total annual congregational offerings today amount to \$1.3 billion!

The report of the Mission 21st Century Task Force provides analysis, recommendations, and encouragement for addressing and reversing this most regrettable and unacceptable decline. I encourage every floor committee, especially Committee 1—Missions, to review this very important report and to consider how its recommendations might be implemented.

In addition, numerous individuals, congregations, and Districts of the Synod are involved in intentional mission efforts of many kinds, including global mission endeavors, some but not all in partnership with LCMS World Mission. Many are experiencing direct, hands-on mission involvement, primarily through short-term mission events, both locally and globally. I recommend Floor Committee 1 consider a resolution that would affirm such mission involvement and encourage collaboration and coordination of such efforts with LCMS World Mission.

Floor Committee 2 District and Congregational Services

A primary focus of Committee 2 will most likely be recommending approval of the new *Lutheran Service Book* developed by the Synod's Commission on Worship and encouraging development of contemporary worship resources from a Lutheran perspective. I encourage the committee to ask the Synod in convention to do both.

Floor Committee 3 Theology and Church Relations

We are all aware of genuine concern for doctrine and practice throughout the Synod, including the reality that differing perspectives on some doctrinal and practical matters are present among us. Floor Committee 3 will need to address these areas of concern. In addition, declaration of Altar and Pulpit Fellowship with the Evangelical Lutheran Church in Kenya, affirmation of 2001 Synod Res. 3-07A, continuation of Model Theological Convocations, and adoption of the 1994 CTCR document on the role of women in the church are encouraged.

Floor Committee 4 Program and Finance

My encouragement is that Floor Committee 4 consider carefully potential ways and means of helping the Synod determine in what form national Synod should continue to accomplish mission and ministry and how such should be funded in the future. Specifically, in consideration of decreased funding for national Synod mission and ministry, I encourage Floor Committee 4 to consider carefully the proposals before it. If none is deemed acceptable, I encourage the appointment of a special President's Blue Ribbon Task Force on Funding the Mission that would report its recommendations to the 2007 convention. In the meantime, I also encourage presentation of a resolution encouraging greater communication and collaboration between Districts and national Synod to consider ways and means of maintaining or increasing current levels of financial support under the current system and continued cooperative sharing of existing fiscal and human resources. I further encourage a resolution emphasizing the importance of stew-

ardship education at all levels in the Synod and urging our congregations, Districts, colleges, and seminaries to collaboratively promote and provide such education.

Floor Committee 5 Higher Education

Many overtures have been proposed to amend the structure, selection of members, and governance of the Board for Higher Education and its institutions. Also proposed is an amendment to the Bylaws regarding the process required for determining the future, including the possibility of closure, of our institutions of higher education. They will all need to be evaluated carefully. Other proposals, including emphasizing mission focus and leadership development in professional church worker and pastoral preparation, affirming, strengthening, and expanding lay ministry training, and encouraging continuing education for professional church workers are all worthy of affirmation and support.

Floor Committee 6 Human Care

Overtures promoting health and healing ministries, proper and adequate compensation and health care for professional church workers, providing assistance for "Veterans of the Cross," and support for "Lutherans For Life" are all worthy of affirmation and support.

Floor Committee 7 Structure, Planning, and Administration

Overtures proposing a comprehensive study and revision of Synod's Constitution and Bylaws should be adopted. Multiple overtures recommending numerous amendments to the Articles of Incorporation, Constitution, and Bylaws of the Synod and questioning the relationship of these governing documents to Missouri state law could result in significant shift of authority in the Synod. All bear close scrutiny and consultation with legal counsel prior to recommendation for adoption.

Clarifying conditions of membership in the Synod and overtures regarding the relationship of congregations to the Synod should be evaluated in light of the document requested by 2001 convention Resolution 7-21, prepared by the Office of the President in consultation with the Council of Presidents and the Presidents of our two seminaries. An overture to provide equitable representation at national conventions is worthy of a President's Task Force to study these issues with a proposal to the 2007 convention. Electing regional Vice-Presidents, changes in the election of the Board for Communication Services, the Commission on Constitutional Matters, and the Board of Directors bear careful review, as do overtures asking for review of the responsibilities of the Synod President and District Presidents.

Numerous overtures calling either for overruling or affirming of various CCM opinions will require careful study and consultation. The same is true of overtures addressing the actions of the Board of Directors regarding CCM opinions.

This will be one busy Floor Committee!

Floor Committee 8

Ecclesiastical Supervision and Dispute Resolution

Numerous overtures asking for amendment of the processes of ecclesiastical supervision and dispute resolution are addressed in the report of the Blue Ribbon Task Force on Ecclesiastical Supervision and Dispute Resolution. In light of the experience of the past three years, careful attention should be given to proposals regarding ecclesiastical supervision of District Presidents and the Synod President, being particularly cognizant of the potential for conflict of interest, reserving deposal of these elected officers for matters of egregious offense, and avoiding confusion and conflict that could result from officers being accountable to one another rather than to the entity that elects them.

Overtures that address specific actions and decisions of the Synod President should be considered in light of CCM opinions regarding ecclesiastical supervision of the individual occupying that office. Otherwise, these overtures rest currently in the hands of the floor committee and, ultimately, solely in the hands of the convention itself. Accordingly, further comment is neither necessary nor appropriate.

Overtures Not Approved for Inclusion in Convention Workbook

A word is in order at this point regarding overtures submitted to the Synod that do not appear in the *Convention Workbook*. Part of the responsibility of The Office of the Synodical President in the procedure and process of overture review is dictated in the Bylaws of The Lutheran Church—Missouri Synod. One such dictate is outlined in Bylaw 3.19 d of the 2001 *Handbook*. This Bylaw reads, in part:

Bylaw 3.19 d. The synodical President shall determine if any overture contains information which is materially in error, or contains any apparent misrepresentation of truth or of character. He shall not approve inclusion of any such overture in the convention manual and shall refer any such overture to the District President who has ecclesiastical supervision over the entity submitting the overture for action.

In reviewing the overtures submitted for convention consideration, it was determined that some overtures contained “information . . . materially in error, or . . . apparent misrepresentation of truth or of character.” In accord with Bylaw 3.19.d., those overtures were referred to the respective District President who “has ecclesiastical supervision over the entity submitting the overture for action.” I did not thereby suggest any specific action on the part of the District President, but only referred the overtures to the District President’s office in fulfillment of this bylaw requirement.

In further accordance with the Bylaw directive, these overtures were not approved for inclusion in the *Convention Workbook*. However, in an effort to honor what I perceive to be a genuine concern on the part of the congregation or other entity submitting it, I have decided to forward the overture to the proper floor committee for whatever action it may deem appropriate.

The action of reviewing all the overtures submitted for consideration was undertaken in the spirit of the Scriptural

exhortations, as well as in light of the resolves of 2001 Convention Resolution 7-04A, a copy of which is included as an Appendix to this report. It is my prayer that all our actions be guided continually by the inspired words of the Apostle (quoted in Res. 7-04A), who wrote, “Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave Himself up for us as a fragrant offering and sacrifice to God” (Eph. 5:1–2).

In Conclusion

Notwithstanding the areas and expressions of concern that must be addressed, hopefully at the 62nd Regular Convention of The Lutheran Church—Missouri Synod through the actions and decisions of the delegates in response to the resolutions you will present, I do not hesitate whatsoever in saying to you that I am highly encouraged and hugely excited about the future of our Synod!

- We have much for which to be thankful throughout the 157 years of our existence!
- We have been and remain faithful to Holy Scripture and the Lutheran Confessions!
- We have been aggressive and progressive in mission endeavors for more than 100 of those years!
- We have the respect of many church bodies throughout the world!
- Our counsel, resources, and support are frequently and regularly sought by Lutheran Christians across the face of the globe!
- Our most productive years of mission outreach are just ahead!

These are obviously optimistic observations and positive projections that will not automatically, instantly, or easily be achieved. Why might this be the case? Sometimes I perceive that we in the LCMS are our own worst enemy and that our mission and ministry endeavors are limited and perhaps even stymied primarily by our seemingly incessant inability to live together in peace and harmony. Surely that is the evil intention of Satan himself, who would love nothing more than to see our congregations, professional church workers, and people embroiled in internal bickering, un-Christian backbiting and unflattering bellyaching about and with one another. My dear brothers and sisters in Christ, these things simply should not be.

Most respectfully and quite sincerely, I invite and encourage each and every one of you to join me in a godly crusade to alter the negativity and lack of basic Christian demeanor that often attempts and frequently succeeds in defining the culture of our Synod, beginning with this Floor Committee weekend and continuing through and beyond the 62nd Regular Convention of the LCMS. I do so with painful cognizance of my own sinfulness and daily awareness of my own imperfection. I also do so with joyful assurance of the grace of God in my life, made new each day with the reminder that I am a baptized child of God, redeemed from sin and Satan by the blood of Jesus Christ, my Lord. And I boldly and happily remind you of the same eternal blessings that are yours through that very same grace of God in Jesus Christ, your Lord.

As individually and together we “*vigorously make known the love of Christ by word and deed within our churches, communities, and the world,*” we will, by the grace of God, see One Mission—*Ablaze!* as the purpose for our life and the reason for our existence! May God grant it to be so, in the name of Jesus!

Dr. Gerald B. Kieschnick, *President*

R1-8 Appendix

2001 Convention Proceedings

To Promote Truth and Integrity in Convention Overtures

RESOLUTION 7-04A

Overture 7-126 (CW, pp. 282–83)

WHEREAS, St. Paul says in Eph 4:17–5:2, “So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more. You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness. Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. “In your anger do not sin”: Do not let the sun go down while you are still angry, and do not give the devil a foothold. He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need. Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God”; and

WHEREAS, Dr. Martin Luther says in his explanation of the Eighth Commandment, “We should fear and love God so that we do not tell lies about our neighbor, betray him, slander him, or hurt his reputation, but defend him, speak well of him, and explain everything in the kindest way”; and

WHEREAS, The convention manual is published under the editorship of the Secretary of the Synod, subject to the approval of the President of the Synod; and

WHEREAS, Misleading and untrue material has appeared in synodical overtures; and

WHEREAS, The inclusion of such untrue and misleading information can do irreparable harm and is a sin against God, individuals, and entities of the Synod; therefore be it

Resolved, That those who submit convention overtures assume complete responsibility for the truthfulness of information contained therein; and be it further

Resolved, That Bylaw 3.19 c be amended as follows:

~~PRESENT~~ PROPOSED WORDING

Overtures with reference to a case in which a member has been suspended or expelled and which is at present in the process of or subject to appeal, as well as overtures which, upon advice of legal counsel, may subject the Synod or the corporate officers of the Synod to civil action for libel or slander, or which contain libel or slander, shall not be accepted for convention consideration; and be it further

Resolved, That Bylaw 3.19 be amended to add:

PROPOSED WORDING

The synodical President shall determine if any overture contains information which is materially in error, or contains any apparent misrepresentation of truth or of character. He shall not approve inclusion of any such overture in the convention manual and shall refer any such overture to the District President who has ecclesiastical supervision over the entity submitting the overture for action. If any published overture or resolution is found to be materially in error or contains any misrepresentation of truth or of character, it shall be withdrawn from convention consideration and referred by the President of the Synod to the appropriate District President for action;

and be it further

Resolved, That the other provisions of Bylaw (3.19) be relettered; and be it finally

Resolved, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s Kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(The resolution was adopted without amendment [yes: 746; no: 303]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

Part III

In the name of the Father, of the Son, and of the Holy Spirit. Amen.

Dear brothers and sisters in Christ.

More than 150 years ago, hundreds of Lutheran men, women, and children left their homeland in Eastern Germany, boarded trans-Atlantic sailing vessels and made their way to a new land and a new life. En route, they faced serious challenges and had to overcome numerous difficulties. Many died of cholera or other communicable diseases. One ship was lost at sea, its passengers never to be heard from again.

They made the journey for various reasons. Some came to preserve their Lutheran doctrine, confessions, and practice. Others ran away from haunting indebtedness. Still others were troublemakers who couldn't get along with their own people in Germany. They all risked life and limb for the sake of seeking new liberty.

These Lutheran immigrants settled in several different parts of North America. They were hardy folks, faced with finding new homes, establishing new churches, learning a new language, developing a new livelihood. They are the ancestors of many of us. We are familiar with their history of challenges and difficulties, both in life and in faith.

The group that made their way from New Orleans up the Mississippi River to settle in Southeastern Missouri, experienced significant conflict but emerged nevertheless as our fathers in the faith. Dr. Samuel Nafzger relates pertinent portions of their story in an article in the May 2004 issue of *The Lutheran Witness*:

After almost two years of arguing over troublesome questions (of church and ministry), the famous Altenburg debates of April 1841 brought some clarity. Several of the immigrants decided to return to Germany, but a young pastor by the name of C. F. W. Walther convinced the majority that the church was to be found wherever the Gospel was preached and the sacraments administered. Even though they had erred, despite the lack of a bishop, they were still [a] church, and they could and should get on with the work of the church in this new land.

Six years later, in April 1847, these Saxon immigrants joined with a number of pastors sent to America by Wilhelm Loehe in Bavaria to organize "The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." They deleted *German* from the name in 1917, and in 1947, on its centennial, the Synod officially shortened its name to "The Lutheran Church—Missouri Synod."

The rest is a 157-year saga of challenges faced and difficulties overcome. As we meet at this 62nd Regular Convention of The Lutheran Church—Missouri Synod, in the year 2004, we, too, are facing our own challenges and difficulties. Yet, our history has proven that we can, as a church under God's grace, endure challenges and overcome difficulties. This Report of the President—Part III focuses on the reality of such a past, the tenacity required for our present, and the vision of a future filled with hope and expectation.

In its 157-year history, the LCMS has grown and developed into the tenth largest Protestant body in the United States. In many ways our Synod has been and continues to be a leader:

- Our commitment to Holy Scripture and the Lutheran Confessions is foundational for mission and ministry!
- Our role in missions, theological education, and human care in the larger Lutheran community is a formidable force in worldwide Christian outreach!
- LCMS missionaries have been sent "to the ends of the earth" for over 100 years!
- Mission work is conducted in over 70 countries around the world!
- Almost thirty sister churches have developed in connection with our Synod's mission endeavors!
- *The Lutheran Hour* and *This Is the Life* set the pace for religious broadcasting and television programming in America!
- Our system of parochial education is the largest among United States Protestant churches!
- Our system of higher education is the envy of many Christian church bodies!
- Our system of theological education is second to none in Christendom!
- The quality and commitment of our lay leaders is outstanding!
- Our demonstration of faith, active in love, through human care and world relief has reached thousands of people in times of special need and natural or man-made disaster!

At the same time, who can deny the challenges, struggles and conflicts that have been an integral part of our past, both distant and recent? Congregations and individuals in our Synod have disagreed, argued, and even fought over many issues, resulting in ecclesiastical division and family dissension.

For example, the church of my forefathers in Serbin, Texas, split. The children from the school at the newly formed St. Peter Lutheran Church, built only a literal "stone's throw away," and the children from the original St. Paul Lutheran Church, expressed what they heard at home from their parents by throwing rocks across the cemetery at each other. St. Peter later disbanded and went out of existence. St. Paul celebrated its 150th anniversary this year. Very few people alive today can articulate what that controversy was really all about.

This example is illustrative of the fact that over the years we have developed a most unfortunate reputation in some circles for infighting and animosity toward one another.

Much of that disharmony has resulted from doctrinal difficulties, as our Synod has struggled, among other issues, with the fine line between being confessional and becoming sectarian. Other disagreements have been practical, namely, how our pure doctrine is to be applied. And many of our struggles concern what appear today to be minor issues but in the past were anything but minor. For example, in the LCMS:

- It once was considered a sin to purchase life insurance.
- Membership in the Boy Scouts of America was not allowed.

- Lutheran musicians could not play the organ or other musical instruments in non-Lutheran weddings or funerals and some were even excommunicated for doing so.
- Lutherans were not allowed to dance and were often chastised and even excommunicated for doing so.
- Lutheran pastors and people were not allowed to pray with anyone, anytime, anywhere, outside our own church.
- Women were not allowed to sit in church together with the men.
- Many congregations were in conflict over whether the pastor should continue to preach and teach in German or should begin to do so in English.

Today our Synod views these practices from the past, staunchly defended on the basis of Holy Scripture at the time, as matters not specifically commanded or forbidden in Holy Scripture and thus matters of Christian freedom about which there is little, if any, current dissension.

However, serious doctrinal controversies—internal and external—have been instrumental in defining our Synod over the years. It is helpful to review a few of them to remind ourselves that we have always lived as part of the church militant.

- As already mentioned, there was doctrinal debate and controversy before the Synod was even organized. The Saxons who came to this country wrestled with the fundamental question, “Are we church or not?” It was not until the Altenburg Debates that they were able to answer that question, “Yes!” and move forward.
- In the early 1840s there was sharp disagreement about the nature and authority of the pastoral office as it relates to the congregation. Significant schisms resulted.
- The Synodical Conference was fractured in 1872 over the doctrine of election. The Predestinarian Controversy resulted in both the Ohio Synod (1881) and the Norwegian Synod (1883) severing their relations with the Synodical Conference.
- In the 1940s the LCMS rejected fellowship with the American Lutheran Church, exposing differences within the Missouri Synod itself. The so-called “Statement of the Forty-Four” raised concerns about the necessary basis for church fellowship and the role and function of extra-confessional doctrinal statements in the life of the church.
- Certainly the most painful internal controversy in the Synod’s history focused on the authority of Holy Scripture, polarizing much of the Synod during the 1960s and 1970s. A group of pastors and congregations left the Missouri Synod and formed the Association of Evangelical Lutheran Churches, one of the predecessor bodies of today’s Evangelical Lutheran Church in America.

These brief examples from the Synod’s history remind us that there have been theological and doctrinal disputes both inside the Synod and between the Synod and other bodies, generating fervent argument and resulting in bitter divisions and fractured fellowships.

Yet, our Synod endured in remaining true to our Scriptural and Confessional principles. While most of the issues mentioned above are no longer in contention, we nevertheless continue to experience in our Synod today difficulty, disagreement, and even conflict regarding numerous other issues, mostly regarding the practical application of our doctrinal principles. A few examples will suffice:

- Close Communion—There is little, if any, disagreement among us on the doctrine of the Lord’s Supper. But there is disagreement regarding the policies of admission to Holy Communion, namely, who should be allowed or even encouraged to receive the sacrament at the altars of our congregations, campus ministries, and military chaplaincies.
- Church and Ministry—Despite our theological clarity on the subject, there exists in some corners of our Synod a lack of agreement regarding the role, responsibility, authority, and accountability of both the office of pastor and the role of laity in the church.
- Traditional and Contemporary Worship—Disagreement exists on whether certain contemporary worship expressions employ doctrinally pure resources faithfully and whether certain traditional worship expressions do so meaningfully or effectively.
- The Service of Women in the Church—Since 1969 our Synod has consistently expressed its collective belief on the teaching of Holy Scripture, allowing women to vote and hold certain offices, but not to occupy the pastoral office. Still, some in our Synod would severely restrict the involvement of women in the church at many levels, while others would favor no restrictions at all.

Perhaps your congregation or one in your Circuit is wrestling with one or more of these issues, which can become divisive. As indicated throughout this report, the Synod itself is certainly no stranger to disagreement and divisiveness. The proliferation of political propaganda that has filled many of your mailboxes over the months prior to this convention is indicative of such disagreement.

In times of such difficulties and challenges, it is important to recall the words of Ephesians 4:

Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. (Ephesians 4:3-6)

Maintaining such unity in the Spirit has not been easy in the history of The Lutheran Church—Missouri Synod, nor is it easy today, as other issues continue to arise at various times, on differing subjects.

More recently, the subjects of unionism and syncretism, participation in services with other Christians, and events with non-Christians have been a source of concern and challenge. In the past I have quoted the report of Dr. J. A. O. Preus to the 1981 Convention of the Synod. I do so again, in summary format:

I have hoped that during my years in office some greater clarity could be developed among us as to what really is unionism and what must be dealt with in a disciplinary way, as over against things that might appear to some to be a compromise of the Word of God but to

others are not such at all and no intent at compromise is intended. ... I believe our fathers were eminently sincere and totally correct in what they did, but I think we have to rethink our own position on these matters so as to make their position our own or so as to make their position something that is workable and feasible and acceptable in our own midst. ... We can all agree that we want to avoid a total separatism on the one hand and a wild irresponsible ecumenism on the other.

(Dr. Jacob A. O. Preus, President's Address, 1981 LCMS Convention Proceedings, pp. 65–66).

I certainly agree. The matters of interchurch relations, unionism, separatism, syncretism, participating in events or services involving non-LCMS participants, and so forth, cry out for biblically based resolution among us.

In this regard, I believe it is important to address, one more time, the so-called “Yankee Stadium” controversy. Here again is a summary of this matter:

- As we all know, terrorists destroyed the World Trade Center towers in New York City on September 11, 2001, killing 3,000 people, including members, friends and relatives of LCMS men, women, and children. Our nation and the world have been radically affected by the events of that day.
- Atlantic District President Dr. David Benke was invited by the office of the Mayor of New York City to participate in “A Prayer for America” in Yankee Stadium, September 23, 2001.
- Before accepting the invitation, President Benke sought the counsel of his ecclesiastical supervisor, the President of the Synod, me. On the basis of my careful study and clear understanding of the collective will of the Synod, I provided counsel to Dr. Benke that his participation appeared to be permissible and appropriate.
- During its meeting that same weekend, on September 26, 2001, the LCMS Council of Presidents adopted a resolution that read, “In light of the tragic events of September 11th ... a pastoral letter should be sent to all pastors and church workers. ... The draft prepared by committee was revised a number of times by the members of the whole Council. A motion was unanimously passed to adopt the letter as amended and revised, bearing the signature of the President of Synod, all the Vice-Presidents of Synod, and all the District Presidents.”

While not specifically referencing the Yankee Stadium event in the letter itself, strong expressions of support and affirmation regarding President Benke's involvement in that event were offered orally by members of the Council, including some who have subsequently been critical of his participation.

The letter itself states, in part, “We commend President Kieschnick and District President Benke for the strong leadership they have given at this time. We commend them, and others like them, for the compassion and the encouragement they have given to the caregivers. We are especially grateful for the many pastors and church leaders who seize the opportunity to bring a clear testimony of hope in Christ to people everywhere.”

- Nevertheless, some pastors filed formal charges to have me removed from membership in the Synod for the counsel I provided to Dr. Benke. Those charges were followed by an official opinion of the Commission on Constitutional Matters that the President of the Synod is accountable only to the convention of the Synod. As indicated in Part I of my report, I am quite well-aware and fully accepting of the fact that the President of the Synod is accountable to the convention of the Synod. You are my boss!
- Formal charges were also brought by individuals and congregations against Dr. Benke, seeking to have him expelled from membership in the Synod. Those charges have been formally resolved. Although initially suspended from the clergy roster of the Synod by a synodical Vice-President, Dr. Benke's appeal to the duly constituted and conducted Dispute Resolution Panel resulted in the final decision that he should not be expelled from the Synod. He was (and still is) fully reinstated to his office as District President.

A few additional comments are in order. In the days and weeks following September 11, people in our Lutheran congregations throughout the Synod, particularly in the Atlantic, New England, New Jersey, Eastern, and Southeastern Districts, were grieving and in a state of shock following this terrible and traumatic act of terrorism.

- Children in our Lutheran schools were struggling with questions of life and death, many of them directly affected by the deaths of parents, siblings, loved ones, and friends.
- How does one tell a child that his or her father or mother or anyone else near and dear to that child . . .
 - was not only burned beyond recognition but also cremated beyond existence in the unfathomable intensity of the heat, smoke, and flames of the explosion;
 - or made a literal life-and-death, split-second decision to jump from the window of a 110-story tower rather than face the kind of death just described;
 - or in one way or another has quite literally disappeared and will never again be heard from or seen?
- Pastors, teachers, and social workers were experiencing depression and exhaustion as a result of working almost literally around the clock, trying to answer such questions, not only being asked by others, but also by themselves—at the same time providing proper spiritual care and comfort to the people in their congregations and communities.
- Life still has not returned to normality in our country, especially in those communities most directly affected and impacted by a handful of terrorists on that now historic day.

Just the day before President Benke sought my counsel on his invitation from the office of Mayor Guillian to come to Yankee Stadium, he and I, with counterparts from The Evangelical Lutheran Church in America, had toured Ground Zero.

- We smelled the stench of death and burning flesh.

- We saw the looks of shock and horror on the faces of young police officers, firemen, and volunteers.
- We did what we knew how to do. We prayed. We cried. We grieved. We prayed some more.
- We demonstrated tangible care to survivors and relatives of victims in any way we knew how.

That's the context in which President Benke made a pastoral decision to participate in the Yankee Stadium event and did so with my counsel as his ecclesiastical supervisor. Some have vehemently disagreed with his decision and with my counsel to him. Many others have expressed strong support for both, thankful for his presence and prayer at a time of crisis and trauma.

My counsel to President Benke was based primarily on the Synod's collective understanding of the teaching of Holy Scripture, expressed in Resolution 3-07A of the 2001 Synod Convention. Pertinent quotes from the unanimously adopted report of the Commission on Theology and Church Relations, commended by that resolution "for continued use and guidance in the Synod," include:

- "Pastors . . . are often asked to participate in activities outside of their own and other LCMS congregations. Some of these are civic events. Offering prayers, speaking, and reading Scripture at events sponsored by governments, public schools, and volunteer organizations would be a problem if the organization in charge restricted a Christian witness. For instance, if an invitation requires a pastor to pray to God without mentioning Jesus, he cannot in good conscience accept. Without such a restriction, a Lutheran pastor may, for valid and good reason, participate in civic affairs such as an inauguration, graduation, or a right-to-life activity. These occasions may provide opportunity to witness to the Gospel. Pastors may have honest differences of opinion about whether or to what extent it is appropriate or helpful to participate in these or similar civic events. In these cases charity must prevail.
- "There are also 'once-in-a-life-time' situations. It is virtually impossible to anticipate all such situations or to establish rules in advance. Specific answers cannot be given to cover every type of situation pastors and congregations face. These situations can be evaluated only on a case-by-case basis and may evoke different responses from different pastors who may be equally committed to LCMS fellowship principles. The LCMS has always recognized this.

Subsequently, a few members of the Commission serving in 2001, having been asked, have indicated that they never anticipated an event such as Yankee Stadium when approving this report. I submit that few, if any of us anticipated an event such as the one that occurred on September 11, 2001.

Others have suggested that the Synod's Constitution, Bylaws, and convention resolutions should not be used to address the propriety of actions of members of the Synod, only specific passages of Scripture. In fact, our synodical covenants of love are based on the premise that our Synod's Constitution, Bylaws, and resolutions are in accord with, or at least not contrary to Holy Scripture, as the Synod, in

convention, collectively determines what we understand the Bible teaches concerning a specific matter of faith and life. If an individual member or officer of the Synod believes there is a conflict between our Synod's governing documents and the Scriptures, he or she has both the opportunity and the obligation to persuade the Synod that such is the case, in accord with our agreed upon process.

The bottom line is that, when faced with the necessity of providing pastoral counsel to a District President of the Synod, who needed to make a pastoral decision in a time of public trauma and deep spiritual need, I found in the CTCR report, guidelines that sounded eerily as though they had been written for just such a circumstance—guidelines that were "commended for continued use and guidance" in the Synod.

If this 2004 Convention of the Synod should decide that it does not agree with that resolution adopted by the 2001 Convention, or with my interpretation of it, then this convention has the responsibility to express the position of the Synod in a different way. Unless and until such action is taken, I have no choice but to stand by my oath of office as President of this Synod, to fulfill my constitutional duty and God-given responsibility to uphold and abide by the Synod's collective will, regardless of any individual understanding or opinion that may be expressed otherwise.

Further, as indicated in Part I of my Report to the Synod, I agree with and uphold the position of the LCMS that pastors of our Synod should have the freedom, tempered with the accompanying responsibility, of "offering prayers, speaking, and reading Scripture at events sponsored by governments" if the organization in charge does not restrict a Christian witness, and if this can be done without any compromise of our Scriptural, Confessional, and constitutional commitments.

Along with this decision-making freedom there must be a climate of trust in the Synod, especially among our pastors. For The Lutheran Church—Missouri Synod to be functional and healthy, we must trust that our pastors can and will make God-pleasing decisions in day-to-day circumstances, as well as in exceptional situations. I truly pray and trust, especially in extraordinarily difficult and gut-wrenching times of pastoral decision making, that our pastors will seek to follow the Lord's will and that in circumstances where disagreements surround another's decisions, charity will prevail.

Our pastors must be allowed to be pastors, without fear of backlash or formal charges around every decision-making corner. This kind of trust, resulting from Scriptural faithfulness and Christian charity, will enable a healthy, faithful, and bold public witness to the Gospel of our Lord Jesus Christ.

One more word needs to be said on this subject. As previously reported to the Synod, I believe Dr. Benke's prayer could and should have been a stronger articulation of the truth of Holy Scripture regarding the absolute necessity of faith in Jesus Christ as the only way to eternal life. Here is what I said on two occasions, in my memos to the Synod of February 11, 2002, and January 22, 2004:

Some from among both those who agree and those who disagree with Dr. Benke's Yankee Stadium participation have expressed the view that his prayer was

lacking in clarity and did not provide as clear a witness to the Gospel as it might have. I have spoken with Dr. Benke about this matter. It should be noted that he has expressed his own agreement with the view that his prayer could and should have been more complete in its expression of faith in Jesus Christ as the only way to salvation. In his response to the charges against him he has admitted this deficiency and has asked for the Synod's forgiveness.

Here are the exact words of Dr. Benke himself, originally posted on January 4, 2002, online and in print since that date, and referenced in my memos to the Synod, noted above:

I made a pledge very early on to take seriously those who differed with me. So in the area of specific wording, to whoever has had problems and criticisms, I am sorry that I didn't get the words out more clearly or accurately or completely. Although it was never intentional, I know that my words have offended some in my denomination, and for that offense I apologize, sincerely, and ask for forgiveness.

David H. Benke
January 4, 2002

As your ecclesiastical supervisor, Dr. Benke, I assure you again, as I have in the past, of the forgiveness you have requested, by the grace of God, in the name of the Father and of the Son and of the Holy Spirit.

Beyond these words, and any that I may share in response to questions submitted during the Q & A portion of this report, I believe it is time to put this matter behind us and get on with the mission our Lord has given.

In the meantime, I am pleased to report that the assignment I gave to the Synod's Commission on Theology and Church Relations almost immediately following the events of September 2001 has been completed and distributed to the Synod in the form of a document titled *Guidelines for Participation in Civic Events*. I publicly thank the Commission for its excellent work in preparing this document, adopted by a vote of 14–2. It is scheduled to come before this convention for consideration and commendation.

In addition, our Convention theme, One Mission—*Ablaze!* is enhanced by a resource titled “*Witness & Worship in Pluralistic America*” (Concordia Seminary, St. Louis, 2004). This document provides both proper caution and evangelical encouragement in our endeavor to reach people around the world with the Gospel of Christ. One example will suffice: “The Great Commission obligates the church to be in the world without becoming of the world in order to witness to the world.”

Witnessing to the pure Gospel in a pluralistic America brings challenges and difficulties. In order to face and overcome them, it is imperative that we speak with one voice, in Christian love.

Regarding this necessity, Dr. Walther said at the first convention of the Iowa District in an essay titled “Duties of An Evangelical Lutheran Synod”:

My dear brothers, let us be on our guard! Satan is sly. Right now we are brothers, living together in peace and love. But Satan will lay for us snares by which he hopes to destroy the sweet, brotherly love we now have in our hearts. We dare never think that it is enough if we just remain united in our faith and our doctrine. ... It is frightening what harm can result when members of a church organization do not vigilantly guard their fraternal love. (Essays for the Church by C. F. W. Walther, Vol. II, p.56, CPH, 1992.)

Again, regarding the vital importance of purity of doctrine communicated in peace and unity, Dr. Walther states:

“A fifth major duty is that it (the Synod) strive for peace and unity in the truth in its midst.” He quotes Luther: “Where there is no love, there doctrine cannot remain pure!” Then Walther says, “We dare never think it is enough if we just remain united in our faith and doctrine.” (Essays for the Church Vol. II, CPH, 1992)

Dear brothers and sisters in Christ, I address these words to you out of a deep and abiding concern for the health and vitality of our Synod. While we certainly have had and continue to have an abundance of difficulties and disagreements, we are undeniably blessed with God given unity and harmony in many, many ways.

A pastor friend of mine shared with me these reminders in a recent e-mail:

Dear Jerry,

In church Sunday as I heard the words of Jesus' High Priestly prayer I was thinking about all the things that Synod isn't fighting about and I was truly thankful. We aren't fighting about:

- Gay Marriage or Gay Rights
- The Ordination of Homosexual Pastors
- Abortion
- The Trinity
- The Doctrine of Christ
- The Inspiration of Scripture
- The Nature of the Gospel
- The Real Presence of Christ in the Sacrament
- The Historicity or Validity of the Resurrection
- The Third Use of the Law
- The Doctrine of the Church
- Predestination
- Creation
- Justification
- Sanctification
- Charismatic Issues
- The Descent of Christ into Hell
- The Apostles' Creed
- The Nicene Creed
- The Athanasian Creed
- And so much more!!!!!! You can add to the list.

He's right. We have so much more that unites us than those things that would divide us!

Mindful of these rich blessings from the hand of our gracious God and how they might be used to His glory in the accomplishment of His mission, I now conclude this report as I have done throughout these past 3 years, respectfully inviting your involvement in and commitment to a number of hopes, dreams, and visions for the LCMS in the years ahead.

With deep respect and fervent love I invite you to dream with me great dreams for the LCMS! George Bernard Shaw once said, “Some men see things as they are and ask, ‘Why?’ I dream things that never were, and ask, ‘Why not?’”

- Why not the LCMS as a church body whose faithful witness to the Gospel produces a dynamic, vital, exponentially growing group of congregations—reaching people who do not yet know Jesus Christ as Lord and Savior—transforming the hearts and lives of many here on earth for life in eternity?
- Why not the LCMS as a church body that provides resourceful partnership in worldwide Lutheran rela-

tionships and global leadership within the greater Body of Christ, the Christian church on earth?

- Why not the LCMS as a church body marked by unity of purpose—a diverse group of believers united around a common understanding of Holy Scripture, a common confession of faith and a common determination to share the message of Scripture in bold and winsome ways?
- Why not the LCMS as a church body full of people and pastors, working side by side to express the love of Jesus Christ in our conduct, actions, and decisions to people in the world who wonder if faith in Christ can really make a difference in their lives in a time of war, terror, moral meltdown, and economic uncertainty?
- Why not the LCMS as a church body that not only publicly proclaims what it opposes but also positively articulates what it supports and that for which it stands, particularly the centrality of the Gospel of forgiveness, life, and salvation through faith in Jesus Christ, by God's grace and not by works?

In this process, it is critical that we remain faithful to the Scriptures, faithful to the Lutheran Confessions and faithful to the Sacraments that God has given to His church on earth as the means of His grace and visible signs of His presence among us.

In this regard, and in light of allegations and accusations that you as delegates have received over the past several months regarding my personal beliefs, I do need to say a word about my own confession and position on matters of faith and life. Three years ago, following my election as the 12th President of The Lutheran Church—Missouri Synod, I articulated my principal beliefs in my acceptance speech, affirming:

- the Scriptures of the Old and the New Testament as the inspired, inerrant, infallible, written Word of God and the only rule and norm of faith and of practice;
- the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God;
- the creation of the world in 6, 24-hour days;
- the flood as an historical event;
- the parting of the Red Sea by Moses;
- the swallowing of Jonah by a big fish;
- that Jesus was conceived by the Holy Spirit and born of the Virgin Mary, that He healed the lame, the deaf, the blind, and raised the dead back to life;
- that He was crucified, buried, descended into hell, rose from the grave and ascended into Heaven;
- that the Holy Spirit calls individuals to faith in Christ through the Gospel and the Sacraments and gives His gifts to His people whenever and however He wishes;
- that abortion is not a moral option except as a tragically unavoidable by-product of medical procedures necessary to prevent the death of another human being, such as the mother;
- the position of our Synod opposing the ordination of women to the pastoral office;

- the position of our Synod that homosexual behavior is intrinsically sinful;
- the importance of the Ten Commandments, one of which, the 8th, is in frequent violation among us.

Since that time, I have shared these beliefs repeatedly, without reservation. My "Personal Statement of Faith" is posted on my Web site. Further, I have in public and in private, clearly and consistently supported the Synod's opposition to same sex marriage, human cloning, the use of human embryos for stem cell research, and any consideration whatsoever of the ordination of homosexually active clergy. And, yes, I accept with all my heart the historical understanding of the Trinity as enunciated by the 3 ecumenical creeds.

Any communication, speculation, innuendo, or insinuation to the contrary is, at best, misinformed – at least, mistaken—and at worst, a deliberate misrepresentation of the truth! I repeat, deliberate misrepresentation of the truth! Many of you have received such communications through published newspaper tabloids and books; written, sent, or forwarded Internet news pieces; distributed videotapes or DVDs; or just plain old gossip.

To anyone who transmits misinformation about the beliefs that I hold near and dear and for which I would give my very life, I say this: "In the name of the Lord Jesus Christ and on behalf of a church that deserves and expects better than the confusion and mistrust created by such communications, please cease and desist these judgmental rumor-mongering and reputation-harming activities!"

There may even be attempts by some among us to disturb and disrupt this very convention with similar communications or machinations intended to create further confusion and mistrust in our midst. My dear brothers and sisters in Christ, these things simply should not be. Such intentional actions must certainly be counted as those that must be avoided in accord with the apostle's exhortation in Romans 16.

Most respectfully and quite sincerely, I invite and encourage each and every one of you to join me in a godly crusade to alter the negativity and lack of basic Christian demeanor that often attempts and frequently succeeds in defining the culture of our Synod, beginning with and continuing through and beyond this Convention of our beloved Synod. I do so with painful cognizance of my own sinfulness and daily awareness of my own imperfection. I also do so with joyful assurance of the grace of God in my life, made new each day with the reminder that I am a baptized child of God, redeemed from sin and Satan by the blood of Jesus Christ, my Lord.

And I boldly and happily remind you of the same eternal blessings that are yours through that very same grace of God in Jesus Christ, your Lord. Under His grace and forgiveness as redeemed children of the heavenly Father, we move forward with the mission He has entrusted to our care.

By the grace of God, I believe we can face the challenges and overcome the difficulties before us. I believe we are seeing them turned into opportunities. By the power of the Holy Spirit, swords are turned into plowshares. Now is the time God has appointed for us to plow ahead into the fertile mission field He has prepared for our planting.

Where our plows have been broken, it is time to weld them back together. It is common knowledge that a once-broken piece of metal, welded together, is stronger than it was before. God has brought us to such a time as this in the history of The Lutheran Church—Missouri Synod.

- It is time for our divisions to be welded through the love of God in Christ Jesus.
- It is time for us to face our challenges and overcome our difficulties.
- It is time for us to be made strong by Almighty God for the mission that lies ahead.
- It is time to be *Ablaze!* with the flame of the Gospel whereby many—100 million and more—will have hearts that burn within them because of the presence of the living God.

By God's grace and power, it is my prayer that a Scripture-inspired and Spirit-led vision for leading this church forward in the days ahead will be blessed and nurtured so that

- we will be a church focused on the One Mission of seeking the lost for Christ;
- by communicating the One Message that Jesus Christ alone is the Savior of the world;
- as the One People God has called us to be, striving side by side for the faith of the Gospel.

May God empower us to be a church in One Mission—*Ablaze!*, in the Name of Jesus Christ!

Thank you and God bless you, dear brothers and sisters in Christ!

Gerald B. Kieschnick, *President*

LR 1-8

The President's Special Report to the Convention Floor Committee Weekend May 23, 2004

LCMS Board of Directors and Bylaws Regarding Opinions of Commission on Constitutional Matters

In accord with the Constitution of The Lutheran Church—Missouri Synod it is my duty as President to report to the Synod that the Board of Directors of the LCMS (BOD/Board) has taken actions that “may be in violation of the Constitution, Bylaws, and resolutions of the Synod” (Bylaw 3.101 B 5). The primary issue at hand is the adoption of two resolutions by majority vote of the Board at its meeting in Miami, November 20–22, 2003, stating that the Board “cannot agree with or accept” eight specific opinions of the Synod's Commission on Constitutional Matters (CCM/Commission) and declaring these opinions “of no effect.”

For many months the BOD has expressed disagreement with these CCM opinions, resulting from the Board's acute awareness of its responsibilities as “the legal representative of the Synod and the custodian of all of the property of the Synod” (Bylaw 3.181). Especially during the past 6 months the Board and Commission have exchanged dialogue, discussion, and disagreement, including face-to-face

meetings regarding this matter. As President of the Synod and a member of the BOD, I have both understood the Board's proper concerns for protection of Synod assets from liability or litigation and also questioned Board actions and decisions regarding these CCM opinions.

Regarding the matter at hand, in response to various questions regarding ecclesiastical supervision and general fiscal and supervisory authority of the BOD, the CCM rendered its official opinions in three separate meetings from June 2002 to September 2003. The Bylaws of the Synod state that a CCM Opinion “shall be binding on the question decided unless and until it is overruled by a synodical convention” (Bylaw 3.905 d).

The Constitution of the Synod clearly stipulates, “The officers of the Synod must assume only such rights as have been expressly conferred upon them by the Synod” (LCMS Constitution, Article XI A 1). The rights conferred upon the Board of Directors “to call up for review, criticism, modification, or revocation any action or policy of a program board, commission, or council” specifically and expressly exclude the rights to do so with “opinions of the Commission on Constitutional Matters” (Bylaw 3.183 d 2).

At its meeting November 20–22, 2003, the BOD adopted two separate resolutions regarding eight CCM opinions, stating that the CCM:

- exceeded its “precisely defined service functions described in Bylaw 3.905”;
- “made fundamental errors” in the eight CCM opinions in question; and
- issued “opinions that contradict the Constitution, Bylaws, and resolutions of the Synod and undermine the authority of the members of the Synod, in convention, and authority given to the Board of Directors . . .”

and resolving, in part, that:

- “for the sake of the Synod and its best interests, present and future, and in carrying out its fiduciary obligation to comply with the Constitution, Bylaws, and resolutions of the Synod, (the Board) cannot agree with or accept” the eight specific opinions of the Commission;
- “because the CCM exceeded its authority and acted contrary to the Constitution, Bylaws, and resolutions of the Synod when issuing Opinions 02-2259, 03-2357, 03-2358, 03-2359, and 03-2365, those opinions are of no effect”; and
- “CCM Opinions 02-2296, 02-2309, and 03-2330 (*sic* – actually CCM Opinion 02-2320) are of no effect to the extent that they purport to prevent a member who has persisted in offensive conduct (such as criminal conduct or immoral lifestyle) from being expelled from the Synod . . .”

Appendix A of this report contains the complete text of those two BOD resolutions.

In response to requests from four members of the Synod to reconsider Opinions 02-2296, 02-2309, and 02-2320, the CCM at its meeting December 13, 2003, responded by affirming the questioned opinions and clarifying its opinion

regarding ecclesiastical supervision by indicating, in part, that

- “The protections of the Synod as expressed in Opinion 02-2309 are protections of one’s membership in the Synod and not a protection from the duty and responsibility to constantly consider the appropriateness of one’s actions in view of the Word of God. No one is immune from responsible, God-pleasing conduct and behavior or personal accountability before God.”
- “Opinion 02-2309 . . . specifically references official duty and action, not personal offensive conduct. The opinion notes in Question 1 that “the Synod has promised its individual members supervision and counsel when the member is *performing his/her official duties*.” The answer to Question 2 concludes that “the Synod is precluded from taking any action to terminate the membership of its member who, when *performing his/her official duties*, follows the advice and counsel of the ecclesiastical supervisor designated by the Synod” (emphases added). Thus, personal offensive conduct or conduct that is illegal or criminal can certainly not be included in the context of the quoted prior opinion” (Opinion 03-2338).

The complete texts of the above referenced CCM Opinions are printed in Appendix I of the Convention Workbook, pp. 315 ff.

Subsequently, following meetings of BOD representatives and CCM members on January 5, 2004, and a joint meeting of the BOD, Council of Presidents, and CCM chairman February 5–7, 2004, the Board at its meeting February 19–21, 2004, though not resolving to ask the Synod, in convention, to overrule the CCM opinions, did adopt a resolution requesting the CCM to “reconsider and withdraw these opinions to allow the issues involved to be addressed by the 2004 synodical convention.” They further resolved that “immediately upon such action being taken by the Commission on Constitutional Matters, the two Board of Directors’ resolutions adopted at its November 2003 meeting concerning these CCM opinions will be similarly withdrawn so as to allow the issues involved to be considered by the 2004 synodical convention.”

The CCM on March 22, 2004, responded to the BOD requests by

- affirming its previously rendered opinions;
- reiterating that “the Synod has reserved unto itself the right to review, revise, modify, alter, or reject any opinion of the CCM and thereby address the issue involved”; and
- stating that “If the polity of the Synod is to be changed, such change must come from the Synod in convention assembled ...”

Appendix B of this report contains the complete text of the CCM response.

Summarily, the position of the Synod is that any congregation or other entity of the Synod taking issue with an opinion of the Commission on Constitutional Matters, if it is entitled to submit an overture to a convention of the Synod (Bylaw 3.19 a 2), may ask a synodical convention to overrule that specific opinion. Unless and until the Synod,

in convention, overrules an opinion of the CCM, it is binding. No individual, congregation, board, agency, commission, council, or other entity of the Synod has the authority to ignore the binding nature of CCM opinions unless and until those opinions have been overruled by the Synod itself, including the Board of Directors, which, as mentioned above, is expressly forbidden by the Bylaws of the Synod from doing so.

This official report comes at the conclusion of many months of numerous meetings and collegial communications with the BOD, CCM, and Council of Presidents, addressing the propriety of the Board resolutions and Commission opinions. Most recently, in late April, I phoned or personally visited with each individual member and officer of the BOD to be certain I fully understood the perspective of each, particularly those who voted in favor of the two resolutions in question. In addition, on May 4, 2004, I wrote to each Board member and officer a letter including these concluding paragraphs:

“In light of such clear wording of the Constitution, Bylaws, and synodical resolution (Resolution 7-03C of the 2001 LCMS Convention) referenced above, it is my duty to express this pastoral admonition, evangelical plea, and respectful request that the Board of Directors alter or reverse the two resolutions adopted by majority vote at the November 20–22, 2003, Board meeting in Miami. I respectfully ask for a response from the Board to this letter not later than the conclusion of the next regularly scheduled meeting of the Board, May 20–22, 2004. Thank you for your serious and prayerful consideration of this request.

Please be assured that this letter is written with deep concern for each individual member of the Board, with absolute respect for the duties to which we have been elected by the Synod, and with resolute commitment to my constitutional duties and obligations as President of the Synod. One such duty is to see to it that all officers, including the Board of Directors, “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” (LCMS Constitution Article XI B 2).”

During the referenced May 20–22 BOD meeting just concluded, the Board of Directors discussed this letter of pastoral admonition. Its response was the adoption of a resolution entitled “To Encourage the Synod to Adopt Commission on Structure Overtures.”

Following prayerful consideration, reflection, and collegial consultation with the chairmen of the BOD and CCM and the Secretary of the Synod, my conclusion is that it is my duty to refer this matter to the Synod, in convention, in the form of this special President’s Report to the Convention. At the time of writing this official report, the convention floor committees are meeting at the LCMS International Center in St. Louis. Since there appears to be genuine disagreement that can be resolved only by the Synod in convention, I am hereby referring this report to the 62nd Regular Convention of the Synod and to the appropriate floor committee for its consideration, in accord with the following Bylaw:

C. Officers of the Synod

1. The President

3.101 Powers and Duties

B. Administrative

The President shall

1. oversee the activities of all agencies of the Synod to see to it that they are in accordance with the Constitution, Bylaws, and resolutions of the Synod;
5. call up for review any action by an individual officer, executive, or agency which, in his view, may be in violation of the Constitution, Bylaws, and resolutions of the Synod and, if he deems appropriate, request that such action be altered or reversed. If the matter cannot be resolved, the President shall refer it to the synodical Board of Directors, the Commission on Constitutional Matters and/or the Synod in convention as the President deems appropriate to the issues and party/parties involved. (This provision in no way alters the President's constitutional duty to report to the Synod those who do not act in accordance with the Constitution and do not heed his admonitions, as prescribed in Art. XI B 2.)

The Board of Directors is both an officer (Constitution Article X) and an agency of the Synod, as defined in Bylaw 3.51:

a. *Agency of the Synod*: An instrumentality other than a congregation, whether or not separately incorporated, which the Synod, in convention, or its Board of Directors has caused or authorized to be formed to further the Synod's objectives. It includes each board, commission, council, seminary, university, college, District, Worker Benefit Plans, and each synodwide corporate entity. The term "agency of the Synod" does not describe or imply the existence of principal and agency arrangements as defined under civil law.

In conclusion, it is my fervent hope and prayer that this report is not interpreted by anyone to be judgmental of the motives or maligning of the intentions of any member of the Synod, especially the Board of Directors and Commission on Constitutional Matters. It is clear that a lack of agreement exists in interpretation of some of the governing documents of the Synod and that such lack of agreement simply must be addressed and resolved, both for the sake of doing things decently and in order and also for the sake of peace and harmony among us.

While desiring to maintain peace and harmony in the Synod, as I have explained on numerous occasions, I am bound by my constitutional duties as President. God's grace, mercy, and peace be with us all.

LR1-8 Appendix A

Excerpts from Preliminary Minutes of LCMS Board of Directors— November 20–22, 2003

Response to CCM Opinions 02-2259, 03-2357, 03-2358, 03-2359, and 03-2365

A resolution was introduced to respond to CCM Opinions 02-2259, 03-2357, 03-2358, 03-2359, and 03-2365. After discussion, it was agreed to add reference to the Articles of Incorporation in the final resolve. An amendment was introduced and carried to strike reference to non-profit corporation law of the State of Missouri in the final resolve. After discussion of the amended resolution, the question was called and the amended resolution was adopted.

WHEREAS, The Commission on Constitutional Matters (CCM) has precisely defined service functions described in Bylaw 3.905 of the *Handbook*, including the interpretation of the Constitution, Bylaws, and resolutions of the Synod upon written request (paragraph d); and

WHEREAS, Recent CCM Opinions 02-2259, 03-2357, 03-2358, 03-2359, and 03-2365 exceed the service function of the CCM provided in Bylaw 3.905 d; and

WHEREAS, Recent opinions of the CCM are selective in the quotations from the Constitution and Bylaws when addressing the authority of the Board of Directors and appear to ignore the most applicable sections (Constitution Art. XI F 2 and Bylaws 3.183, 3.185, and 3.187); and

WHEREAS, The CCM has made fundamental errors in recent opinions (1) by failing to distinguish between agencies of the Synod that are incorporated and those that are not incorporated; (2) by failing to distinguish between the "functions" of those agencies that are not incorporated and the authority, power, and duties of boards of directors of incorporated agencies; (3) by repeatedly referring to the "ecclesiastical" authority of the Board of Directors when the Constitution and Bylaws give the Board authority over legal, business, property, and financial matters; (4) by expanding its precisely defined service function to include in its discussion of authority documents other than the Constitution, Bylaws, and resolutions of the Synod; and (5) by issuing opinions that contradict the Constitution, Bylaws, and resolutions of the Synod and undermine the authority of the members of the Synod, in convention, and authority given to the Board of Directors; and

WHEREAS, Silence by the Board of Directors could suggest that the Board acquiesces to these opinions, which could have very harmful legal and financial consequences to the Synod; therefore be it

Resolved, That the Board of Directors remains open to further discussion with the CCM regarding these issues; and be it further

Resolved, That the Board of Directors, for the sake of the Synod and its best interests, present and future, and in carrying out its obligation to comply with the Constitution, Bylaws, and resolutions of the Synod, cannot agree with or accept the above-named opinions; and be it further

Resolved, That because the CCM exceeded its authority and acted contrary to the Constitution, Bylaws, and resolutions of the Synod when issuing Opinions 02-2259, 02-2357, 03-2358, 03-2359, and 03-2365, those opinions are of no effect; and be it finally

Resolved, That the Board of Directors will continue to carry out its responsibilities according to the clear provisions of the Articles of Incorporation, Constitution, Bylaws, and resolutions of the Synod.

The Secretary asked to have recorded in the minutes that he did not participate in this decision due to his membership on both the Board of Directors and the Commission on Constitutional Matters.

Response to CCM Opinions 02-2296, 02-2309, and 02-2320

A resolution was introduced to respond to CCM Opinions 02-2296, 02-2309, and 02-2320. An amendment was proposed to insert the parenthetical statement "(such as criminal conduct or immoral lifestyle)" into the second resolve after the words "offensive conduct." The amendment carried. An amendment was proposed to insert the parenthetical comment "(doctrine)" into the third resolve before the word "because." After this amendment carried and after

additional discussion, the Board adopted the following resolution:

WHEREAS, The Commission on Constitutional Matters (CCM) has precisely defined service functions described in Bylaw 3.905 of the *Handbook*, including the interpretation of the Constitution, Bylaws, and resolutions of the Synod upon written request (paragraph d); and

WHEREAS, CCM Opinions 02-2296, 02-2309, and 02-2320 exceed the service function of the CCM provided in Bylaw 3.905 d; and

WHEREAS, Article XIII of the Constitution states that members shall be expelled from the Synod if they act contrary to the confession laid down in Article II or persist in an offensive conduct; and

WHEREAS, CCM Opinions 02-2296, 02-2309, and 02-2320 conclude that the Synod is precluded from taking any action to terminate membership of a member who has in fact acted contrary to Article XIII when the conduct is done with the advice and counsel of the member's ecclesiastical supervisor; and

WHEREAS, Neither Article XIII nor any other provision in the Constitution or Bylaws creates an exception for expulsion from the Synod simply because a member's false confession or offensive conduct is done with the advice and counsel of his ecclesiastical supervisor, and CCM Opinions 02-2296, 02-2309, and 02-2320 are selective in their quotations from the Constitution and Bylaws when concluding otherwise; and

WHEREAS, CCM Opinions 02-2296, 02-2309, and 02-2320 as written apply to actions of members that involve both "confession" and "offensive conduct," both of which are grounds for expulsion from Synod under Article XIII; and

WHEREAS, While actions of members that involve matters of "confession" are protected in any civil action by the First Amendment to the United States Constitution, acts of "offensive conduct" may not be and could create legal liability problems; and

WHEREAS, One consequence of these opinions would be to allow a member of the Synod to commit gross, grievous crimes or other wrongdoing, but be exempt from expulsion from the Synod if his or her conduct was allegedly done with the advice or counsel of his ecclesiastical supervisor, which could create significant legal liability to the Synod or its agencies and others if these opinions were allowed to remain applicable as to matters of "offensive conduct"; and

WHEREAS, This is of great concern to the Board of Directors, this concern having been expressed to the CCM twice, once with representatives of the Board of Directors meeting with representatives of the CCM and a second time when the entire Board of Directors met with the entire CCM, and despite being informed of the concerns of the Board of Directors, the CCM has not withdrawn or modified these opinions; and

WHEREAS, Silence by the Board of Directors could suggest that the Board acquiesces to these opinions, which could have very harmful legal and financial consequences to the Synod; therefore be it

Resolved, That the Board of Directors, for the sake of the Synod and its best interests, present and future, and in carrying out its fiduciary obligation to protect the Synod from legal liability and other risks, because of its obligation to ensure that others within the Synod comply with the Constitution, Bylaws, and resolutions of the Synod, cannot agree with or accept CCM Opinions 02-2296, 02-2309, and 02-2320; and be it further

Resolved, That CCM Opinions 02-2296, 02-2309, and 02-2320 are of no effect to the extent that they purport to prevent a member who has persisted in offensive conduct (such as criminal conduct or immoral lifestyle) from being expelled from the Synod; and be it finally

Resolved, That this resolution of the Board of Directors does not apply to these opinions as they relate to matters of "confession" (doctrine), because such are purely ecclesiastical in nature and more appropriately the subject of action by the Synod in convention.

LR1-8 Appendix B

Response of Commission on Constitutional Matters to Board of Directors Request March 22, 2004

254. Communication to the Council of Presidents and the Board of Directors

Chairman Walter Tesch spoke of his attendance at the February 6–7, 2004, joint meeting of the Council of Presidents and the Board of Directors, where he volunteered that the Commission on Constitutional Matters would again review the eight opinions to which the Board of Directors has objected. Accordingly, the Commission discussed their review of the opinions in light of the documents furnished by the Board of Directors detailing the Board's specific objections to the opinions. The Commission decided to offer the following response, sent on March 23 to the chairmen of the Council of Presidents and the Board of Directors.

COMMUNICATON TO THE COUNCIL OF PRESIDENTS AND THE BOARD OF DIRECTORS

At the recent joint meeting of the Council of Presidents and the Board of Directors, the chairman of the Commission on Constitutional Matters (CCM) stated that the CCM would again revisit its eight opinions which the Board of Directors has resolved to be "of no effect." This the CCM has done.

At its February 2004, regular meeting, the Board of Directors passed a resolution entitled, "Board of Directors Resolutions Regarding CCM Opinions." Several of the resolves of that action pertain directly to the CCM and the eight opinions. They are as follows together with the CCM's response.

Resolved, That the Board of Directors requests the Commission on Constitutional Matters to reconsider Opinions 02-2296, 02-2309, 02-2320, 02-2259, 03-2357, 03-2358, 03-2359, and 03-2365.

Response: As promised to the Council of Presidents and the Board of Directors, the members of the CCM have again reviewed the eight opinions.

Resolved, The Board of Directors requests the Commission on Constitutional Matters to withdraw these opinions to allow the issues involved to be addressed by the 2004 synodical convention.

Response: Having reviewed the eight opinions, the CCM remains of the opinion that these opinions are correct, appropriate, and consistent with the Constitution and Bylaws of the Synod. Further, it is not necessary for these opinions to be withdrawn in order to allow the issues involved to be addressed by the 2004 synodical convention. Bylaw 3.905 d provides that any opinion of the CCM shall be binding on the question decided unless and until it is overruled by a synodical convention. Thus the Synod has reserved unto itself the right to review, revise, modify, alter, or reject any opinion of the CCM and thereby address the issue involved.

Resolved, That, immediately upon such action being taken by the Commission on Constitutional Matters, the two Board of Directors' resolutions adopted at its

November 2003, meeting concerning these CCM opinions will be similarly withdrawn so as to allow the issues involved to be considered by the 2004 synodical convention.

Response: The two resolutions adopted at its November 2003 meeting state that the Board of Directors “cannot agree with or accept” the eight opinions of the CCM and that those opinions are “of no effect.” These resolutions adopted by the Board of Directors are directly contrary to Bylaw 3.183 d 2 which states that the Board of Directors “shall have the right to call up for review, criticism, modification or revocation any action or policy of a program board, commission, or council, except opinions of the Commission on Constitutional Matters.” If the CCM were to withdraw the questioned opinions, the promised withdrawal action by the Board of Directors would be an empty gesture since the withdrawal of the opinions by the CCM makes those opinions a nullity and thereby “of no effect.” Further, the Board of Directors could then claim to be acting in accord with the Constitution and Bylaws of the Synod since the constitution and bylaw limitations upon the activities of the Board of Directors as determined in those opinions would no longer exist.

Resolved, That the Board of Directors requests that the Commission on Constitutional Matters consider the

attached comments in connection with its reconsideration of its opinion.

Response: After several requests by the CCM, the Board of Directors has set forth a detailed explanation of its concerns regarding the eight opinions. These concerns have been reviewed by the CCM. However, the CCM cannot agree with the conclusions detailed in those explanations.

A common thread running through the comments of the Board of Directors is its assertion of greater authority than that conferred currently by the Constitution and Bylaws of the Synod. It advocates that its supervisory power over all the property and business affairs of the Synod allows it to determine actions and authority which the Constitution and Bylaws presently give to other officers, boards and commissions. Further, the effect of the Board's greater assertion of authority will necessarily be to influence doctrinal matters through its control of finances. If the polity of the Synod is to be changed, such change must come from the Synod, in convention assembled, and not by fiat of an officer or board.

Commission on Constitutional Matters



CONVENTION SERMON

“ONE MISSION ABLAZE!—TO THE ENDS OF THE EARTH”

Isaiah 49:5–6: And now the LORD says—He who formed me in the womb to be His servant to bring Jacob back to Him and gather Israel to Himself, for I am honored in the eyes of the LORD and my God has been my strength—He says: “It is too small a thing for you to be My servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring My salvation to the ends of the earth.”

Grace, mercy, and peace be to you, from God our Father and from our Lord and Savior Jesus Christ.

Dominic Williams’ short life began the same way it ended. Early. With problems. And needing someone to protect him.

He was born prematurely and discharged from the hospital with drugs to control his seizures. His mother failed to give him the medication. Soon he was back in the hospital and suffered neurological damage from pressure on his brain. His mother never came to see him. His father never knew him.

Dominic was just as alone last month when he was found strangled to death, naked, and face down in a trash bin. He was taken from his mother at age seven months and lived in eight different foster homes in St. Louis because no one wanted to adopt him. His final foster mother had reported him missing, but no one claimed him when he was found. Police identified him through dental records.

Dominic Williams was lost for the 17 short years of his life and, from all indications, no one ever found him.

Dominic Williams needed somebody to find him. As I think about this young man, I think about the mission of our Lord Jesus Christ, who said, “I have come to seek and to save the lost.”

There are many more Dominics in this world. Their stories may not end as tragically, but they are still lost! And Christ has called us “to seek and to save them.”

That’s what this convention is all about. That’s what this church is all about. The theme of this convention, *One Mission—Ablaze!*, highlights that “seeking and saving” endeavor, even more specifically, by setting before us a goal of sharing the Gospel with 100 million people around the world by 2017, the 500th anniversary of the Reformation.

There are many more to be reached beyond those 100 million. But the mission is not about numbers. It is about people like Dominic Williams who need to be found—people both near and far away.

In today’s text we hear the importance of bringing the light of God’s love to the Gentiles, to the ends of the earth. But we also hear that God’s mission is for His own people, “To bring Jacob back and gather Israel to Himself.”

This was necessary, as the Old Testament records, because of the checkered history of the Jews, the chosen people of God. They went after false gods. The nation’s allegiance to the true God rose and fell with the faithfulness or unfaithfulness of a long succession of Israelite kings. This

produced a nation in exile, from God and country, constantly in need of being called back to the truth. Such was the task of the prophet Isaiah.

Today, centuries later, we in the LCMS have the multifaceted responsibility of nurturing those already in the Christian faith and of calling back, restoring, and reclaiming those who have fallen away from the truth. In this regard, a member from Community Lutheran Church, in Flat Rock, Michigan, recently shared this story.

My neighbor Herb had bugged the heck out of me, literally, asking if he could take my two sons (ages 6 and 3) to Vacation Bible School at Community Lutheran Church. When he showed up at my door and I was up to my elbows in the strawberry jam I was making, I said: “Fine . . . go ahead . . . get them out of my hair.” I attended parent’s night that week and 22 years later I’m so grateful to God for sending the Holy Spirit back into my life, through my neighbor Herb, that hot summer day.

There are many such people in need of being called back to the truth. Like Herb, you and I are in a position of knowing such people, of inviting and influencing them to come back to the truth of God’s love in Jesus Christ. That indeed is our God-given responsibility as Christians, every one of us.

C. F. W. Walther, the first President of The Lutheran Church—Missouri Synod, expressed that responsibility well to his congregation in an 1842 sermon (*about the priesthood of all believers*). Listen to his words:

No one should say, “But I am no pastor, no teacher, no preacher. Let him (the pastor) teach, admonish, comfort, convert, and bring to Christ. But I will stay in my vocation.” No, my Christian. You have been baptized and through Holy Baptism you have already been called and anointed a priest of God. Through Holy Baptism every Christian is consecrated, ordained, and installed in the office of teaching, admonishing, comforting, and rebuking his neighbor . . . and has received not only the power, the full authority, and the right but also the obligation, under penalty of losing divine grace, himself to watch, care, and help that others may also be enlightened and brought to Christ, the Bishop of their souls.

Walther must surely be talking about both the mission of finding those who once were found, but are now again lost, and also the mission of Christian outreach to unbelievers, lost people who have never been found and who do not now confess the name of Jesus.

Indeed, God said to His Servant, “It is too small a thing for You to be My servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make You a light for the Gentiles, that You may bring My salvation to the ends of the earth.”

The Servant-Messiah, of whom it is written in Isaiah, has come to this earth “to restore the tribes of Jacob and bring back those of Israel.” Jesus Christ, the very Son of God, took on human flesh and is the “Light for the Gentiles.” Through His perfect life, His all-atoning sacrifice, and His glorious resurrection, He has brought “salvation to the ends of the earth.” As the apostle reminds us, “He died . . . for the sins of the whole world.”

We recognize in our own lives that we are “the Gentiles” to whom He was sent. We needed His light to shine into our sin-darkened souls. We, too, were counted among those who were lost. We, too, were in need of His righteousness and salvation.

And we still need it! Our sin is ever before us. Without His grace in our lives, we would be stripped of any hope and we would be dumped in the trash bin of hell.

- But by His grace, we have received, and continue to receive, the forgiveness of sins through the means He has appointed.
- By His grace, we are counted as His servants in the church today.
- By His grace, His mission becomes our mission—to be a “light for the Gentiles”—to take the message of His “salvation to the ends of the earth.”

Is there any doubt in anyone's mind about the need for doing so? You know the facts. Of the six billion people in the world today, more than two of every three do not know or believe in Christ as their Savior from sin. We believe, teach, and confess that without saving faith in Christ in their hearts, these people will not be saved eternally. Our mission is to move this precious Gospel beyond ourselves into the lives of these four billion people, beginning in the cities, towns, and communities where we live.

That mission is not yet accomplished. There are many who do not know or believe the basic biblical truths we have received by God's grace through faith.

- They do not know the only one true, Triune God—Father, Son, and Holy Spirit.
- They do not know the basic sinful human condition whereby we all stand condemned, except for God's grace.
- They do not know the one and only Savior of the world, our Lord, Jesus Christ.
- They do not know the forgiveness of sins, life, and salvation.
- They do not know the precious means of grace in Word and Sacrament.

Each of us has a vital role in this mission endeavor. As the Scriptures declare in 1 Peter 2:9: “You are a chosen people . . . to declare the praises of Him who has called you out of darkness into His marvelous light.”

Dr. Walther, in speaking on this verse, said,

From this we can see that every believing Christian should properly be a missionary, that is, every one of them has the duty to do everything he can in his calling and station to bring others, too, the precious gems of the saving knowledge which he has already found.

Well, how are we doing in this regard? The numbers are not encouraging. In the United States alone, the population has increased by more than 80 million in the past 30 years. Yet our own Synod has lost many more members than we have gained during that same period. We are not alone. Many church bodies are declining. The ones that are growing are the Mormons and the Muslims.

So, what is standing in the way of our accomplishing this mission of our Lord to bring His salvation to the Gentiles, to the non-believers, to the ends of the earth?

- Could it be that we really don't believe it is necessary for people to believe in Jesus to get to heaven?
- Could it be that we have been influenced by a culture that believes it really doesn't matter what one believes?
- Could it be that we have become lazy and self-focused?
- Could it be that the devil, the world, and our own sinful flesh have convinced us to care more for ourselves and our own comforts than we care about the eternal destiny of people we don't even know?

For all these reasons and more, as I've thought and prayed about *Ablaze!*, I have considered the possibility that, from a purely human perspective, such an endeavor might not succeed, especially if it depends solely upon people like you and me.

At the same time, I am reminded of our Lord's words to His disciples when He told them how difficult it would be for a rich man to enter the kingdom of heaven . . . it is easier for a camel to go through the eye of a needle . . . Then Jesus said, “With man this is impossible, but with God all things are possible” (Matthew 19:26).

How could it be possible to reach 100 million people around the world with the Gospel? Only by God's presence, God's power, and God's preparation! When we recognize the enormity of the tasks that God has given us, we must also recognize from the truth of God's Word that He has been at work preparing His people, including you and me, to accomplish that mission.

In Isaiah, the Servant acknowledged the source of such strength, as He said, “The LORD . . . formed Me in the womb to be His servant . . . I am honored in the eyes of the LORD and My God has been My strength.”

Our preparation for accomplishing this Mission began when God formed us to be His servants through the waters of Holy Baptism. This is a wonderful gift of God, without any merit or worthiness in you or in me, by which God calls us His own and through which we, too, are “honored in the eyes of the Lord.”

And God sustains our life and faith by giving us the very Body and Blood of our Lord Jesus Christ, in, with, and under the simple earthly elements of bread and wine. Through these gifts we are assured of eternal life through faith in Jesus Christ, our Lord and Savior. Having received these gifts, we are freed and fortified for lives of witness, worship, and service, including bringing the Gospel to the ends of the earth.

Walther put it this way:

The Christian feels joy in the work of missions because he has experienced for himself the enlightening and saving power of the Gospel, and thus cannot help but carry it on to others, those of his own city and country and the whole world . . . The Christian Church is a debtor to the whole world that is yet without Christ.

How can sometimes fickle, sometimes faithful human beings like you and like me pay this debt? The truth is that, without God's grace and blessing, we cannot. This truth is illustrated clearly in some of the words of Martin Luther's Sacristy Prayer. Although spoken by a pastor and teacher in the church, Luther's expressions are generally fitting for all Christians in the course of living out their respective calling and Christian vocation:

Lord God, You have made me a pastor and teacher in Your church. You see how unfit I am to administer rightly this great and responsible office. And had I been without Your aid and counsel, I would surely have ruined it all long ago . . . Do not forsake me. For if I am left to myself, I will certainly bring it all to destruction.

Whatever we are called to do, whether as professional church workers or people serving God in many other vocational callings, without God's presence, aid, and counsel, we would ruin whatever we touch, bringing it all to destruction. That's simply because we are finite, weak, sinful, mortal human beings.

But when God's grace and Christ's love are present and living in His people, powerful stories of the shining Gospel light occur. An example of such an occurrence is shared about Amy from Green Bay, Wisconsin.

Amy got involved in the life of Kris, a young, single mom who had recently arrived in Green Bay with her two children and was staying in a local shelter. Little did Kris know how dramatically her life would change because she responded to an invitation to Pilgrim Lutheran Church's VBS.

Amy met Kris, and being a single mother herself, she understood the challenges Kris was facing. She said, "*Somebody* needed to help! Why shouldn't it have been me?"

Over the next six months Amy drove Kris around town, helping her find a place to live and a place to work. She often cared for Kris's children, all the while demonstrating Christian care and encouragement.

Amy's words of kindness and acts of love provided the Gospel witness that helped lead Kris to the baptismal font and adult confirmation on Feb. 9, 2003. The changes in Kris's life have been monumental. In Amy's words, "You can hear the excitement in her voice" when Kris speaks of the things God has done for her through her new church family.

How thankful I am, and I know you are as well, that the grace and power of God have moved Amy and many more of the people of our Synod throughout its 157 years of history to be engaged in being a light for the Gentiles, bringing God's salvation to the ends of the earth.

This spring in Nigeria, we visited a cemetery in Obot Idim, reserved exclusively for LCMS missionaries and their families. Over 65 years ago, your forefathers and mine had the wisdom and courage to send missionaries there. Especially 65 years ago, if Obot Idim wasn't the end of the earth, one could certainly see it from there!

These missionaries and their families made the Spirit-led decision to accept God's call and move thousands of miles away from hearth and home to the African continent. Some of them died after contracting malaria or black water fever. Others, both mothers and children, died during childbirth. The grave markers in this photo are those of adults, children, and infants, all of whom gave their very lives for the sake of the Gospel.

Today, the Lutheran Church of Nigeria, whose President Effiong Ekanem is in our midst this morning, numbers 80,000 members. All because the LCMS cared enough to send its very best, missionaries who by the grace of God were able to plant the seed of the Gospel in the hearts of the wonderful people of Obot Idim.

That same story can be repeated numbers of times. The presence in this morning's service of the Presidents or Bishops of 28 sister churches of the LCMS is testimony to the fire of God's love burning in the hearts of people from one nation, who pass the torch of His love to others, even when doing so requires the sacrifice of their own lives. May this kind of passion, dedication, and commitment for Christ's mission be multiplied among us!

In response to the love of Christ and for the sake of many who are lost and in need of being found, whether their stories are like that of the missionaries and people in Obot Idim, or Dominic Williams, or Amy and Kris, or Herb, or simply the story of your family member or next-door neighbor, we are called to be Ablaze! with the love of Jesus. It is time for a re-igniting of the LCMS as a bright and shining light for the Gentiles to the ends of the earth—to be a church that is truly in ONE Mission—**Ablaze!** May God grant it, for Jesus' sake! Amen!

Gerald B. Kieschnick, *President*

CONVENTION BIBLE STUDIES

1. Ablaze in One Mission with Hope-Filled Hearts

Ready to Speak from a Hope-Filled Heart (1 Peter 3:15)

Introduction

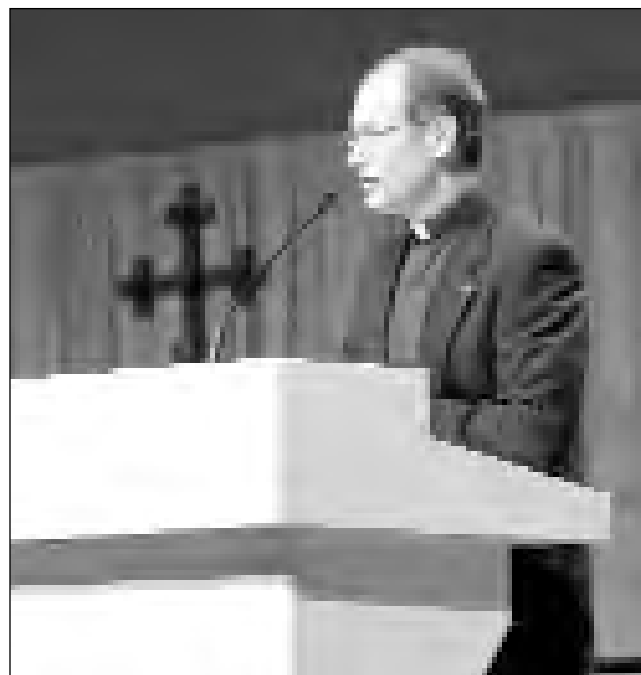
Grace and peace to you all in Jesus Christ, our Lord. Amen. 1 Peter 3:15, our key verse, is the only place among all of the New Testament *letters* that an apostle exhorts believers to witness about Christ. Peter writes, “But in your hearts sanctify Christ as Lord, always ready for a defense to everyone who requests from you a word concerning *the hope* that is in you all.”

This is an important and remarkable statement. But like all of Scripture, Peter’s words here are active and *living*, and like all living things, these words are planted in a certain location—in *a context*. If you yank a plant out of its context, it will die. And if we read this verse out of its context, we run the risk of missing its meaning. Let us turn, then, first of all to understanding more fully 1 Peter 3:15 in its context.

I. Peter’s Exhortation in Context

The believers are to be ready to offer a word, a message about the hope that is in them all. The very word *hope* points to the future. Hope means that there’s something lacking in the present. Peter’s first letter makes it very clear that Christians in the first century—or in the twenty-first century—are living in hope because in the present time they are travelers, pilgrims, resident aliens who don’t really belong where and when they are. The first words of this letter are “Peter, an apostle of Jesus Christ, to those who are *elect exiles* of the dispersion in Pontus, Galatia, Cappadocia, etc.” Elect exiles; people whom God has chosen to be His own, and yet who are living in exile. Elect exiles of the dispersion—God’s people *were* scattered around the eastern Mediterranean, and now *are* scattered around the world—not yet at home. In verse 17 of this first chapter the apostle writes, “conduct yourselves with fear throughout the time of your exile.” Then in 2:11 he writes, “Beloved, I urge you as sojourners and exiles.” Christians live—both then and now—in a time and in a place that is not really their home. We are travelers, on the way to somewhere. So we need hope.

Even though we are now exiles, God gives to us different vocations, places in life in which we relate to others, many of whom do not yet believe in Jesus. We are not isolated from them; we work with them, sometimes live with them. In the first century things had started to heat up for the believers in their lives as Christian servants and slaves, wives and husbands. Christians were rubbing shoulders with others who did not know Jesus Christ and who increasingly thought that those who did know Christ were . . . strange, to say the least. Beginning in 2:13 and running all the way up to our key verse, Peter encourages the be-



lievers who increasingly run the risk of ridicule and rejection.

In the verses immediately before our key verse, 1 Peter 3:13–14, the apostle writes, “Now who is there to harm you if you are zealous for what is good?” You can tell that the difficulties have not grown to the point of certain and regular persecution. But Peter continues, “But even if you should suffer for righteousness’ sake, you will be blessed. Have no fear of them, nor be troubled” (v. 14). When you choose the right and turn from evil, you may very well take some punishment for that. But do not fear them. None of them, not even Caesar himself, is Lord. Do not fear them. Do not in your hearts sanctify any of *them* as the Lord.

Now the key verse—“But in your hearts sanctify Christ as Lord, always ready for a defense to everyone who requests from you a word concerning *the hope* that is in you all.” Peter continues in verses 16–17: speak gently and reverently, keep your conscience clear. It’s better to suffer for doing good, if that’s what God wants, than for doing evil! This is his word to a pilgrim people, travelers in the wilderness, exiles waiting to reach their true home.

In other words, Peter’s exhortation to speak about the hope that is within the believers is part of a package deal, just part of their life and it’s, at times, a difficult life. The believers are to do good in their callings as husbands or wives, as masters or slaves, as craftsman or rulers, or wherever they are. As they live out their lives, they may suffer. But that does not rob them of their *hope*. And as part of that life, they are to be ready to speak—all of them—ready to give a defense, an explanation to those who ask for a

word, a message, the answer to the questions, “Why do you live that way? Why do you have such a hope? What is your hope?”

In context, then, our key verse says three things to us. First, by God’s power we are to live our lives well, bearing fruit, loving others, doing good even when we might suffer for it. You are not your own; you and I are purchased in order to bring honor to the Lord who made us His own. Second, every believer is to be *ready*, ready to say something when the opportunity presents itself. Third, precisely because we are pilgrims and looking forward to a future, we are to be ready to speak *about the hope*. And now we come down to it. What is the hope of every believer and all believers? What is the hope that can fill our hearts and make us ready to speak?

II. The Church’s Hope

For what does the church hope? For what, O Exiles of God, do you hope? Two introductory points need to be clear; one quickly, and the other more at length. First, the biblical term *hope* differs from all normal human use of the term. In normal speech, *hope* involves the two qualities of “not yet” and “maybe.” *I hope it doesn’t rain; I hope that I get that job*. It’s up ahead of you . . . but you can’t be sure of it. In biblical usage, and as I am using it, *hope* has only one of those qualities: biblical hope is “not yet,” “up ahead,” “future.” But there is no uncertainty in the way that the Bible speaks about hope.

Now the second point. Hope is for people who know that they are *pilgrims*, people who are not *comfortable*, people who know that they have *not yet* reached their home. 1 Peter 4:3–5 says, “The time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; but they will give account to Him who is ready to judge the living and the dead.”

So before we can speak of the hope of the church, we have to ask the question. Have we settled down where we don’t belong? Have we built houses and planted fields when we need to be living in tents? Have we become accustomed to this strange land and this strange time, accustomed so that our hearts are no longer finely tuned to the hope that God has promised, no longer looking for and longing for the future of Christ?

Peter warns his first readers about typical deeds and attitudes of unbelievers around them. What about those attitudes around us? What about greed and consumerism that causes us to expend the vast majority of our resources on ourselves and our comforts and our whims, while others go in need and the mission of the church suffers because there is no money?! What about a culture so oversexed that we spend all of our time worrying about *homosexual* sin because we are no longer shocked or bothered by the plague of *heterosexual* sin and perversion around us? Have we just gotten so comfortable with impurity that we don’t even see it any longer?

And, here in our land, it’s an election year. And in your minds right now, you don’t know if I’m talking about elec-

tions in the church or elections in the world, do you? Maybe it should be a problem that at times, you can’t tell the difference? Half-truths, unkind words, highly organized campaigns as if the hope of the church was to be found in this candidate or that organization or this list of nominees. Fill in the blanks, you know them all as well as I do: Christian First, Jesus News, Con-Star, Day-Sensus. But then, that’s the problem with the *other side*, isn’t it? It’s terrible how *they* have behaved and spoken, isn’t it? It is terrible. And if you don’t think that you’re part of the problem, then that is even more terrible. As far as I can tell, in church politics, there’s always more than enough sin to go around.

Have we settled for this age? Have we forgotten that we are exiles? Have we lost our longing for God’s promised hope? Despite all the rhetoric and all the terrible things that have actually happened in the last few years, most of us in the U.S. are safe from any real danger. And most of us have health insurance, and we, by and large, are all very, very comfortable. And anyway, we’ve never lived in a world except one with sickness and the spectre of death—isn’t that normal? Isn’t death just a part of life? Isn’t it enough that God loves our souls; let’s just go up to heaven and leave our bodies behind and the devil can have the rest of the creation.

What is the church’s hope in 1 Peter 3:15? Our hope is the same as our faith—Jesus Christ. We are pilgrims, and we do not belong in this time and we are journeying, journeying to the day that God has appointed for us and for the whole world in Jesus Christ. 1 Peter 1:3ff praises God for what He has already done for us and for the promise of what He will do: “Blessed be the God and Father of our Lord, Jesus Christ” Why this praise to the Father? “According to His great mercy, He has caused us to be born again.” Yes—baptized and trusting Him—we are dead to Satan and alive to God. Alive in Christ, we receive His gifts and live with Him. But where is that life going? Peter goes on: “According to His great mercy He has caused us to be born again”—and now come three “unto’s” that I want to highlight, three Greek phrases that all refer to the same thing: “caused us to be born again [1] *unto a living hope* through the resurrection of Jesus Christ from the dead, [2] *unto an inheritance* that is imperishable, undefiled, and unfading, kept in heaven for you who by God’s power are being guarded through faith, and [3] *unto a salvation* ready to be revealed *in the last time*. In this you rejoice.” Christ was raised—and we will rise! We are God’s heirs—and our inheritance will come when He comes again! We are already saved . . . but we wait for final salvation from the sin that still so quickly plagues us and our church and our world—final salvation from the sickness and the death and decay that is all around us. We wait for the Day of Jesus Christ when we can stop praying as Jesus taught us: the Day when God’s name is hallowed on the earth as it is in heaven, when God’s kingdom comes on the earth as it does in heaven, when God’s will in Jesus is finally and fully and perfectly done on the earth as it is in heaven.

Oh, my, 1 Peter does not speak about this great hope only in the opening verses—oh, no! Like all the NT writers, Peter has his eye on the goal and he writes so that *we* will keep our eye on that destination as well, and he points re-

peatedly to that hope. Chapter one, verse 7: "So that the tested genuineness of your faith may be found to result in praise and glory and honor at the revelation of Jesus Christ." Chapter one, verse 13: "Set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ." Chapter two, verse 12: Keep your conduct honorable . . . that they may see your good deeds and glorify God on the day of visitation." Chapter four, verse 7: "The end of all things is at hand; therefore, be self-controlled and sober-minded." Chapter four, verse 13: "But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when His glory is revealed." And when you get to 2 Peter? The entire third chapter (and there are only 3 chapters!) is completely given over to teaching about the Last Day!

This is the land toward which we journey, this is the goal of our salvation—the day of God's final victory in Jesus on the earth, in the whole of creation, in the new heavens and the new earth. And this is the hope that the Bible wants to hold before our eyes, so that we would actually look for it, and live in light of its coming! We confess it in the Creeds: "I look for the resurrection of the dead, and the life of the age to come." We pray for it in the Lord's Prayer: "Thy kingdom come, Thy will be done, on the earth." St. Paul, under the inspiration of the Holy Ghost, writes about this future in Romans 8: "For the creation waits with eager longing for the revealing of the sons of God . . . And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience."

"Be ready to give a defense to anyone who asks from you a word concerning the *hope* that is in you all." Peter assumes (since he has written about it), that the believers then are filled with *this hope*. But in our day, it seems like it's been a long time. And we are Americans, and we tend to think of ourselves as individuals, separate from the creation. And in our society, there is a *strong* tendency to think of salvation and spiritual things as "up there," as "non-physical"—as if our souls were the important thing—as if our bodies didn't matter all that much to God. After all, when we die our souls go to be with Christ, and to rest with Him in Paradise, don't they? Yes, they do. Yes, they do. And, after all, death is just a part of life, isn't it?

No, death is not just a part of life! And the Bible does not hold out as our *chief* hope—our *chief hope*—only our souls' blessed rest with the Lord, where we are at home with Him but away from the body, as Paul specifically says in 2 Cor 5. I exhort you in the Lord Jesus Christ to think as the Scriptures teach us to think, and to live as the Scriptures would lead us to live, and to hold fast to the hope of which Peter and Paul and the Lord Jesus Himself teach so wonderfully and so often. God offers hope in Christ not just for your souls—for all of you. And not just for you as an individual, but for you as the church, the body of Christ. And not just for redeemed humanity, but for the whole creation. Adam was the crown of creation, and when he (not Eve!) sinned, he pulled down the whole creation with him and

death entered in. But the second Adam has come, our Lord, Jesus Christ, the crown and head of all things. By His death He has destroyed . . . death! And through His resurrection God has caused us to be born again unto a living hope—for ourselves, for all creation and for all people who will place their trust in Him!

If we are going to have hope-filled hearts, and to be ready to speak about that hope, let it not be only a truncated, individualized, down-sized, disembodied, personalized hope. Christ Jesus Himself is our hope, just as He is our faith. Christ's first coming caused us to be born again, when God joined us in Holy Baptism to His death and resurrection, and He forgave our sins and gave us a new life—and an inheritance. Christ's second coming is the content of our hope. And 1 Peter is merely one voice in the NT chorus. Over and over that choir sings the hope that we, as a pilgrim people, have received from our loving, gracious, crucified, risen—and *returning*—Savior. Christ has died. Christ is risen. Christ will come again!

That day. What will it bring? It will bring to *completion* all that we have already received. Already now, we have been set free from the power of sin. Sin can no longer accuse or damn us, because our sins are forgiven. But you know, and I know, that sin still plagues our lives and our bodies and our mouths. We do the things that we despise. Wretched people that we are! But on *that* day, Christ will rescue us completely from the power of sin, and no longer will we dishonor Him and hurt one another, no longer.

That day will bring to *completion* all that we have already received. Already we died and rose to new life—in Baptism. But you can't see it—it's by faith, not by sight. On *that* day, all who are Christ's will *see* it; full resurrection to new and holy bodies. And yes, already now we are able to feast with Christ at His table. But on *that* day—we will sit at table with Abraham, and Isaac, and Jacob, in the reign of God, in the great feast that has no end.

That day will bring to *completion* all that we have already received. Already the Holy Spirit has been poured into our hearts, and we have begun to have a new will and new desires. Already by the Spirit's power, we are able to honor God with our words and our actions. But so often I do not honor Him. So often you do not honor the Holy Trinity. We bring shame upon His name and division to His Church by the things that we say and the choices that we make. But that day, that day will bring a purifying and a cleansing. St. Paul talks about it in 1 Corinthians 3, beginning in verse 10: "According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—each one's work will become manifest, for the day will disclose, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you [plural] not know that you [plural] are God's temple and that God's Spirit

dwells in you [plural]? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you [plural] are that temple."

You see, that day is the day of Jesus; it is Christ's day, and the Father's day, and the Spirit's day. On that day, only the words and the choices that bring honor to God will remain. All else will be burned away. That means that part of the work that I have built in my life will be burned up—because I still am a sinner, and I do not always honor the Lord Christ. I will be saved—by grace! All who trust in Christ will be saved—by grace! But our work will be judged, and some of it will have to be burned away. Listen to what Paul says: Take heed how you build, with words and deeds. Pastors, leaders: the day of Jesus will be revealed with fire. Let each one take care how he builds. Turn away from speaking or living in a way that dishonors Jesus. On that day, all that remains will be deeds done in honor of Christ, and resurrection tongues that are purified to sing perfect praises and a holy pilgrim people at last in their true home. On that day, there will be a new creation purged and purified and restored to perfect harmony with the God who loves us and who makes all things new.

III. The Hope That Empowers The Church

This is the hope that gives the church power. This is the hope concerning which we must be ready to give an account, whenever there is an opportunity to do so. This is the hope that can fill our hearts and set our hearts ablaze.

This hope gives joy now. Now. On that fearful and unimaginable day, who will stand? Who will stand when He appears? You will. I will. All who in simple faith trust in this Jesus who has already come will stand when He comes again. What joy this is—our forgiveness, our standing with God, is complete—there is even now, ahead of that day, no condemnation for those who are in Christ Jesus (Rom 8:1).

This hope gives joy now. Our lives have purpose. And not only our lives—the whole creation has a goal, it is moving towards that Day. God is in control and He is going to bring it to pass. Our troubles, then, our struggles are only a small part of God's great plan in Christ. It is so hopeful to remember that we are small, and that as one person told me long ago, nothing is the end of the world, except the end

of the world! Hope-filled hearts are joyful, steady, peace-filled hearts.

This hope also stands us on our feet, and equips us for the battle. 1 Peter 4:7–8: "The end of all things is at hand; therefore, be self-controlled and sober-minded for the sake of your prayers. Above all, keep loving one another earnestly, since love covers a multitude of sins." The day is dawning, drawing near. With that hope in our hearts, we begin to live *now* as people who will share the new heavens and the new earth in which everything we do and say will glorify God and serve our neighbor.

Hope-filled, joyful, loving, holy lives; Pilgrims—there will also be opportunities—some caused by difficulty and hardship, some just arising in the normal flow of our pilgrim existence. There will be opportunities to speak. Jesus is the Lord—crucified, risen, ascended, and coming again! By faith, hold to Him as your Lord. Sanctify Christ as Lord in your hearts, and cling to this hope. And be ready to be an account to those who ask about the hope that is within you. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

IV. Discussion Questions

1. 1 Peter is writing to Christians, reminding them that they are "exiles," "strangers" on the way to God's great destination at the Judgment Day. How have you perhaps lost that part of Christian identity by "settling down" in this fallen age's values and habits and choices? Please speak first about your own life, and only then about the wider church's life.
2. The Bible study argues strongly that 1 Peter 3:15 (and 1 Peter in general) tells us to be ready to explain the hope that we have *in the second coming of Jesus*. This is completely consistent with the third article of both the Apostles' and Nicene Creeds, as well as the summary of "lofty articles of the divine Majesty" that Luther lists in the Smalcald Articles, Part I (Kolb-Wengert 300; Tappert 291–92; *Triglotta*, 461). In your Christian life, are you looking forward to and living in the hope of Christ's second coming? What helps you to do that? What hinders you from actually living that way?
3. In what sorts of life-situations can the hope of Christ's second coming be especially powerful for you? If you have a specific example in mind, share it.
4. How does the hope of Christ's return enable us to live in such a way that others will notice and ask us to give a word about our hopeful lives, as 1 Peter 3:15 says?

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2. Ablaze in One Mission—That Is My Mission

Introduction: God's Mission— Our Reason for Living

C. S. Lewis once wrote:

If you read history you will find that the Christians who did the most for the present world were just those who thought the most of the next. The Apostles themselves, who set on foot the conversion of the Roman Empire, the great men who built up the Middle Ages, the English evangelicals who abolished the slave trade, all left their mark on earth precisely because their minds were occupied with heaven. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this one. Aim at heaven and you will get earth 'thrown in.' Aim at earth, and you will get neither.¹

I want to thank Dr. Gibbs (better known on the campus of Concordia Seminary as “Captain Eschatology”) for getting us properly and powerfully aimed toward heaven yesterday as he spoke to us on the theme “Ablaze in One Mission with Hope-Filled Hearts” on the basis of 1 Peter 3:15. The theme assigned for our Bible study this morning is “Ablaze in One Mission That Is My Mission.” As we consider that theme, I’d like to focus on another verse from the letter of 1 Peter, these familiar words from 1 Peter 2:9: “But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may declare the excellencies of Him who called you out of darkness into His marvelous light” (ESV).

At the beginning of his commentary on 1 Peter, Martin Luther makes this rather stunning statement: “We live on earth only so that we should be a help to other people. Otherwise, it would be best if God would strangle us and let us die as soon as we were baptized and had begun to believe. For this reason, however, he lets us live: that we may bring other people to faith as he has done for us.”² Obviously, Luther is engaging in a bit of hyperbole here: I don’t think he means for us to take literally this image of God “strangling” His newborn children. It’s also pretty obvious, however, that he wants us to take his *point* absolutely seriously. In fact, just to make sure we don’t miss it or dismiss it, Luther actually expands on this point when he comes to 1 Peter 5, where Peter talks about the devil prowling around like a roaring lion, seeking some lethargic Lutheran to devour. Commenting on this verse, Luther suggests that every right-thinking believer should get up in the morning, look out the window at a world mesmerized by sin and tyrannized by Satan, and say to himself or herself, “Oh, how I wish I were dead—how I wish I could depart this foreign land, this barren wilderness, this vale of tears, and go home to be with my Lord.”³

If we don’t feel that way at least occasionally, suggests Luther, it may mean that we haven’t come to appreciate as deeply as we should one of the basic realities of Christian existence as set forth in the letters of St. Peter and as emphasized by Dr. Gibbs: namely, that as Christians we are strangers and aliens in this world, pilgrims and travelers just passing through, on our way to a better country—trying to bring as many people with us as we can. According to



Peter, what gives ultimate significance to my mostly mundane existence on this planet is not my personal enjoyment or employment or entertainment, but rather my personal *involvement* in God’s mission: the awesome privilege and responsibility that the God of the universe has entrusted to me and to you to “show forth the excellencies of Him who called us out of darkness into His marvelous light.” “For this reason,” says Luther, God lets us live: that we may bring other people to faith as He has done for us.”

No one knows better than Luther, of course, that we can’t bring other people to faith by our own strength or skill or striving or strategizing. That’s something only *God* can do by the power of His Word and Spirit. But it’s clear from 1 Peter 3:15 and 1 Peter 2:9 and countless other passages in Scripture that God wants to use each one of us to bring His saving Word to others, and that He wants us to go about that task with confidence and hope and enthusiasm and optimism, based not on our own strength and ability but on the awesome power of God revealed so clearly (and yet so strangely) in the weakness of Christ’s cross.

Sometimes the task seems overwhelming when you “look out the window” at a world like our world: a world of cell phones and stem cells and same-sex civil unions; a world of global terrorism and moral relativism and crass materialism; a world of oppression and depression and almost unlimited expression, a world of massive religious confusion—and yet, at the same time, an almost unparalleled fascination with God and all things spiritual. One way of gauging our culture is by looking at the top-grossing movies of the past few years: *The Lord of the Rings* saga, *The Matrix* trilogy, and yes, *The Passion of the Christ*. As different as they are, all three of these blockbuster movies

share a common theme: they're about the cosmic, spiritual battle between good and evil, and what it means for our lives. Even the most secular culture-watchers agree that people today are deeply interested in spiritual questions and spiritual answers. This is not a time for Christians to be discouraged; it's a time for us to be busting at the seams with creative energy and Spirit-given exuberance at the incredible opportunities that exist in *this present culture* to explain to sincere seekers all around us the reason for the hope that is within us—the hope that we know can be found in one person alone: the God-man Jesus Christ, the one and only Savior of the world. Of course, we can't do that alone. We need help from beyond ourselves—help from God, and from one another. And so the first of several connections I'd like to make this morning as we talk about *personalizing* God's mission is the connection between:

I. My Mission and the Christian Congregation

1 Peter 2:9 is usually regarded in Lutheran circles as the *sedes doctrinae*, the foundational Scriptural passage, for the doctrine of the priesthood of all believers. At the heart of this doctrine is the great Reformation assertion that every man, woman, and child, regardless of his or her religious "status" or "office," has full and equal access to God and to all of the treasures of heaven through *personal faith* in Jesus Christ. Luther says: "Read with great emphasis these words 'me, for me'" in the Bible, "and apply this 'me' to yourself with certain faith."⁴ "I have often said," writes Luther, "that whoever wants to be saved should act as though no other human being existed on earth and that all the comfort and promises of God throughout the Scriptures concerned him alone and were written only for his sake."⁵ This is a radical teaching, this Reformation teaching of "faith alone;" and like all radical teachings of Scripture it can easily be misunderstood and abused.

Especially in a culture like ours, marked and marred by a "Survivor" mentality that idolizes the freedom and heroism of the individual, it's crucial to understand that Luther never envisioned this radical personal faith as existing or functioning in isolation from the community of faith, the church. According to the great Luther-scholar Paul Althaus, "The universal priesthood expresses not religious individualism but its exact opposite, the reality of the congregation as community."⁶ When Peter talks about the priesthood of all believers in 1 Peter 2:9, every term he uses is a corporate term: "You are a chosen *race*, a royal *priesthood*, a holy *nation*, a people belonging to God"—and not only to God, but also to each other, who need and depend on one another, as you seek to carry out the mission that God has entrusted to His church.

When Peter refers to his readers as "strangers" and "aliens" and "exiles," it's pretty clear that he isn't just talking the language of TLH 660, "I'm But a Stranger Here, Heaven Is My Home." He's also talking about the *social* and *cultural* alienation these early Christians were experiencing because of their radical commitment to Christ. According to one New Testament scholar, this term "exiles" or "resident aliens" "designated a class of people considered inferior to the full citizens and accorded only limited legal

and social rights." They couldn't vote, they couldn't own land, they were "restricted in marriage, inheritance of property, and [even] commercial transactions."⁷ Because of their "strange" religious beliefs and practices, they were regarded with fear and contempt, viewed as outcasts, outsiders, dangerous fringe-group fanatics. Socially, culturally, and politically speaking, they were like "homeless persons"—and the church, the local congregation, was their "home away from home," their place of refuge and safety and sanctuary, a gathering place where these scattered aliens, these worn and weary pilgrims, could come together to feast on God's Word and on His body and blood and to be renewed in their baptismal faith and identity.

It's no coincidence that the letters of St. Peter are receiving increasing attention in theological circles these days. Scholars and theologians and everyday Christians are noticing that the social and cultural environment in which we live is starting to look (once again) a lot like the one described in Peter's letters, where Christians are a marginalized minority in the midst of a predominately pagan culture. As this cultural transformation (or deformation) takes place, it is more critical than ever that we also recognize and emphasize (like Peter) the vital role of the congregation, the Christian community, in our individual mission efforts. The very presence of a thriving, caring family of believers stands as a powerful witness in the midst of a fractured society of frantically busy, desperately lonely individuals, many of whom have a genuine craving for a kind of fellowship that can't be found in a world of anonymous chat rooms and streaming spy cams, cyber-cafes and Internet blogs. Jesus doesn't dash off an e-mail to "stay connected" to us; He comes to us personally in the divine worship of the Christian community, and gives us His own body and blood to eat and to drink to unite us to Himself and to each other. He doesn't just "chat" with us by way of some password-protected pseudonym. He speaks to us personally through the winsome words of flesh-and-blood pastors and teachers, and in the mutual conversation and consolation of our brothers and sisters in Christ.

In the third century after Christ, a Christian leader named Cyprian wrote a letter to a non-Christian friend named Donatus. It's kind of a reminder that "the more things change, the more they stay the same." He writes: "This seems a cheerful world, Donatus, when I view it from this fair garden, under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see—brigands on the high roads, pirates on the seas; in the amphitheaters men murdered to please applauding crowds; under all roofs misery and selfishness. It really is a bad world, Donatus, an incredibly bad world. Yet in the midst of it I have found a quiet and holy people. They have discovered a joy that is a thousand times better than any pleasures of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."⁸ In and through the quiet fellowship and divine worship of the Christian congregation, we are strengthened by God's Spirit to go back out into that hostile, immoral, lonely, needy world to declare, with renewed compassion and boldness and patience

and gentleness, the excellencies of Him who has called us out of darkness into His marvelous light. “For this reason,” says Luther, “God lets us live: that we may bring other people to faith as He has done for us.” That brings us to the next connection: the connection between my mission and my God-given vocation or vocations.

II. My Mission and Christian Vocation

In the divine worship and fellowship of the Christian congregation, God hides Himself in, with, and under ordinary water and words and bread and wine, to accomplish His extraordinary work of creating and strengthening faith. “But there is another place where God is hidden,” says Dr. Gene Veith in his book *The Spirituality of the Cross*. He is also hidden “in everyday life.” “The ordinary routine of making a living, going shopping, being a good citizen, and spending time with one’s family, are spheres in which God is at work, through human means. Luther described the various occupations—parenthood, farming, laborers, soldiers, judges, retailers, and the like—as all being ‘masks of God’”—ways in which God hides Himself in order to carry out His work in the world.⁹

For most people today, “spirituality” means trying to climb some ladder to heaven or participate in some mystical experience. “In [Luther’s] doctrine of vocation, spirituality is brought down to earth to transfigure our practical, everyday life.”¹⁰ Of course, Luther didn’t “invent” the doctrine of vocation. He simply discovered it in the Bible—in places like 1 Peter. These struggling, suffering saints to whom Peter was writing must have been sorely tempted to engage in an Amish-like retreat from an evil, hostile world. But Peter says: No—stay where you are, stay right where God has placed you out there in the world, and transform those ordinary places into sacred spaces by using them to exercise and advertise the kindness and beauty and graciousness of your beautiful Savior.

One of my favorite sections of C. F. W. Walther’s classic work *Law and Gospel* is his exhortation to seminarians eagerly awaiting their first call. “Dear friends,” he says, “when a place has been assigned to a Lutheran candidate of theology where he is to discharge the office of a Lutheran minister, that place ought to be to him the dearest, most beautiful, and most precious spot on earth. He should be unwilling to exchange it for a kingdom. Whether it is in a metropolis or in a small town, on a bleak prairie or in a clearing in the forest, in a flourishing settlement or in a desert, to him it should be a miniature paradise. Do not the blessed angels descend from heaven with great joy whenever the Father in heaven sends them to minister to those who are to be heirs of salvation? Why, then, should we poor sinners be unwilling to hurry after them with great joy to any place where we can lead other people . . . to salvation?”¹¹

Exactly half of you serving as delegates to this convention do not have a divine call to serve as a pastor or professional church worker. But you do have a divine *calling* to serve in a variety of Christian vocations, each of which can also serve as a missionary outpost for that high priestly calling of 1 Peter 2:9. “Through holy baptism,” says Walther, “every Christian has been consecrated, ordained

and installed into the ministry to teach, admonish and comfort his neighbor. Through holy baptism each Christian has obtained not only the authority, power and right but also the high, holy obligation . . . of rousing himself to care and to help so that others may be brought to Christ.” “It is certainly true,” Walther hastens to add, “that not everyone is a pastor or bishop in the congregation.” “But just as in the construction of a church building many workers are needed, not only the foreman who organizes and supervises the whole job, so also, in the construction of the invisible church, not only the called ministers of Christ do the work, but rather all Christians must lend a hand.”¹² Whether it’s a crowded cubicle in a downtown office building, a loud and dusty construction site, a Lutheran school classroom or a public school playground, a military barracks in Iraq, a cornfield in Iowa, a kitchen or laundry room in suburban St. Louis—each one of these places can become for us “a miniature paradise,” “the dearest, most beautiful, most precious spot on earth,” when we offer them up to God as places in which and through which He can use us to display and declare the excellencies of Him who called us out of darkness into His marvelous light.

About nine months ago I got a phone call from a woman in California who said she had some questions about The Lutheran Church—Missouri Synod. Our church had attracted her attention because of an article she found on the Internet that talked about our Synod’s strong and clear position on the issue of homosexuality. The reason this issue was so important to her, I learned, was that for years prior to her conversion to Christianity, she had been immersed in a homosexual lifestyle that left her, in her own words, “hurting, depressed, violent, confused, promiscuous, agoraphobic, and very suicidal, convinced that life was meaningless.” After our conversation, she sent me an eight-page e-mail detailing the story of her journey to faith, which she gave me permission to share with others who might find it meaningful. At the heart of that incredible story are some elements of astonishing simplicity. “There was a man in my office,” she writes, “who had given me a Christmas card earlier in the year. He was a very kind man, different from his colleagues—this was a very high-pressure work environment, yet he seemed so peaceful.” In her desperation, she asked him about that Christmas card one day. He took her to lunch, and “over tuna fish sandwiches,” she writes, he shared the simple Gospel: we’re all sinners, God loves us, Jesus died for us. What was her reaction? “Well,” she says, “I was so offended—who does this guy think he is, telling me I’m a sinner.” But he gave her a New Testament, eventually she began to read it and talk to him about it, and finally the Gospel broke through. Her search for a Gospel-centered church eventually led her to The Lutheran Church—Missouri Synod, and I can’t tell you how excited she was (after a lot of disappointing church-shopping) to discover a church that refused to compromise one iota of the truth of God’s Word and at the same time treasured the precious Gospel as the center of that Word.

In the context of this discussion of Christian vocation, I want to highlight one simple point. The initial “critical event(s)” that God used to deliver this woman from sin and Satan and everlasting condemnation did not take place in a

church building, but in an office building. They took place not in a conversation with a pastor or a professional church worker, but in a conversation with a “regular Christian” in the context of his daily vocation. I thank God, as I know you do, for the 8,000-plus pastors and the 10,000-plus teachers and other professional church workers in the LCMS. They are precious and necessary gifts of God to His church—as Peter makes clear in chapter 5 of his letter. But they cannot do the work of God’s mission alone—that isn’t God’s plan for rescuing the lost sinners of this world. They are partners in God’s mission with the 2.6 million members of the LCMS strategically placed by God in precious little paradises tucked away in every corner of our nation and world, filled with lonely, proud, guilty, stubborn, self-righteous, sinful, needy people who are just waiting, perhaps, for a simple act of Christian kindness that will initiate, perhaps, a simple conversation that will result, perhaps (by God’s grace and the power of his Spirit), in yet another heavenly celebration over that one sinner who repents and puts his or her trust in Jesus Christ. And that brings us to the next point, the connection between:

III. My Mission and Christian Sanctification

As one who occupies the vocation of Christian husband, one of my favorite parts of Peter’s first letter comes in chapter 3, where Peter speaks directly to Christian wives. (The only reason I dare say that, of course, is because my wife isn’t here to hear it!) The truth is, this section of Peter’s letter does contain a crucial mission insight: the need to adorn and beautify our verbal witness with the visible and external witness of a holy life. (That’s what “sanctification” means—the holy life that flows from true faith in Christ.) Peter says that husbands who “do not believe the word may be won over without words by the *behavior* of their wives, when they see the purity and reverence of your *lives*” (1 Peter 3:1–2). Now, we know that according to Romans 10, faith comes from *hearing* God’s Word, not from observing Christian behavior. But in this social and cultural context, it’s not hard to understand why Peter would suggest that a direct verbal “attack” by an “alien” Christian wife was probably not the wisest evangelistic strategy. So Peter advises softening up the front by barraging non-believing husbands with Christ-like kindness and gentleness and patience, until the opportunity arises to storm the stronghold of Satan directly with the sword of the Spirit, the Word of God.

This counsel isn’t just reserved for Christian wives; it runs like a refrain through the entire letter of 1 Peter. This letter is often called “the epistle of hope”; it could just as well be called the “epistle of holiness.” Now that you’ve been declared holy through faith in the blood of Christ, says Peter, live holy and blameless lives. Regardless of how you are treated, he says, treat others with honor and reverence and gentleness. Be good citizens: show respect for those in authority. Be patient in suffering. Be honest. Work hard. Guard your tongue, and watch your behavior—because the world is constantly watching you. “Live such good lives among the Gentiles,” says Peter, “that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day of His visitation” (1 Peter 2:12).

In 1 Peter 3:8, the apostle gives special attention to the virtues of Christian “sympathy” and “tender-heartedness.” As I read Luther’s comments on this verse, I couldn’t help but think once again of that California caller and her office co-worker and how careful we need to be not to over-complicate or over-spiritualize this issue of God’s mission as it relates to our daily lives and relationships. Luther says: “If you want to be certain...that you are doing a precious and God-pleasing work,” then do what God tells you to do in 1 Peter 3:8—namely, “have sympathy...be tender-hearted, and be friendly.”¹³ I’ve got good news for you: you don’t have to go to the seminary, learn Greek and Hebrew, or even go through a ten-week evangelism program to “be friendly.” And as simple or even “sappy” as this aspect of God’s mission strategy may sound, Luther insists that it is infinitely more important than a hundred other things that we often regard as crucial mission priorities and activities. Notice, says Luther, that “the apostle does not say a word [here] about the nonsense preached to us [today]. He does not say: ‘Build [ostentatious] churches, endow masses, become a priest, vow celibacy, etc.’ No, he says: ‘Bear in mind that you must be friendly.’ These are truly precious, golden works, gems and pearls that please God.”¹⁴ Why? Not because these acts of friendliness earn God’s favor toward us or anyone else, but because they just might open the door for sharing the Good News about Jesus over a tuna fish sandwich, which (in turn) may open the door to God’s everlasting kingdom. “The witness of Jesus, says Paul Althaus, “went forth not only in words, but in the way He dealt with people.” In the same way, he says, “the credibility of the church when it preaches God’s love for the lost depends on whether the church goes out to people in their lostness, identifies with them, and in a priestly way makes their predicament its own.”¹⁵ In a wonderful article on Christian vocation Robert Kolb writes: “The Holy Spirit comes to the church at something of a disadvantage, humanly speaking, when compared to Jesus. For Jesus had His own human tongue, His own human hands, His own human warmth and feelings. The Holy Spirit has not become incarnate. He has to borrow our tongue and hands and warmth and feeling to accomplish His purpose, to carry His love to others.”¹⁶

IV. A Final Word: My Mission and Christian Suffering

Let me close with one final word. As Christians in America we are undoubtedly and understandably saddened by the moral and spiritual confusion in our society and its increasing hostility toward biblical and confessional Christianity, especially when it wasn’t all too long ago when our society seemed to be (in many ways) quite congenial to Christian values and traditions and institutions. Some thoughtful Christians, however, argue rather compellingly that this development is not necessarily, or at least completely, a terrible thing for the church. 1 Peter 2:9 says that God’s chosen people have been called “out of the darkness into the light.” In the past, these Christians say, it was sometimes hard to see that light clearly because you couldn’t always tell the difference between the church and the world. As the darkness in the world increases, they argue,

so also does the church's opportunity to let the bright flame of the Gospel blaze and shine.

That also means, however, that we need to be increasingly prepared to do what Peter's readers were called to do, namely, to suffer discrimination and alienation and perhaps even persecution for the sake of our faith in Christ. It's kind of hard to think of *suffering* as a good thing—until we remember that God paid the price for the sin of the world through the suffering of His Son, and that God first planted His church in soil that was rich with the blood of His saints, and that God promises to use even our own personal struggles and sufferings for the ultimate benefit of His church's mission. "Dear friends," says Peter, "do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when His glory is revealed" (1 Peter 4:12–13). I wonder if the biggest surprise will come when we get to heaven and discover that our most shining moments as God's witnesses came not when we were self-consciously or self-confidently "ablaze with the fire of God's Spirit," but when we were hanging on for dear life to Christ's cross and to His promises, learning with St. Paul the meaning of that mysterious sentence: "My grace is sufficient for you, for My power is made perfect in weakness."

President Kieschnick concluded his report yesterday by praying Luther's sacristy prayer; I'd like to close this study this morning by praying one of my favorite prayers of Luther's—a prayer Herbert Brokering describes as Luther's "prayer for greater spirituality." Would you bow your heads and pray with me please: "Look, Lord, an empty vessel that needs to be filled. My Lord, fill it. I am weak in the faith; strengthen me. I am cold in love; warm me and make me fervent, that my love may go out to my neighbor. I do not have a strong faith and firm faith. At times I doubt and am unable to trust You completely. O Lord, help me. Strengthen my faith and trust in You. I have insured all my treasure in Your name. I am poor; You are rich and You did come to be merciful to the poor. I am a sinner; You are upright. With me there is an abundance of sin; with You a fullness of righteousness. Therefore I remain with You, from whom I can receive but to whom I may not give. Amen."¹⁷

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Commission on Theology and Church Relations

Notes

1. C.S. Lewis, *Mere Christianity* (London: Collins, 1952), 116.
2. *Luther's Works* (American Edition) 30, 11. Translation is from Volker Stolle, *The Church Comes from All Nations: Luther Texts on Mission*, trans. Klaus Detlev Schulz (St. Louis: CPH, 2003), 20.
3. *LW* 30, 141–142.
4. See *What Luther Says: An Anthology*, compiled by Ewald M. Plass (St. Louis: Concordia Publishing House, 1959), 470.
5. *Ibid.*, 471.
6. Paul Althaus, *The Theology of Martin Luther*, trans. Robert C. Schulz (Philadelphia: Fortress Press, 1966), 314.
7. John H. Elliot, *I-II Peter/Jude: Augsburg Commentary on the New Testament* (Minneapolis: Augsburg, 1982), 61.
8. "Christian Quotation of the Day," <http://cqod.gospelcom.net/cqod0209.htm#q020916>.
9. Gene Edward Veith, *The Spirituality of the Cross* (St. Louis: Concordia Publishing House, 1999), 71.
10. *Ibid.*, 72.
11. C. F. W. Walther, *The Proper Distinction Between Law and Gospel*, trans. W. H. T. Dau (St. Louis: Concordia Publishing House, 1928), 207–208.
12. C. F. W. Walther, "Bringing Souls to Christ—Every Christian's Desire and Duty" (Sermon for the 12th Sunday after Trinity, 1842). Originally published in *Festklänge* (St. Louis: Concordia Publishing House, 1892); translated by Bruce Cameron, July 1993. Pages 6–7 of (unpublished) Cameron translation.
13. *LW* 30, 98.
14. *Ibid.*
15. Paul Althaus, *Die Christliche Wahrheit, Lehrbuch der Dogmatik* (Gütersloh, C. Bertelsmann, 1949), II, 321f.; quoted in John W. Doberstein, *Minister's Prayer Book* (Philadelphia: Muhlenberg Press, n.d.), 262–263.
16. Robert Kolb, "God Calling, 'Take Care of My People': Luther's Concept of Vocation in the Augsburg Confession and Its Apology" (*Concordia Journal* 8:1, January 1982), 11.
17. *Luther's Prayers*, ed. Herbert F. Brokering (Minneapolis: Augsburg Publishing House, 1967), 67.

3. Ablaze in One Mission with Compassion for the Lost

Scripture Focus

The Son of Man came to seek and to save the lost (Luke 19:10).

Grieve for the Lost

Introduction

A father tells this story. We were on our annual Christmas trek to Chicago. Each year we brought our family to spend time with Grandpa and Grandma and visit the museums. This year we decided to finish our Christmas shopping at suburban Woodfield Mall. In the midst of all the fun and excitement, one of us noticed that little three-and-a-half-year-old Matthew was gone. Terror immediately struck our hearts. We had heard the horror stories: little children kidnapped in malls, rushed to a restroom, donned in different clothes and altered hairstyle, and then swiftly smuggled out, never to be seen again. We split up, each taking an assigned location. Mine was the parking lot. I'll never forget that night—kicking through the newly fallen snow, calling out his name at the top of my lungs. I felt like an abject fool, yet my concern for his safety outweighed all other feelings.

Unsuccessful, I trudged back to our meeting point. My wife, Martie, had not found him, nor had my mother. And then my dad appeared, holding little Matthew by the hand. Our hearts leapt for joy. Interestingly enough, Matthew was untraumatized. He hadn't been crying. To him, there had been no problem. I asked my father where he had found him. "The candy counter," he replied. "You should have seen him. His eyes came just about as high as the candy. He held his little hands behind his back and moved his head back and forth, surveying all the luscious options." Matthew didn't look lost. He didn't know he was lost. He was oblivious to the phenomenal danger he was in.

This is a candy-counter culture, where people who don't look lost don't know they're lost—but they are in a sinful, anti-Christian culture from top to bottom. They live in a culture that calls good *evil* and evil *good*. They are surrounded by civil unions, gay marriage, living together out of wedlock, legal euthanasia, and abortion. The post-modern world says that you must be tolerant of all views no matter what they are. You cannot force your views on others. Just keep them to yourself. The world doesn't believe in Scripture as the absolute truth, the reality of evil and Satan, and it thinks everybody will get to heaven somehow. Many Christians don't believe in these things either. They don't even know the present and eternal dangers before them. They are lost.

I. God grieves for the lost ones

We don't have to look very far to find God seeking the lost ones. It happens almost immediately in Genesis 3:22–24, "Then the Lord God said, 'Behold the man has become like one of Us in knowing good and evil. Now lest he reach out his hand and take also of the tree of life and eat



and live forever' therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. He drove out the man, and at the east of the garden of Eden He placed a cherubim and a flaming sword that turned every way to guard the way to the tree of life." He grieved for Adam and Eve and in His love cast them from the Garden so that they could not eat of the tree of life and live forever in their sin. He wanted to save them from being cut off from Him for all eternity. In this action we see the very nature of God. His will is to first and foremost have mercy, to forgive and save, not condemn and punish.

The evidence is plentiful even in the Old Testament that our God grieves for the lost ones. The prophet Ezekiel shows us more of the very nature of God as God speaks, "Behold, I, I myself will search for my sheep and will seek them out . . . and I will rescue them from all the places where they have been scattered" (Ezekiel 34:11, 12b). "I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak" (Ezekiel 34:16). God has a heart for the strays, the lost ones who have become lost in a world that chases after philosophies of every kind, from the voices of the new age to the voices of the culture with its insatiable desire for sex, power, money, and the will to do what you want, when you want.

In Isaiah 5 in the Song of the Vineyard you can hear the grief of the Lord. He lists the many blessings He has bestowed on His vineyard, the planting of choice vines, the watchtower, and the wine vat. He has provided His people for their every spiritual need and yet, they do not bear good grapes, only bad. They have become lost. He grieves that His people are lost. Our Lord says, "What more could I have done for my vineyard than I have done for it?"

All of this carries over into the New Testament as the Word becomes flesh (John 1:14). “Anyone who has seen Me has seen the Father.” In our Lord Jesus Christ we see the very nature of God; we see the heart of God and that heart is poured out for the lost. Matthew 23:37: “O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings and you were not willing.” The Savior speaks as His heart is moved, Matthew 9:36: “When He saw the crowds, He had compassion on them, because they were harassed and helpless like sheep without a shepherd.” For the lost the Savior came. For those entangled in the traps of this world and of Satan, for those who listen to the voices of the culture, He came to die. “For the Son of Man came to seek and to save the lost” (Luke 19:10).

How many ways does He say it to us that His heart is for the lost, Luke 15:3–7: “Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?” John 10:11: “I am the good shepherd. The good shepherd lays down his life for the sheep.”

The grace of God, His undeserved love, is inseparably linked to the lost ones. For if it were not for His very nature, His very grace, He would care nothing for the lost ones. Yet, the heart of God is moved to seek them, to find them, and to make them His own. This concept is found from Genesis to Revelation and revealed in the flesh in His only Son. The very nature of God is care for the lost ones.

II. Woe to us if we care nothing for the lost ones

God tells Ezekiel to prophesy against the shepherds of Israel, “you have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost” (Ez. 34:4). The prophet Zechariah does the same, “Woe to the worthless shepherd who deserts the flock! May the sword strike his arm and his right eye” (Zech. 11:17).

We can become so caught up with being the children of God, with being His chosen people that we become like the Pharisees against whom Jesus spoke the parable of the lost sheep in Luke 15. For we can come to think that we are the ninety-nine faithful and do not need a shepherd to look for us. Why, we are so faithful that we forget the lost ones in our own pride of being one who is found. We are so proud in our righteousness that we conclude we are right and everyone else is wrong. In that moment, with those thoughts we are ourselves lost. To say by thought, word, or action, “We are here; let the lost find us,” can be called nothing but sin. To become so wrapped-up in ourselves, our parish, our people, our District, our Synod that we forget the lost, ignore the lost, or simply are filled with apathy for the lost is, and will always remain, sin. For our Lord did say such things from the throne of heaven. He did not say as He sat in glory, “They got lost; let them find their own way.” No, He came down from the throne of glory and emptied Himself to seek and find the lost ones—us. We dare not turn our backs on the lost in subtle rationalizations or by simply ignoring them. Our sinful nature is just the opposite of the

nature of God. We would leave the lost, ignore the lost in our own pride and selfishness. We are called as the people of God to have the heart of God for the lost ones.

C. F. W. Walther says, “The Word of God is not rightly divided when the person teaching it does not allow the Gospel to have a general predominance in his teaching” (Walther, *The Proper Distinction of Law and Gospel*, p. 403). The Gospel is to predominate. For it is the Gospel that after the preaching of the Law will change hearts and bring the lost ones back into the fold. Behind this very concept is the nature of God and His work. For we have always taught that His *opus proprium*, His proper work, is the Gospel, to save, to seek the lost ones.

Group Discussion Time

Why is it so hard for us to grieve for the lost? Why is it so easy to forget them? What gets in the way in our personal lives and in our churches from grieving for the lost and then being proactive in getting the Gospel out beyond our own homes and our own churches?

III. Grieving for the Lost

The grace of God is the only thing that can work in us a heart like God's. The grace of God is the only thing that can work in us so we, too, grieve for the lost ones to the point that we are willing to do something about it. We go back to the parable of the lost sheep. We begin by remembering that we were born into this world quite lost. We were born into this world filled with sin and death. We were born into this world rebellious enemies of God. Yet, the Good Shepherd came looking for us. The Good Shepherd left the mansions of heaven and was willing to come so far, far down for you and me. We were lost and God, by His grace, in His love, through His Son, reached out and found you and me. We were lost and God found us, not to scold but to forgive, nourish, care for, bless, and give us life now and forever. When we behold what God has done for us when we were lost, then He will work in us a grief for the lost. When we rejoice in His forgiveness, then our eyes can turn to those who are not forgiven. When we live in the hope of eternal life, we can feel for those who face eternal damnation.

Romans 5:6, 8: “You see, at just the right time, when we were still powerless, Christ died for the ungodly . . . But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” “All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: that God was in Christ reconciling the world to Himself in Christ, not counting men's sins against them. And He has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making His appeal through us” (2 Corinthians 5:18–20a).

We are ambassadors. We are people who were lost. We are people that God came to in Holy Baptism, through His Holy Gospel to find us, work faith in us, forgive us, and give us eternal life. We are His blood-bought people. Yet, we dare not lose sight that all people are blood-bought at Calvary. We as ones who were lost now are given a message to bring to the lost ones. We have the message of reconcilia-

tion that God has reconciled all people to Himself in Christ. As His ambassadors, having this message we take it to, who else, the lost ones that our Savior Himself came to save. The message of reconciliation, the message of the Gospel in our own lives is the reason we grieve for the lost and work to get the Gospel to them. It must be a priority in our Synod, in our Districts, and in our churches. It is the greatest priority to God—He showed us that by sending His own Son. Now it must be our greatest priority too.

“The Son of Man came to seek and to save the lost” (Luke 19:10). There is no greater task given to us as the people of God. There is no message more important than the Gospel. As the people of God, God will work in us a heart like His for the lost. In the forgiveness we have in Jesus Christ, we go forth to seek the lost with our Lord by our side.

Closing Prayer: Gracious Lord, who loved us even when we were lost, You did not spare Your only Son but sent Him to seek and to save the lost. Through the message of forgiveness and life, work in us a heart like Yours that as a church body and as Your churches all over this nation and around the world we may bring the Gospel of our Lord Jesus to the lost ones in a culture that does not know You. Empower us by Word and Sacrament to grieve for the lost and to bring the Gospel to the lost. Open the hearts of the lost ones to hear this precious message. Grant that through Your powerful and dynamic message of Jesus Christ and what He has done for us, many would come to believe in Him as their Savior. In His name we pray. Amen.

David S. Smith, Senior Pastor
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4. Ablaze in One Mission by Sharing the Hope of Christ

Seeking, Saving the Lost

Introduction

*For the Son of Man came to seek and
to save what was lost!*

Luke 19:10

Jesu Juva

+ + +

Thanks to President Kieschnick, to Bob Roegner, to the Mission people of The Lutheran Church—Missouri Synod for their determination to set this Lutheran Church—Missouri Synod *Ablaze!* with the fire of God's Spirit. The *Ablaze!* goal is to reach 100,000,000 people with the Good News of the Gospel within a few years.

The goal is worthy, inspirational, and, I believe, doable! Does this mean that 100,000,000 will be converted to Christ Jesus as Lord? Let's hope so, but the harvest is not our primary concern. Ours is the sowing! The Sower went out to sow (Matthew 13). The seed falls here and there. Some takes root. Some does not. Again, *our* task is the sowing of the seed of the Word of God!

Oh, that we will always be filled with a passion to share the good news in winsome and winning ways. President Kieschnick speaks of the "critical event," that is, when one LCMS person like you, or me, shares the Good News of Jesus Christ with another person.

Indeed, spurred on by the Spirit, we will always have a heart for those who need "finding." We are spurred on by Jesus who is the Gospel Incarnate to people like Zaccheaus, that son of Abraham who had lost his way, that one who was "lost" but now found (Luke 19:10).

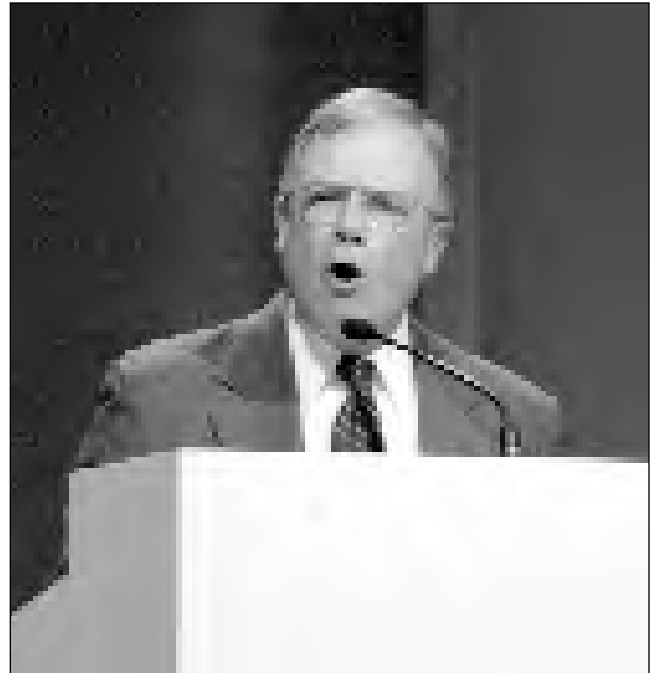
I. The Lord God: Seeking, Saving The Lost Adam and Eve: Genesis 1–3

The Holy Scripture: the Book written for our sakes that we might have the revelation of God's love in Christ (John 20:31 et. al.). God's Book indeed gives us eternal hope and an understanding of God's love for us in Christ and the salvation Christ has won for us in His life, death, and resurrection.

"There's nothing like the written Word of God for showing you the way to salvation through faith in Christ Jesus. Every part of Scripture is God-breathed and useful one way or another—showing us truth, exposing our rebellion, correcting our mistakes, training us to live God's way. Through the Word we are put together and shaped up for the tasks God has for us" (2 Timothy 3:15–17, *The Message*).

Let us then go to that revelation from God. Let us be instructed about the witness we are privileged to make to those who are lost, that they may be found.

What was the first witness of God's love for people recorded in Scripture? In my mind, it is legitimate to point



to the record of the creation of the universe as the first such witness. "In the beginning, God created the heavens and the earth" (Genesis 1:1).

Why did God create this universe? God surely created this universe for the sake of His most beloved creation, "Man." The very act of the creation of the universe is God "speaking" His love to His beloved Adam and Eve. For God did not create all things for the sake of all things, but for the sake of His beloved son and daughter, Adam and Eve, and for the sake of those who would come from them. He gave them a good place to live. In that sense, the creation of the universe is good news of love—from God to us!

In the wondrous record of creation of Genesis 2:4–7, the making of "Man" is at the center. I love this story, for here the dear Lord records the mystery of Adam's creation in a most wonderful way!

Watch the King of the Universe as he bows to the ground and places his hands in the earth's ground. He molds, as a potter molds the clay, a figure that is beautiful to behold. In my naiveté, I picture the Creator God turning the figure slightly, then looking, then with a holy frown, whatever in the world that might be, changing this feature or that:

"Put what we will call the nose on the front, rather than the side. Only one mouth. Not one "ear," but two. Perhaps then he will listen more than speak!"

The mighty Sculptor views the clay-man and says, "This is good."

Clay-Adam is beautiful, but lifeless. Then, the mighty *neshawmaw*, the breath of God, is blown into his nostrils, and this clay becomes enlivened. God then gives this living being a task. "Name the animals!" And in naming them, Adam discovers his lack. "There is no one for me!"

Another act of grace—"To sleep, young man!" While he sleeps, God creates. Another gift of grace, his Eve. And to this day, a man has no clear understanding of the wonder of the woman, because he slept through her creation! Her beauty he comprehends. His desire for her is real. A great surprise! "This at last is bone of my bone. This at last, flesh of my flesh!" "Well, you two, I give you dominion over all things! Use your authority well."

All of the above can be seen as God's gracious activity for the sake of his beloved children. In that sense, then, the act of creation is in itself a declaration of God's Gospel love for His people.

But despite this, God's people listen to the pernicious voice of the Serpent. They are tempted away by Satan, away from the closeness of the Father, and are hurled away out of Paradise Eden into a wilderness where they live in fear, in servitude, and where they will meet death one day. They will meet death because death comes with sin (Romans 5:12). Sin and death will put, ostensibly, an end to them forever.

That is, it would be an end forever were it not for the gracious intervention of the God of love, who extends Himself now graciously to His runaway creatures. We are not privy to God's converse, but we know that He gave them a promise, veiled though it was, when He cursed the Serpent, that ancient foe, and said, "The man's Seed will prevail over you" (Genesis 3:15).

Even our running, first parents ran with a sense of hope and future, for God had not forsaken them. The pain and agony they faced now was not God's doing, but theirs. However, the undoing of that pain and agony, that was indeed God's business—and that was accomplished finally and completely in the person of the woman's Seed, Jesus the Christ of God, through His life, His death, and His resurrection.

Since that early day, no one has escaped the pain of sin and death. But since that early day, too, everyone is given the opportunity to escape from its everlasting condemnation. You and I know that, we believe it, we rejoice in that Good News of Jesus in whom the ancient curse has been reversed. And we are here to tell others about it, that they, too, can live with hope in a world that doesn't share hope well at all.

II. Children Teach: Naaman and His Kin 2 Kings 5:1–15

Jesus said, "Unless you become like little children" (Mt 18:3). He loved the kids—and we do too, for they teach us much about how to witness, how to share the Good News in fresh and effective ways.

We don't know her name, this little one. A tragic child really, she had reason to live in despair and sadness. She had been ripped cruelly from her family, from her mom and dad who evidently had loved her and taught her well about the God who would have mercy on people, the God who was about the business of bringing health and hope in the name of the healing Christ, to borrow a phrase from the Mission statement of Wheat Ridge Ministries.

This all took place 2,850 years ago. A little Israelite girl, she was. Ripped from the security of her pious home by

heartless soldiers from the army of one Ben-Hadad II, a king of importance to some in those days. His throne was in Damascus, and perhaps he was the one who first named the famous street "Straight."

The Aramean King Ben-Hadad was celebrating. His troops under the leadership of the commander, Naaman, had won victory over the Assyrians. Naaman's army bands, pumped up from the victory over the Assyrians, also made border raids on Israel, taking spoils, one of which was this beautiful little girl. She is placed in servitude to Commander Naaman's wife.

Dreaded disease invades the Commander's body! Naaman, commander of victories, the great one, now faces defeat at the dreaded hand of leprosy. He is on his way down to death!

The servant girl to her mistress: "If only he would see the prophet in Samaria! He could heal my master!"

Ben-Hadad hears this from the servant girl and commands a letter be sent to Joram, the weak King of Israel! "Joram, see that my servant Naaman is healed by the prophet in your country!" Joram shudders. He has no idea how to heal anyone, nor does he know that there is a prophet there in his land who can—Elijah by name.

The story unfolds as Elijah gives healing directions to Naaman: "Seven washings in the Jordan River!" These directions he only grudgingly follows, not wanting to bath in the second-rate waters of the Jordan. (*Naaman did not know that this is not simple water only, but water used together with God's Word and by His command.*)

He is healed, and when he is, he gives his life and praise to the God of Elijah and the God of the little girl. He is healed because of the witness of a slave girl. She was the one involved in that "critical event" in the life of Naaman through which he was healed and saved.

Last May, at Salem Lutheran Church, Springdale, Arkansas, where I was privileged to serve as interim pastor for a time, we celebrated "Child of God" Sunday in recognition of National Lutheran Schools Week. Some parents who had no church home but who had kids in the school came to the services to give support. In talking with such a family, I inquired: "Do you folks have a church home?" The little guy, student at our preschool spoke up for the family, "No, we don't have a church, but now we do, don't we, Daddy!" Daddy blushed and nodded a tentative "Yes." We'll see.

Sunday School in the church basement on Easter Sunday, the teacher says to the youngsters, "Children, what did Jesus say when He came out of the tomb?" The kiddos thought and the bright little girl said, "Teacher, I know what He said." "What did He say?" "He came out of the tomb and stood there and put His hands here and said, 'Ta Da!'"

The kids know how to share the Good News.

III. The Effective Witness of an Old Grouch The Story of Jonah

Grouchy old people don't do so well! "Jonah, go to Nineveh!" "Ouch!" he said, as he ran in the opposite direction. He figured God would take care of it anyway, so why did he

have to go and give the Good News to people who were not of his ilk! He did not like people who could not speak Hebrew, *die Mutter Sprache*, with no accent.

God picked Big Fish to help Him out.

"Go swallow that rascal," God said to His servant Big Fish.

"Gee whiz, do I have to? That guy will make me sick."

"Just do it," God said, and the magnificent creature of the sea, swished into action and took the grouch into his cavernous stomach!

Interesting, is it not, to see in Scripture how the other "living creatures" (by the way, that's the same word, *khah-nephesh* used in Genesis 2 about Adam who received the "breath of God" and became a "living creature!") obey the Creator:

Noah's "two by two" cargo, the returning dove, the great fish, Balaam's ass, the beast of burden who was fortunate enough to bear the Christ into the Holy City, the cock that crowed at that dark hour for Peter, the 153 fish who jumped with the joy of resurrection into Peter's net.

These "living creatures," animal and mammal alike, may not be expressing the Gospel *per se*, but they are obedient to the call of the Lord of the Gospel!

The story of Nineveh's repentance at the call of the recalcitrant prophet is stirring. Hearing the witness of Jonah, the hearts of Nineveh are turned. They repent in sackcloth and ashes. The king calls for a fast and the people pledge their loyalty to the God whose Word Jonah had preached!

But, oh, the prophet! He is angry, pouting and sputtering about the grace of God for funny looking people who can't even speak English! What a tiresome man.

Earlier, even Big Fish, surely sick of his complaining, with relief and relish spits him out at the welcome command of his Creator.

How intriguing it is! God uses the witness of imperfect people to bring others around to Him! We praise God, for surely He can effectively use cantankerous Lutherans like me too—and you too.

IV. THE LORD JESUS: SEEKING, SAVING THE LOST

"When the time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive the full rights of sons" (Galatians 4:4).

The woman's Seed is here! Behold Him as He witnesses of the Father's love to a torn and broken world.

The Widow of Nain: Luke 7:11-17

Look at Him! He sees the weeping widow woman of Nain who is burying her only son. Moved with compassion, Jesus stops the procession of the sorrowful who have been beaten down by death. "*His heart went out to her,*" Luke says.

Placing His hands on the coffin, Jesus gives life back to the son, and the son back to his mother. The people are filled with awe and praised God: "*A great prophet has appeared among us. God has come to help His people!*" The Gospel-bearer is seeking, saving the lost.

Jairus: Mark 5:22-43

Jairus cries out to Jesus at the death of his precious daughter. Lord Jesus shares the hope and healing of His presence in the midst of the most tragic death of a little child. "*Talitha koum!*" "*Little girl, I say to you, get up!*" He says tenderly, and the twelve-year-old got up immediately and walked around.

Lazarus: John 11:1-44

The Lord Jesus, God's Word in the flesh, weeps tears for His friend, Lazarus, brother of Mary and Martha. "*If You had only been here,*" they lamented. The Word of God in the flesh stands before the door of death and looks up to heaven with groans of anger against the ravages of death and challenges the ancient demon death, "*Lazarus, come forth!*" He cries out. The dead man comes out, bundled up in His death clothes. "*Release him and let him go!*"

"*Lazarus, come forth!*" This cry is indeed just for Lazarus. But a cry like it will come from the mouth of the risen Lord again at the Last Day. When the Enemy hears that cry, Death will be compelled to give up *all* who have died, for the Word of God which brings forth what it says, will call us all from our graves! We will hear that call, assuredly so!

One remarked, "It is a good thing that Jesus said, '*Lazarus, come forth!*' or all the dead in every part of the world would have come out of their graves at that command." Yes, indeed, and so it will be one day!

V. JESUS CALLS US TO CONTINUE HIS MISSION

The Great Commissions: Isaiah 49:7 and Matthew 28:19

This Word of God in the flesh calls out to all of us today, "Dear brothers, sisters, tell the Good News. Share the victory that I would give to all people who are in the throes of death and sin, so that they can be released from it as you are. I have given you the authority to be the sharers of the Word to all" (as in Matthew 28:19-20).

Our Convention Theme is Isaiah 49:7. It is referred to also as "The Old Testament Great Commission." It says,

"And now," God says, this God who took me in hand from the moment of birth to be His servant, to bring Jacob back home to Him, to set a reunion of Israel—What an honor for me in God's eyes! That God should be my strength! He says, "But that's not a big enough job for My servant—just to recover the tribes of Jacob, merely to round up the strays of Israel. I'm setting you up as a light for the nations so that My salvation becomes global!" (The Message)

The Great Commission of Isaiah 49 is fully realized in Matthew 28 as the Servant of God, the risen Lord Jesus stands in majesty and power before the disciples. He tells them that all authority is given to Him in heaven and earth! The prophecies of Daniel (Daniel 7) have now been fulfilled, all things are under his footstool. And now, this powerful one, the Son of God and Son of Man stands with all this authority and says, "THEREFORE."

That's a grand conjunction. It is the Lord of authority who calls us into His service to preach the Good News of the Gospel to all people. This Lord was there in the begin-

ning, at the creation, because He is the eternal Logos of God, the Word by whom and through whom all things are created (Colossians 1:15–20). He is there as Adam is created and Eve. He is there in the days of Naaman, blessing the witness and faithfulness of that little girl. His face shows a sacred cringe, if you can imagine such, as He hears the griping of great grouch Jonah. He smiles as Big Fish swallows the old goat, loving the prophet all the while, and faithful Big Fish as well.

He comes into the flesh, this One who has all power. He walks the roads of our world, preaching the Good News and sharing its power. He loves His people so completely. He wants them to have the Life that only He can give. He shows the power of His Word to give such life as He brings healing to the dead son, the beloved little daughter, His friend Lazarus, the blind man, the lepers, the prostitutes, and the sinners. At the call of His Father, He is obedient to death, even death on the cross (Philippians 2:1–11). He gives His life there as the ransom for many, and in that death we are given life. On the third day He is arisen! His authority over life and death is not in question. With all authority, He sends His people into the world to carry on the task of speaking and doing the Gospel of God! The task, so perfectly accomplished while He was among us walking the streets of our round earth, He now turns over to the likes of you and me. He has unbridled confidence in the likes of us!

I love this story:

The ascending Lord comes through the clouds into the heavenly realms. The angels and the archangels gaze with wonder upon Him, for this is the first time they see the Son of Man in His risen glory and full, perfect humanity. They worship Him with awe and speak their words of welcome.

“Welcome home, Son of the Father. And what of your time on earth, great Son of God?”

“It went well,” He replied.

“Did you speak the Word of the Father to the people?”

“Indeed I did.”

“Did they listen to You?”

“Some did,” He replied.

“How many accepted your words, O Son of Man? Surely thousands? Myriads?”

“No, not yet.”

“How many then?”

“There are dozens of faithful. And then there are The Eleven.”

“Eleven? Only eleven? And what Lord will You do if they do not continue to spread Your message of salvation and hope and healing. What is Your contingency plan, dear Lord?”

“There is no contingency plan!”

You may quibble about such a story, but the point is clear:

The Lord has called you and me to be the witnesses. We are the ones who speak the Gospel. We are those who are to be involved in the “critical event” of speaking the Good News to another. There is no one else!

VI. Sharing: Stories and Experience

Take a few moments for conversation with one another about these things. Perhaps the following will assist:

- + *Speak about a significant person who shared the Good News of the Gospel with you.*
- + *Can you share an experience of telling the Good News to another?*
- + *Do you feel equipped to articulate the message of salvation to another? If yes, how did you gain this ability? How can one gain this ability?*
- + *Can you think of ways to share the faith in everyday conversation with people?*

VIII. Speaking the Gospel of Jesus in These Days

Speaking the Gospel to One Another in the Church

We people of The Lutheran Church—Missouri Synod are a wordy bunch. Witness this convention. Probably the majority of us think we are pretty much on target with our opinions. Sometimes our words to each other and about each other are good, while sometimes they need to fall on the ground and just go away. Our words often cause division, and on rarer occasions, they unite us. No doubt, we need to watch our words, our attitudes behind our words, and our demeanor lest all of this gets in the way of our witness to Christ.

Some months ago in another place, I told this story. Apologies to those who have suffered through it before.

During a temple service in eastern Europe, as the Great Shema prayer was intoned, half the congregants stood up, and half remained seated. The half that was seated started yelling at those standing to sit down, and the ones standing demanded that those sitting stand.

The newly appointed rabbi, learned as he was in the Torah, the Mishna, and the commentaries, didn't know what to do. The congregation leaders suggested that he consult a house-bound, 98-year-old man who was one of the original founders of their temple. The rabbi agreed, hoping that this wise man would be able to tell him what the actual temple tradition was. So he went to the venerable man's nursing home, accompanied by a representative of each of the two factions.

The one whose followers stood during the “Sh'ma” asked, “Is it not the tradition to stand during this prayer?”

The old man answered, “No, that is not the tradition!”

The one whose followers sat asked, “Is it not then the tradition to sit during the “Sh'ma?”

The old man answered, “No, that is not the tradition!”

The rabbi said to the old man, “But the congregants fight all the time, yelling at each other about whether they should sit or stand.”

The old man exclaimed, “THAT is the tradition.”

That story is more real than fiction in our beloved Lutheran Church—Missouri Synod. We tear one another apart nicely. Time to stop that. Time to speak words of Gospel to one another. Time to encourage one another in our church body!

Many of us face situations that are draconian and dark. No doubt, the only answer to some of these perplexing situations is the Good News of the Gospel. Are you hearing the Gospel from others in your ecclesiastical family? Are you

passing the Good News along effectively to those who sit with you on a Sunday?

It's been my privilege to serve as an interim pastor in a wonderful congregation. As such, it was my custom to go through the church directory, pick up the phone, and say "hello" to the people of the parish.

It was a Wednesday in Lent when I placed the call. "Good morning. This is Tom Zehnder, your Interim Pastor. Just wanted to call, say hello"—so the conversation began. I was getting a less than warm vibe from the person on the other end and then the story began to spill out.

Anger at the church for not caring enough after the sudden death of a spouse only some months ago. Don't ask me to do anything for a church that doesn't do anything for me. Haven't been there for a long time and don't know that I will come back.

Even with all that, I wrangled an invitation to stop by the house and discuss personally these things. It was a surprise, given the conversation on the phone, to walk into a home with the aroma of a freshly baked pie, and perking coffee. A pleasant place.

Small talk ensued and then more direct conversation about the previous phone call. "I am sorry we weren't able to give you the support you really needed. How did we fail you?" The tears came as the words flowed, without a stop along the way:

"When he died he left me without any instructions about any financial matters. He did the checkbook, and all that. I didn't know where anything was, where the paperwork was relating to his military pension, so I went through his stuff at the computer desk. I found files. Oh, what files. Stuffed with pictures of pornography, and incestual poses. I am so angry. I loved him and I hate him. I hated him and I love him."

How does one speak the Gospel to that situation, how do you move the conversation into a situation which becomes the "critical event" when one speaks the Gospel to another person in need. There was an attempt, and evidently the Lord used it to some good, for the person is on the way at least to reentrance into the fellowship.

One point of this story is that we are called to share the Gospel with all people, and that includes also the people of our own parish. You are all members of LCMS congregations and I am assuming that because you are here, you are seen as a leader, a mover and shaker in your congregation and circuit. People have elevated you by your election to be a delegate at this national convention. As you are on the front line of the decision-makers of the church, you will also want to be the first ones who remember the necessity of sharing the Good News of the Gospel also with the people of your congregation. If you are a lay person, then consider also your privilege of sharing the Gospel with your pastor. They are in need of hearing from another the Gospel they share with you.

This phone call stunned me:

The faithful elder was calling on a late Saturday night, hardly able to speak, but as he did, between the sobbing came the words, "We found our pastor in his study tonight. He was dead. Shot himself with a shotgun. It's terrible."

It was so terrible, beyond words, walking into that study and seeing the evidence of what had happened, the red stains on the walls, the floor, and even on Luther's Works which fit nicely on the shelves.

His earthly remains had been removed by the funeral home, but everything else was there, just as it was when he pulled the trigger. There was his never-to-be-preached sermon for the Sunday on his desk, his Bible open to the text.

There were birthday cards with greetings from me—sent to him for five successive years, lined up neatly on the shelf behind the desk. That haunted me, for I wondered if he were looking at those and wishing that I had talked more with him about his life and ministry.

We just never know who is in need of hearing the Good News of the Gospel, and it may very well be the person you think needs it least. And so we speak up as the opportunity unfolds—and really, when does it not unfold?

In the midnineties, en route to somewhere, all of us in the cheap seats saw Muhammad Ali, Cassius Clay, sitting in First Class. I watched him as he quietly passed out his autograph to people who were asking—everyone. He politely handed people an autographed tract advertising the Muslim faith.

When he got off the plane, the large gathered crowd also took his tracts. We give grudging compliment to the Jehovah Witnesses and the Mormons for their zealotry in spreading their rumors, half-truths, and downright falsehoods regarding the Lord God. Rather than hang our head in shame, let's light the fire and set the world ablaze with the light of the Gospel of our Lord Jesus Christ.

Missionary Elmer Bergt

The man I name now may be known by some here: Elmer Bergt, an intriguing man of God who graduated in 1939 from Concordia Seminary, St. Louis, Missouri. There were few calls available in the just passing depression era. His heart was set on foreign missionary work, and he felt especially called to India. However he was not married—and then, one could not serve overseas as a single man.

Eventually a call came to him from Zion Lutheran Church, Tampa, Florida. He and his dear wife, Elvira served that congregation faithfully. Zion celebrated its 100th anniversary in the late 1990s, and at that point in her life, this beautiful veteran church turned herself into a mission to the poor and downtrodden of the area. I believe it is still alive and well today.

In 1951, Elmer Bergt received a call from the Mission Board of our church to become a missionary to Japan. Elmer and Elvira packed up their belongings. Off they went to the Land of the Rising Sun, children in tow.

Pastor Bergt was truly a brilliant man. He sported a delightful and unique Perry County accent, (for he came from our church's founding families). He dug into the Japanese language, learning it more or less on his own, a formidable task, also mastering Kangi, the Chinese characters the Japanese people also use for writing.

At first, of course, he was not able to use the language at all, so he spoke through interpreters and such. He carried with him, at all times, tracts presenting the Christian Gospel in the Japanese language. Stamping them with his name and address in English and Japanese, he left them everywhere. On every train he rode, every streetcar, every bus—there, on the seats, he left behind Christian tracts in the Japanese language.

Elmer was a mentor, a spiritual father, and a good friend. He served with distinction in Japan for just over 30 years. And he knew everyone!

About a month after Jackie and I arrived in January of 1962, we settled in a second-floor flat of a grand old nineteenth-century Japanese house in Tokyo, owned by the Tomizawa family. Early one morning, around seven, there was a knock at our door. Answering it, there stood a young Japanese man who spoke English well enough for us to understand. He introduced himself as a friend of the Lutheran missionaries, especially Pastor Bergt. He wondered if he could have some breakfast and a few yen to carry him through the day.

He came up to our kitchen and indicated he would like some salad and eggs. Jackie cut up the lettuce and asked what he would like on it, and he said, "I like like that." Plain. Then, "How would you like your eggs cooked?" "No cooked, just in bowl please." He drank the eggs down, sprinkled lavishly with delectable Japanese-style soy sauce, "*O-Sho-yu*." He ate the lettuce, said "Thank-you." And then, "Any money do you have?" So I gave him a few yen-bucks, and off he went.

"Pastor Bergt," I said by telephone, "do you know so and so?"

"Oh, yes, he is a scalawag! He goes to all the missionaries and gets food and money, and he is smart and goes to the new ones right away before anyone tells them about him. How much did he get from you? And he laughed.

Then he said, "You know, Tom, many have written him off as a troublemaker. He has been in jail, you know, and a lot of the folks just send him away. But I don't. Every time he comes to my house I put him to work, then I feed him and make him sit down and listen to the Word of Jesus. I give him tracts and a few yen and send him off. For as long as he is breathing, I always think that there is hope for him. The Lord is keeping him alive, perhaps so that the Word will eventually turn his heart."

Translate that into this:

That everyone with whom we have contact, if they are breathing (and if you are not sure, then use the mirror trick and see if it clouds up), if they are still breathing, then just maybe the Lord is keeping them alive so that they can hear the Good News of the Gospel from you and me.

Pastor and Mrs. Bergt left Japan in the mid-1980s and returned here to their beloved St. Louis. We visited with them from time-to-time in the home they bought, which happened to be the former residence of the Pastor Melendez family, the speaker for the Spanish Lutheran Hour of those days. And Elmer told us this story.

When Elmer and Elvira were preparing to return from Japan to America, a leading Japanese newspaper did a feature article about him. He had lived in and loved Japan for decades, and he had become quite well-known for various important things he had done in Japan during his tenure. The Japanese people knew he loved them, and one Japanese pastor who loved Pastor B said, "We didn't always understand every word he spoke, but we always understood his heart!"

The time for packing and moving came. Crates and boxes were waiting for the moving van, leaving as they were the next day for America. The doorbell rang. Pastor

Bergt answered it, curious to see a black Mercedes limousine parked in front of his home, and then surprised at the visage of a distinguished Japanese gentlemen dressed in elegant formal clothing, obviously a man of means and distinction.

After the politeness of an initial formal greeting between two heretofore strangers, the Japanese gentleman retrieved his pocket wallet, and from it a folded paper brochure, aged and yellow.

Then he said, "Beruhito Sensei, Reverend Bergt, I am honored to meet you. I read of your departure from Japan in the Yomiuri Shimbun, and as I read it I was overcome with joy when I realized who you are. I have known of you for more than thirty years, and now I meet you. I am honored."

The gentleman unfolded the paper and it was indeed a tract in the Japanese language with Elmer Beruhito's name stamped on it. Elmer related to me that the tract told of Jesus, and the way of salvation, in seven steps or less!

In 1952, thirty and some years earlier, the doorway visitor was a student, confused, looking for his way, an atheist or an agnostic simply because he didn't know anything else. The young man boarded the streetcar in Tokyo on that fateful day, a day recorded in heaven, and there on the hard bench was Elmer's tract. He read it, mildly intrigued, put it in his pocket, got it out again, was interested enough then to ask someone else about it. The someone else was a Christian. The man was snagged by the Gospel and baptized in the Kyodan Church. In this Kyodan Christian Church, the gentlemen grew in the faith, and through the years became an influential leader in the same and a worthy supporter of the work of the Gospel in Japan and other parts of the world.

It started with that "critical event" which dear Elmer initiated by placing a plain, old tract on a streetcar bench in Tokyo in the early fifties. It will come to glorious fruition when you and I will be able to meet that gentleman, too, in the halls of heaven. We will probably find him chatting with Elmer. You will recognize Elmer as the enthusiastic man speaking Japanese like a Perry County German! And Elvira will be there too, asking me or someone else, "What did Elmer say?" for Elvira didn't have the chance to learn much Japanese, even after thirty years.

She had another ministry which revolved around hospitality, a gift of the Spirit which did not require words, but delicacies like double crust lemon pies and ice cream folded into whipped cream with chocolate syrup and then refrozen, or a Thanksgiving turkey dinner for American and Japanese friends that somehow tasted even better there than here.

Great saints of God, these mentors, our spiritual father and mother, Elmer and Elvira, who are gathered at the throne doing things yet still so important and beautiful. They praise and give thanks to God, and if they are able to do this, they are hoping that we will carry on the tradition they were so good at during their earthly pilgrimage.

IX. How Jesus Loved To Seek and Save The Lost

Luke 19

Come with me. Hear now a story about Jesus and his beautiful witness as He sought and found the lost:

They lived in the city of Jericho, this octogenarian husband and wife. They were devoted to one another, but as sometimes happens after six decades of marriage, they didn't talk too much to each other or anyone else for that matter. They lived quietly in their more than adequate surroundings, blessed with servants and a genteel life. But of late the woman of the house had a concern about her dear husband. She had not said anything to anyone, but for the past years her husband had exhibited a strange behavior which puzzled and troubled her. It was not much of a concern at first, but then she began to realize that he went through this strange routine on the exact same day, every Thursday . . . every Thursday. For very early in the morning, on that day, before the dawn, he would quietly leave the bed chambers, wrap himself in his garments, and leave the house.

Such behavior continued and finally she could bear it no longer. After he left the room, she got up very quietly and so as not to be seen, watched from a distance as he went into the storeroom in the courtyard of the home and retrieved a bucket and a large scissors. He then left the courtyard, disappearing down the street toward the center of the city. She was troubled, but did not follow him.

But then on one Thursday morning, early and dark, she did. What she saw astounded her. For the old man walked very slowly with his bucket and scissors into the center of the city and to the flowing well there. He filled his bucket with water from that well and continued down the hill, around the corner, until finally he stopped—in front of a stately tree. He took his scissors, pruning as he could any unsightly or dead branches and other rubble. Then ever so tenderly he poured the water by the roots of the tree, slowly, so that the water soaked into the soil and surely gave the tree moisture and life. He looked up into the tree for a time, a tear could be seen on his face. But it was not sorrow there on that face, but a wistful, quietly joyful look there. Then he picked up his tools and returned to his home.

His wife said nothing to him, but as the routine continued in subsequent weeks, she could remain silent no longer. She confessed her surveillance. "I saw what you are doing. Why?"

"Come with me to the tree, and I will tell you," he said. Standing under the tree he began to speak:

"When I was quite young, before you and I were husband and wife, I had a thriving business, chief tax col-

lector for this entire region. I became wealthy quickly, and proud, and self made. While I did not cheat the people of much, there were times when I bent the rules and took bribes, and even on occasion overcharged. I suppose it was the ghost of my good mother speaking to me, but my conscience began to trouble me and I was bereft of peace. In those days there was a Man among us who brought great hope and joy to many, and I felt that if I could only talk to Him, perhaps I would find peace again. This man was coming through Jericho with His followers on His way to Jerusalem where it was reported He would find trouble waiting for Him; some said death. I marveled at His courage and decided to see Him. But the crowds were so thick that with my short stature I was not able to come close or get His attention, so I ran ahead along this road to this spot and to this very tree. Its branches gave me a vantage point. I sat here on this branch as He approached.

"I was spellbound, for as He came this way, the people were shouting and calling to Him and He was looking straight at me, like He knew I was here, waiting to see Him. He stopped right here. I was going to speak to Him, but before I could, He spoke to me: 'Zacchaeus, come down immediately. I must stay at your house today.'

"Do you see? I was waiting for Him, but really, my dear wife, He was waiting for me. He came to my house. I told Him of the pain and guilt that was in my heart, and what I wanted to do to make recompense, and He said, 'Today salvation has come to this house; because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost.'"

Our Lord Jesus is not walking the streets of Jericho these days. Our Lord Jesus is not walking the streets of St. Louis these days, nor of Marshfield, Wisconsin; Williamsburg, Virginia; Chicago, Illinois; Muncie, Indiana; Hoisington, Kansas; Tokyo, Yokohama, Japan; Springdale, Arkansas; Orlando, Florida.

But wait! Did He not say, "*And surely I am with you always, to the very end of the age!*" (Matthew 28:20). Indeed! He is with us. He has His arm about our shoulder, grasping our hands, lifting up our weak knees! He is relying on us to be His hands, His feet, His voice! He doesn't have any other people but us! And He calls us to willing service to Him, and that means to speak for Him, about Him, about His love, His mercy, and His forgiveness to those about us.

This is an awesome privilege, a great honor.

Jesus help us. Amen.

Thomas R. Zehnder
Williamsburg, VA

COMMITTEE 4 SURVEY QUESTIONS AND ANSWERS

1. Strongly Disagree
 2. Disagree
 3. Don't Know / Not Sure
 4. Agree
 5. Strongly Agree
-

1. It is important to me that my congregation is a member of The Lutheran Church—Missouri Synod.

1	34	3.31%
2	66	6.43%
3	65	6.33%
4	324	31.55%
5	538	52.39%

2. National synodical ministries provide valuable assistance to our congregation.

1	61	5.92%
2	269	26.09%
3	190	18.43%
4	400	38.80%
5	111	10.77%

3. District synodical ministries provide valuable assistance to our congregation.

1	83	7.93%
2	219	20.94%
3	124	11.85%
4	424	40.54%
5	196	18.74%

4. I am well informed of our national Synod's work on our congregation's behalf.

1	130	12.40%
2	352	33.59%
3	154	14.69%
4	332	31.68%
5	80	7.63%

5. I am well informed of our District's work on our congregation's behalf.

1	87	8.24%
2	234	22.16%
3	97	9.19%
4	434	41.10%
5	204	19.32%

6. The "Sow-What?" video is an effective way to begin to inform members of important financial issues facing our Synod.

1	114	10.79%
2	172	16.27%
3	240	22.71%
4	386	36.52%
5	145	13.72%

7. *The Lutheran Witness* is a valuable source of information for keeping me informed about our Synod's work.

1	104	9.64%
2	231	21.41%
3	82	7.60%
4	466	43.19%
5	196	18.16%

8. *Reporter* is a valuable source of information for keeping me informed about our Synod's work.

1	80	7.36%
2	149	13.71%
3	103	9.48%
4	552	50.78%
5	203	18.68%

9. The LCMS Web site (www.lcms.org) is a valuable source of information for keeping me informed about our Synod's work.

1	82	7.52%
2	174	15.95%
3	193	17.69%
4	432	39.60%
5	210	19.25%

OTHER PRESENTATIONS

1. President's Acceptance Speech

Thank you, dear friends in Christ, for this expression of trust and confidence. I am deeply humbled by your vote. Allow me to share with you a word from the Apostle Paul:

I thank Christ Jesus our Lord, who has given me strength, that He considered me faithful, appointing me to His service. (1 Timothy 1:12)

It is my belief that your vote in giving me the opportunity, challenge, and burden of continuing to serve as the President of our beloved Synod is not so much a vote for me personally but for the vision I've shared these past 3 years and for the entirety of my 34 years of public ministry. The vision I hold so near and dear is not simply a six-word cliché: *One Mission, One Message, One People*. It is a deeply held conviction that God's blessing has been given to our church for a reason. We have been blessed to be a blessing! We dare not take that blessing for granted.

It is no secret that we have experienced in our Synod a period of disagreement these past 3 years, including disagreement among some of the elected officers and leaders of the LCMS. For the sake of the Gospel, I respectfully encourage you to seek prayerfully the perfect will of our gracious God in electing to the other offices, boards, and commissions of our Synod men and women who not only are "*full of the Holy Spirit and of wisdom*" (Acts 6:3) but also individuals who share the vision God has placed on my heart.

Time is short! Hell is hot! Resources are too precious to spend on infighting and endless opinions about who has or does not have contested authority. I pray and trust that the Spirit will lead, guide, and direct each of your votes in the remaining elections at this convention.

One final word of thanks and appreciation to my dear wife, Terry, who has stood faithfully by my side for 38½ years, many of which have been accompanied by stress and pressure of many kinds. In that regard, few if any of those years having exceeded the past three. She bears in her heart a deep respect and abiding love for the church and for the women of the church, especially the wives of pastors and other professional church workers. Thank you, Terry, for your love, support, patience, forgiveness, and faithfulness to me and for your support of the women of the church, particularly the wives of the Council of Presidents and pastors of our Synod.



Thanks also to the members of our immediate and extended family for their sacrifices these past 3 years in seeing once frequently present parents and grandparents become largely absent from family events and holiday gatherings. They all live in Texas. My 88-year-old mother; Terry's 90-year-old father and somewhat younger mother; our son, Andrew; and daughter, Angie; her husband, Todd; and their two children, Kolby and Kayla are near and dear to us. So are all our siblings and their families. We love you, miss you, and hold you in our hearts and prayers always.

A final word from the Apostle Paul:

I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the Gospel from the first day until now, being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus. (Philippians 1:3–6)

Thank you and God bless each and every one of you, dear brothers and sisters in Christ!

Gerald B. Kieschnick, *President*

2. GREETINGS FROM THE BISHOP OF ELCA

I greet you in the name of our crucified and risen Christ. First allow me, Dr. Kieschnick, to congratulate you on the renewal of your call as President of The Lutheran Church—Missouri Synod. In our work together the past three years on the Committee on Lutheran Cooperation, I have come to know you as a person with a passion to proclaim the Good News of Jesus Christ so that all the world might believe. You are a man of prayer who listens, challenges, and whose commitment to God's mission is contagious. I pray that God will grant you continued strength and vision in the years ahead as you engage in faithful witness to the Gospel and demonstrate courageous leadership for the sake of the mission God has entrusted to the Church in our time.

I also want to thank the LCMS for your commitment to Lutheran schools. Our youngest daughter, Elizabeth, will begin her junior year as a student at Luther North High School in Chicago. She is receiving an excellent education in this Christ-centered environment.

As Lutherans, we stand on the shoulders of giants. We stand on the shoulders of Dr. Martin Luther. We stand on the shoulders of the other leaders in the Lutheran Reformation of the 16th century.

But we also stand on the shoulders of our courageous forebears—those men and women and children who braved the cold waters of the Atlantic Ocean in the sailing vessels that brought them to the shores of this land.

On the occasion of this 62nd Regular Convention of The Lutheran Church—Missouri Synod, we remember especially those courageous immigrants to Perry County, Missouri. They journeyed in late 1838 and early 1839 from Bremen, Germany, to New Orleans and then up the Mississippi River by steamboat. Of the five ships in that voyage of Lutheran pioneers, one ship was lost at sea. The others arrived carrying that group of some 700 Saxons into what was for them the “new world.”

The challenges of survival we can only imagine—challenges that were both physical and spiritual. Yet amid those challenges, C. F. W. Walther emerged as a strong, insightful, courageous leader of those Saxon immigrants. He appropriately takes his place among the giants of Lutheran history—giants upon whose shoulders you and I now stand.

I greet you this day on behalf of the 5 million members in almost 11,000 congregations of the Evangelical Lutheran Church in America. With you and people throughout The Lutheran Church—Missouri Synod, the Evangelical Lutheran Church in America confesses “Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.”

Further, like you, we declare in the ELCA's constitution that “the canonical Scriptures of the Old and New Testaments . . . [are] the inspired Word of God and the authoritative source and norm of . . . proclamation, faith, and life.”

With you, we embrace “the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith . . .” With you, we accept “the Unaltered Augsburg Confession as a true witness to the Gospel.” The ELCA acknowledges



as one with us “in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.”

With you, we accept “the other confessional writings in the Book of Concord.” With you, we are children of the Lutheran Reformation whose spiritual forebears ventured forth from Europe to this land. With you, we have been richly blessed through the forthright witness and diligent service of those who have shaped our Lutheran history in this nation and around the globe.

Yet just as Jesus reminded the disciples at the Transfiguration that they could not stay on the mountain, likewise we cannot dwell only on the heroic dimensions of our roots.

We face the challenges and opportunities of contemporary witness. The summons to proclaim God's saving Gospel is urgent. We need to hear anew the commission of Christ to go into all the world to make disciples.

I remain grateful for the strategic ways in which our two churches bodies cooperate in the critically needed service of care and compassion. Lutheran World Relief is a superb expression of our churches working together for international relief and development efforts. Lutheran Immigration and Refugee Service helps us welcome the stranger and care for the oppressed. Lutheran Services in America reflects the strength of our churches in social ministry endeavors throughout this land. Lutheran Disaster Response is our instrument of caring, both immediately and in the longer term, for those hit by natural or human initiated disasters in this country.

A special area of cooperation that should be much on our minds these days is our support of our chaplains in the

armed forces of this nation. Many of them are serving in harm's way in Iraq and Afghanistan. They help care for the estimated 40,000 sons and daughters of our congregations serving in this nation's Army, Navy, Marines, and Air Force. I have met some of those chaplains. They represent a superb and courageous group of pastors. They are, in a sense, the extended arms of our churches carrying out their pastoral responsibilities on bases and posts throughout the world. As I communicated to your Praesidium when I was invited to meet with them in December, the ELCA is deeply committed to these shared expressions of our faith active in love and service.

I greet you today also in my role as President of the Lutheran World Federation. I am grateful for the ongoing conversations that now are taking place with representatives of the Lutheran World Federation and the International Lutheran Council. I know leaders of The Lutheran Church—Missouri Synod have been instrumental in the development and ongoing activity of the International Lutheran Council, as well as in the ILC-LWF conversations.

What do we see in the future? We know the future belongs to God. In our time, God has called our churches to proclaim the Good News of Jesus Christ through Word and Sacrament and faithful witness and service for the sake of the Gospel. Let us not grow weary in well doing. Let us not fail to pray for one another.

I appreciate the action of this convention in adopting today Resolution 3-07. We share with you the commitment to a continuing effort to bear witness to the truth of the Scriptures and the Confessions in the hope that agreement can be reached in those areas where we disagree.

The God who granted strength to our forebears in the faith for courageous witness in their time is the same God who marked us with the cross of Christ, claims and sends us so that we might be witnesses to Jesus Christ and ministers of reconciliation in our time. May the Holy Spirit give us power for our shared calling that together we might be in One Mission—*Ablaze!*

Thank you for this opportunity to greet you. Thank you, too, for your faithful witness to the Gospel of Jesus Christ.

Mark S. Hanson, *ELCA Presiding Bishop*

3. GREETINGS FROM BISHOP OF EVANGELICAL LUTHERAN CHURCH IN KENYA

Ninawasalimu wote katika Jina la Yesu Kristo alive Bwana na Mwokozi wetu—I greet you all in the name of our Lord and Saviour Jesus Christ!

Being with you during this convention and witnessing the historic discussions on the proposed pulpit and altar fellowship between The Lutheran Church—Missouri Synod and the Evangelical Lutheran Church in Kenya, I want to take us all before the magnificent picture of the church portrayed in the Old Testament in a passage, to which our dear Lord Jesus Christ and His holy apostles referred when they taught the primitive church about its present time and the future. This passage is taken from the hymnbook of Jesus, the Book of Psalms:

“The LORD says to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’ The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies. Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth.” Ps. 110:1–3

First of all, we read here the Ascension and the celestial coronation of the Son of Man and the Lamb of God: “*Sit at my right hand.*” This very same truth has entered the chief Christian symbols as the fulfillment of the prophetic hymn of the Messiah of Israel in Ps. 110. But the Lord of David sitting at the right hand of God has not disappeared far away from us, but He is carrying out His divine and royal authority in Zion, in the church, in this world, in the midst of the mankind: “*The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies.*” The Great Commission at the end of the Gospel according to St. Matthew comprises these two realities into one: “*All authority in heaven and on earth has been given to me . . . And surely I am with you always, to the very end of the age.*”

To carry out this divine and royal task means toiling and suffering amongst all people. The toiling comes out of the divine love so solemnly expressed in John 3:16, God gives Himself to the sinners in His beloved son Jesus Christ. God’s love demands us, makes us to go out with the pure Word of God and the Holy Sacraments to find and bring back to the living God, the Father and the Son and the Holy Spirit, those who are lost: “*Therefore go and make disciples of all nations, baptizing them and teaching them.*” In Ps. 110 it is being prophesied: “*The Lord will extend your mighty scepter.*”

The suffering comes out of the reality that the church of Christ is His Zion, in which He reigns always surrounded by God’s enemies: “*The Lord will extend your mighty scepter from Zion; you will rule in the midst of your enemies.*” The Epistle to the Hebrews encourages us in patience: “*In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him.*” Heb. 2:8. In 1 Cor. 15 St. Paul is referring to this very psalm and concludes: “*When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: ‘Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?’*”



In terms of love and in terms of suffering, the church stands as an army arrayed under its banner, gathered together in its Lord and King of Zion, Jesus Christ: “*Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth.*” The church is born out of dew of the Holy Baptism. It is, indeed, arrayed, not rambling in disorder or chaos. It is not arrayed according to human traditions, not according to politically correct ideas, not in full packed stadiums and gathering places in which Christianity is being mixed up with religions that have no true knowledge of the living God. No, Zion, the church, is arrayed according to the Word of God, the doctrine of the truth.

This doctrine of the truth was regained to us in the bold struggle of the Lutheran Reformation. The church was set free from the Babylonian captivity of human traditions and laws. The church is continuously looking forward to its final day of Reformation, namely, the second coming of Jesus Christ. In the meantime, the message of the truth, the proclamation of the Gospel, must reach out to all the corners of the world. Since the nineteenth century this message has vigorously conquered the African continent and still continues to conquer drawing closer and closer to the heartlands of Islam.

We must not shy off the love, not shy off the sinners who do not know that they have been redeemed and set free in Jesus Christ. Yet, we cannot approach them with our own imaginations, our own daydreams of love but with the true love of God in Jesus Christ, revealed unto us in the Word of God. True love is always biblical. It neither opposes nor deviates from the divine scriptural truth. It cannot be frustrated even when it faces sheer ingratitude and hostility.

We must not fear the suffering. We know in the Word of God that God's Zion stands in the midst of God's enemies. The twentieth century, which was supposed in the West to be the peak of the enlightened human development without the living God, witnessed such atrocities that go beyond all measure and understanding. In that century alone, the number of Christian martyrs exceeded the complete number of all Christians martyrs of the preceding centuries and millennia. Today, when Nazism and Communism have been buried, the true biblical Christian faith faces the open hostility of fanatical sabre rattling religiousness in various parts of the world. Our sole respond is the divine love, bold testimony, and readiness to suffer. But we should not close our eyes either from the fact that true biblical Christianity faces mounting hostility from Western secularism strongly occupying the media and coming up with its so-called politically correct agendas. Western Liberalism has shown how intolerant it can be in dealing with those who cling, like Doctor Martin Luther, to the truth of the Bible. In Scandinavia and Germany, ordination is being denied from those who believe and act in accordance with the Word of God and the Lutheran Confessions. The biblical voice of the church concerning various contemporary issues, such as abortion, marriage, euthanasia, and homosexuality, is hardly being tolerated in the media any more. Front pages and prime time radio and television coverage is given to people with ideas that seek to dethrone the Word of God as the fundament of the church and the norm of the one true faith. We must never forget that the banners of the church of Cain, of which Luther speaks a lot in his commentary on Genesis before the end of his life, the banners of the church of Cain are arrayed in the midst of the enemies of Zion because they oppose the scepter of the Messiah, the Word of God. Are we ready, as the Bible says in the Book of Revelation, to follow the Lamb of God wherever He walks? Are we ready to be numbered among those who fearlessly walked into the great tribulation and came out of it the robes washed white in the blood of the Lamb? Are we ready to acknowledge and follow the biblical truth at whatever cost?

The Evangelical Lutheran Church in Kenya has been grateful to explore the treasures of true Lutheranism in the plains of the American Midwest, in The Lutheran Church—Missouri Synod. We have been happy and privileged to find the troops of Christ, as portrayed in Psalm 110, arrayed over here under His banner and according to the true faith,

the pure doctrine. This is the reason, this alone, that we have approached you and extended out our hand to you asking for cooperation and fellowship. Our church is still materially poor. Previously, we have been promised material help by others if we only compromised the biblical truth and the pure Lutheran doctrine. We have rejected this kind of inroads and preferred poverty because we have not been ready to throw away our spiritual treasures in the Bible and in the Lutheran Confessions. As we are now coming closer to you and as we are seriously considering pulpit and altar fellowship, we do this in the sincere hope that genuine biblical Lutheranism will also prevail in the plains of American Midwest, namely in your church as well as in the densely populated cities and towns, in the green hills, towering mountains and open savannahs of East Africa.

Indeed, the gate of the Word of God is wide open in Africa. New areas open up for the Gospel, new frontiers move under the banner of the Lamb, totally new people are ready to suffer and even die for the sake of Christ and His Gospel. I understand that the sabre rattling we hear from the fanatic corners of Islam is due to the fact that the Gospel is pressing forward and finding souls in growing numbers who welcome the Gospel with relief and joy. Therefore, it is time to invest more in the missions in the African continent.

Finally, often times development and progress is set in the society and church as opposite to the doctrine and confession. The numerous false prophets in the Old Testament came up with their contemporary agendas and disappeared as never to be heard about again. It was only the way of the few true prophets of Israel, the way of repentance and the faith of the covenant, that did lead forward. Today again, there is only one road that will lead to the future, namely to follow Jesus Christ, the Lamb of God, wherever He walks. As Dr. Luther says in the Smalcald Articles, the true church is the gathering of those sheep who listen to the voice of their Good Shepherd. Today we stand between the historic Reformation of the sixteenth century A.D. and the final reformation of the church in the second coming of Christ. Our calling and task is still unfinished. May God be merciful and help us to be steadfast in love and faith to face that final day of reformation with faithfulness until death, in bold true faith and with abundant good works of love!

Walter Obare Omwanza, *Presiding Bishop, ELCK*

RESOLUTIONS

1. Missions

To Affirm Mission 21st Century Response to Great Commission

RESOLUTION 1-01A

R1-8-01 (CW, pp. 17–22); Overtures 1-15–19 (CW, pp. 136–138)

WHEREAS, God's desire is that all be saved (1 Tim. 2:4) only under the name of Jesus Christ (Acts 4:12); and

WHEREAS, Our Lord has given to all who are baptized the opportunity and responsibility to spread the Gospel (2 Cor. 3:2–3) as part of the priesthood of all believers, declaring the praises of Him who has called us out of darkness into His wonderful light (1 Pet. 2:9); and

WHEREAS, The apostle Paul demonstrated both boldness and compassion for those without Christ in a foreign culture (Acts 17:16ff); and

WHEREAS, From the time of the Reformation, Lutherans have understood that the Lord's mission is to make disciples of all nations (Matt. 28:18–20), and, as such, the Lutheran faith has been a confessional faith in mission; and

WHEREAS, Our Lutheran forebears in coming to the United States followed the example of Paul on Mars Hill (Acts 17:16ff) and embraced the opportunity to be faithful in mission in a new culture; and

WHEREAS, We in the LCMS “believe, teach, and confess that the primary mission of the church is to make disciples of every nation by bearing witness to Jesus Christ” (*A Statement of Scriptural and Confessional Principles*, p. 2), as demonstrated not only in the 72 countries in which we have been involved in mission outreach but also in the recent outreach efforts of Pentecost 2000 resulting in 1,000-plus new cross-cultural ministries in North America; and

WHEREAS, Just as Paul and our Lutheran forebears saw and responded to the culture of their day through faithfulness to God and His mission, we too are presented today with opportunities to continue in faithfulness by witnessing in new cultures, among diverse people groups, and to a society that does not recognize that there is no hope of eternal salvation apart from Jesus Christ; and

WHEREAS, Our convention theme, One Mission—*Ablaze!*, sets before us God's deep desire and passion to bring salvation to all people (Is. 49:6b) calling us to act urgently in sharing the Good News of Jesus Christ “in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8); therefore be it

Resolved, That the LCMS, acting in convention, boldly affirms that, in faithful response to the Great Commission and understanding our Lord's unchanging promise to always be with us (Matt. 28:20), we must be confessional and mission-minded in a world that continues to change; and be it further

Resolved, That the Synod, acting in convention, affirms the historical Lutheran understanding of the priesthood of all believers that God, through the work of His Son by the power of the Holy Spirit, has made all believers “a royal



Committee 1 Chairman Paul Sieveking

priesthood” to “declare the praises of Him who called you out of darkness into His wonderful light” (1 Pet. 2:9); and be it further

Resolved, That each congregation and school within our Synod, seeking the Holy Spirit's guidance through prayer and a determined study of the Scriptures, understands that it is a mission outpost to all of the unchurched “in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8); and be it further

Resolved, That fulfilling God's mission today requires The Lutheran Church—Missouri Synod to expand the work we have been doing in numerous cultures and among various people groups, to witness in various languages, and to engage the unchurched society with a clear confession of Jesus; and be it finally

Resolved, That fulfilling God's mission today requires all entities of the church to prepare individuals to learn the cultures and languages around us in order to equip all the saints (Eph. 4:12) for mission and discipleship in our current age, so that all honor and glory is afforded our Lord and Savior Jesus Christ who grows His church (1 Cor. 3:6) as souls lost, are won by knowing that there is only one name under heaven by which one may be saved and that is the name of Jesus Christ (Phil. 2:9–11).

Action: Adopted (2)

(During discussion, a motion to amend the resolution by replacing the words *be confessional and mission-minded* with the words *continue to be* in the first resolve failed. The resolution was adopted as presented by the committee [Yes: 947; No: 280].)

To Promote “Mission Outpost” Attitude

RESOLUTION 1-02

Overture 1-05 (CW, p. 134)

WHEREAS, God's desire is that all be saved (1 Tim. 2:4) and only under the name of Jesus Christ (Acts 4:12); and

WHEREAS, Our Lord has given to all who are baptized the opportunity and responsibility to spread the Gospel (2 Cor. 3:2–3) as part of the priesthood of all believers, declaring the praises of Him who has called us out of darkness into His wonderful light (1 Pet. 2:9); and

WHEREAS, The Lutheran Church—Missouri Synod has as the structural foundation of its church body the gathering of baptized Christians into congregations; and

WHEREAS, The Lutheran Church—Missouri Synod has always seen its schools as important educational and outreach ministries; and

WHEREAS, Our congregations, ministries, and schools are not only ministries for the teaching and edification of the saints but provide the foundation for the laity to be involved in mission; therefore be it

Resolved, That each congregation, ministry, and school within our Synod, being led by the Holy Spirit through a determined study of the Scriptures and prayer, not only understands itself as a mission outpost to all the unchurched “in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8) but also sees that its own community is a mission field today; and be it further

Resolved, That the laity be encouraged to: understand and engage the diversity in our culture, learn languages in order to witness and serve particular groups, train leaders, and thereby effectively undertake as members of mission outposts the ministry of spreading the Gospel of Jesus Christ; and be it further

Resolved, That the pastors, teachers, and other professional workers of the LCMS be encouraged to accept responsibility for encouraging and equipping the laity involved within their congregations, ministries, and schools to be missionaries sent out by that mission outpost; and be it further

Resolved, That each congregation, ministry, and school within our Synod be encouraged—partnering with other congregations and ministries, its District, and national missions within LCMS World Mission—to develop at least one new mission outreach objective concentrating on connecting to the unchurched of its own community; and be it further

Resolved, That each District within our Synod be encouraged to assist congregations, ministries, and schools with resources to expand their vision for mission and ministry that fulfills Acts 1:8; and be it finally

Resolved, That LCMS World Mission be encouraged to develop resources for congregations, ministries, schools, and Districts to encourage and equip the laity in their mission outposts.

Action: Adopted (4)

(The resolution was adopted as presented by the committee [Yes: 1,003; No: 190] after discussion.)

To Commend Emphasis on “One Message, One Mission, One People”

RESOLUTION 1-03

Overtures 1-01–02 (CW, p. 133)

WHEREAS, President Kieschnick and other leaders in the Synod have used the theme “One Message, One Mission, One People” to encourage our entire church body toward a stronger zeal for mission outreach, evangelical confession, and efforts to achieve peace and concord in our midst; and

WHEREAS, This appeal expresses the heart of what it means to be Christ's people in mission and is included in our convention theme, One Mission—*Ablaze!*; therefore be it

Resolved, That the Synod in convention endorse and respond enthusiastically to this appeal, encouraging our brothers and sisters throughout The Lutheran Church—Missouri Synod to do the same.

Action: Adopted (4)

(The resolution was adopted as presented by the committee [Yes: 927; No: 256] after discussion.)

To Commit to \$100 Million *Ablaze!* Fund-Raising Effort

RESOLUTION 1-04

Overture 1-04 (CW, pp. 133–134)

WHEREAS, The peoples of the world are in desperate need of the message of freedom and hope, of peace and joy, of forgiveness and reconciliation, and their need can find fulfillment only in Jesus; and

WHEREAS, Active hostility to Christianity is growing in many parts of the world, and so, action must be taken at once if people are to hear the Gospel; and

WHEREAS, Many people in the United States are also unreached and/or uncommitted; and

WHEREAS, God is bringing to our shores large numbers of people who have no saving faith in our Lord and Savior, Jesus Christ; and

WHEREAS, There is great need to plant new ministries and congregations and revitalize existing congregations; and

WHEREAS, LCMS World Mission has put before our congregations the *Ablaze!* challenge of celebrating the 500th anniversary of the Reformation in 2017 by sharing the Good News of Jesus with 100 million people between now and then; and

WHEREAS, The opportunities that God has placed before us require additional resources at the congregational, District, national, and international levels; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention assembled accept the challenge of *Ablaze!* and commit itself under God's guidance to the task of working together to share the Good News of Jesus with 100 million people by the 500th anniversary of the Reformation in 2017; and be it further

Resolved, That the staff of LCMS World Mission be charged to work with the synodical Districts in North America and with our partner churches around the world

urgently to bring forward plans to strengthen the evangelistic outreach of existing congregations and to share the Good News of Jesus in areas and among people where the name of Jesus is not yet known; and be it finally

Resolved, That The Lutheran Church—Missouri Synod, in convention assembled, commit itself to support the major fund-raising effort approved by the Board of Directors of the Synod and administered by the Mission Support Unit, with a goal of raising \$100 million above the regular LCMS World Mission budget in time to celebrate God's blessings by the 2010 synodical convention.

Action: Adopted (4)

(The resolution was adopted as presented by the committee after further explanation and extensive discussion [Yes: 653; No: 533].)

To Establish *Ablaze!* National Goals

RESOLUTION 1-05A

Overture 1-03 (CW, p. 133)

WHEREAS, Jesus set the hearts of His disciples ablaze when He opened the Scriptures to them on the road to Emmaus (Luke 24:32); and

WHEREAS, LCMS World Mission put before our congregations the *Ablaze!* challenge of working with national and international partners to celebrate the 500th anniversary of the Reformation in 2017 by sharing the Good News of Jesus with 100 million unreached and/or uncommitted people between now and then (Luke 24:45–49); and

WHEREAS, LCMS World Mission has set a goal of sharing the Gospel with 50 million unreached and/or uncommitted people in the United States (Acts 1:8); and

WHEREAS, LCMS World Mission has set the goal to begin 2,000 new congregations by the 500th anniversary of the Reformation; and

WHEREAS, The Board for Mission Services has assigned to the Associate Executive Director for National Missions and his staff that task of working with partners on the national level to implement the national goal of sharing the Gospel with 50 million unreached and/or uncommitted people; and

WHEREAS, The Board for Mission Services has established an Advisory Group for National Outreach to serve as “a catalyst and advocate for igniting mission movements on the national level through partnerships at all levels”; and

WHEREAS, A united effort by individuals, congregations, schools, Districts, colleges, universities, seminaries, auxiliaries, RSOs, synodical boards, corporate entities, mission societies, and Synod departments is needed to accomplish the *Ablaze!* goals; and

WHEREAS, One of the best ways to reach new people and groups is to start new congregations; and

WHEREAS, One of the best ways to reach one person is through what has been identified as *the critical event*, which is “when one Lutheran Christian gives witness about Jesus of the hope that is within him or her to another person so that person may encounter Christ”; and

WHEREAS, Without the sharing of the Gospel message people have no hope of eternal life; therefore be it

Resolved, That the Synod in convention affirms the urgency of the national goal to reach 50 million unreached and/or uncommitted people with the Gospel; and be it further

Resolved, That the Synod, in convention, sets a national goal to begin 2,000 new congregations by the 500th anniversary of the Reformation; and be it further

Resolved, That the Synod, in convention, requests individuals, congregations, schools, Districts, colleges, universities, seminaries, auxiliaries, RSOs, synodical boards, corporate entities, mission societies, and Synod departments to work with the national mission office to accomplish these goals; and be it finally

Resolved, That each congregational member throughout The Lutheran Church—Missouri Synod is encouraged to share the Good News of Jesus when the Holy Spirit provides opportunity.

Action: Adopted (4)

(The resolution was adopted as presented [Yes: 871; No: 309] following clarification by the committee and discussion.)

Reassignment of Outreach Ministry

RESOLUTION 1-06

Reports 1-8, 1-8-01, 2-01 (CW, pp. 2, 17–18, 52, 54)

WHEREAS, In grateful response to God's grace and empowered by the Holy Spirit through Word and Sacraments, the mission of the LCMS is vigorously to make known the love of Christ by word and deed within our churches, communities, and the world; and

WHEREAS, Evangelism/Outreach Ministry was once a part of LCMS World Mission; and

WHEREAS, The majority of District staff people with mission responsibilities also have responsibilities for outreach, and it is desirable that national and District structures correspond; and

WHEREAS, It is important that a commitment to mission and evangelism outreach has a single focus and powerful voice in the LCMS; and

WHEREAS, LCMS World Mission, both nationally and internationally, is responsible for administering the new and bold effort to reach 100 million people with the Gospel by 2017 under the theme *Ablaze!*; and

WHEREAS, LCMS World Mission is working with Districts, congregations, and their members to establish realistic and coordinated *Ablaze!* goals for North America; and

WHEREAS, The 2004 Synod convention Floor Committee for Missions and the Floor Committee for District and Congregational Services support a modification in responsibility; therefore be it

Resolved, That the Director of Outreach Ministry in North America function under LCMS World Mission and that this be funded by LCMS World Mission starting in the 2005–2006 fiscal year.

Action: Adopted (10)

(This resolution was introduced during session 4 but returned to the committee for clarification whether the convention has the right to take the proposed action. Supported by an opinion of the Commission on Constitutional Matters affirming the right of the convention, the committee moved the resolution's adoption during

session 10. The resolution was adopted as presented [Yes: 754; No: 209] after discussion.)

Ethnic and Urban Ministry

RESOLUTION 1-07

Overtures 1-06–12 (CW, pp. 134–136)

WHEREAS, Many congregations and workers of The Lutheran Church—Missouri Synod are located in areas that are richly diverse in cultures, races, ethnic groups, languages, and age groups; and

WHEREAS, Our Lord Jesus commanded His disciples to “go and make disciples of all nations” (Matt. 28:18–20) and to be His witnesses at home, close to home, and to the ends of the earth (Acts 1:8); and

WHEREAS, Jesus also exhorted us to “open your eyes and look at the fields! They are ripe for harvest” (John 4:35); and

WHEREAS, Each congregation has the God-given responsibility to use its spiritual gifts, talents, and resources to reach the community it serves with the Gospel of Jesus Christ; and

WHEREAS, The Lutheran churches in the United States remain the least ethnically diverse of all faith groups; and

WHEREAS, The predominant population growth in the United States consists of immigrant groups which are not Christian or affiliated with a Christian church and which face physical, personal, social, and cultural challenges; and

WHEREAS, Inner-city churches and schools are often abandoned by ministries leaving the inner-city; therefore be it

Resolved, That the LCMS make evangelistic outreach the first priority of our church body (Matt. 28:18–20) by challenging our congregations to grow as the Lord intended (Eph. 4:14–16, Acts 2:42–47) while providing them with support that equips them (Eph. 4:11–13) to use the gifts God has given them (1 Cor. 12:1–31, Rom. 12:4–8) to be the Holy Spirit’s tools for bringing Christ to the nations and the nations to Christ, winning souls for Christ and His Kingdom (1 Cor. 9:18–23); and be it further

Resolved, That the LCMS encourages its congregations in communities of all sizes to continually “look at the fields” around them and seize the opportunities God provides to share the Gospel; and be it further

Resolved, That all of our congregations be encouraged to partner with other LCMS congregations to carry out this mission close to home; and be it further

Resolved, That the Synod, in convention, encourages Districts, Circuits, and neighboring congregations to pro-

vide for spiritual, technical, and financial support of inner city churches and schools in their Gospel proclamation, thus allowing them to remain in the inner city; and be it further

Resolved, That congregations, Circuits, and mission partnerships be encouraged to identify their opportunities for mission among people of other cultures, races, and generations and to seek strategies for appropriate missional approaches with these groups, with support of the District staff; and be it finally

Resolved, That Synod and District staff and boards be encouraged to prepare resources and share strategies that will guide and assist congregations, Circuits, and mission partnerships in this work.

Action: Adopted (4)

(This resolution was adopted as presented by the committee [Yes: 757; No: 386] after discussion.)

To Encourage Short-Term Missions Participation

RESOLUTION 1-09

Overture 1-23 (CW, p. 139)

WHEREAS, Our risen Lord and Savior Jesus Christ commanded His followers to make disciples of all nations (Matt. 28:18–20) and to be His witnesses at home, close to home, and to the ends of the earth; and

WHEREAS, Short-term mission participation within the United States and abroad has spiritually edified those who have participated and the people whom they have served; and

WHEREAS, Many congregations have been enriched by sponsoring such short-term mission participation within the United States and abroad; therefore be it

Resolved, That the members of LCMS congregations be encouraged to consider short-term mission participation; and be it further

Resolved, That congregations that have not sponsored short-term mission participation be encouraged to meet for prayer and networking with congregations that have done so; and be it finally

Resolved, That congregations and their members be encouraged to work through LCMS World Mission, their respective Districts, mission agencies, and Recognized Service Organizations of The Lutheran Church—Missouri Synod for such mission participation.

Action: Adopted (10)

(This resolution was adopted as presented by the committee [Yes: 844; No: 116] after discussion.)

2. District and Congregational Services

To Revise Bylaw 3.821, “Board for District and Congregational Services Membership”

RESOLUTION 2-01A

Overture 2-37 (CW, p. 155)

Rationale

An examination of the composition of elected and appointed boards and commissions in the 2001 *Handbook* indicates that nearly 50 percent of ordained/commissioned ministers are required to be actively serving in parish-based ministries.

Furthermore, since the Board for District and Congregational Services (DCS) exists to serve Districts and congregations in their various ministries, it is desirable that the Board members are actively involved in one or more of these ministry areas in their own congregations, understand the issues congregations face, and have worked within their Districts to address these issues.

In addition, it would be extremely beneficial to insure that membership on the Board for District and Congregational Services be limited to ordained and commissioned ministers who are actively parish based and, therefore, in the best position to contribute to the work of DCS.

The “at-large members” included with the formation of the Board for District and Congregational Services in 1995 has not resulted in a representation of laity of the church as intended.

The present wording of Bylaw 3.821 does not specifically address whether the ordained and commissioned ministers must be parish-based and active in congregational ministry.

Resolved, That the following revision of Bylaw 3.821 be adopted:

PRESENT/PROPOSED WORDING

The Board for District and Congregational Services shall consist of ~~8~~ eight members to be elected by the Synod in convention: ~~2 pastors, 2 commissioned ministers, 2 laypersons, and 2 at large members~~ two ordained ministers (one of whom must be a parish pastor), two commissioned ministers currently serving in a congregation or Lutheran school (early childhood through higher education, including school associations), and four laypersons;

and be it further

Resolved, That these changes be incorporated in the election process of the 2007 convention.

Action: Adopted (2)

(After the committee made several changes to the printed version of the proposed resolution and moved its adoption, the resolution was amended by replacing *this 2004* with *the 2007* in the final resolve and by replacing *secondary* with *higher education* in the proposed bylaw wording. The amended motion was adopted [Yes: 759; No: 438].)



Committee 2 Chairman William Ameiss

To Ensure Uniformity in Catechism Translation

RESOLUTION 2-02A

Overture L2-54 (TB, p. 32)

Preamble

In 1986 the Synod in convention adopted a new translation of the Small Catechism (Res. 2-16). In addition to updating Luther's explanations, the Small Catechism Task Force chose to use the New International Version in those places where Scripture is quoted. In 1989, the Synod resolved that all future printings of *Lutheran Worship* (LW) use the new version of the Small Catechism (Res. 2-04). One of the unfortunate results of this change is that existing copies of LW have different versions of the Small Catechism, making it difficult to use in corporate worship.

The Commission on Worship intends to include the Small Catechism in the *Lutheran Service Book* (LSB proposal, pp. 49–51). However, in order to avoid the future problem of different versions of the Small Catechism appearing in the LSB, the Commission proposes making the change at this time to the English Standard Version in those places where Scripture is quoted in *Luther's Small Catechism*. Exceptions to this are the:

- First Commandment—omission of the words “before me” (following Luther's original)
- Fourth Commandment—omission of the words “that your days may be long...” (following Luther's original)
- Office of the Keys—the quotation of John 20:23 will use the New King James Version.

The Commission makes this recommendation at this time in order to avoid the problem of multiple translations of the Small Catechism creating more confusion in the future.

Because the texts of the Table of Duties passages will not be included in the *LSB*, the Commission makes no recommendation on choice of translation at this time.

Resolved, That the 1986 translation of the Small Catechism be retained for all of Luther's explanations; and be it further

Resolved, That the English Standard Version be used as the primary translation in those places where Holy Scripture is quoted in the Small Catechism; and be it finally

Resolved, That the text of the Small Catechism as it is included in the *LSB* proposal serve as an approved revision of the 1986 translation.

Action: Declined (4)

(During lengthy discussion, an amendment to replace *omission of* with *retain* and to strike the parenthetical statement (*following Luther's original*) in the preamble's reference to the First Commandment failed. The unamended resolution also failed [Yes: 580; No: 585].)

To Accept Lutheran Service Book and Agenda as an Official Service Book and Hymnal of Synod

RESOLUTION 2-03A

**Reports 2-02 (CW, pp. 55–58); L2-02A (TB, p. 28);
Overtures 2-01-03 (CW, p. 143)**

Background

In 1998 the Synod adopted Res. 2-12, "To Encourage Work to Begin on New Hymnal" (1998 CW, p. 110). Following two years of intensive work, the Commission on Worship reported on its progress to the 2001 Synod convention. In response, the convention passed Res. 2-06, "To Approve Field-Testing Plan for New Hymnal" (2001 CW, p. 129), in accordance with Bylaw 3.929 a. During the past triennium, the Commission has continued development of the hymnal and agenda and has engaged in extensive field-testing of proposed materials. Two booklets of materials were sent to every congregation of Synod and were posted on the Internet. In addition, numerous reports were published in *Reporter* and *The Lutheran Witness*. Throughout the process, feedback was constantly solicited, received, and noted.

WHEREAS, The Commission on Worship has completed its assignment and has submitted a proposed new hymnal and agenda, *Lutheran Service Book*; and

WHEREAS, *Lutheran Service Book* has been extensively tested, and the Commission on Worship has been responsive to this testing; therefore be it

Resolved, That the Synod, in convention, accept the proposed hymnal and agenda as an official service book and hymnal of the Synod (Bylaw 3.929 a); and be it further

Resolved, That wherever the Nicene Creed appears in the *Lutheran Service Book* hymnal and agenda the *Lutheran Worship* (1982) translation will appear; and be it further

Resolved, That in the course of editing the hymnal and agenda the Commission be granted limited latitude to make corrections and editorial adjustments, as well as to

omit materials for reasons of space constraints; and be it finally

Resolved, That congregations and other entities of Synod be encouraged to participate in the introductory process for the new hymnal.

Action: Adopted (9)

(After its introduction by the committee in session 5, an amendment to add a new resolve after the second resolve, *Resolved, That Divine Service setting one and two of the Lutheran Service Book will use the communion liturgy from the Preface through the Distribution from Lutheran Worship*, failed. A second amendment to add a final resolve, *Resolved, That the translation of Holy Scripture used in the Lutheran Service Book be chosen by majority vote of the Synod in convention from among the choices of the NIV, KJV, NKJV, and ESV*, also failed. A third amendment to add a new second resolve, *Resolved, That the updated version of the Lord's Prayer (as it appears throughout Lutheran Worship) be included as an alternative, side by side with the traditional version, in Divine Service settings one, two, and four*, also failed. When discussion resumed during session 9, debate was immediately ended and the resolution was adopted as presented by the committee without amendment [Yes: 1,014; No: 130].)

To Affirm Responsible Use of Freedom in Worship

RESOLUTION 2-04

**Report 2-02 (CW, pp. 55–58); Ov. 2-04, 2-18-19, 3-38
(CW, pp. 143–144, 147–151, 169); L2-53 (TB, p. 32)**

WHEREAS, God is extravagantly rich in His grace (SA III, 4) and through His means of grace grants His gifts of forgiveness, life, and salvation; and

WHEREAS, God has granted us freedom in the Gospel; and

WHEREAS, Our Lutheran Confessions recognize that human rites and ceremonies are not necessary for salvation and yet at the same time acknowledge the usefulness of these rites, especially insofar as they promote good order and tranquility in the church (AC VII, 2-3; XXVIII, 55-56; AP VII/VIII, 33; XV, 51; FC SD X 5-9); and

WHEREAS, Our Synod's Constitution recognizes these twin poles of freedom and responsibility and encourages "congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith" (Art. III, 7); and

WHEREAS, There are diverse viewpoints in our Synod concerning what is appropriate and salutary in corporate worship; therefore be it

Resolved, That the Synod, in convention, affirm respect for diversity in worship practices as we build greater understanding of our theology of worship and foster further discussion of worship practices that are consistent with that theology; and be it further

Resolved, That we encourage pastors, musicians, and worship leaders to exercise this freedom responsibly, using resources such as *Text, Music, Context: A Resource for Reviewing Worship Materials* to assess worship materials; and be it finally

Resolved, That the Commission on Worship initiate a process leading toward the development of diverse worship resources for use in The Lutheran Church—Missouri Synod.

Action: Adopted (9)

(During discussion an amendment was offered to replace the words *initiate a process leading toward the development of diverse worship resources for use in The Lutheran Church—Missouri Synod* in the final resolve with the words *be commended for its encouragements toward uniformity in church practice*. When the chair ruled that this change would make the resolution a substitute resolution, the assembly voted not to consider it [Yes: 484; No: 676]. After an amendment to strike the entire final resolve failed, the resolution was adopted without amendment [Yes: 765; No: 431].)

**To Celebrate 125th Anniversary
of Black Ministry
RESOLUTION 2-06**

Overture 2-51 (CW, p. 158)

WHEREAS, By the grace of God, Black Ministry in The Lutheran Church—Missouri Synod celebrated its 125th anniversary in 2003; and

WHEREAS, Black Lutherans have had to weather the storms of adversity (segregation, discrimination, racism, and the like) on many occasions in the quest for autonomy and inclusivity, yet they still press onward; and

WHEREAS, One can find in the 125-year-plus history of Black Lutheranism many memorable events and achievements worth celebrating (e.g., the pioneer work of Dr. Rosa Jinsey Young in south Alabama; the year 1961, when the Districts of the LCMS took over full responsibility for Black work from the Evangelical Lutheran Synodical Conference of North America; the election of Dr. Joseph Lavalais as the first Black to serve on the Praesidium of Synod; the birth of the Black Ministry Commission [now the Board for Black Ministry Services]; and the Black Centennial celebration of 1977); and

WHEREAS, Many significant contributions, largely unnoticed and unchronicled, have been made over these years by countless unknown men and women in establishing missions and congregations, in recruiting church workers, and in the pastoral and teaching vocations; and

WHEREAS, There are over 350 congregations involved in Black ministry today, having a cumulative membership of over 70,000; therefore be it

Resolved, That it is fitting and proper to give thanks to Almighty God for all the blessings He has showered upon Black ministry over these 125-plus years; and be it further

Resolved, That the Board for Black Ministry Services begin preparation for celebrating the 130th anniversary of Black ministry in The Lutheran Church—Missouri Synod.

Action: Adopted (9)

(After brief debate, the resolution was adopted as presented [Yes: 1,125; No: 20].)

**To Reaffirm Lutheran Educators
and Schools**

RESOLUTION 2-07**Reports 1-8-02, 2-01 (CW, pp. 22–25, 52–55)**

WHEREAS, The Lutheran Church—Missouri Synod states in its Bylaws that “the most effective education agencies available to the church for equipping children and youth for ministry are the Lutheran early childhood centers and full-

time Lutheran elementary and secondary schools, so that the Gospel of Jesus Christ may become even more effective in the life of the individual Christian and of the congregation” (Bylaw 3.823); and

WHEREAS, Some 4,700 of the 6,000 congregations of the Synod participate in the operation of a Lutheran early childhood (preschool), elementary, or high school; and

WHEREAS, Approximately 17,000 full-time and part-time teachers serve in 91 Lutheran high schools, 1,085 elementary schools, and 1,600 freestanding preschools/early childhood centers, ministering in the name of the Master Teacher to some 240,000 students; and

WHEREAS, Gifted men and women offer themselves to God through service in the teaching ministry of The Lutheran Church—Missouri Synod; therefore be it

Resolved, That the Synod, in convention, reaffirm its support of the ministry of Lutheran schools; and be it further

Resolved, That the Synod, in convention, reaffirm its support of Lutheran educators and the vital role they serve in our *One Mission* of telling the Good News about Jesus.

Action: Adopted (9)

(After brief discussion, the resolution as presented by the committee was adopted [Yes: 1,118; No: 18].)

**To Commend Preaching
and Teaching Creation**

RESOLUTION 2-08A**Overtures 2-24-25, 5-43-45 (CW, pp. 151–152, 237)**

WHEREAS, The Scriptures teach that God is the creator of all that exists and is therefore the Author and Giver of Life; and

WHEREAS, The hypotheses of macro, organic, and Darwinian evolution, including theistic evolution or any other model denying special, immediate, and miraculous creation, undercut this support for the honoring of life as a gift of God; and

WHEREAS, Any teaching that advocates the transition from one species to another, as opposed to maintaining the distinction of species “according to their kinds” (Genesis, Chapter 1), rejects the clear teaching of Scripture; and

WHEREAS, It is the church’s duty to produce followers of Christ who not only know the fundamentals of the Christian faith, but also are “prepared to give an answer . . . for the hope that you have” (1 Pet. 3:15); therefore be it

Resolved, That all educational agencies and institutions of The Lutheran Church—Missouri Synod including early childhood programs, elementary schools, high schools, colleges, universities, and seminaries continue to teach creation from the biblical perspective; and be it further

Resolved, That no educational agency or institution of The Lutheran Church—Missouri Synod tolerate any teaching that contradicts the special, immediate, and miraculous creation by God, Father, Son, and Holy Spirit, as an explanation for the origin of the universe; and be it further

Resolved, That the Synod’s educational agencies and institutions properly distinguish between micro and macro evolution and affirm the scriptural revelation that God has

created all species “according to their kinds”; and be it finally

Resolved, That The Lutheran Church—Missouri Synod, in convention, remind its pastors and teachers to increase emphasis to the doctrine of God as the Creator and Author of Life in their preaching and teaching.

Action: Adopted (10)

(As Res. 2-08, “To Encourage Preaching and Teaching Creation” (*TB*, p. 51), was introduced by the committee during session 9, the above resolution was read from the floor, to which the assembly agreed to give consideration as a substitute resolution [Yes: 633; No: 522]. The resolution was printed and distributed to the assembly prior to further discussion during session 10. An amendment to replace the word *condone* in the second resolve with the word *tolerate* was adopted, and an amendment to replace the word *of* with the word *by* in the same second resolve was agreed to by common consent. In the meanwhile, a motion to refer the entire matter to the CTCR failed. After debate was ended, the substitute resolution as amended was adopted [Yes: 787; No: 206].)

To Commit to Strengthening Lutheran Doctrinal Education

RESOLUTION 2-09

Overture 2-26 (CW, p. 152)

WHEREAS, The Scriptures of the Old and New Testaments are the written Word of God and the only rule and norm of faith and practice (Art. II of the LCMS Constitution); and

WHEREAS, The Confessions of the Evangelical Lutheran Church, as a true and unadulterated statement and exposition of the Word of God, to wit: the three Ecumenical Creeds (the Apostles’ Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Treatise on the Power and Primacy of the Pope, the Large and Small Catechisms of Martin Luther, and the Formula of Concord, are a proper exposition of the Word of God; therefore be it

Resolved, That all rostered members of the LCMS strengthen their knowledge and understanding of the Scriptures and the Lutheran Confessions so as to better instruct others in the faith; and be it further

Resolved, That all congregations and schools of The Lutheran Church—Missouri Synod provide a continuous educational program in the doctrines of God’s Word as explained in the Lutheran Confessions; and be it finally

Resolved, That all Districts and Circuits be encouraged to include in their pastoral gatherings a section on education

in the use of the Confessions and teaching in the congregations.

Action: Adopted (9)

(After the resolution was introduced by the committee, a suggestion that the words, *the Treatise on the Power and Primacy of the Pope*, be added to the second whereas was received without objection from the committee or the assembly. An amendment to add a final resolve, *Resolved, That all Districts and Circuits be encouraged to include in their pastoral gatherings a section on educating in the use of the Confessions and teaching in the congregations*, was adopted. After debate ended, the amended resolution was adopted [Yes: 1,005; No: 147].)

To Support Parish Pastoral Ministry

RESOLUTION 2-10

Overture 2-41-46 (CW, pp. 156-157)

WHEREAS, God answers our prayers and calls laborers into His harvest field (Matt. 9:38); and

WHEREAS, The joyful privilege for pastors to serve congregations in parish ministry will be an ongoing need for our church body as faithful pastors retire in the near future (50 percent of current Lutheran Church—Missouri Synod pastors will reach retirement age within 10 years); therefore be it

Resolved, That we thank God for recent decreases in the number of parish pastoral vacancies experienced in The Lutheran Church—Missouri Synod; and be it further

Resolved, That congregations regularly ask the Lord of the Harvest to send forth workers to be parish pastors; and be it further

Resolved, That we challenge pastors to share the joy of the ministry in order to encourage men to aspire to pastoral ministry; and be it further

Resolved, That as a church body we seek new congregational mission and ministry opportunities that require pastoral service; and be it further

Resolved, That ordained pastors now serving in administrative positions (e.g., District and Synod executives, faculty members, etc.) be encouraged to remain active in congregational ministry and to consider future service to our Lord in full-time parish ministry as He makes those opportunities available; and be it finally

Resolved, That congregations be reminded that they may call pastors serving in District, Synod, and other non-parish positions.

Action: Adopted (9)

(After the resolution was introduced and discussed, it was adopted as presented by the committee [Yes: 1,064; No: 62].)

3. Theology and Church Relations

To Formally Declare Altar and Pulpit Fellowship with the Evangelical Lutheran Church in Kenya

RESOLUTION 3-01

Overture 3-01 (CW, p. 159)

Preamble

Kenya is an Eastern Africa country bordering the Indian Ocean, located between Somalia and Tanzania. Slightly more than twice the size of Nevada, Kenya has a population of about 32 million people. Nairobi, a city of 2 million, is the capital of Kenya. Kenya became a British Crown colony in 1920 and in 1963 became fully independent. The official languages of Kenya are English and Swahili, with several other languages spoken by 25 ethnic groups. The vast majority of Kenyans are Christians.

In recent decades the people of Kenya have suffered greatly from economic deprivation, internal strife, and from disease that has touched the lives of all. Most seriously, the country has experienced rising mortality rates due to HIV/AIDS, tragically among infants in large numbers. The infant mortality rate is estimated to be 60–70 per 1,000 live births.

The Evangelical Lutheran Church in Kenya (ELCK) traces its beginning to mission work begun in 1948 by the Swedish Mission of Bible True Friends (SMBTF), with the help also of other mission societies in Sweden, Finland, and Norway, and the World Mission Prayer League. The church was organized with an interim constitution in 1958 (revised in 1963) and in 1965 registered with the government as an independent church. Currently the membership of the ELCK is estimated to be 70,000 members, with about 110 pastors and 440 congregations in the 8 provinces of Kenya. The majority of these congregations are served by trained laymen (evangelists) and non-trained helpers under the supervision of a pastor. The ELCK maintains two schools for theological training, one for training pastors at Matongo Lutheran Theological College and another for training evangelists at Kapenguria Bible Centre.

Following contacts between representatives of the ELCK and the LCMS in April 2000, newly elected Bishop Walter Obare wrote to President Kieschnick with the request that discussions be renewed. A meeting subsequently took place in Nairobi, at which time Bishop Obare expressed the desire of his church to be in fellowship with other confessional Lutherans throughout the world, including especially The Lutheran Church—Missouri Synod. Two formal meetings between representatives of the LCMS and the ELCK soon took place, the first of these on November 26, 2003, at Ufungamano House in Nairobi. Representing the LCMS were Vice President Daniel Preus and the Rev. Ken Greinke, Acting Africa Area Director.

A second meeting took place on January 27–28, 2004, in St. Louis. Representing the LCMS in these discussions were: President Gerald Kieschnick; Dr. Samuel Nafzger, Executive Director of the CTCR; Rev. Robert Roegner, Ex-



Committee 3 Chairman Arleigh Lutz

ecutive Director of the Board for Mission Services; Dr. Daniel Mattson, Associate Executive Director, Board for Mission Services; and Dr. David Scaer, Professor of Theology, Concordia Theological Seminary, Ft. Wayne. At this meeting the representatives of the two churches discussed numerous theological issues of mutual interest and concern, including the ELCK's opposition to the ordination of women. Also discussed was the ELCK's membership in the Lutheran World Federation. Bishop Obare reported that the ELCK had joined the Lutheran World Federation in 1977. He expressly pointed out, however, that his church does not view membership in the LWF as placing it into fellowship with other LWF churches simply by virtue of its membership. The ELCK stands in solidarity with other like-minded churches on this point, in their effort to be a strong witness to Lutheran confessional doctrine (9 other partner churches of the Synod belong to the LWF).

On the basis of these contacts and discussions, the LCMS representatives have concluded, and reported to the President of the Synod, that doctrinal agreement exists between the ELCK and the LCMS and that there is nothing which would prohibit the churches from entering into altar and pulpit fellowship with one another. In accordance with the procedures established by the Synod and set forth in its Bylaws, the Commission on Theology and Church Relations unanimously adopted a resolution at its February 16–18, 2004 meeting recommending that the LCMS enter into altar and pulpit fellowship with the Evangelical Lutheran Church in Kenya.

WHEREAS, The Evangelical Lutheran Church in Kenya (ELCK) began as a result of mission work done by confes-

sional Lutherans representing Scandinavian mission societies in the mid-twentieth century; and

WHEREAS, The ELCK, in the midst of hardship and deprivation, has remained faithful to the Scriptures and to Lutheran confessional doctrine during the 50 years of its existence, taking bold and courageous stands on issues that have been divisive in world Lutheranism; and

WHEREAS, The ELCK has expressed a desire to join together with strongly committed confessional Lutherans throughout the world in bearing witness to the truth of the Gospel, and in particular approached The Lutheran Church—Missouri Synod for the purpose of conducting formal doctrinal discussions aimed at the establishment of altar and pulpit fellowship between the churches; and

WHEREAS, Formal theological discussions between representatives of the ELCK and the LCMS have revealed that agreement in doctrine and practice exists between our churches; and

WHEREAS, The President of the Synod has expressed support for this resolution and has asked the CTCR to address the declaration of altar and pulpit fellowship in keeping with Bylaw 12.03; and

WHEREAS, The Commission on Theology and Church Relations has received comprehensive reports on these discussions and, in accordance with its bylaw responsibilities, has recommended the establishment of altar and pulpit fellowship between the LCMS and ELCK; therefore be it

Resolved, That we give thanks and praise to God for the faithfulness of our brothers and sisters in Christ in the Evangelical Lutheran Church in Kenya to the Scriptures and to Lutheran confessional theology over the years, and for their consistent and bold witness to the Gospel of Jesus Christ in the midst of many burdens; and be it further

Resolved, That we acknowledge with gratitude to God the unity of confession that He has given to our churches under the Holy Scriptures and the Lutheran Confessions; and be it further

Resolved, That The Lutheran Church—Missouri Synod formally declare altar and pulpit fellowship with the Evangelical Lutheran Church in Kenya; and be it further

Resolved, That the LCMS recognize the Evangelical Lutheran Church in Kenya as a partner church and that the President of the Synod be responsible for implementing this relationship; and be it finally

Resolved, That we implore the Lord of the Church to continue to strengthen the bond of fellowship between our churches and that, ablaze with His Spirit, we may together be renewed in our commitment to the proclamation of the Gospel of peace to people everywhere in our nations and abroad.

Action: Adopted (3)

(After an introduction and brief history of the Evangelical Lutheran Church of Kenya (ELCK) and its past relationship with the LCMS, the resolution was briefly discussed before it was adopted as presented [Yes: 1,074; No: 107]. The Common Doxology was sung, official documents were signed, and the Presiding Bishop of the ELCK addressed the assembly.)

To Encourage the International Lutheran Council

RESOLUTION 3-02

Overture 3-54 (CW, p. 180); Reports 1-01, 3-01 (CW, pp. 44, 47, 77–78)

WHEREAS, “The International Lutheran Council (ILC) is a worldwide association of 29 established confessional Lutheran church bodies that proclaim the Gospel of Jesus Christ on the basis of an unconditional commitment to the Holy Scriptures as the inspired and infallible Word of God and to the Lutheran Confessions contained in the Book of Concord as the true and faithful exposition of the Word of God” (Report, “International Lutheran Council,” CW, p. 77); and

WHEREAS, “The ILC exists for the purpose of encouraging, strengthening, and promoting confessional Lutheran theology and practice centering in Jesus Christ. To this end, the ILC: provides opportunities for the study of contemporary theological issues; gives mutual support and encouragement to the heads of member church bodies; encourages and assists member churches in planning for mission outreach; strengthens theological education through conferences of theologians and seminary teachers; facilitates communication between confessional Lutheran churches of the world through the publication of ILC NEWS; and, facilitates the preparation and publication of confessional Lutheran literature” (Report, CW, p. 77); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) continues to be an integral part of the ILC, and representatives of the ILC are with us at this convention; and

WHEREAS, The ILC works together toward the purpose: “to conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10)...” (Constitution Art. III 1, *Handbook*, p. 6); and

WHEREAS, The ILC is committed to the mission of the Body of Christ to seek and save the lost; and

WHEREAS, The ILC supports proclamation of the pure Gospel and the administration of the Sacraments according to Christ’s institution; therefore be it

Resolved, That the Synod, in convention, express its appreciation and support for the International Lutheran Council as it boldly and faithfully confesses our Lord Jesus Christ; and be it further

Resolved, That we pledge our ongoing prayerful commitment to partnership with the ILC as we work together to proclaim the Gospel of Jesus Christ to the nations; and be it finally

Resolved, That upon passing this resolution we rise to sing the Common Doxology to the glory of God.

Action: Adopted (5)

(The resolution was adopted as presented, without discussion [Yes: 1,131; No: 35]. As resolved, the convention joined in singing the Common Doxology.)

To Foster Peace, Harmony, and Trust within Synod for Sake of Christ's Mission

RESOLUTION 3-03A

Report 1-8-01 (CW, p. 18); Overtures 3-13, 3-26-34, 3-37, L3-114 (CW, pp. 163, 166-169; TB, p. 33)

WHEREAS, Christ has entrusted His church with the message of reconciliation, that the world might know His saving grace (2 Cor. 5:18-6:3); and

WHEREAS, The Mission 21st Century Task Force has identified both inadequate attention to doctrine and the Synod's difficulties in dealing with internal controversies as hindering the fulfillment of the Great Commission; and

WHEREAS, Our Lord has taught us that people will know we are His disciples by the love we have for one another, since He has first loved us (John 13:34-35); and

WHEREAS, Genuine love is never manifested by compromising the truth of God's Word; and

WHEREAS, Jesus prayed that His church might be one, that the world might believe that His Father sent the Son for its salvation (John 17:20); and

WHEREAS, The Council of Presidents has committed itself to working for peace and harmony in the Synod for the sake of Christ's mission to the world, as evidenced by its statement adopted November, 2002:

Because Jesus Christ is our peace and has made us one, the Council of Presidents renews its commitment to lead the Synod in addressing:

1. The need to work toward agreement in doctrine and practice.
2. The need to provide safe places for responsible theological and doctrinal discussion on the basis of the Holy Scriptures and the Lutheran Confessions.
3. The need to avoid party spirit, rancor, and name calling and to treat one another in Christian love.
4. The need throughout the Synod for God's people to seek that humility which leads to genuine repentance and forgiveness.
5. The need to support the President and all other elected officers of the Synod in every effort to focus our church on the Great Commission and to work for harmony within the Synod.

therefore be it

Resolved, That we commend the Council of Presidents for the commitment they have made to lead us in working for peace and harmony in our beloved Synod; and be it further

Resolved, That the members of the Synod commit themselves anew to live in love in accord with the truth of God's Word and to "make known the love of Christ by word and deed within our churches, communities, and the world" (Synod's Mission Statement); and be it further

Resolved, That the Council of Presidents along with the St. Louis and Fort Wayne seminaries be asked to develop materials on the basis of the Lutheran Confessions and portions of Scripture such as 1 John, Matt. 18, and Rom. 12-16, and the Lutheran Confessions, especially for use in congregations

and Circuits, which will foster such peace, harmony, and trust that together we may more effectively and faithfully fulfill the mission the Lord has entrusted to us; and be it finally

Resolved, That the Council of Presidents be asked to lead those under their care to a renewed understanding of distinctive Lutheran doctrines, including the proper distinction of the Law and Gospel and the use of the Means of Grace, and their applicability to the current issues.

Action: Adopted (5)

(After the resolution was introduced, a motion to insert the words *16 and the Lutheran Confessions* in place of the number 15 in the final resolve was adopted by common consent. An amendment to add a second *whereas*, *WHEREAS, The Mission 21st Century Task Force has identified both inadequate attention to doctrine and the Synod's difficulties in dealing with internal controversies as hindering the fulfillment of the Great Commission; and*, and a final resolve, *Resolved, That the Council of Presidents be asked to lead those under their care to a renewed understanding of distinctive Lutheran doctrines, including the proper distinction of the Law and Gospel and the use of the Means of Grace, and their applicability to the current issues*, was adopted. An amendment to replace the words *be it finally* in the second resolve with *be it further* and insert the following two resolves failed: *Resolved, That the Council of Presidents strongly urge the pastors and congregations of the Synod to follow the historic doctrine and practice of the Synod as articulated in the doctrinal resolutions accepted over the years by the Synod in convention; and be it further Resolved, That the COP be requested to discipline those pastors and congregations which, following patient and evangelical counsel, refuse to follow the historic doctrine and practice of the LCMS; and be it finally*. An amendment to add the words *along with the St. Louis and Fort Wayne seminaries* in the third resolve was adopted. An amendment was introduced to replace the words *be it finally* with the words *be it further* and then inserting two additional resolves: *Resolved, That the Council of Presidents strongly urge the pastors and congregations of Synod to follow the Holy Scriptures and the Lutheran Confessions and the practice of Synod as articulated in the doctrinal resolutions accepted over the years by Synod in convention; and be it further Resolved, That the COP be requested to discipline those pastors and congregations which, following patient and evangelical counsel, refuse to follow the Holy Scriptures and the Lutheran Confessions and the practice of the LCMS; and be it finally*. The amendment failed. After debate was ended, the resolution as amended was adopted [Yes: 992; No: 207].)

To Urge Continuation of Theological Conferences

RESOLUTION 3-04

Reports 1-8, 3-01 (CW, pp. 7, 71); Overtures 3-36, 3-42-43 (CW, pp. 168, 177)

WHEREAS, We give thanks to God that all members of The Lutheran Church—Missouri Synod, in the confessional article of the Synod's Constitution, profess their unqualified acceptance of the Holy Scriptures as "the written Word of God and the only rule and norm of faith and practice" and of the Lutheran Confessions as a true exposition of the Word of God (Constitution, Art. II); and

WHEREAS, Complete agreement does not exist in the Synod regarding the application of scriptural truths and principles to every aspect of various issues facing the church today as it seeks to bring God's unchanging Word to bear on our changing culture (e.g., the participation of LCMS pastors in civic events, worship practices, admission to the Lord's Supper, inter-Christian relationships, the ser-

vice of women in the church, the relationship between the pastoral office and the priesthood of all believers, etc.); and

WHEREAS, During the last triennium, the President of the Synod called for a series of theological conferences for the purpose of discussing issues of concern and disagreement in the LCMS as a way of promoting greater unity, trust, and harmony in the Synod; and

WHEREAS, The Model Theological Conference in Phoenix (August, 2002) was the beginning of a process carried out in every District of the Synod whereby honest and fraternal discussion on important and sensitive issues took place; and

WHEREAS, The reports from these conferences indicated that participants greatly appreciated the opportunity to discuss these issues and benefited in significant ways from the dialogue that took place; therefore be it

Resolved, That we give thanks to God for the way in which these conferences have contributed to the goal of promoting honest dialogue, greater understanding, and growing consensus on difficult and sensitive issues currently facing the LCMS; and be it further

Resolved, That we urge the joint Commission on Theology and Church Relations/Council of Presidents Theological Conference Planning Committee to continue the planning of such conferences in the Synod in the next triennium, focusing on issues such as those noted above for the purpose of maintaining the unity of the Spirit in the bond of peace (Eph. 4:3), strengthening our agreement in doctrine, and fostering a faithful and responsible application of this doctrine—all for the sake of the church's mission to proclaim boldly and faithfully the saving truth of the Gospel of Christ to the world; and be it finally

Resolved, That the Synod, in convention, encourage Districts to conduct theological conferences that are open to the laity.

Action: Adopted (5)

(During debate an amendment to add a final resolve was accepted by common consent: *Resolved, That the Synod in convention encourage Districts to conduct theological conferences that are open to the laity.* The resolution was adopted as amended [Yes: 990; No: 155].)

To Affirm Marriage as Union of One Man and One Woman

RESOLUTION 3-05A

Overtures 3-71–74 (CW, pp. 185–186)

WHEREAS, The LCMS, in convention, in 1973, stated in Res. 2-04 (*Proceedings*, p. 110): “That the Synod recognize homophile behavior as intrinsically sinful” (Lev. 18:22; 20:13; Rom. 1:24–27); and

WHEREAS, The Gospel declares that Jesus Christ is the atoning sacrifice for the sins of the world (1 John 2:2) and that Christ, who knew no sin, was made to be our sin so that in Him we might become the righteousness of God (2 Cor. 5:21); and

WHEREAS, The church's proper evangelical work is to proclaim the reconciliation of the sinner to God in the death of Jesus Christ (2 Cor. 5:18–19); and

WHEREAS, The Synod, in convention (2001 Res. 2-08A), encouraged its congregations “to minister to homosexuals and their families in a spirit of compassion and humility, recognizing that ‘all have sinned and fall short of the glory of God, and are justified freely by His grace, through the redemption that came by Christ Jesus (Rom. 3:23–24)’; and

WHEREAS, Many in American society are demanding legal recognition of same-sex unions as “marriages” by appeals to “equality under the law” (e.g., the Supreme Court of the State of Massachusetts, Feb. 4, 2004); and

WHEREAS, God gave marriage as a picture of the relationship between Christ and His bride the Church (Eph. 5:32); and

WHEREAS, Homosexual behavior is prohibited in the Old and New Testaments (Lev. 18:22, 24; 20:13; 1 Cor. 6:9–20; 1 Tim. 1:10) as contrary to the Creator's design (Rom. 1:26–27); and

WHEREAS, For our Synod to be silent, especially in the present context, could be viewed as acceptance of the homosexual lifestyle; therefore be it

Resolved, That the Synod urge its members to give a public witness from Scripture against the social acceptance and legal recognition of homosexual “marriage”; and be it further

Resolved, That in ministering to homosexuals, “A Plan for Ministry to Homosexuals and Their Families,” prepared by the President's Task Force, be commended as a resource for study and a guide for pastoral care; and be it further

Resolved, That the members of the Synod deal with sexual sins with the same love and concern as all other sins, calling for repentance and offering forgiveness in the Good News of Jesus Christ when there is repentance; and be it further

Resolved, That husbands and wives give thanks to God for the blessings of marriage, lead a chaste and decent life, and each love and honor one's spouse; and be it finally

Resolved, That the LCMS, in convention, affirm, on the basis of Scripture, marriage as the lifelong union of one man and one woman (Gen. 2:2–24; Matt. 19:5–6).

Action: Adopted (5)

(During discussion an amendment was offered and accepted unanimously to add a sixth whereas to read: *WHEREAS, God gave marriage as a picture of the relationship between Christ and His bride the Church (Eph. 5:32); and.* The resolution was adopted as amended [Yes: 1,163; No: 22].)

To Commend CTCR Report on Guidelines for Participation in Civic Events

RESOLUTION 3-06A

Reports 1-8, 3-01 (CW, pp. 5–7, 70); Overtures 3-02–09, 3-12, 3-14–25, 7-08 (CW, pp. 159–166, 252–254)

WHEREAS, The 2001 convention of the Synod adopted Res. 3-07A, which commended “for continued use and guidance” the study materials prepared by President Barry and the Commission on Theology and Church Relations (CTCR) on *The Lutheran Understanding of Church Fellowship* and their “Report on Synodical Discussions”; and

WHEREAS, The “Report on Synodical Discussions” included paragraphs on “Cases of Discretion” that offer guide-

lines for participation in civic events by LCMS pastors and rostered church workers; and

WHEREAS, President Kieschnick in November of 2001 asked the CTCR in its role of “provid(ing) guidance to the Synod in matters of theology and church relations” (Bylaw 3.925 b) (in consultation with the Council of Presidents) to prepare “Guidelines for Participation in Civic Events” (GPCE) in order to clarify “what constitutes a ‘civic event’” and to address explicitly questions about the “participation of LCMS pastors, teachers, and church workers in ‘civic events’ . . . which also involve participation from non-Christian religions”; and

WHEREAS, The CTCR in April, 2004, issued its report on “Guidelines for Participation in Civic Events” and distributed it to all members of the Synod; and

WHEREAS, This report addresses, on the basis of Scripture and the Lutheran Confessions, many significant issues, questions, and situations that are arising with increasing frequency today with regard to the participation of LCMS pastors and church workers in various types of “civic events” (e.g., questions about religious pluralism; the natural and revealed knowledge of God; acceptable and unacceptable prayer, worship, and witness in the public realm; the two realms; and the issue of “civil religion”; the errors and dangers of unionism, syncretism, and universalism; etc.); and

WHEREAS, The CTCR’s report clearly states that “We understand and accept that Lutheran pastors may not under any circumstances participate in joint prayer or worship together with clergy of non-Christian religions, even in events that may be portrayed as primarily or partially ‘civic’ in nature and purpose. By ‘joint prayer or worship’ we mean worship activities that assume, and falsely so, that Christians and non-Christians may actually join together in ‘worshiping the same God’ apart from a common faith in and confession of Jesus Christ. According to Scripture, acceptable, efficacious, and God-pleasing prayer and worship are possible only through faith in Jesus Christ, God’s only Son and the world’s only Savior.” (GPCE, pp. 14–15), therefore be it

Resolved, That we commend the CTCR’s report, “Guidelines for Participation in Civic Events” for study to help pastors, teachers, and church workers make decisions about participation in civic events:

- That faithfully reflect our unqualified commitment to the absolute truth of the Holy Scriptures as the Word of God;
- That seek to take full advantage of every legitimate opportunity to proclaim clearly in the public realm that “only in and through Jesus do we have the definitive revelation of the true and only God,” that God “is known as Father and Savior only through Spirit-wrought faith in Jesus Christ,” and that “only the Triune God—Father, Son, and Holy Spirit—is the object of our worship and the hope of our salvation” (GPCE, p. 8);
- That honor and uphold the free and willing commitments we have made with one another by virtue of our membership in the Synod;

- That demonstrate concern and sensitivity for how participation (or non-participation) in civic events may be perceived by those inside and outside of the LCMS; and
- That recognize that “clarity in doctrine and practice and charity in our dealings with one another are both essential to the church’s life and witness” (GPCE, p. 23); and be it further

Resolved, That we encourage all the members of the Synod to continue to study these issues under the guidance of the Holy Scriptures and the Lutheran Confessions (see Res. 3-04 on Theological Conferences) as we face the ongoing challenges to bring God’s unchanging Word to bear on our increasingly pluralistic and polytheistic culture.

Action: Adopted (8)

(During discussion, an amendment to delete the final two sentences of the quotation in the final whereas failed. When an amendment was offered to strike all of the first resolve after the word *events* and to insert instead the words *for study in the Synod*, the Chair ruled that this constituted a substitute resolution, which the assembly declined to consider [Yes: 440; No: 693]. An amendment to insert in the first resolve the words *for study* was accepted by common consent of the committee and the assembly. When a substitute resolution, Res. 3-06 (TB, p. 217), was introduced, it failed to receive the support of the assembly [Yes: 557; No: 598]. After debate was ended, the resolution was adopted as amended [Yes: 757; No: 446].)

To Continue Discussions with Evangelical Lutheran Church in America

RESOLUTION 3-07

**Reports 1-8, 3-01, 3-03, 6-01 (CW, pp. 8, 10, 78–81, 98),
Overtures 3-51, 3-59–70 (CW, pp. 180, 181–184)**

WHEREAS, At its 2001 convention The Lutheran Church—Missouri Synod (LCMS) resolved, “that current cooperative pastoral working arrangements with the [Evangelical Lutheran Church in America] ELCA be evaluated by the Praesidium with results and recommendations reported to the next synodical convention” (Res. 3-21A, *Proceedings*, p. 142); and

WHEREAS, Recent ecumenical agreements entered into by the ELCA with other church bodies have altered the doctrinal and ecclesiastical context within which our cooperative pastoral working arrangements are exercised, and this changed context justifies a re-evaluation of those working arrangements (Report of the Praesidium R3-03, CW, pp. 79–81); and

WHEREAS, The aforementioned report of the Praesidium states, “Therefore in light of our concerns regarding both the ELCA’s ecumenical agreements and also the ELCA’s consideration of issues of human sexuality and ordination as articulated above, the Praesidium also recommends that the Praesidium of the LCMS continue to assess pastoral working arrangements with the ELCA during the next triennium and report to the next synodical convention (2007) whether at that time these arrangements merit continuance or whether developments within the ELCA justify other action”; and

WHEREAS, In dealing with the concerns expressed by the Praesidium of Synod, we are compelled to speak the truth

in love (Eph. 4:15) for the sake of our brothers and sisters in Christ; and

WHEREAS, Article III of our synodical Constitution states: “The Synod, under Scripture and the Lutheran Confessions, shall — 1. 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 . . .”; therefore be it

Resolved, That we receive the report and acknowledge the concerns addressed by the Praesidium, as assigned by the 2001 convention; and be it further

Resolved, That we authorize the Praesidium to continue to monitor current concerns and potential directions of the ELCA; and be it further

Resolved, That we encourage the President of the Synod and our representatives on the Committee on Lutheran Cooperation (CLC) to pursue substantive conversations between representatives of the ELCA and the LCMS, in a continuing effort to bear witness to the truth of the Scriptures and the Confessions in the hope that agreement can be reached in those areas where we disagree; and be it further

Resolved, That the President of Synod report to the next synodical convention any recommendations concerning changes in joint activity with the ELCA; and be it finally

Resolved, That we commit ourselves as members of Synod to walk together in supporting the leadership of the President in consultation with the Praesidium of Synod regarding this relationship between conventions.

Action: Adopted (8)

(During discussion, Overture 3-65 (CW, p. 183) was offered as a substitute motion, which the assembly voted not to consider [Yes: 496; No: 602]. After further discussion debate was ended and the resolution was adopted as presented [Yes: 672; No: 479].)

To Affirm the Conclusions of the 1994 CTCR Report: *The Service of Women in Congregational and Synodical Offices*

RESOLUTION 3-08A

Overtures 3-88, 3-98–100 (CW, pp. 191, 194–195)

WHEREAS, The Synod at its 1969 convention declared, “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 functions of this office” (1969 Res. 2-17); and

WHEREAS, The Commission on Constitutional Matters (CCM) in 1970 issued an opinion (“by human right rather than divine right”) which has been reaffirmed by the Synod at subsequent conventions that a woman “shall not serve . . . as chairman or vice-chairman of the congregation”; and

WHEREAS, The CCM, in this opinion, indicated that the Synod “may further define its position in the future”; and

WHEREAS, The Synod at its 1989 convention requested “that the CTCR, in consultation with the Council of Presidents, prepare a study on the eligibility of women for ser-

vice in all offices of the congregation, including that of chairman, vice-chairman, and elder and District and synodical boards and commissions where their official function would in effect involve public accountability for the function[ing] of the pastoral office” (Res. 3-13A, *Proceedings*, p. 118); and

WHEREAS, The Commission on Theology and Church Relations (CTCR) completed its 1994 report on *The Service of Women in Congregational and Synodical Offices*, in which the Commission concluded on the basis of the Scriptures that women may not “assume responsibility for or carry out in behalf of the congregation (that is, ‘publicly’), and in the stead of Christ, those functions in the local congregation that would involve them in the exercise of authority inherent in this authoritative public teaching office in the church [pastoral office]”; and

WHEREAS, This 1994 report also stated that “these considerations imply and even require, that in determining the eligibility of women for services in all congregational, District, and synodical offices, attention be given to the functions attached to a given office. As the Commission stated in the 1985 report on *Women in the Church*, ‘For other offices [other than the office of public ministry of Word and sacraments] we have no express “thus saith the Lord” and everything depends on the functions assigned to these offices’”; and

WHEREAS, The Commission on Theology and Church Relations has stated in a recent (April 2004) opinion requested by the Minnesota South District that “the Scriptures clearly teach that God has given the pastoral office and the exercise of pastoral authority to men and not to women” and that “Scripture does not prohibit women who possess the requisite gifts from holding these humanly established offices, assuming that the occupants of these offices do not ‘perform those functions that are distinctive to the public exercise of the ministry of Word and sacraments,’ or carry out ‘official functions [that] would involve public accountability for the function of the pastoral office’”; and

WHEREAS, The Commission in this same opinion counseled that congregations, in filling these offices, keep in mind the family structure and encourage “men not to neglect their leadership responsibilities in their congregations. Since the church encourages husbands to exercise their God-given headship in a God-pleasing way at home”; therefore be it

Resolved, That the CTCR be commended for its work in this area; and be it further

Resolved, That the Synod affirm that women on the basis of the clear teaching of Scripture may not serve in the office of pastor nor exercise any of its distinctive functions, and that women may serve in humanly established offices in the church as long as the functions of these offices do not make them eligible to carry out “official functions [that] would involve public accountability for the function of the pastoral office”; and be it further

Resolved, That the Synod urge the members of the Synod, in making decisions regarding which offices women may hold, to bear in mind the CTCR’s counsel that congregations organize “themselves in ways that complement and

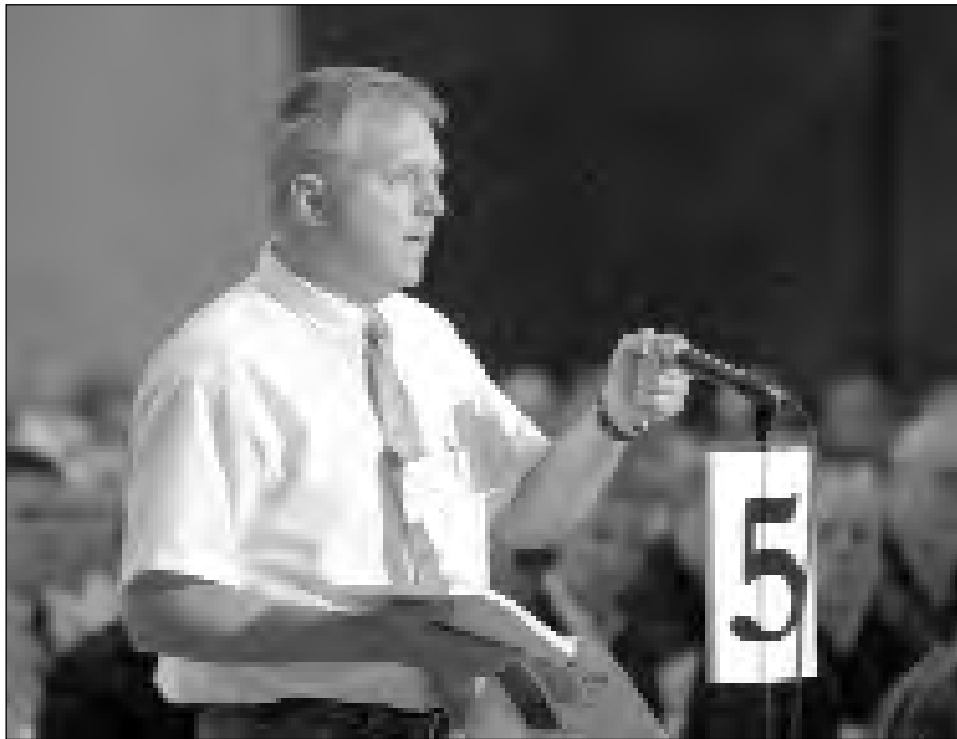
reinforce the family, for the church is the 'household of God' (1 Tim. 3:15)"; and be it further

Resolved, That the Synod encourage men not to neglect their leadership responsibilities in their congregations; and be it finally

Resolved, That the members of the Synod considering changes regarding the service of women in congregational offices consult with neighboring LCMS congregations, recognizing that in matters of Christian liberty, Christians are called, above all, to do what edifies the church, respecting the consciences of others.

Action: Adopted (10)

(As discussion began, a substitute resolution, the text of Overture 3-97 [CW, p. 194] was introduced but failed to be accepted for consideration. During extended discussion, an amendment was offered to strike all words in the second resolve after the word *church* and replace with *except congregation elders, congregation presidents, and communion assistants*. After the chair ruled that this amendment constituted a substitute motion, the motion failed [Yes: 472; No: 605]. After debate was ended but prior to the vote on the main motion, a request that the following response from the Executive Director of the Commission on Theology and Church Relations be recorded in the minutes was granted: "According to these guidelines, this resolution does not give permission to women to preach in our Synod's congregations." The resolution was adopted as presented [Yes: 576; No: 520]. A following motion to allow delegates to record their negative votes also carried [Yes: 639; No: 348].)



4. Program and Finance

To Initiate “Stewardship Ablaze”

RESOLUTION 4-01

Overtures 4-26-27 (CW, pp. 213–214)

WHEREAS, God has richly blessed the individual members and congregations of The Lutheran Church—Missouri Synod with an abundance of resources; and

WHEREAS, Opportunities for mission and ministry in the world have outpaced available funding in recent years, as evidenced by budget shortfalls and ministry reductions at all levels of Synod; and

WHEREAS, The need for biblical stewardship education for all members throughout Synod is the foundation for addressing our funding challenges; therefore be it

Resolved, That the Synod promote a unified stewardship education initiative entitled “Stewardship Ablaze” in 2006 to raise awareness of faithful stewardship in all of the congregations; and be it further

Resolved, That each District be encouraged to conduct “Stewardship Ablaze” education conferences or events that would include all church leaders (ordained, commissioned, and lay); and be it finally

Resolved, That to ensure broad-based ownership, the Synod’s District and Congregational Services Department shall collaborate with the Council of Presidents to implement this initiative.

Action: Adopted (6)

(During discussion an amendment was offered to replace the words *the biblical stewardship lifestyle* in the first resolve with the words *faithful stewardship*. After the amendment was approved and after further discussion, the amended resolution was adopted [Yes: 846; No: 313].)

To Provide Support for Seminaries

RESOLUTION 4-02A

Overtures 4-11-20 (CW, pp. 210–212)

WHEREAS, Holy Scripture tells us that among the gifts that God has given to His church is the gift of “pastors and teachers” (Eph. 4:11); and

WHEREAS, The support of seminaries for the recruitment and training of pastors is a key objective of The Lutheran Church—Missouri Synod according to Art. III of the Constitution; and

Whereas, The Synod has understood the wisdom of providing support for these seminaries, so that their energies may be properly focused on the preparation of pastors with integrity and a strong sense of service to the church; and

WHEREAS, God is blessing the efforts of the seminaries to recruit and train more men to study for the Office of the Holy Ministry; and

WHEREAS, The financial aid now needed challenges the financial structures of our seminaries, being dependent on development and third source income to cover both the financial aid that subsidizes tuition and the loss of the synodical subsidy; and

WHEREAS, Both seminaries have responded to the Synod’s call with increased attention to recruitment, financial aid, and development; and



Committee 4 Chairman William Hoesman

WHEREAS, The corporate Synod is supporting the seminaries with \$500,000 from undesignated funds in the 2004–2005 budget; and

WHEREAS, The Synod as a whole supports the seminaries; therefore be it

Resolved, That the Synod as a whole continue to support each seminary’s development efforts; and be it further

Resolved, That the corporate Synod maintain its existing financial responsibility to our seminaries for the next triennium; and be it further

Resolved, That the Board for Pastoral Education undertake as its immediate first task a systemic study of the funding models for theological education in our Synod; and be it further

Resolved, That this Board for Pastoral Education seek to engage the entire church for counsel and support in resolving this crisis; and be it further

Resolved, That a plan be put into place within the next triennium; and be it finally

Resolved, That interim funding be secured to guarantee the financial solvency of our seminaries until such a systemic plan is implemented and proven successful.

Action: Adopted (6)

(After the committee announced extensive changes to the printed resolution to comply with the earlier convention action to establish a Board for Pastoral Education, an amendment to the final whereas replacing the word *its* with *the* and deleting the words *through the Joint Seminary Fund* and also amending the first resolve by replacing the word *its* with *to* and deleting the words *which includes the Joint Seminary Fund* and was approved. When debate was ended, the resolution as amended was adopted [Yes: 1,037; No: 113].)

To Direct Establishment of Reversionary Interests on College, University, and Seminary Properties

RESOLUTION 4-04

Overture 4-35 (CW, p. 217)

WHEREAS, The Synod owns the properties of all agencies of the Synod, including its institutions of higher education, regardless of how such properties are titled (Bylaw 3.51 i); and

WHEREAS, The Board of Directors of the Synod, acting pursuant to its authority over property matters, has reviewed the titles to the properties of the institutions of higher education and has determined that such properties are in some cases held in the name of the institution of higher education, in some cases in the name of the institution of higher education subject to a reversionary interest in the Synod, and in some cases held in the name of the Synod, and thereupon resolved in 1998 that all properties of the institutions of higher education shall be titled in the name of each institution subject to a reversionary interest in the Synod; and

WHEREAS, Several of the Synod's educational institutions have not executed deeds and other legal documentation necessary to the establishment of reversionary interests to their properties in favor of the Synod; therefore be it

Resolved, That each institution of higher education of the Synod shall hold title to properties presently owned or at any time hereafter acquired by it subject to a reversionary interest or possibility of a reverter in favor of the Synod in such form and stating such conditions as shall be established by the Board of Directors of the Synod except as provided by such Board; and be it further

Resolved, That the Board of Regents and officers of each institution of higher education of the Synod shall, and are hereby directed to, take all actions and execute all deeds, resolutions, statements, and legal documents necessary to carry out the terms of this resolution where permitted by law.

Action: Adopted (10)

(When the committee introduced the resolution it added the words *where permitted by law* at the end of the final resolve. After discussion, the resolution was adopted as presented [Yes: 748; No: 352].)

To Establish Houston as Site of 2007 Convention

RESOLUTION 4-06

Overture L4-44 (TB, p. 33)

WHEREAS, The Board of Directors of the Texas District has submitted an invitation to hold the 2007 convention of the Synod in Houston, Texas. Documentation has been provided by the Synod's Director of Travel and Meeting Planning to support this invitation; and

WHEREAS, Major cost-saving considerations include (1) complimentary convention center rental and (2) complimentary transportation from the one hotel located 10 blocks from the convention center (Hyatt). The other hotel (Hilton) is attached to the convention center; and

WHEREAS, Other factors supporting acceptance of the invitation include the following:

- Availability of volunteer staff from the St. Louis area has diminished after four straight conventions and the 1997 Great Commission Convocation.
- Houston hotel room rates (compared to the seven St. Louis hotels being used for the 2004 convention) are less expensive by a minimum of \$25 per room per night, resulting in a savings of approximately \$192,500.
- Houston is served by two major airports, hubs for Southwest and Continental Airlines, while St. Louis has experienced a significant decline in flights availability.
- While Houston is eager to attract the LCMS convention, St. Louis has been reluctant to offer a proposal after four years of requests.
- Texas is a Right to Work state, which will allow the Synod to use its own personnel to unload and set up—a major cost-saving factor; and

WHEREAS, In response to the invitation received from the Board of Directors of the Texas District and upon consideration of site information received from the Synod's Director of Travel and Meeting Planning, the LCMS Board of Directors recommended the following action to the 2004 convention; therefore be it

Resolved, That the 2007 convention of The Lutheran Church—Missouri Synod be held in Houston, Texas.

Action: Adopted (10)

(The resolution was introduced by the President of the Texas District, a member of the committee. After additional financial information was provided by the Vice-President—Finance—Treasurer of the Synod and debate was ended, the resolution was adopted [Yes: 996; No: 137].)

To Establish Blue Ribbon Task Force for Funding the Mission

RESOLUTION 4-07

Overtures 4-01-08 (CW, pp. 207–209)

WHEREAS, A major purpose for having a synodical union is to fulfill our Lord's desire for utilizing the diversity of our many gifts for the common good and the development of His kingdom (1 Cor. 12); and

WHEREAS, Many financial gifts are being received and given by our congregational members in diverse ways for the implementation, support, and maintenance of our various agreed-upon ministries and programs; and

WHEREAS, The basic funding pattern for the mission and ministry of the Synod has continually evolved over our 157-year history; and

WHEREAS, Our Synod's funding pattern during the past 30 years has gradually changed from a mostly unified-budget model to a mostly designated-giving model; and

WHEREAS, These changes in funding trends and sources are forcing the Synod at the national and District levels to rethink its funding systems; and

WHEREAS, An effective funding system needs to (1) evaluate and identify necessary costs associated with Synod's common-good activities, (2) value input from congregations and Districts for prioritizing areas of mission and ministry,

(3) encourage and manage designated giving from individuals and congregations, and (4) at the same time fund in an adequate and equitable manner those common-good activities of the Synod; and

WHEREAS, The LCMS Board of Directors, the Synodical President, and the Council of Presidents have already taken a responsible leadership role in the last triennium by actively participating in joint-planning exercises. Despite their efforts, a funding model has not yet been identified that fully meets the financial challenges facing the Synod; therefore be it

Resolved, That the Synod President appoint a Blue Ribbon Task Force (with representation from the Board of Directors, Council of Presidents, and other such representatives as deemed appropriate by the President) on “Funding the Mission” that would report its recommendations to the 2007 convention one year prior to the convention; and be it further

Resolved, That the task force be instructed to demonstrate that the funding system it proposes is supported by Scripture; and be it finally

Resolved, That until the 2007 convention, communication and collaboration among congregations, Districts, and the national Synod will continue to ensure the ways and means of maintaining or increasing current levels of financial support under our present funding system.

Action: Adopted (10)

(The committee introduced the resolution with the following change: inserting in the final resolve in place of the words *between District* the words *among congregations, Districts, and the*. An amendment to insert the words *one year prior to the convention* at the end of the first resolve was approved by common consent. A second amendment to add a new second resolve to read, *Resolved, That the task force be instructed to demonstrate that the funding system it proposes is supported by Scripture*, was approved. After debate was ended, the amended resolution was adopted [Yes: 623; No: 514].)

To Amend Bylaws re Chief Administrative Officer Duties

RESOLUTION 4-09

Overture 4-34 (CW, p. 217)

Rationale

The departure of former Chief Administrative Officer Brad Hewitt occasioned a review by the Board of Directors of the position description and responsibilities of that office. The Board, through its Personnel Committee, received counsel from numerous persons, including the former Chief Administrative Officer, his predecessor, and the President of the Synod.

After weighing all of the counsel and information received, the Board of Directors concluded that it continues to be important and necessary for the Board to have a staff position and that this position should remain an officer position of the Synod. With the concurrence of the President of the Synod, the Board also concluded that the dual reporting relationship outlined in current Bylaws of the Synod should be eliminated and that the Chief Administrative Officer should be directly accountable only to the

Board of Directors. This will require minor changes to the Bylaws of the Synod.

Resolved, That the 2004 convention of the Synod amend Bylaws 3.171, 3.173, and 3.175 to read as follows:

~~PRESENT~~/PROPOSED WORDING

Bylaw 3.171 Appointment

The Chief Administrative Officer shall be an officer of the Synod and be appointed by the Board of Directors of the Synod in consultation and mutual concurrence with the President of the Synod, to a three-year renewable term during which he shall serve at the pleasure of the Board of Directors. He may serve an unlimited number of terms, but each reappointment shall be with the mutual concurrence of the President and the Board of Directors of the Synod. ~~The appointment or reappointment shall occur within six months following each regular meeting of the Synod in convention with~~ an Annual reviews and evaluations shall be conducted between conventions by the Board of Directors.

Bylaw 3.173 General Duties

The Chief Administrative Officer shall assist ~~the President and~~ the Board of Directors of the Synod ~~as each directs~~ in carrying out the responsibilities given to ~~them~~ it by the Constitution, Bylaws, and resolutions of ~~the~~ Synod.

Bylaw 3.175 Specific Duties

The Chief Administrative Officer shall

a. meet regularly with the executive officers of program boards, commissions, and synodwide corporate entities as the liaison with the Board of Directors ~~and the President of the Synod~~;

b. provide leadership to assure that the mission and ministry activities of the ~~church~~ Synod are being carried out in a coordinated, cooperative, and efficient manner.

Action: Adopted (10)

(After the resolution was introduced by the committee, additional information was provided by the chairman of the Board of Directors and the President of the Synod. After discussion, the resolution was adopted as presented [Yes: 898; No: 225].)

To Assure Uniformity in Articles of Incorporation of All Incorporated Entities of the Synod

RESOLUTION 4-11

Overture 4-36 (CW, pp. 217–218)

Rationale

Bylaw 3.51 i defines “Property of the Synod” as follows: “Property of the Synod” includes all assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. Provided, however, “‘property of the Synod’ does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the Synod in a fiduciary capacity (including, for purposes of example, the funds administered by Worker Benefit Plans and certain funds held by The Lutheran Church—Missouri Synod Foundation).”

As the various corporations of the Synod were established, various kinds of reversionary language was used to make clear that all property is ultimately owned by The Lutheran Church—Missouri Synod. But legal counsel has

advised that it is important to have such language be clear and consistent. The unity and interests of the Synod will be clarified and safeguarded by the inclusion of clear relational and property reversionary provisions in the Articles of Incorporation of all corporate agencies of the Synod, including its seminaries, universities, colleges, Districts, and synodwide corporate entities.

WHEREAS, The Board of Directors as “custodian of all the property of the Synod” (Constitution Art. XI F 2) has asked the Commission on Structure to develop, with the assistance of special legal counsel, the recommended clear and relational language that can be included in the Articles of Incorporation of all corporate agencies of the Synod; therefore be it

Resolved, That every incorporated agency of the Synod, including every seminary, university, college, District, and synodwide corporate entity of the Synod include the following provision in its Articles of Incorporation to promote the unity and to safeguard the interests of the Synod:

1. This corporation, as part of The Lutheran Church—Missouri Synod (the Synod), acknowledges its allegiance to the Synod and to the convention of the Synod (the convention).

2. It submits to the authority of the Synod and the convention.

3. It accedes to, recognizes, and accepts the doctrine taught and practiced in the Synod (Art. II) and also the Articles of Incorporation, Constitution, and Bylaws of the Synod, as currently in effect and as may hereafter be amended from time to time.

4. In the event of any conflict or inconsistency between the organizational documents of this corporation and the Articles of Incorporation, Constitution, or Bylaws of the Synod, as may hereafter be amended from time to time, the Articles, Constitution, or Bylaws of the Synod shall control and govern.

5. In the event this corporation is dissolved or its existence otherwise terminates or is terminated, all right, title, and interest in and to its property, whether tangible or intangible and whether real or personal, shall thereupon automatically vest in or be transferred to the Synod, and this corporation covenants and agrees to execute and deliver to the Synod such documents and instruments and to take such other and further actions as the Synod may deem reasonably necessary or desirable, in order to evidence and give full effect to the foregoing.

6. The above provisions may not be altered or deleted without the approval of the Synod, in convention, or the Board of Directors of the Synod.

Action: Adopted (10)

(When it introduced the resolution, the committee made several changes to the printed version. An amendment to strike the words *and the Board of Directors of the Synod* in the sixth provision failed. During discussion, a request that the detailed conversation of the debate be recorded in the minutes was not granted by the Chair, his decision supported by the assembly. An amendment to insert into the resolve the words *while recognizing and respecting the individual autonomous and indigenous articles of incorporation of each and every local congregation* failed. An amendment to replace at the end of the sixth provision the words *or the Board of Directors of the Synod* with the words *which alteration or deletion shall only be done to comply with applicable state law and shall not be done in violation of the spirit of this resolution* also failed. After debate was ended, the resolution was adopted as presented by the committee [Yes: 873; No: 210].)

5. Higher Education

To Emphasize Mission Leadership Focus in Professional Church Worker and Lay Person Preparation

RESOLUTION 5-01

Overtures 5-16, 5-41 (CW, pp. 226–227, 236)

WHEREAS, The mission and ministry of congregations, schools, and institutions of The Lutheran Church—Missouri Synod require well-prepared professional church workers; and

WHEREAS, The need for such workers to reach diverse peoples and cultures with the eternal truth of the Gospel calls us to evaluate continually our present methods of preparing workers for the church today; and

WHEREAS, The Synod has entrusted this preparation of professional church workers to our colleges, universities, and seminaries; and

WHEREAS, The Mission 21st Century Task Force has identified reasons for strengthening professional church worker preparation; therefore be it

Resolved, That the Synod commend the colleges, universities, and seminaries of the LCMS for their dedicated work in preparing men and women for service in the church; and be it further

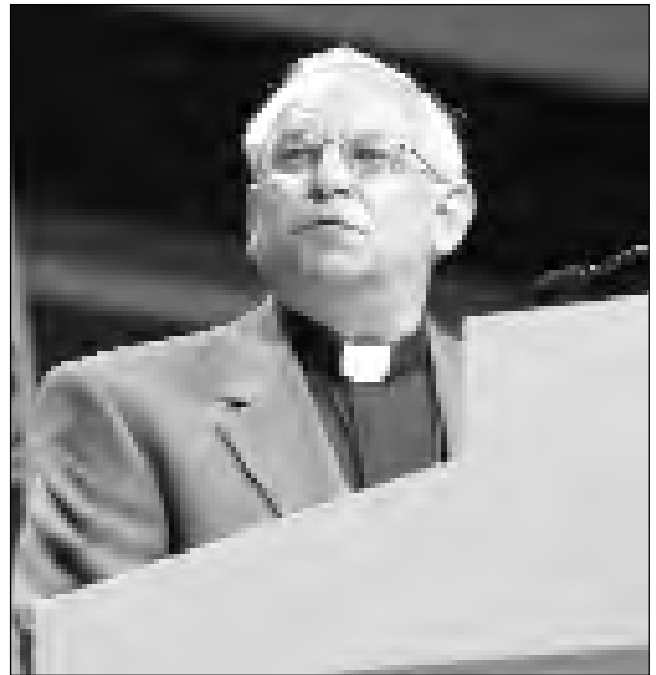
Resolved, That the Synod, in convention, desiring to expand the skills of professional church workers and lay men and women in the LCMS, encourage all of the colleges, universities, and seminaries of the LCMS to include mission-focused courses and/or programs such as:

- Evangelism, with a practicum requiring students to practice evangelism in the field
- Outreach strategies in the parish today
- Contemporary United States culture
- Urban and cross-cultural ministry outreach strategies as well as courses of study and/or programs in the area of missional leadership development such as:
- Strategies for developing leaders in the congregational setting
- Understanding and developing team ministry
- A practicum requiring students to work on a project as a team

and be it further

Resolved, That the Synod, acting in convention, request that the faculties of the colleges, universities, and seminaries of the LCMS invite representative groups of North American mission executives and the national mission office of the Board for Mission Services to participate in a colloquium at least once every three years to share and discuss the needs of professional church workers and other students in the schools as this relates to the mission of the church; and be it finally

Resolved, That a report outlining the progress of this resolution be presented at the 2007 LCMS convention in the Higher Education report.



Committee 5 Chairman Carl Krueger

Action: Adopted (4)

(After an amendment to insert the words *and cross-cultural* in the final bullet of the second resolve was adopted by unanimous consent, and after debate was ended, the resolution was adopted as amended [Yes: 710; No: 491].)

To Restructure Higher Education Governance

RESOLUTION 5-02A

Overtures 5-02–04 (CW, pp. 221–223)

WHEREAS, The colleges, universities, and seminaries of The Lutheran Church—Missouri Synod find that new challenges and opportunities are facing them as they seek to sustain their service to the Synod in an increasingly complex educational environment; and

WHEREAS, The local campus leaders must exercise a higher level of governance and leadership in response to the needs and opportunities presented by campus constituencies while remaining faithful to the mission and needs of the LCMS; and

WHEREAS, A study group established by the Board for Higher Education/Concordia University System (BHE/CUS) Board in January, 2001, spent eighteen months studying the strategic future of LCMS colleges and universities, and the BHE/CUS Board incorporated the findings of the study group into its recommendations; and

WHEREAS, The BHE/CUS Board has identified five key principles that will guide the future of the Concordia University System (CUS): (1) The CUS will work to maintain and enhance the Christ-centered Lutheran character of its institutions; (2) The CUS will provide commissioned min-

isters for the LCMS; (3) The CUS will work to ensure a strong fiscal future for its institutions; (4) The CUS will establish expectations for the quality of its institutions; (5) The CUS will implement the preceding four principles through governance structures that require more clearly focused accountability of its institutions to the system-wide board while expecting stronger governance of the institutions by their boards of regents; and

WHEREAS, The structural changes proposed in this resolution place more fiscal responsibility upon boards of regents to ensure effective institutional operations while requiring boards of regents to clearly demonstrate that their institutions are providing quality education that is faithful to the doctrine and mission of the LCMS; and

WHEREAS, The BHE/CUS Board encourages adoption of the proposed changes so that college/university/seminary education can serve the Synod's mission and ministry needs with a more effective structure; therefore be it

Resolved, That there will be a separate governing board for college and university education (Board for University Education, which will be the governing board for the Concordia University System) and a separate governing board for seminaries (Board for Pastoral Education), both meeting in the same location at least once a year for collaborative discussions; and be it further

Resolved, That the Board for University Education be composed of the following voting members (no more than one member elected by the Synod can be from the same District): two ordained ministers elected by the Synod, one commissioned minister elected by the Synod, two laypersons elected by the Synod, three LCMS laypersons appointed by the Concordia University System Council of Members, and the Synod President or his representative. Nonvoting advisory members will be: a District President appointed by the Council of Presidents, the Synod Treasurer, the executive director of the Board for Pastoral Education, and one university president. The Board for University Education will conduct its business in no less than three meetings per year (Bylaw 3.69 c); and be it further

Resolved, That the Board for University Education shall receive evidence from each institution on a regular basis that it is complying with the standards set forth by the aforementioned study group and reflecting the emphasis on mission-focused/leadership education set forth by the Mission 21st Century Task Force in its report to this convention; and be it further

Resolved, That the Board for Pastoral Education be composed of the following voting members (no more than one member elected by Synod can be from the same District): three ordained ministers (two shall be parish pastors) elected by the Synod, one commissioned minister elected by the Synod, four laypersons elected by the Synod, the Synod President or his representative. Nonvoting advisory members will be: a District President appointed by the Council of Presidents, the Synod Treasurer, the Concordia University System executive director, and the two seminary presidents. The Board for Pastoral Education will conduct its business in no less than 3 meetings per year, one of which shall be a joint meeting with the two seminaries' boards of regents on a seminary campus; and be it further

Resolved, That the Pastoral Colloquy Committee shall function as a standing committee of the Board of Pastoral Education (Bylaws 6.87 and 3.411); and be it further

Resolved, That with the proposed structuring of separate governing boards for the Concordia University System and Pastoral Education, all current BHE/CUS board-member positions cease to exist. However, those current BHE/CUS board members who have been elected to terms expiring in 2007 shall transfer to the Board corresponding to the committee on which they presently serve until their terms expire in 2007. All those current BHE/CUS members whose terms have ended but have not reached their maximum term of service will be eligible to be placed on the slate of nominees presented by the Committee for Convention Nominations for election to either governing board at the 2004 convention. The election (and appointment) of board members for these two boards shall follow the adoption of this resolution; and be it further

Resolved, That the Board for University Education shall have the overall responsibility to provide for the education of commissioned ministers and others desiring a Christian, Lutheran liberal arts education by supervising and coordinating the activities of the Synod's colleges/universities as a unified synodical system through the respective boards of regents. To that end and in keeping with the objectives and Constitution, Bylaws, and resolutions of the Synod, the Board for University Education shall:

- a. Develop coordinating policies and procedures for cooperative roles and responsibilities of the colleges/universities;
- b. Coordinate institutional planning and approve master plans for each college/university;
- c. Review and approve new programs and manage peer review of programs in the interest of the institution(s) and the Synod;
- d. Establish policy guidelines for distribution of synodical grants (unrestricted and restricted) and efforts for securing additional financial support from other sources;
- e. Obtain data on liberal arts education and current trends and government regulations in higher education that impact on collaborative efforts and relationships within the Concordia University System;
- f. Grant approval for initial appointments of theological faculty;
- g. Approve capital projects in relation to campus property-management agreements and institutional master plans;
- h. Visit institutions periodically to identify strengths and weaknesses based on professional standards;
- i. Establish and monitor criteria for determining institutional viability, fiscal and otherwise;
- j. Assist congregations and Districts in student recruitment for both professional church work and lay higher education;
- k. Serve as resource for the development of lists of potential teaching and administrative personnel;
- l. Monitor the ongoing faithfulness of all Concordia University System institutions to the Synod's doctrine and practices;

- m. Monitor RSO (Recognized Service Organization) standards and follow up in cases of inadequacy;
- n. Establish and maintain a system of colloquy and certification for commissioned ministers;
- o. Foster continuing education for commissioned church workers;
- p. Have authority, after receiving the consent of the Board of Directors of The Lutheran Church—Missouri Synod by its two-thirds vote and also the consent of either the Council of Presidents by its two-thirds vote or the appropriate board of regents by its two-thirds vote, to consolidate, relocate, separate or divest a college/university; and be it finally

Resolved, That the Board for Pastoral Education serves the members of Synod by coordinating pre-seminary education programs, seminary education, and post-seminary continuing education, and by providing advocacy for pastoral education within the church. To that end and in keeping with the objectives and the Constitution, Bylaws, and resolutions of Synod, the Board for Pastoral Education shall:

- a. Advise on pre-seminary education programs in the colleges/universities;
- b. Coordinate institutional planning and approve master plans for each seminary;
- c. Develop coordinating policies and procedures for coordinating roles and responsibilities of the seminaries;
- d. Review and approve new programs and manage peer review of programs in the interest of the seminaries and the church;
- e. Establish policy guidelines for distribution of synodical grants (unrestricted and restricted) and efforts for securing additional financial support from other sources;
- f. Obtain data on pre-seminary, seminary, and post-seminary theological education, including current trends in pastoral education and other graduate programs;
- g. Grant approval for initial appointments of seminary faculty members;
- h. Approve capital projects in relation to campus property—management agreements and institutional master plans;
- i. Establish and monitor criteria for determining institutional viability, fiscal and otherwise;
- j. Foster continuing education for pastors;
- k. Recommend to the Synod, in convention, actions related to consolidation, relocation, or divestiture of a seminary;
- l. Visit seminaries on a periodic basis to identify strengths and weaknesses on the basis of agreed standards and provide support for their growth in excellence;
- m. Serve as a resource for the development of lists of potential teaching and administrative personnel.

Action: Adopted (2)

(During discussion, an amendment to the sixth resolve to delete the second-last sentence was adopted: *The newly elected members of the Board for University Education and the Board for Pastoral Education shall assume office and responsibility as the constituted board for the respective entities upon election in order to provide an orderly transition from the old governance structure to the new.* The resolution was adopted as amended [Yes: 684; No: 507].)

To Increase the Number of Synod-Certified Teachers

RESOLUTION 5-03A

Overtures 5-37, 5-40 (CW, pp. 234–236)

WHEREAS, The Lutheran Church—Missouri Synod places extremely high value on children and youth; and

WHEREAS, Full-time Christian education for children and youth in a Lutheran context is strategic for congregations and associations of congregations whose purpose it is to nurture disciples and to touch the lives of those who do not know the hope that the Gospel gives; and

WHEREAS, One of the Synod's constitutional objectives is to "recruit and train pastors, teachers and other professional church workers" (Art. III 3); and

WHEREAS, Throughout most of its history the Synod has been able to meet this objective by providing congregations and associations of congregations with graduates trained and certified for the teaching ministry through its own system of higher education, but in recent years growth in the number of Lutheran schools and a reduction in the number of Synod-certified candidates available have made it necessary for congregations and associations of congregations to staff their classrooms with non-Synod-trained teachers; and

WHEREAS, Eleven thousand teachers are practicing in Lutheran schools without benefit of a complete and formal training in the doctrine and practice of The Lutheran Church—Missouri Synod; and

WHEREAS, The Synod has created a Teacher Colloquy Program, including studies in the Scriptures, the Lutheran Confessions and the doctrine and practice of The Lutheran Church—Missouri Synod, to prepare non-Synod-trained teachers for Synod certification; and

WHEREAS, The Teacher Colloquy Program is offered on the campuses of the 10 colleges and universities of the Concordia University System; and

WHEREAS, The 10 colleges and universities have also agreed to deliver the Teacher Colloquy Program via distance learning so as to reach every congregation and school, making it possible for a teacher who has not been certified by the Synod for teaching in a Lutheran school to work toward certification without leaving the classroom; and

WHEREAS, Research reveals that congregations and associations of congregations have in large measure failed to provide incentives great enough to motivate non-Synod-certified teachers to finish the education required to become certified in The Lutheran Church—Missouri Synod as ministers of religion—commissioned; therefore be it

Resolved, That we the delegates to the 2004 convention of the Synod reaffirm the Synod's historic commitment to full-time Lutheran education as a most significant way to pass on to the next generation those valued scriptural truths that are foundational to the confessional Lutheran heritage and a powerful tool for reaching out to the unchurched in our communities with the Gospel of Christ; and be it further

Resolved, That when a Synod Lutheran Teacher Diploma graduate is not available, congregations and associations of congregations be encouraged to require their

non-Synod-certified early childhood, elementary, junior high school, and high school teachers who are members of a congregation of the LCMS and who have completed a baccalaureate degree to finish the Teacher Colloquy Program of the Synod, even if these teachers subsequently choose not to be listed on the roster of the Synod; and be it further

Resolved, That when a member of a congregation of the LCMS is not available to teach in the classrooms of a Lutheran school, the congregation or associations of congregations be encouraged to require their non-Missouri Synod Lutheran teachers to enroll in the program outlined in Resolution 5-24 of the 2004 convention of the Synod; and be it further

Resolved, That Districts be encouraged to adjust salary guidelines to include an incentive increase as a way of encouraging congregations and associations of congregations to recognize their teachers who have completed the Lutheran Teacher Diploma or the Teacher Colloquy Program; and be it further

Resolved, That congregations and associations of congregations be encouraged to introduce a salary adjustment that recognizes the additional and vital education received by the Synod-certified teacher; and be it finally

Resolved, That congregations and associations of congregations be encouraged to give public recognition and an expression of thanksgiving to God for those teachers who have satisfied the requirements for Synod certification by having a public worship service of commissioning and installation.

Action: Adopted (4)

(After discussion, the resolution was adopted as presented [Yes: 1,035; No: 168].)

To Place Directors of Family Life Ministry on Roster

RESOLUTION 5-04A

Overtures 5-33–34 (CW, p. 232)

Rationale

The need for congregations and schools to provide ministry in the area of family life is steadily growing. In response to this need, the Board for Higher Education/Concordia University System previously approved the establishment of a program of preparation in family life ministry. The family life program is multi-disciplinary, emphasizing theology, sociology, law, economics, and scripturally sound psychology. The family life graduate will possess the theological, academic, and practical training needed for providing specialized services to families in a variety of situations and settings. Students preparing for the position of Director of Family Life Ministry will participate in a program of study that conforms to the requirements established by the Concordia University System for admitting, monitoring, and placing church-vocations students. The requirements for the study of theology are the same as for Lutheran teacher and director of Christian education students. Family life ministry programs on Concordia University System campuses will maintain required academic standards so that graduates will also be eligible for professional licensure. The family

life ministry program has now been recognized by the CUS presidents as a significant ministry that will benefit the LCMS. It therefore is appropriate that the BHE/CUS Board approved the Director of Family Life Ministry program as a church-work program and recommends it to the convention for adoption as a church-work program. Graduates of the program will be certified as directors of family life ministry and entitled to be placed on the roster of the LCMS as ministers of religion—commissioned; therefore be it

Resolved, That persons who are graduates of a Director of Family Life Ministry program recognized by the Board for University Education and who are called by qualified LCMS entities be rostered as members of The Lutheran Church—Missouri Synod (ministers of religion—commissioned); and be it further

Resolved, That the Commission on Constitutional Matters make the appropriate additions to the lists of members of the Synod in the Constitution and Bylaws of the Synod.

Action: Adopted (6)

(When it introduced the resolution, the committee called attention to changes to be made to the printed version, replacing *Board for Higher Education/Concordia University System* with *Board for University Education* in the first resolve, and replacing *Secretary of Synod* with *Commission on Constitutional Matters* in the final resolve. After the rationale section was amended by inserting the words *scripturally sound* before the word *psychology* in the third sentence, the resolution was adopted as amended by the required two-thirds majority for constitutional amendments [Yes: 849; No: 319].)

To Commemorate Centennial of Black Higher Education

RESOLUTION 5-07

Overture 5-64 (CW, pp. 243–244)

WHEREAS, Luther College, New Orleans, LA, and Immanuel Lutheran College, Greensboro, NC (both founded in 1903), represented the first institutions of higher education for blacks in the history of Lutheranism in America; and

WHEREAS, In 1916, a missionary named Nils Bakke sowed the seed for what would become the third institution of higher education among blacks when a Normal School for Black Women in Alabama was organized; and

WHEREAS, The school founded by Rev. R. O. L. Lynn evolved into Alabama Luther College (1922–1939), then Alabama Lutheran Academy (1940–1946), and then Alabama Lutheran Academy and College (1947–1984); and

WHEREAS, The closing of Luther College (1932) and Immanuel Lutheran College (1961) resulted in the relocation of these institutions to the campus of Alabama Lutheran Academy and College, Selma, AL; and

WHEREAS, In 1961, Alabama Lutheran Academy and College, Selma, in its 40th year of service became the sole black Lutheran institution of higher education; and

WHEREAS, In 1985, Alabama Lutheran Academy and College was renamed Concordia College, Selma; and

WHEREAS, Concordia College, Selma, is the only historically black Lutheran institution of higher education in the United States and is inextricably bound by history and tradition to its predecessors; and

WHEREAS, Concordia College, Selma, has been called “The Miracle on Green Street” by Dr. Richard Dickinson in his most recent book of the same name, signifying its survival over 80 years; and

WHEREAS, Concordia College, Selma, is a fast-growing and successful institution of higher education with a 2004 enrollment of over 850 students, and prepares students for black ministry in this new century; therefore be it

Resolved, That there be a special celebration of The Centennial of Black Higher Education within the LCMS in conjunction with the 2006 Black Ministry Family Convocation; and be it further

Resolved, That this celebration reflect, as much as possible, the histories of Luther College, New Orleans, LA; Immanuel Lutheran College, Greensboro, NC; and Concordia College, Selma, AL; and be it finally

Resolved, That the Board for Black Ministry Services and Concordia College, Selma, work together to plan and coordinate this celebration.

Action: Adopted (6)

(Permission was granted to the committee to read the whereas sections when it introduced the resolution. After discussion was ended, the resolution was adopted as presented [Yes: 1,103; No: 13].)

To Affirm District Programs that Equip Laity for Ministry

RESOLUTION 5-09

Overtures 5-28–29 (CW, pp. 230–231)

WHEREAS, We the Synod affirm the historical Lutheran understanding of the priesthood of all believers, that God through the work of His Son by the power of the Holy Spirit has made all believers “a royal priesthood . . . to declare the praises of Him who called you out of darkness into His wonderful light” (1 Pet. 2:9); and

WHEREAS, Recent statistics show that one in two Americans are not Christian, making the United States a mission field of opportunity; and

WHEREAS, Workers are needed to serve in this time of great challenge and opportunity; and

WHEREAS, Nineteen Districts of The Lutheran Church—Missouri Synod have developed ministry education and training programs for church members so that they may be more effective in their ministry and assist in areas of need; therefore be it

Resolved, That the Synod, acting in convention, affirm the role of the laity in expanding the mission of the church and recognize the need further to equip laypersons for mission work; and be it further

Resolved, That the Synod, acting in convention, recognize, affirm, and encourage the work of the Districts in developing ministry-equipping programs for the laity such as the Lay Leader Institute, Missionary Training Center, Training Leaders for Ministry, and The Alaskan Project; and be it finally

Resolved, That for the sake of good order, the Council of Presidents of The Lutheran Church—Missouri Synod and the new Board for Pastoral Education with the guidance of the seminary faculties develop a standardized core curricu-

lum for District lay-training programs and coordinate a national listing of participants.

Action: Adopted (8)

(During discussion, the resolution was amended to insert the words *and the new Board for Pastoral Education with the guidance of the seminary faculties* in the final resolve after the word *Synod*. When debate was ended, the resolution was adopted as amended [Yes: 927; No: 244].)

To Amend Commissioned Ministry Colloquy Bylaws

RESOLUTION 5-12A

Overtures 5-35–36 (CW, pp. 232–234)

Resolved, That Bylaws 6.105–6.141 be amended by replacement with the following:

Purpose of the Colloquy Programs

a. The colloquy programs prepare men and women who are currently serving in ministry roles for membership in the Synod. Colloquy programs ensure that those who seek to join the Synod have been educated in theology, have become oriented to service in the Synod, and have demonstrated the professional and spiritual attributes that the Synod expects of its members.

b. Qualified applicants are competent workers in the field for which they seek colloquy; therefore, colloquy does not provide basic preparation for the field of service. For example, colloquy does not provide courses in lesson preparation; rather, it provides a theological education to professionally qualified teachers.

Colloquy Committees [expansion of present Bylaw 6.105]

a. The Colloquy Committee for Commissioned Ministry shall consist of a Vice-President of the Synod, the executive director of the Board for Higher Education, and two college/university presidents. The President of the Synod shall appoint the Vice President of the Synod and the two college/university presidents serving on the committee. The Vice President appointed by the President shall be chairman of the committee.

b. The Colloquy Committee for Commissioned Ministry shall direct the Synod activity in matters of colloquies for commissioned ministries.

c. The Colloquy Committee for Commissioned Ministry shall also establish and monitor academic and theological standards for each of the colloquy programs. The committee shall consult the directors of the programs at the Synod's colleges and universities when establishing or reviewing the standards.

d. The Colloquy Committee for Commissioned Ministry shall render a report on commissioned minister colloquy activities to each convention of the Synod.

e. Each of the Synod's colleges and universities shall have a colloquy examining committee. The institution's president shall appoint the committee, and it shall include the directors of the commissioned ministry programs.

f. Each individual college or university shall be responsible for acting upon applications and for establishing a pre-

scribed program of study (including the requisite courses in theology) for each person admitted.

Application and Certification [replacement of present Bylaws 6.106-6.108]

a. Persons seeking membership in the Synod through a colloquy program for Commissioned Ministry shall submit an application to one of the Concordia campuses offering the desired colloquy program or to Concordia University Education Network (CUEnet) when applicable. Determination of the applicant's eligibility to begin a course of study shall rest with each institution and/or CUEnet. The student shall also be notified regarding the remaining procedures outlined in this section.

b. After the student's application has been reviewed and accepted and a course of study has been prescribed, the student may begin taking courses.

c. As the student begins taking the courses prescribed, the endorsement of the district president (and others, depending upon program) shall be sought by the student.

d. After the prescribed course of study has been completed and all endorsements have been finalized, the student shall be examined by a faculty colloquy examining committee.

e. If the faculty colloquy examining committee finds the student satisfactorily prepared for ministry, the committee shall recommend the student to the full faculty for certification.

f. After the student has been certified, the Chairman of the Colloquy Committee for Commissioned Ministry shall cause the name of the student to be published in an official periodical of the Synod.

g. The Chairman of the Colloquy Committee for Commissioned Ministry shall notify the Colloquy Committee for Commissioned Ministry of any objections received from the church. The Colloquy Committee for Commissioned Ministry, in its sole discretion, shall decide whether an objection is valid. The decision of the Committee cannot be appealed. If no valid objection is submitted to the Chairman of the Colloquy Committee for Commissioned Ministry within a period of four weeks following publication of notice, the student shall be declared eligible for placement.

Placement [revision of present Bylaw 6.109]

a. When all requirements have been met, including a final oral examination, the student's campus shall declare that the student is a candidate for placement as a minister of religion—commissioned. Such action shall be reported to the chairman of the Colloquy Committee for Commissioned Ministry and the appropriate District President, and notice of the action shall be published in an official periodical of the Synod.

b. The Council of Presidents, acting as the Board of Assignments, shall assign a call to the candidate.

Teacher Colloquy Admission [revision of present Bylaw 6.106]

Before submitting an application to the Teacher Colloquy Program, each prospective applicant shall have been a communicant member in good standing of a congregation

of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution. He or she shall have completed student teaching under the supervision of a Synod institution offering a bachelor's degree in teacher education or one year of successful teaching in a school recognized by the Synod.

Teacher Colloquy Curriculum [revision of present Bylaw 6.108, divided]

a. Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the Lutheran teacher. The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for Higher Education.

b. Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to Lutheran teacher certification or one year of successful teaching in a school recognized by the Synod.

Director of Christian Education Colloquy Admission [revision of present Bylaw 6.123]

Before submitting an application to the Director of Christian Education Colloquy Program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution.

Additional admission requirements may be established by the Board for Higher Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

Director of Christian Education Colloquy Curriculum [expansion of present Bylaw 6.108, divided]

a. Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the director of Christian education. The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for Higher Education.

b. Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to director of Christian education certification or one year of successful Christian education ministry in an LCMS congregation.

Director of Christian Outreach Colloquy Admission [new]

Before submitting an application to the Director of Christian Outreach Colloquy Program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution.

Additional admission requirements may be established by the Board for Higher Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

Director of Christian Outreach Colloquy Curriculum [new]

a. Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the director of Christian outreach. The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for Higher Education.

b. Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to director of Christian outreach certification or one year of successful Christian outreach ministry in an LCMS congregation.

Deaconess Colloquy Admission [revision of present Bylaws 6.129 and 6.131]

Before submitting an application to the Deaconess Colloquy Program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution.

Each applicant shall have already received training to do the work of a deaconess and shall have served at least three years in a recognized ministry of their church body. Applicants who do not meet these requirements are to be directed to a Synod institution that offers a deaconess program for enrollment in an undergraduate or alternate-route program.

Additional admission requirements may be established by the Board for Higher Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

Deaconess Colloquy Curriculum [revision of present Bylaw 6.135]

a. Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the deaconess. The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for Higher Education.

b. Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to deaconess certification or one year of successful deaconess ministry in an LCMS congregation or an agency recognized by the Synod.

Lay Ministry Colloquy Admission [new]

Before submitting an application to the Lay Ministry Colloquy Program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution.

Additional admission requirements may be established by the Board for Higher Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

Lay Ministry Colloquy Curriculum [new]

a. Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the lay minister. The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for Higher Education.

b. Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to lay ministry certification or one year of successful lay ministry in an LCMS congregation.

Director of Parish Music Colloquy Admission [revision of present Bylaw 6.124]

Before submitting an application to the Director of Parish Music Colloquy Program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution.

Additional admission requirements may be established by the Board for Higher Education in consultation with the (Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

Director of Parish Music Colloquy Curriculum [expansion of present Bylaw 6.108, divided]

a. Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the director of parish music. The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for Higher Education.

b. Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to director of parish music certification or one year of successful parish music ministry in an LCMS congregation.

Director of Family Life Ministry Colloquy Admission [new]

Before submitting an application to the Director of Family Life Ministry Colloquy Program, each prospective applicant shall have been a communicant member in good standing of a congregation of the Synod for at least the past two years and shall possess a bachelor's degree from an accredited institution.

Additional admission requirements may be established by the Board for Higher Education in consultation with the

(Synod) Colloquy Committee for Commissioned Ministry and campus program directors.

Director of Family Life Ministry Colloquy Curriculum [new]

a. Students shall complete eight courses in biblical interpretation, church history, the Lutheran Confessions, doctrine, the beliefs of other religious bodies, and the ministry of the director of family life education. The courses shall be taken in a traditional classroom setting from a Synod college/university, with faculty of a Synod college/university teaching via CUEnet, or in another setting with the prior approval of the Board for Higher Education.

b. Students shall complete an internship under the supervision of a Synod institution offering a bachelor's degree leading to family life ministry certification or one year of successful family life ministry in an LCMS congregation.

Action: Adopted (8)

(After extensive introductory comments by the committee, an amendment was offered to insert the words *on site or off site* after the words *traditional classroom setting* in the teacher and director of Christian education curriculum paragraphs. After discussion, the amendment failed and the resolution was adopted as presented [Yes: 997; No: 117].)

To Equip Teachers Ineligible for Teacher Colloquy

RESOLUTION 5-24

Overture 5-39 (CW, pp. 235–236)

Preamble

The professional training of a Lutheran teacher is similar in its objective to the training of a Lutheran pastor in that the Lutheran teacher is also to be an instructor of the doctrine, practice, and heritage of the Lutheran Church to children. Yet, while congregations reserve their pulpits exclusively for men trained in the seminaries of The Lutheran Church—Missouri Synod, these same congregations are frequently forced by circumstances beyond their control to engage teachers virtually untrained in Lutheran theology for their school classrooms. Where congregations are intent upon offering a Lutheran education, as distinguished from a generically Christian education, the matter is highly significant.

Research by the Next Generation Task Force reveals that 3,800 teachers in LCMS schools are not members of Missouri Synod congregations. Another 2,700 teachers did not stipulate their denominational affiliation. This repre-

sents up to 36 percent of Lutheran schoolteachers. Approximately half of these teachers serve in elementary schools or high schools, while the remainder serve at the level of early childhood education.

WHEREAS, The Next Generation Task Force understands the extreme difficulties faced by congregations in securing Synod-certified teachers for their schools and yet remains cognizant of the congregations' desire faithfully to transmit the faith and heritage of the Lutheran Church to their pupils; and

WHEREAS, The Board for University Education is currently delivering a full Teacher Colloquy Program via the Internet that has been field tested by more than 500 teachers; therefore be it

Resolved, That from the full Concordia *Online* Teacher Colloquy Program a short series of professional development seminars be prepared by the Board for University Education in consultation with District education executives for delivery online; and be it further

Resolved, That this program be directed toward those ineligible for enrollment in the regular teacher colloquy program; and be it further

Resolved, That the professional development seminars include, at a minimum, the Lutheran school's role in the Great Commission, a review of the Old Testament, a review of the New Testament, a survey of the history of the Christian Church, and a survey of the doctrine and practice of The Lutheran Church—Missouri Synod; and be it further

Resolved, That each seminar approach topics from the viewpoint of the teacher in a Lutheran school; and be it further

Resolved, That congregations' pastors be encouraged to work with teachers as they proceed through the seminars; and be it further

Resolved, That the Board for University Education work in concert with the District education executives strongly to encourage congregations and schools to require enrollment in this program when contracting teachers ineligible for the regular teacher colloquy program; and be it finally

Resolved, That upon completion of the program teachers be awarded a "record of completion," which designates the education received but affords no official status in the Synod.

Action: Adopted (4)

(After the committee called attention to changes necessitated by a previous convention action, changing references to *Board for Higher Education* to *Board for University Education*, and after debate was ended, the resolution was adopted as presented [Yes: 1,031; No: 160].)

6. Human Care

To Address National Human Care Priorities

RESOLUTION 6-01

Report 6-01 (CW, pp. 97–102)

WHEREAS, The 2004 *Convention Workbook* appears to give evidence of LCMS priorities and concerns, with a mere 10 overtures regarding human care and 292 overtures on theology, structure, planning and administration, and ecclesiastical supervision and dispute resolution; and

WHEREAS, Holy Scripture states, “By this we know love, that He laid down His life for us, and we ought to lay down our lives for the brothers. But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? Little children, let us not love in word or talk but in deed and in truth” (1 John 3:16–18); and

WHEREAS, The Lutheran Confessions state: “Consequently the church cannot be better governed and maintained than by having all the bishops equal in office (however they may differ in gifts) and diligently joined together in unity of doctrine, faith, sacraments, prayers, [and] *works of love*” (SA II IV 9); and

WHEREAS, Art. III 2 of the LCMS Constitution states that “The Synod, under Scripture and the Lutheran Confessions, shall... 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 the Gospel witness into all the world”; and

WHEREAS, There is unending opportunity to address issues of care for body and soul and a vital need for theological reflection AND action on vital issues such as:

- Concern for the unborn
- Bioethical issues
- The health of church workers and its effect upon congregations
- Mental and emotional illness
- Attention to Lutheran social service agencies, encouraging and enhancing care for the needy, body and soul
- Development of capacity and capital for the many housing programs of Districts and congregations
- Aid for international Lutheran partners who struggle to address crying issues among their own people (AIDS, infant mortality, agricultural and medical needs)
- Ministry to homosexuals and their families, and public witness to the divine intent for marriage and family life
- Caring for immigrants and refugees;

therefore be it

Resolved, That the Synod, in convention, call for repentance for any misplaced priorities and rejoice in God’s unconditional forgiveness and His opportunities for us to reach out to the needs of God’s people in body and soul; and be it further



Committee 6 Chairman James Keurulainen

Resolved, That the Synod, in convention, commend to its membership the study of the brief document entitled “Theology for Mercy,” produced by LCMS World Relief and Human Care. According to Luther: “Our neighbor’s need is our vocation to mercy . . .”; and be it further

Resolved, That the church body be encouraged to be involved in “cooperation in externals” efforts with other denominations, institutions, and entities which address human need where the Constitution and Bylaws of the Synod are not violated; and be it finally

Resolved, That each congregation be challenged to address at least one physical need of its members in at least one appropriate and intentional work of care in its community, whether by itself, with other LCMS congregations, or with other Christians or non-Christians in cooperation in external ventures where appropriate.

Action: Adopted (4)

(After brief discussion, the resolution was adopted as presented [Yes: 1,075; No: 44].)

To Make Compensation and Health Care of Church Workers a High Priority

RESOLUTION 6-02A

Overtures 6-03–04 (CW, pp. 245–246)

WHEREAS, Congregations, Districts, agencies, educational institutions, and the corporate Synod have the responsibility to care for their workers, their spouses, and families by providing adequate salary and benefits; and

WHEREAS, LCMS Worker Benefit Plans now offers choices that have made the plans more flexible and competitive; and

WHEREAS, These same choices may have had negative compensatory ramifications for church workers; therefore be it

Resolved, That congregations, Districts, agencies, educational institutions, and the corporate Synod be strongly encouraged to adopt and implement just and appropriate compensation policies that reflect the high priority that Scripture places upon the treatment of the church's beloved servants; and be it further

Resolved, That congregations, Districts, agencies, educational institutions, and the corporate Synod be strongly encouraged to continue fully to provide the highest level of coverage offered by Worker Benefit Plans for the worker and his/her spouse and family; and be it further

Resolved, That the 2004 convention of The Lutheran Church—Missouri Synod acknowledge the need for the Board of Managers of Worker Benefit Plans to offer these choices; and be it finally

Resolved, That the Board of Managers be directed to make the exploration of ways to provide reasonable health care coverage a high priority.

Action: Adopted (4)

(After brief discussion, the resolution was adopted as presented [Yes: 1,075; No: 57].)

To Provide for “Veterans of the Cross”

RESOLUTION 6-03

Overture 6-07 (CW, p. 246)

WHEREAS, The Lutheran Church—Missouri Synod in previous conventions has acknowledged the financial needs of some “Veterans of the Cross” (those who retired under the Pension Plan for Pastors and Teachers); and

WHEREAS, The Lutheran Church—Missouri Synod World Relief and Human Care Ministries and Worker Benefit Plans continue to distribute funds to those “Veterans of the Cross” who have been identified; therefore be it

Resolved, That the LCMS, in convention:

1. Thank those individuals and groups who have made contributions for “Veterans of the Cross”;
2. Encourage individuals and groups within The Lutheran Church—Missouri Synod to continue making contributions for “Veterans of the Cross”; and
3. Encourage individuals and groups to identify “Veterans of the Cross” who may be in need and refer them to LCMS World Relief and/or Worker Benefit Plans.

Action: Adopted (4)

(After brief discussion, the resolution was adopted as presented [Yes: 1,109; No: 22].)

To Encourage Congregations to Support Lutherans For Life

RESOLUTION 6-04

Overtures 2-48–49 (CW, p. 157)

WHEREAS, The theme of the 2003 national Lutherans For Life convention, “Just Imagine, What Will This Baby

Be?” reminded participants that this nation experiences an incalculable loss through abortion; and

WHEREAS, Dr. James Lamb, Executive Director of Lutherans For Life, in his 2002 address said, “It is time to speak because we have something wonderful to say! It is time to speak because it is our responsibility as Christians to do so! It is time to speak and it is irresponsible not to. Our silence whispers the very words of Satan. It is time to speak so that we can put our words into action and help those dealing with these issues”; and

WHEREAS, More babies are aborted every 11 days in the United States than are baptized by the LCMS in a year (2004 *Lutheran Annual*, p. 725; 3,250 children die through abortion in the U.S. every day); and

WHEREAS, Stem cell research, cloning, and physician-assisted suicide also impact the people of God every day as these practices become more accepted by the culture; and

WHEREAS, The Lutheran Church—Missouri Synod through the Board for Human Care Ministries has granted RSO status to Lutherans For Life; therefore be it

Resolved, That The Lutheran Church—Missouri Synod, in convention, encourage its congregations to speak about life in their congregations through sermons, Bible studies, catechetical instruction, and so forth; and be it further

Resolved, That LCMS congregations be encouraged to speak about life to their communities through personal witness of both individuals and the congregation; and be it further

Resolved, That the 2004 convention of The Lutheran Church—Missouri Synod commend Lutherans For Life for its defense of life and opposition to abortion; and be it finally

Resolved, That the congregations of the LCMS be encouraged to speak about life by supporting Lutherans For Life with their prayers, energy, and contributions.

Action: Adopted (4)

(After brief discussion, the resolution was adopted as presented [Yes: 1,088; No: 47].)

To Provide Safe Environment for Interaction of Church Workers and Children

RESOLUTION 6-05A

Overture 6-09 (CW, p. 247)

WHEREAS, Ministry to children is a vital part of the mission and ministry of our LCMS congregations; and

WHEREAS, Providing a safe environment for children is desirous; and

WHEREAS, Protecting paid and volunteer workers from unwarranted allegations is also desirous; therefore be it

Resolved, That the congregations of the LCMS be encouraged to consider suitable guidelines and procedures consistent with their circumstances and with the advice of their legal counsel.

Action: Adopted (4)

(After explanation by the committee followed by brief discussion, debate was ended and the resolution was adopted as presented [Yes: 1,079; No: 55].)

To Support Refugee/Immigrant/Asylee Resettlement

RESOLUTION 6-06

Overture L6-11 (TB, p. 37)

WHEREAS, Holy Scripture directs Christians to show love, care, hospitality, and assistance toward the strangers and foreigners in our lands; and

WHEREAS, Millions of refugees are in desperate need of our Christian charity and support; and

WHEREAS, Lutheran Immigration and Refugee Service (LIRS) is the second largest agency currently providing for the orderly admission of refugees to the United States (as regulated by Congress); and

WHEREAS, The ministries of LIRS offer congregations opportunities to provide Christian charity and support; therefore be it

Resolved, That we encourage our congregations, Districts, synodical church officials, boards, and agencies to petition our federal and state governments and their agencies to continue funding existing refugee or immigrant or asylee resettlement programs and agencies; and be it further

Resolved, That we encourage our congregations, individually or jointly, to contact LIRS, LCMS World Relief, and/or local Lutheran social agencies or services for information and assistance to resettle at least one refugee or immigrant or asylee family as soon as possible and that this action be taken to carry out the Great Commission.

Action: Adopted (4)

(After an early motion to close debate failed, an amendment to add the words *and asylee* after the word *refugee* in the first resolve and the words *or asylee* after the word *refugee* in the final resolve carried. As discussion continued, an amendment to change *asylee* to *asylum-seeker* by common consent failed to receive unanimous support. A motion to further amend the amended resolution by inserting the words *or immigrant* after the word *refugee* in both cases where previous amendments had been made, such change to be reflected also in the title of the resolution, carried. The resolution as amended was then adopted [Yes: 1,078; No: 52].)

To Promote Health and Healing Ministries

RESOLUTION 6-07

Overture 6-01 (CW, p. 245)

WHEREAS, Health and healing were an integral part of the ministry of Jesus Christ and continue to be vital to the church's ministry today (Matt 10:5-8; Acts 3:1-10; Jas. 5:14-15; John 9:1-41; Matt. 9:18-33); and

WHEREAS, Health and healing ministries are exemplified in national and congregational entities (e.g., LCMS Health Ministries of LCMS World Relief, Lutheran Services in America, Wheat Ridge Ministries, Bethesda Lutheran Home, health committees, and parish nursing programs); therefore be it

Resolved, That The Lutheran Church—Missouri Synod promote these national health and healing ministries and encourage congregations to support and establish health committees and/or parish nursing programs.

Action: Adopted (10)

(After brief discussion, the resolution was adopted as presented [Yes: 910; No: 63].)

To Encourage Congregations to Establish and/or Support Pregnancy Care Centers

RESOLUTION 6-08

Overture 6-08 (CW, p. 247)

WHEREAS, A strong pro-life position cares not only for babies whose lives are in danger but also for mothers whose situations are difficult; and

WHEREAS, Many pregnancy care centers offer physical, financial, emotional, and spiritual care for the mother; and

WHEREAS, Many pregnancy care centers offer abstinence and post-abortion counseling for both males and females; therefore be it

Resolved, That LCMS congregations be encouraged to establish and/or support local pregnancy care centers that reflect our strong pro-life position.

Action: Adopted (10)

(This resolution was adopted as presented without debate [Yes: 983; No: 10].)

To Facilitate Ministry with and to People with Disabilities

RESOLUTION 6-09

Overture 6-02 (CW, p. 245)

WHEREAS, Physical, mental, and emotional disabilities may significantly limit participation in worship, fellowship, education, service, and outreach activities; and

WHEREAS, People with these disabilities are able to make positive contributions to the life of a parish; therefore be it

Resolved, That the LCMS Board for Human Care Ministries address the following matters:

1. A mission statement for this ministry with and to people with disabilities;
2. A congregational self-assessment tool to assess the needs of people with disabilities;
3. Plans and guidelines to address physical and attitudinal barriers in churches;
4. Suggestions whereby people with disabilities can be involved in the life and ministry of a congregation; and
5. Congregational outreach to people with disabilities to achieve participation in the life and ministry of the congregation.

Action: Adopted (10)

(After introduction by the committee, a request was made to move the question unanimously. The convention instead closed debate, and the resolution was adopted as presented [Yes: 982; No: 18].)

To Call Upon Board for Human Care Ministries to Review Birth-Control Products

RESOLUTION 6-10

Overture 3-102 (CW, p. 195)

WHEREAS, God is the Creator and Giver of All Life; and

WHEREAS, Life begins at conception; and

WHEREAS, We are not to take the life of another but, rather, to leave that in God's hands; and

WHEREAS, Some abortifacients which destroy the embryo or prevent its implantation in the uterine wall have been mislabeled as contraceptives; and

WHEREAS, Some birth control pills thin the uterine wall so that if conception does take place the embryo will not be able to implant, resulting in an early abortion; and

WHEREAS, Contraception is commonly practiced, but its workings are not well understood by many; therefore be it

Resolved, That the Board for Human Care Ministries review the various birth control products, clarifying which ones act sometimes or all the time as abortifacients; and be it further

Resolved, That this information be made available to pastors and laypeople of the LCMS.

Action: Adopted (10)

(The resolution was adopted as presented without debate [Yes: 955; No: 52].)

To Support Quilting Ministry

RESOLUTION 6-11

Overture 6-10 (CW, p. 247)

WHEREAS, Lutheran World Relief distributed approximately 400,000 quilts in the year 2001; and

WHEREAS, These quilts represent the loving commitment of Christians compassionately caring for poor and needy people around the globe who experience wars, natural disasters, economic injustices, and political turmoil; and

WHEREAS, Many of the members of quilting groups are growing older; and

WHEREAS, The Christian ministries that work specifically with "the poorest of the poor" around the globe will continue to need quilts in the future; therefore be it

Resolved, That Synod, in convention, encourage pastors and/or congregation members to

1. Visit the quilting group of the congregation; and
2. Express deep gratitude and appreciation from the LCMS for their quilting ministries throughout the decades; and be it further

Resolved, That new members be encouraged to become involved in quilting groups so that this valuable service may continue into the future.

Action: Adopted (10)

(The resolution was adopted as presented without debate [Yes: 982; No: 25].)

To Respectfully Decline Overtures

RESOLUTION 6-12

Overture 6-05 (CW, p. 246)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for reasons given, that the following overture should be declined; therefore be it

Resolved, That the following overture be respectfully declined:

<u>Number</u>	<u>Subject</u>	<u>Reason</u>
Ov. 6-05	Transfer of Worker Benefit Plans Benefits	There are no equities deposited in the name of any member of the Concordia Retirement Plan and the spirit of the overture is already met in current Plan provision

Action: Adopted (10)

(The resolution was adopted as presented without debate [Yes: 946; No: 41].)

7. Structure, Planning, and Administration

To Revise Bylaws to Clarify Election Process

RESOLUTION 7-01A

Overtures 7-28, 7-70, 7-72 (CW, pp. 261, 274–275)

Rationale

When the Synod established the current membership of the Board of Directors at its 1981 convention (Res. 2-03A, *Proceedings*, p. 137), it stipulated that no more than one of the pastors and no more than one of the laymen (apart from members by virtue of office) were to be from the same District of the Synod. In doing so, it declined an amendment that “no District shall be represented simultaneously by both a pastor and a layperson.” The 1998 convention added the following stipulation: “No more than one of these 13 [members] may be from the same District.”

Similarly, when the Synod established the Concordia University System, Inc., at its 1992 convention (Res. 6-04, *Proceedings*, p. 160), it stipulated that no more than one elected director was to be from the same District of the Synod.

This requirement that no two board members of these boards can be from the same District has resulted in complications in recent conventions. The 2001 convention therefore considered Res. 9-01, “To Revise Bylaws to Clarify Election Process at Synodical Conventions.” After lengthy discussion, a motion “to refer the resolution to the Commission on Structure to work on during the next triennium” was carried [Yes: 949; no: 92].

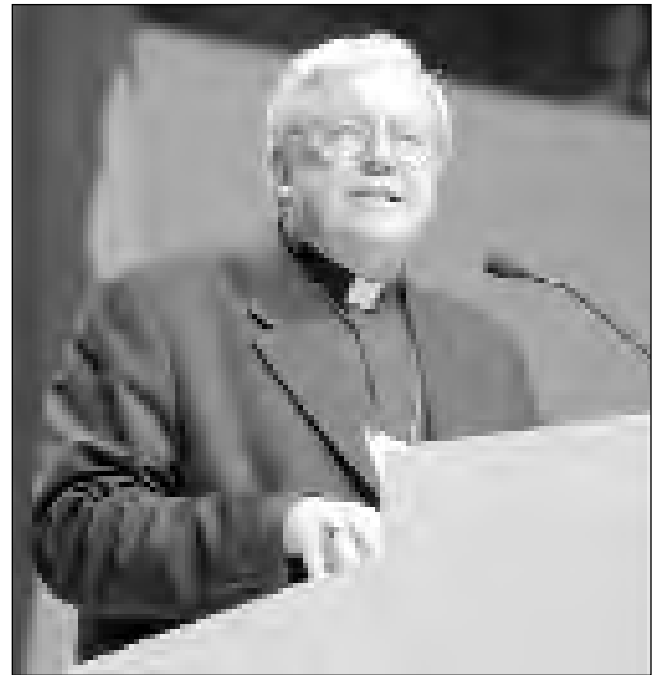
In response to the overtures listed above, the following bylaw change is submitted to the 2004 convention of the Synod.

Resolved, That Bylaw 3.985 a be amended to read:

PRESENT/PROPOSED WORDING

a. The chairman of the Committee for Convention Nominations shall submit the committee's report in person to the convention at one of its earliest sessions. The convention may amend the slate by nominations from the floor. Floor nominations must be brought individually before the convention for approval before being added to the ballot. No floor nominations shall be accepted which would preclude, by virtue of election limitations of such office, election of any pending nominee already on the slate of candidates received from the Committee for Convention Nominations without disclosing such potential effect immediately to the convention. Such floor nominations may only be made from the list of names which have previously been offered to the Committee for Convention Nominations prior to the final deadline established and published by the committee, unless the convention shall otherwise order by a simple majority vote. If the convention approves the receipt of such additional nominations, any delegate making such a nomination shall have secured prior written consent of the candidate being nominated and shall immediately submit it to the chairman of the Committee for Convention Nominations along with written pertinent information concerning the nominee as detailed in Bylaw 3.983 e.

and be it further



Committee 7 Chairman Warren Schumacher

Resolved, That this change in the bylaw will take effect at the 2007 convention.

Action: Adopted (2)

(The committee introduced Res. 7-01A early in the session. A substitute resolution, printed in *TB*, pp. 218–219, was accepted for consideration under the Behnken Rule and was being discussed when the orders of the day were called: *WHEREAS, The Synod has imposed restrictions in the election for members of the Board of Directors and the Board for Higher Education that prohibit the convention from electing more than one member from the same District; and WHEREAS, In at least the last three synodical conventions individuals have been eliminated from the ballot in the middle of the election process to meet this requirement; and WHEREAS, This elimination has caused great distress by deciding elections based on this rule instead of the vote of the convention; and WHEREAS, Restrictions imposed on the convention delegates that limit who they may vote for should only be done when absolutely necessary; and WHEREAS, Any proposal that would limit delegates' ability to nominate from the floor would be an unjustified restriction on their ability to carry out their responsibility to elect the most qualified candidates for responsibilities in the church; and WHEREAS, It is important to maintain the principle that the convention should make the choice as to whom should be elected; therefore be it Resolved, That Bylaw 3.181 a be revised to remove the restriction for the Board of Directors and be amended to read: a. The Board of Directors shall consist of 15 voting members, 13 of whom are elected by the synod in convention, serving a maximum of two six-year terms: four ordained ministers, one commissioned minister, and eight laypersons. ~~No more than one of these 13 may be elected from one District.~~ and be it further Resolved, That Bylaw 3.407 d be revised to remove the restriction from the Board for Higher Education and be amended to read: d. Elected by the Synod in convention: three ordained ministers who must be parish pastors; two commissioned ministers; and two laypersons. These members will be assigned to one of the two committees by action of the plenary Board for Higher Education. ~~No more than one of these seven members elected by the synod in~~*

~~convention can be from the same district of The Lutheran Church—Missouri Synod.~~

When discussion resumed later in the session, an amendment was discussed and defeated to replace the deleted wording in the first resolve of the substitute motion with the words: *No more than one of these four ordained ministers may be elected from any one District (District membership being determined by that District through which synodical membership is held), and no more than one of the eight laypersons may be elected from any one District (District being determined by the District membership of the congregation of which the layperson is a member).* After debate was ended on the substitute motion, it was defeated [Yes: 401; No: 758] and discussion continued on the resolution as presented by the committee. An amendment was adopted to add a final resolve: Resolved, *That this change in the bylaw will take effect at the 2007 convention.* After debate was ended, the resolution as amended was adopted [Yes: 711; No: 439].)

To Amend Synodical Articles of Incorporation and Bylaws Regarding Officer and Board Responsibilities

RESOLUTION 7-02A

Report LR1-8 (TB, pp. 21–27); Overtures 7-06, 7-27, 7-80–84, 7-112–117 (CW, pp. 250–251, 260, 277–278, 287–289); L7-122 (TB, p. 37); L7-123 (TB, pp. 239–240)

WHEREAS, The Board of Directors and the Synod's legal counsel recognize that the Articles of Incorporation, Constitution, and Bylaws of the Synod require amendments to clarify the roles of the officers, including the Board of Directors, and other boards and to reflect other changes since they were last amended in 1998; and

WHEREAS, President Kieschnick in his *Special Report to the Convention* (LR 1-8, TB, pp. 21–27) reported, "In accord with the Constitution of The Lutheran Church—Missouri Synod it is my duty as President to report to the Synod that the Board of Directors of the LCMS (BOD/Board) has taken actions that 'may be in violation of the Constitution, Bylaws, and resolutions of the Synod' (Bylaw 3.101 B 5)"; and

WHEREAS, The Board of Directors has repeatedly indicated its desire to restore peace and harmony in the Synod; and

WHEREAS, If some of the following changes to the Articles of Incorporation and Bylaws had been in place, the impasse between the Board of Directors and the bylaws that refer to the binding nature of the opinions of the Commission on Constitutional Matters [Bylaws 3.905 d and 3.183 D 2] would not have occurred; therefore be it

Resolved, That the Articles of Incorporation be amended to read as follows:

PRESENT/PROPOSED WORDING

Article III Membership

Membership in the corporation is held and may be acquired by congregations, ministers of religion—ordained, and ministers of religion—commissioned, as defined by the Constitution and Bylaws, such as teachers, directors of Christian education, directors of Christian outreach, directors of parish music, deaconesses, parish assistants, and certified lay ministers of the Evangelical Lutheran Church who confess and accept the confessional basis of Article II of the Constitution of The Lutheran Church—Missouri Synod. The member congregations of The Lutheran Church—Missouri Synod

shall be the voting members of the corporation. Congregations shall exercise their voting power through clergy and lay delegates distributed among the member congregations in such number as may be determined from time to time by the Bylaws of The Lutheran Church—Missouri Synod.

Article V Officers

The corporation shall have a Board of Directors of such number and qualifications and who shall be elected in such manner and for such terms of office as shall be set forth in the Constitution or Bylaws of The Lutheran Church—Missouri Synod. In addition, the corporation shall have other officers having such qualifications and who shall be elected or appointed in such manner and for such terms of office as provided for in the Constitution or Bylaws of The Lutheran Church—Missouri Synod.

The management authority and duties of the Board of Directors of the Synod shall be limited to the extent such authority and duties are delegated by the Constitution and Bylaws of The Lutheran Church—Missouri Synod to other officers and agencies of the Synod. The management authority and duties of the Board of Directors and such other officers and agencies shall be defined in the Constitution and Bylaws, and each of them shall be responsible to the Synod for the proper and prudent fulfillment of the authority and duties so delegated to them. In the case of any conflict or uncertainty in determining the authority and duties of the Board of Directors and such other officers and agencies, the opinions of the Commission on Constitutional Matters interpreting the Constitution and Bylaws of The Lutheran Church—Missouri Synod shall be binding, unless and until overruled by a synodical convention.

and be it further

Resolved, That Bylaw 1.07 c, regarding the Board of Directors be amended to read as follows:

PRESENT/PROPOSED WORDING

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, except to the extent management authority and duties have been delegated by the Articles of Incorporation, Constitution, Bylaws, or resolutions of a synodical convention to other officers and agencies of the Synod or to separate corporate or trust entities. 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. Each board of directors shall also be empowered to settle disputes within that corporate entity. Each board shall report its activities and recommendation to the respective convention.

and be it further

Resolved, That Bylaw 3.51 c be amended to read:

PRESENT/PROPOSED WORDING

c. *Corporate Synod*: The Lutheran Church—Missouri Synod, the Missouri nonprofit corporation, includ-

ing the ~~program boards, commissions, and all other~~ departments operating under the supervision of the Board of Directors of the Synod ~~and the program boards and commissions of the Synod. "Corporate Synod" is a term to define that portion of the Synod for which the Synod's Board of Directors has direct responsibility, and is not an agency of the Synod. Worker Benefit Plans, while operating under the supervision of the Board of Directors, is a trust agency whose assets are not the property of corporate Synod. The Lutheran Church—Missouri Synod, in referencing the laws of the State of Missouri in these Bylaws and in the Synod's Articles of Incorporation, intends to acknowledge its responsibility to be subject to civil authority. In all such references, however, the Synod intends to retain all authority and autonomy allowed a church under the laws and Constitution of the United States and the State of Missouri.~~

and be it further

Resolved, That Bylaw 3.183 d 2 regarding the Board of Directors be amended to read:

PRESENT/PROPOSED WORDING

~~2. It shall have the right to call up for review, criticism, modification, or revocation any action or policy of a program board, commission, or council, except opinions of the Commission on Constitutional Matters. It shall have the right to call up for review and criticism, and to request modification or revocation of, any action or policy of a program board, commission, or council, except opinions of the Commission on Constitutional Matters.~~

and be it further

Resolved, That Bylaw 3.905 d regarding the Commission on Constitutional Matters be amended to read:

PRESENT/PROPOSED WORDING

d. interpret the Synod's Constitution, Bylaws, and resolutions upon the written request of a member (congregation, ordained or commissioned minister), official, board, commission, entity, or agency of the Synod. Such a request may be accompanied by a request for an appearance before the commission. An opinion rendered by the commission shall be binding on the question decided unless and until it is overruled by a synodical convention. When opinions pertain primarily to business, legal, finance, civil rights, contracts, or property matters, the commission shall first consult with the Board of Directors and/or the Synod's legal counsel.

and be it further

Resolved, That the convention consider this action as resolving the current difficulty but directs the President and Board of Directors jointly to appoint a committee to address the matter and report to the 2007 convention; and be it further

Resolved, That the convention overrules the resolutions of the Board of Directors referenced in Appendix A of the President's special report found on pages 24–26 of *Today's Business* and declares that they are of no effect; and be it finally

Resolved, That the convention pray for peace and harmony in the Synod as it moves forward in mission and ministry.

Action: Adopted (6)

(The committee invoked Special Standing Rule 6 as it presented its resolution, noting changes to the second-last resolve in the printed version of the resolution replacing the word *thank* with *overrules the resolutions of*, deleting the words *for rescinding its resolutions*, and adding the words *and declares that they are of no effect*. Prior to the elapse of the time allowed for discussion,

debate was ended and the resolution was adopted as presented [Yes: 654; No: 541]. A motion to allow the chairman of the Board of Directors 15 minutes to address the assembly failed. Upon request of the delegate responsible for the motion, permission was granted to allow delegates the opportunity to request in writing to have their votes on the motion recorded.)

To Adopt Handbook Revision

RESOLUTION 7-04A

Overture 7-01 (CW, p. 249)

Rationale

1998 convention Res. 7-01, "To Re-establish Commission on Structure," instructed the Board of Directors "to appoint a Commission on Structure [to] . . . draft revisions to the format and content of the Synod's Constitution and Bylaws which will eliminate inconsistencies and make the *Handbook* more usable for the Synod."

As a result, the Commission on Structure appointed by the Board of Directors reorganized the content of the *Handbook*, taking great care to retain the entire content of the current *Handbook*, reordering and relocating bylaws to make the *Handbook* more user-friendly and making only non-substantive changes to simplify, clarify, or eliminate inconsistencies.

The *Handbook* revision was reported to the 2001 convention in two versions: (1) a marked version of the current *Handbook*, detailing changes and new locations of bylaws; and (2) a final version with all changes in place, this version intended for adoption. Adoption was postponed, however, by Res. 7-02 of the 2001 convention because the Commission on Constitutional Matters had only partially reviewed the revision.

2001 convention Res. 7-02 resolved that the report be referred back to the Commission on Structure to continue its work as a *pro tem* commission. It also resolved that the Commission on Constitutional Matters "expeditiously complete its review and forward concerns to [the] *Pro Tem* Commission" for its consideration before presenting a final report to the members of the Synod one year prior to the 2004 convention.

Accordingly, the *Pro Tem* Commission took into consideration the comments of the Commission on Constitutional Matters and, as of July 2003, completed its work and made its report available to the members of the Synod via the Internet. Upon review of the report by various parties, several additional changes were made to bring the revision totally in line with the provisions of the current *Handbook*.

The revised *Handbook* is being presented once again for approval in a supplementary volume to the 2004 *Convention Workbook*. The *Pro Tem* Commission on Structure strongly encourages the convention to give serious attention to the report, to take note of the care that has been taken to make no substantive change while reordering the content to make it user-friendly, and to adopt the following resolution:

Resolved, That the revised *Handbook*, prepared by the *Pro Tem* Commission on Structure, be adopted; and be it further

Resolved, That the following revisions and refinements dealing with non-substantive changes along with others

that have been recommended by various delegates and respondents be sent to the Commission on Constitutional Matters for inclusion, when correct and appropriate, in the final revised draft of the *Handbook*:

Page Line Revision

i		Move 1.7 – Synod Relationships: Congregation, National, District, Circuit; 1.8 – Synod Relationships: Conventions, Officers, Board, Commissions, Staff; and 1.10 – General Regulations for Corporate Synod or Its Agencies to immediately after 1.2 – Definitions both in the Contents and the Bylaw sections and renumber everything else. (Placing the relationships bylaws at the beginning of the Bylaws provides a foundation for better understanding the remainder of the Bylaws.)
9	10	Add after “entity” the words “of corporate Synod, synodwide corporate entity” so that it reads “Each entity of corporate Synod, synodwide corporate entity, or auxiliary shall establish procedures....” (The definition of entities limits them to corporate Synod. The bylaw also covers synodwide corporate entities.)
15	18	Add “at the national level” after staff so that it reads “staff at the national level through its executive officer shall....”
16	42	Change bylaw reference from “2.39c” to “1.5”
18	43-47	Reverse (d) <i>Reply of Respondent</i> and (e) <i>Respondent</i>
22	31	Change bylaw reference “1.9.8.5” to “1.9.8.6”
23	42	Change bylaw reference “1.9.10.3” to “1.9.10.2”
26	24	Change bylaw reference “1.9.10.3” to “1.9.10.2”
27-32	38ff	(Bylaw 1.10 needs clarification. The title “General Regulations for Corporate Synod and its Agencies” limits it to agencies of corporate Synod while the detail in most cases refers to all agencies of the Synod as defined in proposed Bylaw 1.2.1. This can be clarified by changing the title, setting up two additional sub sections and clarifying certain bylaws.) Change Bylaw 1.10 to read as follows:

**1.10 General Regulations
for Corporate Synod and Agencies of the Synod**

All Agencies

- 1.10.1 Members of all agencies shall be members of member congregations of the Synod. (See former 1.10.1)
- 1.10.2 All agencies shall organize themselves as to officers and subcommittees at the initial meeting after election or appointment and shall conduct business in accordance with accepted parliamentary rules. (See former 1.10.2)
- 1.10.3 All agencies may employ executive committees to act in times of emergency between plenary meetings and to act on delegated assignments. (See former 1.10.4)
Insert (a) through (c) of former as they appear on page 28.
- 1.10.4 Unless otherwise specified or permitted by the Bylaws, executives, faculty, and staff on either the na-

tional or District level shall not be members of the board or entity under which they serve, nor shall any such executives or staff be members of the board of any other agency of the Synod. (See former 1.10.6)

- 1.10.5 No one, either in the Synod or in a District, or between the Synod and a District, shall hold more than one elective office; or hold more than two offices, although one or both be appointive; or ever hold two offices of which one is directly responsible for the work done by the other. (No change from former 1.10.7)

Insert (a) and (b) of former 1.10.7 as they appear on page 29.

- 1.10.6 The governing boards of all agencies shall develop policy statements regarding the relations between boards and staffs. (See former 1.10.8)

Insert (a) and (b) of former 1.10.8 as they appear on page 29.

- 1.10.7 All agencies shall make available upon request and at a reasonable price a verbatim copy of their minutes except for executive sessions. (See former 1.10.9)

Corporate Synod and Synodwide Corporate Entities

- 1.10.8 Every entity of corporate Synod and every synodwide corporate entity shall meet at least quarterly unless otherwise stipulated in the Bylaws. (See former 1.10.3)

(a) Exceptions require the approval at least annually of the synodical President.

- 1.10.9 Every entity of corporate Synod and every synodwide corporate entity shall operate under synodical human resources policies. Such policies may recognize the unique character of the operations of each. (See former 1.10.5)
Insert (a) through (f) of former 1.10.5 as they appear on page 28.

- 1.10.10 Administrative and programmatic conflicts between entities of corporate Synod and between such entities and the synodwide corporate entities shall be handled by the parties concerned in a Christian manner with the assistance of the President of the Synod. (See former 1.10.10)

- 1.10.11 Board and commissions may appoint standing committees of specialists to provide professional or technical assistance to the board or commission and may delegate certain responsibilities to such committees while retaining supervision. The creation of standing committees shall be reported to the President and Board of Directors of the Synod. (No change from former 1.10.11)

Disclosure of Conflict of Interest

- 1.10.12 Every board, commission, officer, and staff member of the Synod and every agency or entity of the Synod shall avoid conflicts of interest as described in this Bylaw. (See former 1.10.12)
- 1.10.12.1 Each governing board shall maintain and monitor a conflict-of-interest policy which shall be applicable to the boards, commissions, officers, and executive staff operating under the respective entity or agency. Each policy shall include the following provisions:
- (a) Each board or commission member shall disclose to the chairman of the entity or agency and each staff person shall disclose to the executive officer of the entity or agency any potential conflicts of interest. Each chairman or executive officer shall disclose personal potential conflicts of interest to the governing board.
 - (1) Such disclosures shall include board membership on, a substantial interest in, or employment of the individual or a relative by any organization doing business with the Synod or any of its entities or agencies.
 - (2) Board members or staff persons who receive honoraria or payments for any sales or services rendered to the Synod or its entities or agencies shall disclose such information.
 - (3) All such disclosures shall be reported to the respective board or commission or its designated representative(s), who shall determine whether an inappropriate interest exists.
 - (b) Responsibilities shall be conducted in a manner reflecting the highest degree of integrity and honesty consistent with the Scriptures, the Lutheran Confessions, the synodical *Handbook*, board policies, and civil laws.
 - (1) Activities shall not be entered into which may be detrimental to the interests of the Synod and its entities or agencies.
 - (2) Information acquired in the course of carrying out synodical duties shall not knowingly be used in any way which would be detrimental to the welfare of the Synod and its entities or agencies.
- (3) No board or commission member, and/or staff or executive officer of the Synod or its entities and agencies shall vote on any transaction in which the individual shall receive a direct or indirect financial gain.
- (4) Gifts, entertainment, or favors in excess of \$100 per person per year from any individual or outside concern which does or is seeking to do business with the Synod or its entities or agencies shall not be accepted.
- (5) Any inappropriate activity shall cease or the position will be vacated.
- 1.10.12.2 Individuals, prior to accepting elected or appointed office or staff positions, shall sign statements that they have received, understand, and agree to abide by this Bylaw and the conflict-of-interest policy of the respective corporation. Each shall also sign annually a "Statement of Compliance" with the bylaw and policy.
- Full Financial Disclosure*
- 1.10.13 The Synod and each of its entities and agencies shall fully disclose their financial books and records to any member congregation of the Synod. (No change from former 1.10.13)
- (a) Full disclosure includes all information (including, but not limited to, information required to be made available under state law) recorded in any fashion, except the following:
 - (1) Information which would violate the expected confidentiality of donors.
 - (2) Personnel files or other information that would violate the expected confidentiality of officers and employees.
 - (3) Information which relates to in-process negotiations of financial matters.
 - (4) Information the disclosure of which would breach a legal obligation of the Synod or its entities or agencies or affect pending litigation or claims against the Synod or its entities or agencies.
 - (5) Information which is preliminary in nature or otherwise has not been finalized in its form and content.
 - (b) Salaries of elected officers of the Synod shall be published annually in an official periodical.
- 1.10.13.1 The accounting department of the Synod shall publish annually in an

		official periodical an invitation to request full, audited financial statements and summary operating budgets of the Synod or its entities or agencies. (No change from former 1.10.13.1)	63	25	Add after Treasurer "who shall also be designated as Chief Financial Officer." (This was in the former Bylaws and the designation is needed for certain signatures.)
		(a) The Synod and its entities and agencies shall share, upon request, the quarterly financial statements as reported to the respective governing boards.	64	30	Add after "members of" the words "the Board of Directors and all other." (This is a correction to conform to present Bylaws.)
		(b) All information produced for normal publication or distribution shall be provided free of charge.	64	39-40	Add after "shall" the words "assume office on September 1 following the convention and shall" and delete "and assume" and "or." The sentence then reads "The President, Vice-Presidents, Secretary, Vice-President—Finance—Treasurer, and members of all elected boards of the Synod shall assume office on September 1 following the convention and shall be inducted into office on a date subsequent to September 1 following the convention." (The assumption of office on September 1 allows for Boards to meet immediately prior to and in conjunction with the induction into office activities.)
1.10.13.2		Requests for detailed financial information or the inspection of financial records shall be made in writing to the respective corporate boards by a member congregation and shall state the records desired and the time period to be covered. (No change from former 1.10.13.2)	65	9-11	Remove the second "appointed" in line 9 and "or a date subsequent to" on lines 10 and 11. The sentence then reads "All newly appointed members of all boards and commissions shall begin their service on September 1 following each regular meeting of the Synod in convention." (This brings the bylaw into conformity with new Bylaw 3.2.6(a))
		(a) All requests for information involving research or compilation shall be billed to the member on the basis of actual costs.			
		(b) Any inspection of financial records shall be done by a member(s) of the congregation or its stated authorized agent at a mutually agreeable time and place.	69	28	Add after "synodical" the word "inter-Lutheran." (The former Bylaw 3.101 C 5 alludes to inter-Lutheran matters.)
			76	2	Add after "board" the words "as defined in Bylaw 1.2.13." (Added for clarification.)
		(c) The board may decline to provide the information requested if the board can demonstrate by clear and convincing evidence that the member's request is with the specific intent to cause harm to the Synod or one of its entities or agencies or with the sole intent of deliberately and significantly disrupting the operations and affairs of the Synod or one of its entities or agencies.	89	25	Set up a new major heading "3.7 Synodwide Trust Entities" and renumber subsequent sections. (The Worker Benefit Plans were listed as a separate corporate entity when in fact they are not a corporation but a trust entity under Corporate Synod.)
			89	31	Add after "Support Programs" the words "each of which is a separate trust operated under trust laws. The assets and liabilities of the respective plans are separate and distinct from those of the Synod and cannot be used to satisfy the liabilities and obligations of the Synod." (Added to reflect basic trust laws.)
		(d) Any declination to provide information or limit inspection shall be explained in writing.	90	17	Add after "Plan" the sentence "This Plan also provides for disability benefits for such workers." (The proposed new Bylaws were silent on disability, except for a heading.)
		(e) Challenges to any board decisions declining to provide information or to limit inspection may be reviewed under the synodical dispute resolution process.	130	42	Add after "Review" the words "functions in accordance with Bylaw 1.6 and..." so it now reads "The Commission on Doctrinal Review functions in accordance with Bylaw 1.6 and shall meet..." (The addition incorporates by reference the full responsibilities of the Commission.)
37	21	Add at end of sentence "or other approved synodical education program. (Bylaw 2.63)" (This is needed to cover alternative routes to ministry as provided for in new Bylaw 2.6.3.)	149	40	Remove the word "constitutions" and replace it with the words "articles of incorporation" (New Bylaw 4.1.1.1 states that the Constitution of the Synod is also the constitution of each District. New Bylaw 4.1.5.2 provides for approval of articles of incorporation by the Synod's Commission on Constitutional Matters prior to adoption by the District.)
40	14	Add at end of sentence "authorized calling bodies." (This addition would better provide the definition referred to in new Bylaw 2.8.1.)			
40	27-32	Move the words "also while serving a national inter-Lutheran entity of which the Synod is a member" from the end of line 28 to the end of line 32. (This provision applies to various staff members rather than to officers.)	154	7	Add a new (a) and re-letter the original (a) through (d). The new (a) provides for adding
46	23	Change "by" to "be."			

names to the official rosters and reads as follows:

- (a) He shall add the names of those ordained or commissioned ministers initially placed in the District and those accepting call to or otherwise transferring to the District. (Added to show a more complete responsibility for the official rosters.)

and be it further

Resolved, That any bylaw changes adopted by the 2004 convention be formatted accordingly and incorporated into the revised *Handbook* by the Commission on Constitutional matters as provided by current Bylaw 3.905 c and new Bylaw 3.8.1.2 (e); and be it finally

Resolved, That the convention express its thanks to the *Pro Tem* Commission on Structure for its five years of work and its excellent streamlining of the *Handbook* to eliminate inconsistencies and make it more usable for the Synod.

Action: Adopted (9)

(After introducing the resolution, the committee invoked Special Standing Rule 6 to govern the discussion. Delegates were encouraged to submit to the Commission on Constitutional Matters any errors in the text of the revised *Handbook* and to call attention to any substantive changes. Debate was ended prior to the allotted time, and the resolution was adopted as presented [Yes: 921; No: 230].)

To Clarify District Membership of RSO Employees

RESOLUTION 7-06

Overture 7-32 (CW, p. 262)

Rationale

In its Opinion 01-2234 the Commission on Constitutional Matters ruled that the District membership and ecclesiastical supervision of rostered church workers called or appointed by recognized service organizations are to be determined by the geographic location of the recognized service organization (RSO): "The geographic District in which an RSO is physically located will be the District through which church workers who have accepted an executive or staff position will hold synodical membership and from which District's president they will receive ecclesiastical supervision."

Recognizing that this ruling (which the Commission believed to be consistent with but not directly instructed by the provisions of Bylaw 2.43) would be problematic in cases in which an RSO has deployed staff in distant locations, the Commission on Constitutional Matters instructed the Secretary of the Synod to call to the attention of the Commission on Structure the need for further clarification in the Bylaws of the District membership of RSO employees.

The Commission on Structure therefore offered the following recommendation for a bylaw change specifically to clarify the District membership of RSO employees, which will also determine the District President from whom they will receive ecclesiastical supervision.

Resolved, That Bylaw 2.41, "District through Which Membership Is Held; Ecclesiastical Supervision," be amended by adding a new paragraph e as follows:

~~PRESENT~~/PROPOSED WORDING

e. An individual member of the Synod who is an executive or professional staff member called or appointed by an auxiliary or other recognized service organization shall hold Synod membership in the geographical District in which the member resides or the non-geographical District in which he or she holds membership.

and be it further

Resolved, That the succeeding paragraphs of Bylaw 2.41 be re-lettered accordingly.

Action: Adopted (3)

(After its introduction and explanation by the committee, the resolution was discussed briefly before it was adopted as presented [Yes: 1,121; No: 64].)

To Appoint Blue Ribbon Committee to Study and Make Recommendations Regarding Delegate Representation

RESOLUTION 7-08

Overtures 7-39–55, 7-86 (CW, pp. 264–269, 278–279)

WHEREAS, The polity and method of determining voting delegates to Synod conventions was established at a time when most congregations were of similar size and were staffed by a pastor and perhaps a called teacher to assist the pastor in the one-room school; and

WHEREAS, Many larger congregations have expressed concerns over their representation at national conventions (e.g., today the largest five percent of the congregations [305 of 6,150] have 24 percent [453,191] of the communicant members of the LCMS, and the smallest 27 percent of the congregations [1,538] have four percent [82,573] of the communicant members of the LCMS); and

WHEREAS, Art. V of the LCMS Constitution includes as members of the Synod "congregations, ministers of religion—ordained, and ministers of religion—commissioned, such as teachers, directors of Christian education, directors of Christian outreach, directors of parish music, deaconesses, parish assistants, and certified lay ministers of the Evangelical Lutheran Church who confess and accept the confessional basis of Art. II"; and

WHEREAS, Presently only sole, senior, or associate pastors and congregational lay representatives may vote at conventions of the Synod held at the District or national level; and

WHEREAS, Groups of "members of the Synod," namely called teachers, lay ministers, and other categories of called church workers whose existence could not have even been imagined by our forefathers in the faith, have only token and advisory representation at best; and

WHEREAS, Our Synod in convention, if it is to speak the heart and mind of the people of the LCMS, should include a fair representation of the members and congregations of the Synod; therefore be it

Resolved, That the Synod authorize the appointment of a special Blue Ribbon Committee to study and make recommendations to the 2007 synodical convention in regard to delegate representation at future conventions; and be it further

Resolved, That the Blue Ribbon Committee give its special attention to the possibility of

1. Mail or electronic ballots for the principal offices of the Synod, including the Board of Directors;

2. Providing more equitable representation at synodical conventions based upon the size of congregational membership;

3. Extending voting privileges to commissioned ministers of religion; and

4. Assistant pastors being eligible as pastoral delegates. and be it finally

Resolved, That the Blue Ribbon Committee shall consist of seven appointed voting members. Three of the appointed members shall be ordained ministers of religion, one of which shall be a District President selected by the Council of Presidents; two shall be commissioned ministers of religion; and two shall be laypersons. All candidates other than the District President shall be selected in the following manner:

1. Candidates shall be nominated only by District boards of directors acting singly and shall be presented to the Council of Presidents through the Office of the Secretary.

2. The Council of Presidents shall recommend two candidates for each position and shall present them through the Office of the Secretary to the Synod President.

3. The President of the Synod, in consultation with the Vice-Presidents of the Synod, shall appoint the seven voting members of the Blue Ribbon Committee from the list presented by the Council of Presidents. The President shall appoint one of these as the chair. Other needed officers (e.g., secretary) shall be elected by the Blue Ribbon Committee from among themselves.

4. The Secretary of the Synod shall serve as a non-voting member of the Blue Ribbon Committee.

5. Vacancies in appointed positions shall be filled by following the procedure set forth above.

Action: Declined (10)

(The resolution was introduced by the committee in session 3 and discussed during session 10. An amendment to delete point 2 of the second resolve, 2. *Providing more equitable representation at synodical conventions based upon the size of congregational membership*, carried. After debate was ended, the amended resolution failed to be adopted [Yes: 446; No: 547].)

To Make Interim Appointments Temporary

RESOLUTION 7-11A

Overtures 7-36–37 (CW, p. 264)

WHEREAS, Synod bylaws state that the President of the Synod shall “engage in consultation with each program board, commission, and the governing board of each synod-wide corporate entity to reach mutual concurrence on a slate of candidates for the position of executive director or chief executive officer” (Bylaw 3.101 C 4); therefore be it

Resolved, That when a vacancy occurs, the appropriate governing board appoint an interim chief executive officer with the approval of the President; and be it further

Resolved, That the appropriate governing board and the President shall act expeditiously to fill the vacancy; and be it further

Resolved, That the appropriate board shall present its list of candidates to the President of the Synod; and be it further

Resolved, That an interim chief executive officer may serve no longer than 18 months without the approval of the President and shall be ineligible to serve on a permanent basis without concurrence of the President; and be it further

Resolved, That the following additions be made at the end of Bylaw 3.69 e and Bylaw 3.193:

Any interim appointments of the executive officer shall be processed in a similar manner. Such appointee must be approved by the President of the Synod, may not serve more than 18 months without the concurrence of the President, and shall be ineligible to serve on a permanent basis without the concurrence of the President.

and be it finally

Resolved, That this ruling shall affect all appointments made on or after 7-15-04.

Action: Adopted (10)

(After initially introducing Res. 7-11 earlier in session 10, Res. 7-11A was brought back by the committee later in the session, replacing the first line of the fourth resolve, *That no interim executive may serve longer than 18 months*, with *That an interim chief executive officer may serve no longer than 18 months*, adding the bylaw wording, and omitting the former final resolve. During discussion, the resolution was amended to add a new final resolve: *Resolved, That this ruling shall affect all appointments made on or after 7-15-04*. After debate was ended, the amended resolution was adopted [Yes: 778; No: 238].)

To Amend the Procedure for Filling Vacancies

RESOLUTION 7-14

Report 7-07 (CW, p. 131)

WHEREAS, Bylaw 3.63 b requires that vacancies on synodically elected boards and commissions be filled by the Board of Directors of the Synod from a list of nominees determined by the Secretary of the Synod, the Director of Human Resources, and the chairman of the synodical nominating committee; and

WHEREAS, The Secretary of the Synod serves on the Board of Directors, and the Director of Human Resources is not an elected position; therefore be it

Resolved, That Bylaw 3.63 b be amended to read as follows:

PRESENT/PROPOSED WORDING

b. The Secretary of the Synod shall be responsible for gathering a list of nominees from the board or commission where the vacancy occurs, the synodical President, the District boards of directors, and the slate of candidates from the previous synodical convention within 90 days of notification of the vacancy. A list of at least three but no more than five candidates shall be submitted as soon as possible to the appropriate appointing body. This list shall be determined by the ~~Secretary of the Synod, the Director of Human Resources, and the chairman of the synodical nominating committee~~ chairman and two members of the synodical nominating committee as determined by the nominating

committee. The Synod's Director of Human Resources shall be consulted in developing the candidate list.

Action: Adopted (10)

(When introducing the resolution, the committee changed the wording of the printed resolution by adding as a final sentence to the proposed bylaw wording: *The Synod's Director of Human Resources shall be consulted in developing the candidate list.* After debate was closed, the resolution was adopted as presented [Yes: 633; No: 498].)

To Amend Constitution Regarding Officer and Board Responsibilities

RESOLUTION 7-21

Report LR1-8 (TB, pp. 21–27); Overtures 7-06, 7-27, 7-112–117 (CW, pp. 250–251, 260, 287–289); L7-123 (TB, pp. 239–240)

WHEREAS, Amendments to the Constitution shall be submitted directly to each voting congregation (Constitution Article XIV 4); therefore be it

Resolved, That Article XI F 2 of the Constitution be amended to read as follows:

~~PRESENT~~/PROPOSED WORDING

2. The Board of Directors is the legal representative of the Synod. It is the custodian of all the property of the Synod, directly or by its delegation of such authority to an agency of the Synod. It shall exercise supervision over all the property and business affairs of the Synod except ~~in those areas where it has delegated such authority to an agency of the Synod to the extent management authority and duties have been delegated by the Constitution, Bylaws, or resolutions of the Synod to other officers and agencies of the Synod~~ or where the voting members of the Synod through the adoption of Bylaws or by other convention action have assigned specific areas of responsibility to separate corporate or trust entities, and as to those the Board of Directors shall have general oversight responsibility as set forth in the Bylaws.

Action: Adopted (10)

(As the committee introduced the resolution, it removed from consideration the first two whereas paragraphs of the printed version. When debate was ended, the resolution was adopted as presented [Yes: 780; No: 322].)

To Study Way of Improving Synodical Elections

RESOLUTION 7-22

Overtures 7-73 (CW, p. 275)

WHEREAS, The goal of synodical elections is to select the most qualified leaders by seeking God's direction and blessings; and

WHEREAS, Floor nominations do not always allow adequate opportunity for determining a nominee's qualifications for a specific office; and

WHEREAS, The Bylaws are not consistent in setting forth the desired qualifications for specific offices (for boards, etc.); and

WHEREAS, The Scriptures do not mandate the process for the election of leaders in the church; therefore be it

Resolved, That the Synod in convention charge the chairman of the Commission on Structure, Commission on Constitutional Matters, and Nominating Committee (convenor) to consider ways in which the process of nominating and electing leaders might be improved: and be it further

Resolved, That they report their findings, suggested procedural changes, and possible bylaw changes to the 2007 convention.

Action: Adopted (10)

(After introduction by the committee, an immediate motion to end debate failed. During discussion, a proposed substitute resolution was ruled out of order. When debate was ended, the resolution was adopted as presented [Yes: 692; No: 453].)

8. Ecclesiastical Supervision and Dispute Resolution

Introduction

(This introduction to the business of Committee 8 was provided by Dr. John Brunner, member of Committee 8 and Chairman of the Task Force on Ecclesiastical Supervision and Dispute Resolution. It is provided as helpful information and is not to be regarded as a part of the formal resolutions that were adopted by the convention.)

The 61st Regular Convention of The Lutheran Church—Missouri Synod in 2001 gave the Council of Presidents the responsibility to discuss, mutually study, and make recommendations concerning Bylaw 2.27 paragraph g which deals with the removal of a District President from the roster of the Synod. Pursuant to that assignment, Council of Presidents Chairman Arleigh Lutz appointed a committee from the Council consisting of President James Keurulainen of the New England District, President Carl Krueger of the SELC District, President George Wollenberg of the Montana District, and myself as President of the Eastern District to serve as convener.

Dr. Lutz's appointment of me was either fiendishly clever or downright retributive, since at one point in history I was his pastor and he was my ecclesiastical supervisor and at the time of the appointment I was still basically a rookie DP with almost no Chapter II experience. Or perhaps, as I suspect, somewhere in the secret COP chairman's manual is a directive to have all members of the Council serve on a committee with Dr. Wollenberg at some point in their career. And it was just my turn.

The charge from the chairman to this group included not only a study of Bylaw 2.27 g but of all of Bylaw 2.27, including the potential misuse of it and what appeared to be a blurring of the understanding of ecclesiastical supervision and identification of those to whom responsibility is given for such supervision.

Specifically regarding paragraph g, the study group raised the question whether the President of the Synod is granted authority in the Constitution to suspend or expel a District President or anyone else from the roster of Synod. Based on this understanding the recommendation to the Council was to delete paragraph g. The group also recommended replacing references to the "Praesidium" elsewhere in Chapter II of the Bylaws with references to the President of Synod as the proper ecclesiastical supervisor, since it was noted Vice-Presidents of the Synod are not given the role of ecclesiastical supervision by the Constitution.

In general, current Bylaw 2.27 was thought to meet the needs of the Synod as an outline for the ecclesiastical supervision of its members. The concern expressed by the study group to the Council of Presidents and now reported here, however, concerns access to the system for those with legitimate needs to call into question the behavior or public teaching of a member of Synod. The current provision for the complaint of "any person" to set action in motion is deemed to be clearly too broad. Limiting the process only to those who are members of the Synod or of congregations of the Synod, however, does not allow for access by those



Committee 8 Chairman Ronald Meyer

who do not happen to be members of the Synod or of a member congregation but may have been victims of sexual misconduct or other abusive behavior.

Those cases also call into question the extent to which the provisions of Matthew 18 must be followed and when they are applicable, since obviously someone in an abusive situation should not be required to meet individually with the alleged abuser. The recommendation to the Council was that access to the process be limited to members of the Synod or of a member congregation, with the exception of cases of sexual misconduct or criminal behavior. The recommendation was also made that the District President of the person bringing a complaint should be asked to play a greater role in counseling that person at the initiation of the process.

In a separate but related context, in March of 2003, the Secretary of Synod, Dr. Raymond Hartwig, convened a group to study and discuss the dispute resolution process as outlined in Chapter VIII of the Bylaws. Included in the conversation were members of the Board of Directors, the Council of Presidents, the Commission on Structure, the Commission on Constitutional Matters, and others. While this group concluded that the dispute resolution process continues to work well and meets the needs of the Synod, it recommended that a group of specially trained facilitators should be recruited and trained to expedite the dispute resolution process.

In May 2003 President Gerald Kieschnick appointed a Blue Ribbon Task Force on Ecclesiastical Supervision and Dispute Resolution in The Lutheran Church—Missouri Synod to address and propose solutions for the concerns

raised by the two studies previously mentioned and also issues being raised throughout the Synod concerning ecclesiastical supervision. Serving on the task force were Rev. Phil Esala, a parish pastor who is also an attorney and a member of the Board of Managers of Worker Benefit Plans; Dr. Walter Rosin, former Secretary of the Synod; and Dr. Wilbert Sohns, member of the Commission on Constitutional Matters and former President of the Wyoming District. I was asked to serve as the representative of the Council of Presidents. Rev. Jon Braunersreuther, Senior Assistant to the President, was appointed to serve as staff liaison to the task force.

In his appointment letter the President noted that under present bylaws ecclesiastical supervision and dispute resolution intersect at a number of points in Chapters II, VI, and VIII, and that these intersections “experientially have resulted in confusion, consternation, conflict, and even collisions.” The report of that Blue Ribbon Task Force is contained in the *Convention Workbook* beginning on page 25. The recommendations in that report form the basis for the proposed restatement of the bylaws in this resolution.

As an overview of the work done by the task force and also reviewed and considered by Convention Floor Committee 8 in the preparation of the resolution before you, let me review briefly the objectives outlined by Dr. Kieschnick for the task force:

1. Carefully consider and offer proposed amendments to the specific procedures involved in both the process of ecclesiastical supervision and that of dispute resolution.
2. Carefully review the relationship between ecclesiastical supervision and dispute resolution as delineated in Chapters II, VI, and VIII of the 2001 LCMS *Handbook* and offer proposed amendments that have as their goal the clarification and coordination of the two processes, particularly at their points of intersection. Specific attention shall be given to Bylaws 2.23, 2.25, 2.27, 2.29, 6.47 and the entirety of Chapter VIII.
3. Carefully coordinate the work of the task force with the LCMS Council of Presidents which has been tasked by Resolution 7-19 of the 2001 LCMS Convention “To . . . Discuss and Report on Bylaw 2.27 g” and with the Commission On Structure.
4. Prepare a report and recommendations of bylaw amendments to the 2004 convention of the Synod, in accord with Bylaw 3.19 a 1.

A great deal of input was received from a variety of sources. Included among those providing such input were former Synod Presidents Dr. Ralph Bohlmann and Dr. Robert Kuhn; Dr. Hartwig, Secretary of the Synod; Dr. Wm. Meyer, Executive Director of the BHE and President of CUS; Dr. Albert Marcis, member of the Commission on Constitutional Matters and chairman of the group that originally developed the dispute resolution process; and Mr. Leonard Pranschke, legal counsel of the Synod.

The “core values” which were identified and kept in mind in the review of present bylaws and procedures and applied to any proposed revisions included:

1. The guidelines found in Matthew 18 are critical.
2. The presumption of innocence is maintained until or unless proved otherwise. Article III 8 and 9 of the Constitution of the Synod, calling for evangelical supervision, counsel, and care for church workers and protection for congregations, pastors, teachers, and other church workers in the performance of their official duties and the maintenance of their rights, is of vital importance.
3. Galatians 6:1–3 is the governing directive in dealing with members when charges are being considered, as it requires that when a member is overtaken in a sin every effort should be made to restore that member in a spirit of gentleness. To say that again: every effort should be made to restore that member in a spirit of gentleness.
4. The Synod has identified those who are responsible for the ecclesiastical supervision of its members. Those to whom it has not been given should not assume the responsibility of ecclesiastical supervision.
5. Action to resolve issues should be taken on a timely basis. Delay in seeking to resolve issues should not be tolerated.
6. Where possible without jeopardizing the integrity of the process, simplification should be promoted.
7. The impartiality of the processes for dispute resolution (Chapter VIII) and expulsion from membership (Chapter II) should be upheld and promoted.
8. Charges are not to be filed against a member until the initial steps outlined in Matthew 18 have been taken.
9. The public that is aware of a sin is not to be expanded by improper publicity.
10. When charges are proved to be false, every effort must be made to repair and/or restore the reputation of the accused if it has been damaged.

Based on those core values, some conceptual assumptions were delineated, beginning with the following ecclesiastical supervision principles:

1. A valued element of polity since the Synod's inception has been evangelical supervision (Constitution, Art. III 8). Those elected to supervise are to supervise; those not elected to supervise are not to supervise.
2. It is important to clearly define ecclesiastical supervision and promote its positive (Gospel) use and not merely its negative (Law) use.
3. Ecclesiastical supervisors should be consulted as to which procedure it is appropriate to use when one over whom they exercise supervision brings to them information regarding a possible dispute or which could lead to another member's expulsion of membership from the Synod.
4. Charges that could lead to expulsion of a member from the Synod can be brought only by one with supervisory responsibilities for that member (i.e., the accused's supervisor only initiates formal proceedings against the accused, with the exception of matters concerning the President of the Synod).
5. Decisions regarding possible expulsion of membership or disputes should be handled as close as possible to the problem (i.e., within a District rather than across the Synod).

6. To provide protection for congregations, individual members, and other church workers and their rights, to provide protection for administrators of these processes in the performance of their duties (Constitution Art. III 9), and to protect the impartiality of the processes for dispute resolution (Chapter VIII) and expulsion from membership (Chapter II), the administration of these processes should be kept above reproach.
7. A board of regents' supervision of faculty members under Chapter VI is not ecclesiastical supervision of a member of the Synod under Chapter II; therefore, removal from office of a faculty member under Chapter VI does not terminate that faculty member's membership in the Synod (a Chapter II matter).

The following principles are specifically applicable to Bylaw Chapters II, VI, and VIII:

1. The bylaws are to be as fair as possible regardless who applies them or to whom they are applied.
2. The 8th Commandment always applies.
3. Care should be given to determine when and where Matthew 18 procedures apply, which is almost always, repeatedly and primarily for the purposes of restoration (Gospel) and not expulsion (Law).
4. The proper and consistent understanding of the Synod's doctrine and application of doctrine as well as the proper interpretation of the Synod's Constitution and Bylaws should be promoted. Therefore, at numerous times in these processes, availability of seeking opinions from the Commission on Theology and Church Relations and the Commission on Constitutional Matters should be provided. The opinions of both the CTCR and the CCM must be followed in all cases.
5. There is to be no publicity to issues while a matter is in dispute or while an appeal is contemplated or pending. Violations of the publicity rule (like other violations of the procedures of these bylaws including persistent false accusations) are subject to the same disciplinary measures as set forth in these bylaws.
6. Uniformity of procedures will aid in fairness and impartiality of these processes, thereby providing protection for all involved. A *Standard Operating Procedures Manual* for Chapters II and VIII should be authorized by the Bylaws, developed, and updated as needed.
7. With the exception of cases involving sexual misconduct or criminal behavior (Bylaw 2.29) and excommunication (Bylaw 8.13 b), participation in the processes of ecclesiastical supervision and dispute resolution is limited to members of Synod.
8. Each case is to be considered *de novo*, on its own merits, and decisions made in a case shall have no precedential value.

The following principles are specifically applicable to Bylaws Chapter II:

1. A clear separation of cases under Chapters II, VI, and VIII of the Bylaws is desirable.
2. In Chapter II expulsion of membership cases, sexual misconduct and other criminal behavior actions (Bylaw 2.29) are to be separated from other Constitution Article XIII actions (Bylaws 2.26–2.28).

3. The Chapter II bylaw for expulsion of membership of congregation or individual members (Bylaw 2.26) is to be separated from expulsion of membership of a District President or officer of the Synod (Bylaw 2.27) and from expulsion of membership of a Synod President (Bylaw 2.28).
4. The Constitution and Bylaws determine that the Synod President shall be held to account by the Synod. A method of expulsion of a Synod President from membership, apart from Synod convention action but never apart from the action of the congregations of the Synod themselves, should be determined and should be done only in clear cases. Therefore an affirmative vote of at least 75 percent of the District Presidents should be required to submit the matter to the member congregations of the Synod for a written vote for the expulsion from membership of the Synod President.
5. Provide a definition of terms used in Chapter II cases as is done in Chapter VIII cases.

Chapter II principles evangelically applied:

1. Care is taken to protect the integrity and reputation of both the accuser and the accused.
2. The accused has the right to appeal a finding of "guilty" while the accuser does not have the right to appeal a finding of "not guilty."
3. Keep the process moving toward a conclusion as quickly as possible while preserving adequate time for fairness and justice.
4. As with Chapter VIII, attempt to avoid the adversarial system practiced in our society.
5. As with Chapter VIII, minimize expenses for all involved (good stewardship).
6. Determine the definite point at which "formal proceedings" commence in a case that may conclude in the expulsion of a member from Synod.

To accomplish all of this, an internal rearrangement of Chapter II and some rewording in Chapters III, VI, and VIII is being proposed in the resolution before the convention. A separate treatment of each unique circumstance is delineated, depending upon the situation but still within the existing framework of Chapter II. The resulting bylaws, while they admittedly appear to be somewhat more complicated, are in reality easier to follow and provide consistency so as to eliminate confusion.

- The proposed renumbered Bylaw 2.26 is the old Bylaw 2.27 and deals with the removal of a member from the roster for all reasons other than sexual misconduct or criminal behavior.
- The renumbered Bylaw 2.27 replaces what had been 2.27 g and provides the recommended procedures for the removal of a District President and seeks to clarify the role of the President of Synod in the process believed to be inherent in Constitution Articles XI B 2 and 7 and XIII 2. This bylaw provides the framework for what is called for in Constitution Article XI B 7 which states, "The President shall perform all additional duties assigned to him by the bylaws . . ." and Article XIII 2 which states, "Expulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of Synod." Bylaw

2.28 provides a process to remove the President of Synod between conventions of Synod while retaining the responsibility of the congregations of Synod to make that decision.

- Bylaw 2.29 is that bylaw that deals exclusively with sexual misconduct and criminal behavior. Isolating this process in a separate bylaw provides the opportunity for anyone, regardless of relationship to the Synod, to enter the process.

A principle that continued to gain strength during the development of these proposals is that ecclesiastical supervisors are those who should do ecclesiastical supervision. A word search of the Constitution and Bylaws reveals that in every case, ecclesiastical supervisors are identified as the President of Synod and the District Presidents, in some cases with the assistance of the Circuit Counselors. The proposed wording for Bylaw 3.51 on page 148 of the first edition of *Today's Business* makes clear the responsibilities and scope of such ecclesiastical supervision.

The District Presidents are not, as has been suggested, a "closed group" or an "old boys club" or "foxes guarding the chicken coop." They are the only group in Synod elected by the direct vote of every congregation in Synod and the only group that must stand for re-election by every congregation in Synod every three years. There is, perhaps, no group with a greater level of accountability in the LCMS!

The more prominent role of the District President at the beginning of the process is intended to fulfill several essential functions. As ecclesiastical supervisor, the District President can assist the member who approaches him to understand if in fact an issue is one to be dealt with in Chapter II (including the process for handling dissent as described in Bylaw 2.39 c) as a case of ecclesiastical supervision or if it rightly belongs in the sphere of dispute resolution, or, in the case of the Concordia University System, if it belongs in Chapter VI.

Secondly, District Presidents are in a better position to understand the concerns and history of the member who wishes to bring a complaint. A system as easily accessible as this one is open to a considerable degree of abuse or misuse and can be a tool for harassment, however inadvertent. A caring District President can help a member avoid that pitfall. Finally the District President can better minister to the member who is either the accuser or the accused if he is involved from the beginning of the process.

Still, there must be some way to hold ecclesiastical supervisors accountable between conventions. That process is provided in newly numbered Bylaws 2.27 and 2.28 or even, if necessary, Bylaw 2.29.

The dispute resolution process described in Chapter VIII has been repeatedly found to be reliable and extremely useful. This resolution affirms that and wholeheartedly endorses the institution of a group of hearing facilitators. Modifications are suggested in support of that suggestion. There are, however, a number of reasons for removing the dispute resolution process as the place of appeal in ecclesiastical supervision situations. First of all and most simply put, the dispute resolution process was designed to deal with disputes, not ecclesiastical supervision matters, which, by definition, may result in the expulsion of a member from

Synod. The reconcilers who are trained to manage the dispute resolution process are not ecclesiastical supervisors. And while the behavior and decisions of the dispute resolution process panels have been generally of a very high caliber, there is no accountability built into the system.

Included in the proposal are an overview, which would come at the very beginning of Chapter II, and a Preamble to Section D which deals specifically with "restricting, suspending, and expelling congregations or individuals from membership." Included in each bylaw is a section devoted to the definition of terms used in the bylaw. The proposal also calls for the development of a *Standard Operating Procedures Manual* for ecclesiastical supervision similar to the one that has proven to be so helpful in the dispute resolution process.

Charts provided in *Today's Business*:

At this point attention is directed to the charts that appeared in the first edition of *Today's Business* beginning on page 159. The first chart does a good job of displaying that when a member of the Synod comes to his or her District President with a concern regarding another member of Synod, there is a wide variety of options to be considered, all of which currently exist. The District President may wish to consult with a brother District President or with the President of the Synod. He may wish to ask an opinion of the CTCR or the CCM.

In any case, the District President will always want to assure that the guidelines of Matthew 18 and the 8th Commandment are being followed. At any time in the process, as indicated by the horizontal line running under the bylaw numbers with an arrow pointing to the box on the left-hand side of the page, the accuser and the District President may come to the conclusion that the matter is best handled by a reconciliation committee.

The route from the point at which a member brings information to the attention of the District President through the decision to proceed is shown in a simplified way on page 160. The "Decision to Proceed" at the bottom of that chart would take us to one of the remaining four charts that describe each of the separate actions in Bylaws 2.26 through 2.29, depending on the circumstance.

With the exception of the involvement of the ecclesiastical supervisor, Bylaws 2.26 and 2.27 on pages 161 and 162 are identical to one another. Bylaw 2.26 applies to any member of Synod whose ecclesiastical supervisor would be the President of the District in which they hold membership, while 2.27 applies to a District President whose supervisor would be the President of Synod. If the ecclesiastical supervisor determines not to proceed, such decision would terminate the matter. A decision to proceed would also cause the ecclesiastical supervisor to place the accused on suspended status. As under the current bylaw, failure by the suspended member to request a hearing within fifteen days of the suspension is deemed to be consent to the expulsion.

If the suspended member requests a hearing, a panel will be formed consisting of three District Presidents. That panel may decide to terminate the matter or to uphold the suspension. If the decision is to uphold the suspension, the suspended member may request a second hearing. That

hearing panel would be comprised of three different District Presidents. The decision of that panel either to uphold the suspension or to terminate the matter would be final and issued in writing.

The chart for Bylaw 2.28 outlining action to expel the President of the Synod from the roster is on page 163. I cannot even begin to articulate the personal anxiety I have over this particular bylaw. While I believe it is probably necessary in the current climate of our church body, I also fully believe that if we provide a means whereby action can be initiated to remove the President of the Synod from membership—someone will take advantage of that opportunity.

The path to such action was, therefore, made purposely difficult. Such action can only be initiated by a District President. If a member of the Synod wishes to initiate such action it may be done only through that person's District President. The decision to proceed must be made after consultation with the entire Council of Presidents and requires 66 percent of the District Presidents. If hearings are requested and the decision to recommend the expulsion of the President is upheld by those hearings, a vote of 75 percent of the District Presidents would be required to submit the matter to the congregations of the Synod. A minimum of 25 percent of the congregations of the Synod would be required to register to vote on the matter and a majority vote of those congregations registered and voting would be required for the termination of the membership of the President of the Synod. While in practice the District Presidents would be carrying out the actions of ecclesiastical supervision on behalf of the congregations of the Synod, the ultimate authority and responsibility for decision would remain with those congregations.

The chart portraying Bylaw 2.29 is on page 164 of the initial *Today's Business*. As mentioned earlier, entry into this process was kept purposely broad. Since "anyone" regardless of affiliation with the Synod could potentially be the victim of the misconduct of a member, access to the process cannot be denied to "anyone." Once information is brought to the attention of the member's ecclesiastical supervisor, the process continues in the same fashion as outlined in Bylaws 2.26 and 2.27.

To Amend Bylaws on Ecclesiastical Supervision and Dispute Resolution

RESOLUTION 8-01A

Report 1-8-03 (CW, pp. 25-43); Overtures 8-02-03, 8-05-08, 8-10-11, 8-13-18, 8-20-29, 8-31, L8-59 (CW, pp. 291-305; TB, p. 38)

Rationale

In 1992 The Lutheran Church—Missouri Synod adopted a process for synodical dispute resolution to replace the existing process which involved commissions on adjudication and a commission on appeals. To a large extent this process has proved to be beneficial and has received general acceptance in spite of efforts to return to the former process. Nevertheless, over the years the need for refinement of the bylaws governing this process has been recognized and a number of changes have been adopted to deal with issues

which required change or clarification. Included among these were such things as the addition of Appeals Panels and Review Panels for the purpose of assuring that those involved in disputes or charges brought against them received just and fair treatment. This was especially true with regard to those whose membership in the Synod was involved, whether individual or congregational. A set of rules of procedure was also developed in order to bring about greater uniformity on the part of various panels.

In spite of the efforts toward refinement, some problems continued and continue to exist. These are particularly evident in those matters which involve membership in the Synod. That fact became apparent in cases involving faculty members of the Concordia University System against whom charges were brought as well as those brought against District and Synod officials. Although less apparent, the same problems affected situations in which charges were brought against ordained and commissioned members of the Synod.

Recognizing the need for dealing with the issues noted above, President Kieschnick in May, 2003 appointed a Blue Ribbon Task Force on Ecclesiastical Supervision and Dispute Resolution in The Lutheran Church—Missouri Synod to address them and propose solutions for problems which existed.

The charts in *Today's Business* beginning on page 159 illustrate the proposed bylaw changes.

After consideration of the task force report and all related overtures, the following bylaw changes are recommended:

[Unless noted otherwise, the following proposal for Chapter II of the Bylaws is to be regarded as all new material.]

II. Membership

OVERVIEW

Included in the objectives of the Synod as stated in its Constitution is, under Scripture and the Lutheran Confessions, to "[p]rovide evangelical supervision, counsel, and care for pastors, teachers, and other professional church workers in the performance of their official duties" and to "[p]rovide protection for congregations, pastors, teachers and other church workers in the performance of their official duties and the maintenance of their rights" (Article III 8, 9). In view of this it is clear that membership in The Lutheran Church—Missouri Synod, whether individual or congregational, is viewed as a valuable asset to be carefully monitored and managed. In order for this to occur it is necessary for standards to be developed and maintained for the benefit of all members so that its value is not diminished or destroyed. Consequently, it is important for the Synod to establish the standards and qualifications it believes necessary for acquiring and maintaining the status of membership as well as procedures for protecting those who attain it.

In achieving these goals the Synod has identified certain standards which must be met before membership, whether individual or congregational, is granted and has identified those responsible for determining that such standards have been met before approving their inclusion on the official membership rosters of the Synod. Furthermore, it has identified those responsible for ecclesiastical supervision of its

members, including such matters as advice and counsel as well as suspension of membership and forfeiture of it for failure to continue to meet membership requirements. In protecting the rights of members, provision has also been made for challenging those decisions by ecclesiastical supervisors which result in suspension or loss of membership and for restoration of membership when necessary conditions are met.

[Retain current wording of Sections A–C,
Bylaws 2.01 through 2.17.]

D. RESTRICTING, SUSPENDING, AND EXPELLING CONGREGATIONS OR INDIVIDUALS FROM MEMBERSHIP

Preamble

Termination of membership in the Synod is a serious matter involving both the doctrine and life of those to whom it has been granted. Such action should only be taken as a final step when it is clear that those who are being terminated after previous futile admonition have acted contrary to the confession laid down in Article II or the conditions of membership laid down in Article VI or who persist in offensive conduct (Constitution Art. XIII 1). For this reason the Synod establishes procedures for such action including the identification of those who are responsible for ecclesiastical supervision of its members. Such supervision includes not only suspension or termination of membership but also advice, counsel, encouragement, and, when necessary, admonition regarding teaching and/or practice. Furthermore, the procedures which may lead to termination of membership also provide for the protection of members by including provisions for challenging the decisions of ecclesiastical supervisors in these matters as well as provisions for restoration of membership which has been suspended or terminated.

[Retain current wording of Bylaws 2.21 through 2.25.]

2.26 Expulsion of Congregations or Individuals from Membership in the Synod

The action to commence expulsion of a congregation or individual from membership in the Synod is the sole responsibility of the District President who has the ecclesiastical supervision of such member. This bylaw, among others, provides the procedures to carry out Article XIII of the Constitution, “Expulsion from the Synod.” However, it does not provide the procedure for the expulsion of the District Presidents and the officers of the Synod (Bylaw 2.27), the President of the Synod (Bylaw 2.28), or individual members in cases involving sexual misconduct or criminal behavior (Bylaw 2.29).

Definition of Terms Used in this Bylaw:

Accused: The party named by the accuser as being in violation of Article XIII and is under the procedural ecclesiastical supervision of Bylaws 2.26–2.29.

Accuser: The party who accuses a member under the provisions of Article XIII through the process of Bylaws 2.26–2.29

Conflict of interest: Representation of two opposing interests. Carrying out the responsibility of ecclesiastical supervision does not give rise to a conflict of interest.

Ecclesiastical supervision: See Bylaw 3.51 k.

Face-to-face: A face-to-face meeting, in person, between the accuser and the accused following the guidelines of Matt. 18:15. E-mail, regular mail, fax, or telephone call (or any combination thereof) does not satisfy this requirement. (Note: Failure to conduct a face-to-face meeting within 30 days or within such extension as may be established by the involved ecclesiastical supervisors shall result in dismissal if the fault lies with the accuser or movement to the next stage if fault lies with the accused.)

Facts: Substantiated information of an alleged accusation.

Fails to act: No measures initiated within the required period of time to ascertain the truth or falsity of the accusations, or the stifling of a complaint by the refusal to act.

Final Hearing Panel: Three District Presidents who, when the decision of a Hearing Panel is appealed, shall be selected according to these Bylaws to give a final hearing.

Formal proceedings: The proceedings that begin with the suspension of a member.

Hearing Panel: Three District Presidents selected according to these Bylaws who hear the matter and render a final decision unless appealed.

Investigation Committee: Any number of persons appointed by the ecclesiastical supervisor to thoroughly investigate to determine the facts in the matter prior to the determination of whether or not to proceed.

May: As used in this bylaw the word “may” is permissive, expressing ability, liberty, or the possibility to act.

Own personal knowledge: A personal witness to the alleged violation—not secondhand or hearsay information.

Party to the matter: A “party to the matter” is the accuser or the accused. Carrying out the responsibility of ecclesiastical supervision does not make the ecclesiastical supervisor a party to the matter, even if the accuser is the ecclesiastical supervisor.

Persons involved: “Persons involved” includes the accuser or whoever brings the matter to the attention of the ecclesiastical supervisor; also any party to whom the matter is presented and who is required to thoroughly investigate whether the allegations can be substantiated. Such party would be any ecclesiastical supervisor involved in the case, the accused, the Hearing Panel, the Final Hearing Panel, a witness or advisor, or any other persons involved in the matter.

Publicity: Any information or action, whether written, oral, or visual, that brings a person, a cause, or an alleged accusation to public notice, including information that results in public notice, whether or not the person or persons delivering it gave approval to the bringing of the information to public notice.

Reconciliation Committee: A small committee appointed by the ecclesiastical supervisor prior to the determination whether or not to proceed, to assist in reconciliation efforts if the matter warrants it.

Referral Panel: A panel that may be formed of three Circuit Counselors or three District Presidents, who shall

be selected according to these Bylaws to determine according to the facts learned from the investigation whether or not to proceed.

Shall: As used in this bylaw, the word “shall” is a word of command that must always be given an imperative or compulsory meaning.

Statement of the matter: A written concise statement containing factual assertions involving the accusation with the request for the expulsion from membership.

Witness: A person called to give testimony regarding facts to a matter before a Hearing Panel or Final Hearing Panel. A member of any reconciliation committee appointed by any District President or the synodical President shall not testify as a witness before a Hearing Panel or Final Hearing Panel in the same matter or case.

a. When a member congregation or individual member of the Synod is aware of information which could lead to the expulsion of a member from the Synod under Article XIII of the Constitution, prior to any formal written complaint or accusation the member shall consult with his or her respective District President to seek advice and also so that it can be determined whether this is the appropriate bylaw procedure (Bylaw 2.26) or whether the matter falls under Bylaws 2.27, 2.28, 2.29, 2.39, 6.47 or dispute resolution under Chapter VIII.

In regard to this consultation:

1. The District President shall inform the District President of the accused that a consultation is underway. He may also seek advice from the Vice-Presidents of his own District, from the District President of the accused, or from the synodical President. The District President may also ask an opinion of the Commission on Constitutional Matters (CCM) and/or the Commission on Theology and Church Relations (CTCR). The District President must follow any opinion received from either the CCM (Bylaw 3.905 d) or the CTCR, which shall be rendered within 30 days or such additional time as the District President may allow.

2. The District President shall require the accuser to follow the correct bylaw provision under the circumstance, if any, and shall provide evangelical supervision, counsel, and care to the persons involved.

3. If Bylaw 2.26 applies, the District President shall ensure that the accuser has carried out the guidelines of Matt. 18:15 face-to-face with the accused. Even if the alleged violation of Article XIII of the Constitution is considered to be “public,” this provision of Matt. 18:15 shall be followed. The reputation of all parties is to be protected as commanded in the 8th Commandment.

4. In consultation with the District President of the accused, the District President of the accuser may appoint a small committee to assist in reconciliation efforts. The goal throughout is always one of admonition and reconciliation, of repentance and forgiveness (even if the following proceedings result in expulsion from membership).

5. The synodical requirement of previous admonition called for in Article XIII of the Constitution commences at this stage if applicable.

6. Only after all the requirements of the consultation provided in this bylaw (Bylaw 2.26 a 1–5) have been followed may the accuser bring the matter to the District

President of the accused for action under the correct bylaw provision determined by the accuser's District President (Bylaw 2.26 a 2 above).

b. Under this bylaw (Bylaw 2.26), the District President of the accused shall commence action when he becomes aware of information or allegations that could lead to expulsion of a member from the Synod under the provisions of Article XIII of the Constitution. The District President may become aware of such information by his own personal knowledge. Such information or allegations may also be conveyed to him in a formal written complaint or accusation made by a member of the Synod who has carried out the above provision (Bylaw 2.26 a). In commencing such action, the District President of the accused:

1. Shall determine whether the Bylaw 2.26 a provisions have been carried out and shall thoroughly investigate the matter to determine whether the facts learned from his investigation form a basis for expulsion of the member under Article XIII of the Constitution. He may appoint a small investigation committee (cf. Bylaw 4.75);

2. Shall follow the guidelines of Matt. 18:15–16 as the required admonition in Article XIII of the Constitution, if applicable, continues to be carried out;

3. May, apart from the investigation, also appoint a small committee to assist in reconciliation efforts (see Bylaw 2.26 a 4 above).

In the event the District President is disqualified because he has a conflict of interest or is unable to act, the next qualified District officer shall function in his place. The President of the Synod, who is his ecclesiastical supervisor, shall determine any challenge to the eligibility of the District President to act which is not agreed to by the District President.

c. In the determination whether or not to initiate formal proceedings, the District President may form a Referral Panel consisting of three Circuit Counselors of the District. If three Circuit Counselors from the District are not available to serve by reason of conflict of interest or otherwise, the District President may select a sufficient number from other Districts to form the panel. This panel shall be formed by blind draw and shall not include the Circuit Counselor of the accused or the accuser. The blind draw shall be administered by the District President and audited by witnesses. After reviewing the accusation and the results of the investigation, the Referral Panel shall make the determination whether or not to initiate formal proceedings. Whether made by the District President or Referral Panel, if the determination is not to initiate formal proceedings, the District President shall, in writing, so inform the accuser, any other District President involved, and the involved member, which shall terminate the matter. If the District President fails to act within 60 days after receipt of the formal written complaint or accusation, the accuser may present a formal written request to the District President for the forming of the Referral Panel, which request the District President must grant. If the provisions of Bylaw 2.26 b 1–3 have not been carried out, the Referral Panel shall carry out these provisions in the process of

making its determination whether or not to initiate formal proceedings.

d. If the District President or the Referral Panel concludes that the facts form a basis for expulsion of the member under Article XIII of the Constitution, the District President in commencing the formal proceedings shall:

1. provide to the member a written notification of the member's suspended status under Bylaw 2.25;

2. provide to the member a written statement of the matter which sets forth the facts and states that he is requesting expulsion of the member from the Synod in accord with Article XIII of the Constitution;

3. provide to the member a written notification that the member has 15 days from the date of receipt of the statement of the matter to advise his District President that there is a desire to have the matter heard and resolved. Failure by the member to file such written request for hearing and resolution within the 15-day period shall be deemed to be consent to expulsion from membership in the Synod.

e. If the request for a hearing (Bylaw 2.26 d 3 above) is made, the President of the District (the District President of the suspended/accused member) shall inform the chairman of the Council of Presidents who shall form a Hearing Panel of District Presidents within 30 days of the request in accordance with the provisions in this bylaw. At that time, the District President shall forward to the chairman of the Council of Presidents the statement of the matter and a written memorandum describing the manner in which there was compliance with the mandate of Matt. 18:15–16, “previous futile admonition” (Constitution Art. XIII), as well as all of the provisions of Bylaw 2.26 a–d.

1. A Hearing Panel consisting of three District Presidents selected as follows but excluding the involved District Presidents shall conduct the hearing:

a) One District President selected by the accused;

b) One District President selected by the District President who imposed the suspended status (a District President may not choose himself);

c) A third District President selected by the other two Hearing Panel members. If the two Hearing Panel members cannot agree on the third Hearing Panel member, then such third member shall be chosen by blind draw from among the remaining District Presidents, excluding any involved District President, with the blind draw administered by the chairman of the Council of Presidents and audited by witnesses.

2. Upon receipt of a request for a hearing, the chairman of the Council of Presidents shall promptly notify the accused and the District President who imposed the suspended status of their respective right to choose one Hearing Panel member and direct that the identity of their selection be transmitted to the chairman of the Council of Presidents within 15 days from the date of such notice. If either party declines to make a selection within 15 days, the chairman of the Council of Presidents shall then make such selection within five days.

3. When two Hearing Panel members have so been chosen, the chairman of the Council of Presidents shall promptly notify them of their selection to the Hearing

Panel and direct that they select the third member of the Hearing Panel within 10 days and notify the chairman of the Council of Presidents of their selection.

4. Within 15 days after the Hearing Panel is constituted, it shall select one of its members as chairman, who shall then, after conferring with the accused and the District President who imposed the suspended status, select a date and location within 45 days after the Hearing Panel is constituted to determine when and where the Hearing Panel will consider the matter.

5. The chairman of the Council of Presidents shall forward to the Hearing Panel the statement of the matter together with the written memorandum describing the manner in which there was compliance with the mandate of Matt. 18:15–16, “previous futile admonition” (Constitution Art. XIII), as well as all of the provisions of Bylaw 2.26 a–d.

6. The Hearing Panel and all involved persons shall follow these guidelines:

a) Holy Scripture, the Lutheran Confessions, and the Constitution and Bylaws of the Synod shall govern the panel in all its actions.

b) The hearing before the panel shall be private, attended only by the persons involved and the witnesses who can substantiate the facts relevant to the matter. The only exception is stated under paragraph h below.

c) The panel shall establish the procedure to be followed in the hearing and the relevancy of the evidence so that each party involved shall be given an opportunity fully to present its respective position.

d) Any member of the Synod, officer of a congregation, or officer of any organization owned or controlled by the Synod shall, when called upon by the panel to do so, testify or produce records related to the matter.

e) Each party to the matter shall assume its own expenses. The expenses of the panel shall be borne by the District or Synod.

f) No party to the matter nor anyone on the party's behalf shall communicate either directly or indirectly with the panel or any member of the panel without the full knowledge of the other party to the matter.

g) While the matter is still undecided or while an appeal is contemplated or pending, publicity shall not be given to the issues in the matter by any of the persons involved during any part of the procedures outlined in this bylaw. However, at his discretion and as the needs dictate in order to “promote and maintain unity of doctrine and practice” (Constitution Art. XI B 3) and in order to provide counsel, care, and protection for all the members of the Synod (Article III 8, 9), the synodical President or the District President in consultation with the synodical President, as the case may be, may properly advise or inform the involved congregation(s) and/or the District or Synod.

h) Any party to the matter may seek, at its own personal expense, the assistance of individuals familiar with the issues involved in the matter. They may actively participate in research and the preparation of necessary documents. At the hearing, however, each party involved may have an adviser present but must represent itself, with no public participation by the adviser.

i) The panel shall determine the number of witnesses necessary for a full and complete understanding of the facts involved in the matter. It shall question persons involved and witnesses directly and may also permit the persons involved to do so (cf. paragraph h above).

j) All panel records in which the panel has rendered a final decision shall be placed in the custody of Concordia Historical Institute. All such records shall be sealed and shall be opened only for good cause shown and only after a panel of three District Presidents, selected by blind draw for that purpose by the chairman of the Council of Presidents and audited by witnesses, has granted permission.

k) If any part of the dispute involves a specific question of doctrine or doctrinal application, each party shall have the right to an opinion from the Commission on Theology and Church Relations (CTCR). If it involves questions of Constitution or Bylaw interpretation, each party shall have a right to an interpretation from the Commission on Constitutional Matters (CCM). The request for an opinion must be made through the panel, which shall determine the wording of the question(s). The request for an opinion must be made within 30 days of the final formation of the panel. If a party does not request such an opinion within the designated time, such a request may still be made to the panel, which shall, at its discretion, determine whether the request shall be forwarded. The panel shall also have the right, at any time, to request an opinion from the CCM or the CTCR. Any opinion so requested shall be rendered within 30 days or such greater time as the panel may allow. When an opinion has been requested, the time limitations will not apply until the parties have received the opinion. The panel must follow any opinion received from either the CCM (Bylaw 3.905 d) or the CTCR.

f. Upon completion of the hearing, the Hearing Panel shall deliberate and then issue its written decision within 30 days, a copy of which shall be mailed to the accused, the District President who imposed the suspension, the accuser and his District President, the chairman of the Council of Presidents, and the synodical President. The decision of the Hearing Panel shall have no precedential value and shall be final and binding, subject to appeal by the accused or the synodical President as set forth in paragraph g below. If not appealed, the decision shall be carried out by the District President or synodical President and be publicized as deemed appropriate under the circumstances by the District or synodical President.

g. Within 15 days after receiving the decision of the panel, the accused or the President of the Synod if a question of doctrine or practice is involved (Constitution Art. XI B 1-3) may request a final hearing. The synodical President may also request that an opinion of the Commission on Constitutional Matters (CCM) or Commission on Theology and Church Relations (CTCR) be obtained. Any opinion so requested shall be rendered within 30 days or such greater time as the panel may allow. When an opinion has been requested, the time limitations will not apply until the parties have received the opinion. The panel must follow any opinion received from either the CCM (Bylaw 3.905 d) or the CTCR. Such request for a final hearing shall be submitted to the chairman of the Council of Presidents with

copies supplied to the District President of the accuser and the accused, the chairman of the Hearing Panel, the accuser, and the synodical President, and shall be accompanied by a written memorandum stating the basis for the request. Within 30 days after receipt, a Final Hearing Panel shall be selected and constituted in the same prescribed manner as described in Bylaw 2.26 e 1-4, except that the three District Presidents that constituted the Hearing Panel and the involved District Presidents are omitted from consideration for the Final Hearing Panel. The procedures for the final hearing shall be the same as prescribed in Bylaw 2.26 e 4-6. The chairman of the Hearing Panel shall provide the Final Hearing Panel with a written statement of the matter and the Hearing Panel's report, minutes, records, and proceedings.

h. Upon completion of the hearing by the Final Hearing Panel, the panel shall deliberate and then issue its written decision within 30 days, a copy of which shall be mailed to the accused, the District President that imposed the suspension, the accuser and his District President, the chairman of the Council of Presidents, and the synodical President. The final decision of the Final Hearing Panel shall:

1. be binding upon the parties and not be subject to further appeal;
2. have no precedential value;
3. be carried out by the District President or the President of the Synod;
4. be publicized as deemed appropriate under the circumstances by the District or synodical President.

i. The District President of the accused/suspended member and the District President of the accuser shall take those steps necessary to attend to the spiritual needs of all those affected and shall continue efforts to resolve those matters which led to the commencement of the formal action against the accused member.

j. If the matter involves individual membership, the calling or contracting body is encouraged to continue financial support, existing housing, and insurance of individual members until the final decision is rendered.

k. Any member participating in this bylaw procedure that violates any of the requirements or procedures in this bylaw or is persistent in false accusations is subject to the same disciplinary measures as set forth in this bylaw. Violations of the prohibition against publicity while a matter is still undecided or while an appeal is contemplated or pending (paragraph e 6 g above) by any of the persons involved are specifically included as violations subject to the same disciplinary measures set forth in this bylaw.

l. In consultation with the Secretary of the Synod and with the concurrence of the Council of Presidents, the Commission on Constitutional Matters shall develop and amend as necessary a *Standard Operating Procedures Manual* which will serve as a comprehensive procedures manual for the provisions set forth in Bylaw 2.26.

2.27 Expulsion of a District President or Officer of the Synod from Synodical Membership

The action to commence expulsion of a District President or an officer of the Synod from membership in the Synod is

the sole responsibility of the synodical President who has the ecclesiastical supervision of such member (Constitution Art. XI A and B 1). This Bylaw 2.27, among others, provides the procedures to carry out Article XIII of the Constitution, "Expulsion from the Synod." However, this bylaw does not provide the procedure for the expulsion of a congregation or individual member of the Synod (Bylaw 2.26), the President of the Synod (Bylaw 2.28), or individual members in cases involving sexual misconduct or criminal behavior (Bylaw 2.29).

For a definition of terms used in this bylaw, see "Definition of Terms" under Bylaw 2.26.

a. When a member congregation or individual member of the Synod is aware of information which could lead to the expulsion of a District President or an officer of the Synod from the Synod's membership under Article XIII of the Constitution, prior to any formal written complaint or accusation the member shall consult with the member's District President, or the synodical President if the member's District President is the accused, to seek advice and also so that it can be determined whether this is the appropriate bylaw procedure (Bylaw 2.27) or whether the matter falls under Bylaws 2.26, 2.29, 2.39, or dispute resolution under Chapter VIII.

In regard to this consultation:

1. If and when the accuser's District President (if the District President is not the one accused or if the accused is an officer of the Synod) is the one consulted, the District President shall consult with the synodical President. Whether the synodical President is the one consulted directly by the accuser or by the District President, the synodical President may consult with the Vice-Presidents of the Synod, with the District President of the accused (if an officer of the Synod), with the chairman of the Council of Presidents, or with the Commission on Theology and Church Relations (CTCR). The synodical President may also ask an opinion of the Commission on Constitutional Matters (CCM). The synodical President must follow any opinion received from either the CCM (Bylaw 3.905 d) or the CTCR, which shall be rendered within 30 days or such additional time as the synodical President may allow.

2. The District President or the synodical President shall require the accuser to follow the correct bylaw provision under the circumstance, and shall provide for evangelical supervision, counsel, and care to the persons involved.

3. If this Bylaw 2.27 applies, the District President or the synodical President shall ensure that the accuser has carried out the guidelines of Matt. 18:15 face-to-face with the accused. Even if the alleged violation of Article XIII of the Constitution is considered to be "public," this provision of Matt. 18:15 shall be followed. The reputation of all parties is to be protected as commanded in the 8th Commandment.

4. The District President of the accuser or the synodical President may appoint a small committee to assist in reconciliation efforts. The goal throughout is always one of admonition and reconciliation, of repentance and forgiveness (even if the following proceedings result in expulsion from membership).

5. The synodical requirement of previous admonition called for in Article XIII of the Constitution commences at this stage if applicable.

6. Only after all the requirements of the consultation provided in paragraphs a 1–5 of this bylaw have been followed may the accuser bring the matter to the synodical President for action under the correct bylaw provision determined by the accuser's District President (paragraph a 2 above).

b. Under this bylaw, the synodical President shall commence action when he becomes aware of information or allegations that could lead to expulsion of a member from the Synod under the provisions of Article XIII of the Constitution. The synodical President may become aware of such information by his own personal knowledge. Such information or allegations may also be conveyed to him in a formal written complaint or accusation made by a member of the Synod who has carried out the above provision (Bylaw 2.27 a). In commencing such action, the synodical President:

1. Shall determine whether Bylaw 2.27 a provisions have been carried out and shall thoroughly investigate the matter to determine whether the facts learned from his investigation form a basis for expulsion of the member under Article XIII of the Constitution. He may appoint a small investigation committee (cf. Bylaw 4.75). If the accused is a District President, the investigation shall include consultation with that president's District Board of Directors and District Vice-Presidents. He may also consult with the Circuit Counselors of the given District;

2. Shall follow the guidelines of Matt. 18:15–16 as the requirement of "admonition" in Article XIII of the Constitution, if applicable, continues to be carried out;

3. May, apart from the investigation, also appoint a small committee to assist in reconciliation efforts (see Bylaw 2.27 a 4 above).

In the event the synodical President is disqualified because he has a conflict of interest or is unable to act, the chairman of the Council of Presidents or the next qualified officer of the Council of Presidents shall function in his place in carrying out any of the following bylaw provisions. The majority vote of the District Presidents of the Council of Presidents, excluding the involved District Presidents, shall determine any challenge to the eligibility of the synodical President to act which is not agreed to by the synodical President.

c. In the determination of whether or not to initiate formal proceedings, the synodical President may form a Referral Panel consisting of three District Presidents. This panel shall be formed by blind draw, shall not include the District President that is a party to the matter or the District President of an accused officer or the District President of the accuser, and the blind draw shall be administered by the chairman of the Council of Presidents audited by witnesses. After reviewing the accusation and the results of the investigation, the Referral Panel shall make the determination whether or not to initiate formal proceedings. Whether made by the synodical President or the Referral Panel, if the determination is not to initiate formal proceedings, the synodical President shall in writing so in-

form the accuser, any other District President involved, and the involved member, which shall terminate the matter. If the synodical President fails to act within 60 days after receipt of the formal written complaint or accusation, the accuser may present a formal written request to the synodical President for the forming of the Referral Panel, which request the synodical President must grant. If the provisions set forth in Bylaw 2.27 b 1–3 have not been carried out, the Referral Panel shall carry out these provisions in the process of making its determination whether or not to initiate formal proceedings.

d. If the synodical President or the Referral Panel concludes that the facts form a basis for expulsion of the member under Article XIII of the Constitution, the synodical President in commencing the formal proceedings shall:

1. provide to the member a written notification of the member's suspended status under Bylaw 2.25;

2. provide to the member a written statement of the matter which sets forth the facts and states that he is requesting expulsion of the member from the Synod in accord with Article XIII of the Constitution;

3. provide to the member a written notification that the member has 15 days from the date of receipt of the statement of the matter to advise the synodical President that there is a desire to have the matter heard and resolved. Failure by the member to file such written request for hearing and resolution within the 15-day period shall be deemed to be consent to expulsion from membership in the Synod.

e. If the request for hearing (paragraph d 3 above) is made, the President of the Synod shall inform the chairman of the Council of Presidents who shall form a Hearing Panel of District Presidents within thirty (30) days of the request in accordance with the provisions in this bylaw. At that time, the synodical President shall forward to the chairman of the Council of Presidents the statement of the matter and a written memorandum describing the manner in which there was compliance with the mandate of Matt. 18:15–16 and “previous futile admonition” (Constitution Art. XIII), as well as all of the provisions of Bylaw 2.27 a–d.

1. A Hearing Panel consisting of three District Presidents selected as follows, excluding the involved District Presidents, shall conduct the hearing:

- a) One District President selected by the accused (a District President, if he is the accused, may not choose himself);

- b) One District President selected by the synodical President;

- c) A third District President selected by the other two Hearing Panel members. If the two Hearing Panel members cannot agree on the third Hearing Panel member, then such third member shall be chosen by blind draw from among the remaining District Presidents with the blind draw administered by the chairman of the Council of Presidents and audited by witnesses;

- d) If a Referral Panel was formed, the three District Presidents that served in that capacity are not eligible to serve on a Hearing Panel.

2. Upon receipt of a request for hearing, the chairman of the Council of Presidents shall promptly notify the accused and the synodical President of their respective right to choose one Hearing Panel member and direct that the identity of their selection be transmitted to the chairman of the Council of Presidents within 15 days from the date of such notice. If either party declines to make a selection within 15 days, the chairman of the Council of Presidents shall then make such selection within 5 days.

3. When two Hearing Panel members have so been chosen, the chairman of the Council of Presidents shall promptly notify them of their selection to the Hearing Panel and direct that they select the third member of the Hearing Panel within 10 days and notify the chairman of the Council of Presidents of their selection.

4. Within 15 days after the Hearing Panel is constituted, it shall select one of its members as chairman, who shall then, after conferring with the accused and the synodical President, select a date and location within 45 days after the panel is constituted to determine when and where the Hearing Panel will consider the matter.

5. The chairman of the Council of Presidents shall forward to the Hearing Panel the statement of the matter together with the written memorandum describing the manner in which there was compliance with the mandate of Matt. 18:15–16 and “previous futile admonition” (Constitution Art. XIII), as well as all of the provisions of Bylaw 2.27 a–d.

6. The Hearing Panel and all parties shall follow the guidelines as set forth in Bylaw 2.26 e 6 a–f and h–l and the following:

While the matter is still undecided or while an appeal is contemplated or pending, publicity shall not be given to the issues in the matter by any of the persons involved during any part of the procedures outlined in this bylaw with one exception. Due to the fact that this bylaw procedure deals with a District President or an officer of the Synod, which necessarily means that the case will most likely have a high public exposure, as the ecclesiastical supervisor the synodical President, at his discretion, may carry out his duties to properly advise the Synod as the needs dictate in order to “promote and maintain unity of doctrine and practice” (Constitution Art. XI B 3) and in order to provide counsel, care, and protection for all of the members of the Synod (Constitution Art. III 8, 9).

- f. Upon completion of the hearing, the Hearing Panel shall deliberate and then issue its written decision within 30 days, a copy of which shall be mailed to the accused District President or officer, the synodical President, the accuser and his District President, and the chairman of the Council of Presidents. The decision of the Hearing Panel shall have no precedential value and shall be final and binding subject to appeal by the accused or by the synodical President. The decision shall be carried out by the synodical President and be publicized as deemed appropriate under the circumstances by the synodical President if not appealed by the accused or by the synodical President.

- g. Within 15 days after receiving the decision of the panel, the accused, or the President of the Synod if a ques-

tion of doctrine or practice is involved (Constitution Art. XI B 1–3), may request a final hearing. The synodical President may also request that an opinion of the Commission on Constitutional Matters (CCM) or Commission on Theology and Church Relations (CTCR) be obtained. Any opinion so requested shall be rendered within 30 days or such greater time as the panel may allow. When an opinion has been requested, the time limitations will not apply until the parties have received the opinion. The panel must follow any opinion received from either the CCM (Bylaw 3.905 d) or the CTCR. Such request for a final hearing shall be submitted to the chairman of the Council of Presidents with copies supplied to the District President of the accuser and the accused (depending upon whether it is a District President or an officer of Synod that is the accused), the chairman of the Hearing Panel, the accuser, and the synodical President, and shall be accompanied by a written memorandum stating the basis for the request. Within 30 days after receipt, a Final Hearing Panel shall be selected in the same prescribed manner as described in Bylaw 2.27 e 1–4 except that the three District Presidents that constituted the Hearing Panel and the three District Presidents that constituted a Referral Panel or any other involved District President are omitted from consideration for the Final Hearing Panel. The procedures for the final hearing shall be the same as prescribed in Bylaw 2.27 e 4–6. The chairman of the Hearing Panel shall provide the Final Hearing Panel with a written statement of the matter and the Hearing Panel's report, minutes, records, and proceedings.

h. Upon completion of the hearing of the Final Hearing Panel, the panel shall deliberate and then issue its written decision within 30 days, a copy of which shall be mailed to the accused, any involved District President, the accuser, the chairman of the Council of Presidents, and the synodical President. The final decision of the Final Hearing Panel shall

1. be binding upon the parties and not be subject to further appeal;
2. have no precedential value;
3. be carried out by the President of the Synod;
4. be publicized as deemed appropriate under the circumstances by the synodical President.

i. The synodical President shall take those steps necessary to assure that the spiritual needs of the respective members (accuser and accused) are attended to and shall continue efforts to resolve those matters which led to the commencement of the formal action against the accused member.

j. Since this matter involves individual membership, the calling or contracting body is encouraged to continue financial support, existing housing, and insurance of individual members until the final decision is rendered.

k. Any member participating in this bylaw procedure that violates any of the requirements or procedures in this bylaw or is persistent in false accusations is subject to the same disciplinary measures as set forth in Bylaw 2.26 or this Bylaw 2.27. Violations of the prohibition against publicity while a matter is still undecided or while an appeal is contemplated or pending (paragraph e 6 above) by any of

the persons involved are specifically included as violations subject to the same disciplinary measures set forth in this bylaw or Bylaw 2.26.

l. In consultation with the Secretary of the Synod and with the concurrence of the Council of Presidents, the Commission on Constitutional Matters shall develop and amend as necessary a *Standard Operating Procedures Manual* which will serve as a comprehensive procedures manual for the provisions set forth in Bylaw 2.27.

2.28 Expulsion of a Synodical President from Membership in the Synod

The action to commence expulsion of a synodical President from membership in the Synod is the responsibility of the District Presidents of the Council of Presidents, who collectively comprise the ecclesiastical supervisors of all the respective Districts of the Synod. This responsibility does not make the District Presidents collectively or individually the ecclesiastical supervisor(s) of the synodical President. The Synod in convention reserves that right to itself alone. This bylaw, among others, provides the procedures to carry out Article XIII of the Constitution, "Expulsion from the Synod." While the Council of Presidents commences and facilitates the process of expulsion on behalf of the congregations of the Synod, this bylaw allows only the congregations of the Synod to expel a synodical President. This bylaw does not provide the procedure for the expulsion of a District President or an officer of the Synod (Bylaw 2.27), an individual member in cases involving sexual misconduct or criminal behavior (Bylaw 2.29), or a congregation or individual member from the Synod (Bylaw 2.26).

For a definition of terms used in this bylaw, see the "Definition of Terms" under Bylaw 2.26

a. When a District President of the Synod is aware of information which could lead to the expulsion of the synodical President from the Synod under Article XIII of the Constitution, prior to any formal written complaint or accusation, the District President shall consult with the Council of Presidents to seek advice and also so that it can be determined whether this is the appropriate bylaw procedure (2.28) or whether the matter falls under Bylaws 2.29, 2.39, or dispute resolution under Chapter VIII.

In regard to this consultation:

1. The Council of Presidents, by 51 percent of the votes of the District Presidents, may ask an opinion of the Commission on Constitutional Matters (CCM) and/or the Commission on Theology and Church Relations (CTCR) and must follow any opinion received from either, which shall be rendered within 30 days or such additional time as the District Presidents may allow.

2. By 51 percent of the votes of the District Presidents, the Council of Presidents shall require the accuser District President to follow the correct bylaw provision under the circumstance, if any, and shall provide for evangelical supervision, counsel, and care to the persons involved.

3. If the Council of Presidents, by 51 percent of the votes of the District Presidents, determines that Bylaw 2.28 applies, then the Council of Presidents shall ensure that the accuser has carried out the guidelines of Matt. 18:15 face-

to-face with the accused synodical President. Even if the alleged violation of Article XIII of the Constitution is considered to be “public,” this provision of Matt. 18:15 shall be followed. The reputation of all parties is to be protected as commanded in the 8th Commandment.

4. The Council of Presidents may appoint a small committee to assist in reconciliation efforts. The goal throughout is always one of admonition and reconciliation, of repentance and forgiveness (even if the following proceedings result in expulsion of membership).

5. The synodical requirement of previous admonition called for in Article XIII of the Constitution commences at this stage, if applicable.

6. Only after all the requirements of the consultation provided in this bylaw (paragraphs 1–5) have been followed may the accuser District President bring the matter to the chairman of the Council of Presidents (acting on behalf of the District Presidents) for action under this bylaw provision if so determined by the Council of Presidents (paragraph 2 above).

b. Under this Bylaw 2.28, the chairman of the Council of Presidents, acting on behalf of the District Presidents, shall commence action when he becomes aware of information or allegations that could lead to expulsion of the synodical President from the Synod under the provisions of Article XIII of the Constitution by such information or allegations being conveyed to him in a formal written complaint or accusation made by a District President of the Synod who has carried out the above provision (paragraph 2.28 a). In commencing such action, the chairman of the Council of Presidents:

1. Shall determine whether Bylaw 2.28 a provisions have been carried out and shall thoroughly investigate the matter to determine whether the facts learned from his investigation form a basis for expulsion of the synodical President under Article XIII of the Constitution. He may appoint a small investigation committee (cf. Bylaw 4.75);

2. Shall follow the guidelines of Matt. 18:15–16, as the requirement of admonition in Article XIII of the Constitution, if applicable, continues to be carried out;

3. May, apart from the investigation, also appoint a small committee to assist in reconciliation efforts (see paragraph 4 above).

In the event the chairman of the Council of Presidents is disqualified because he is a party to the matter, has a conflict of interest, or is unable to act, the next qualified officer of the Council of Presidents shall function in his place. The majority vote of the District Presidents, excluding any involved District President, shall determine any challenge to the eligibility of the chairman of the Council of Presidents to act which is not agreed to by the chairman.

c. In the determination whether or not to initiate formal proceedings, the chairman of the Council of Presidents may form a Referral Panel consisting of three District Presidents. This panel shall be formed by blind draw and shall not include any District President that is a party to the matter or the accuser District President. The blind draw shall be administered by the chairman of the Council of Presidents and audited by witnesses. After reviewing the accusation and the results of the investigation, the Referral

Panel shall determine its recommendation whether or not to initiate formal proceedings. If the chairman of the Council of Presidents fails to act within 60 days after receipt of the formal written complaint or accusation, the District President who is the accuser may present a formal written request to the chairman of the Council of Presidents for the forming of the Referral Panel, which request the chairman must grant. If the provisions of Bylaw 2.28 b 1–3 have not been carried out, the Referral Panel shall carry out these provisions in the process of determining its recommendation whether or not to initiate formal proceedings. Whether made by the chairman of the Council of Presidents or the Referral Panel, in the recommendation whether or not to initiate formal proceedings the chairman of the Council of Presidents shall bring the matter to the full Council of Presidents for hearing the recommendation, for discussion, and for vote.

1. An affirmative vote to proceed, by written ballot of at least 51 percent of the total number of District Presidents (the collective ecclesiastical supervisors elected by the Districts), shall be required for the determination to initiate formal proceedings. Any District President that is a party to the matter shall be excluded from voting.

2. If the result of the vote is not to initiate formal proceedings, the chairman shall in writing so inform the accuser and the synodical President, which shall terminate the matter.

3. If the results of the vote require the case to proceed, the chairman shall proceed as hereafter required.

d. If the District Presidents according to the procedure set forth in paragraph c above conclude that the facts form a basis for expulsion of the synodical President under Article XIII of the Constitution, the chairman of the Council of Presidents in commencing the formal proceedings shall:

1. provide to the synodical President a written notification of his suspended status under Bylaw 2.25;

2. provide to the synodical President a written statement of the matter which sets forth the facts and states that he is requesting expulsion of the synodical President from membership in the Synod in accord with Article XIII of the Constitution;

3. prepare a written memorandum describing the manner in which there was compliance with the mandate of Matt. 18:15–16 and “previous futile admonition” (Constitution Art. XIII), as well as all of the provisions of Bylaw 2.28 a–c.

4. provide to the synodical President a written notification that he has 15 days from the date of receipt of the statement of the matter to advise the secretary of the Council of Presidents that there is a desire to have the matter heard and resolved. Failure by the synodical President to file such written request for hearing and resolution within the 15-day period shall be deemed to be consent to expulsion from membership from the Synod.

e. If the request for hearing (paragraph d 4 above) is made, the secretary of the Council of Presidents shall form a Hearing Panel of District Presidents within 30 days of the request in accordance with the provisions in this bylaw.

1. A Hearing Panel consisting of three District Presidents, excluding the chairman of the Council of Presidents

and any District President that is party to the matter, shall conduct the hearing. The Panel shall be selected as follows:

- a) One District President selected by the synodical President;
- b) One District President selected by the vice-chairman of the Council of Presidents;
- c) The third District President selected by the other two Hearing Panel members. If the two Hearing Panel members cannot agree on the third Hearing Panel member, then such third member shall be chosen by blind draw from among the remaining District Presidents, with the blind draw administered by the chairman of the Council of Presidents and audited by witnesses.

2. Upon receipt of a request for the hearing from the synodical President, the secretary of the Council of Presidents shall promptly notify the accused and the vice-chairman of the Council of Presidents of their respective right to choose one Hearing Panel member and direct that the identity of their selection be transmitted to the secretary of the Council of Presidents within 15 days from the date of such notice. If either party declines to make a selection within 15 days, the secretary of the Council of Presidents shall then make such selection within five days by blind draw, audited by witnesses.

3. When two Hearing Panel members have so been chosen, the secretary of the Council of Presidents shall promptly notify them of their selection to the Hearing Panel and direct that they select the third member of the Hearing Panel within 10 days and notify the secretary of the Council of Presidents of their selection.

4. Within 15 days after the Hearing Panel is constituted, it shall select one of its members as chairman, who shall then, after conferring with the accused, the synodical President, and the chairman of the Council of Presidents, select a date and location within 45 days after the panel is constituted when and where the Hearing Panel will consider the matter.

5. The chairman of the Council of Presidents shall forward to the Hearing Panel the statement of the matter together with the written memorandum describing the manner in which there was compliance with the mandate of Matt. 18:15–16, and “previous futile admonition” (Article XIII) as well as all provisions of Bylaw 2.29 a–d.

6. The Hearing Panel and all parties shall follow the guidelines as set forth in Bylaw 2.26 e 6 with the exception of paragraph 6 g and instead shall follow this guideline in its place:

While the matter is still undecided or while a request for a final hearing is contemplated or pending, publicity shall not be given to the issues in the matter by any of the persons involved during any part of the procedures outlined in this bylaw with one exception. Due to the fact that this bylaw procedure deals with the synodical President, which necessarily means that the case will most likely have a broad public exposure, the chairman of the Council of Presidents, at his discretion and in consultation and concurrence with the Council of Presidents, may carry out actions to advise the Synod as the needs dictate in order to “promote and maintain unity of doctrine and practice” (Article XI B 3) and in order to provide counsel, care, and protec-

tion for all the members of the Synod (Constitution Art. III 8, 9).

f. Upon completion of the hearing, the Hearing Panel shall deliberate and then issue its recommendation to the District Presidents within 30 days, a copy of which shall be mailed to the accused synodical President, the chairman of the Council of Presidents, and the accuser. Prior to acting upon the recommendation of the Hearing Panel and if requested within 15 days by the accused synodical President, the District Presidents shall grant a final hearing within 45 days of the request for the final hearing before the full Council of Presidents. The guidelines for this final hearing shall be the same as prescribed in Bylaw 2.28 e 6. As also provided for in the provision, the President of the Synod and/or the District Presidents may also request that an opinion of the Commission on Constitutional Matters (CCM) or Commission on Theology and Church Relations (CTCR) be obtained. Any opinion so requested shall be rendered within 30 days or such greater time as the District Presidents may allow. When an opinion has been requested, the time limitations will not apply until the parties have received the opinion. The panel must follow any opinion received from either the CCM (Bylaw 3.905 d) or the CTCR.

g.

1. In acting upon the report and/or recommendation, if any (a report may be given without an accompanying recommendation), of the Hearing Panel, an affirmative vote by written ballot of at least 75 percent of the total number of District Presidents of the Council of Presidents (the collective ecclesiastical supervisors elected by the Districts) shall be required to submit the matter to the member congregations of the Synod for a written vote in order to terminate the membership of the synodical President. If the vote is not the required 75 percent of the total number of District Presidents, the chairman of the Council of Presidents shall so inform the accuser and the synodical President, which shall terminate the matter.

2. Prior to submitting the matter to the congregations of the Synod, the Council of Presidents shall provide and send full and complete information regarding the matter including such written responses as the President of Synod may wish to make to the member congregations of the Synod. This information shall also be published in an official periodical of the Synod. At least one-fourth of the member congregations are required to register their vote within 45 days of when the matter was submitted to the member congregations of the Synod and also a majority vote of those congregations voting is required for the termination of membership of the synodical President.

h.

1. If the decision of the District Presidents is not to submit the matter to the member congregations for the expulsion of the synodical President, this shall terminate the matter and the suspended status shall be considered removed immediately upon the vote of the District Presidents. If the matter is submitted to the member congregations and the decision by the member congregations is not

to terminate, suspended status shall be considered removed immediately upon the vote of the congregations.

2. If the decision results in the expulsion of the synodical President from membership, the First Vice-President of the Synod shall carry out the decision and the decision shall be publicized as deemed appropriate under the circumstances by the First Vice-President of the Synod. Article XI C 2 of the Constitution takes effect immediately. The decision of the District Presidents or the member congregations shall have no precedential value and shall be final and binding and not subject to further appeal.

i. The synodical President (the previous First Vice-President) shall take those steps necessary to assure that the spiritual needs of the terminated synodical President are attended to and shall continue efforts to resolve those matters which led to the commencement of the formal action against him.

j. The Synod is encouraged to continue financial support, existing housing, and insurance of the accused synodical President at least until the final decision is rendered.

k. Any District President participating in this bylaw procedure who violates any of the requirements or procedures in this bylaw or is persistent in false accusations is subject to the same disciplinary measures as set forth in Bylaws 2.26 or 2.27. Violations of the prohibition against publicity while a matter is still undecided or while an appeal is contemplated or pending (paragraph e 6 above) by any of the parties involved are specifically included as violations subject to the same disciplinary measures set forth in Bylaws 2.26 or 2.27.

l. In consultation with the Secretary of the Synod and with the concurrence of the Council of Presidents, the Commission on Constitutional Matters shall develop and amend as necessary a *Standard Operating Procedures Manual* which will serve as a comprehensive procedures manual for the bylaw provisions set forth in Bylaw 2.28.

2.29 Expulsion of Individuals from Membership in the Synod Resulting from Sexual Misconduct or Criminal Behavior

The action to commence expulsion of an individual from membership in the Synod is the sole responsibility of the District President or the synodical President who has the ecclesiastical supervision of such member. This bylaw provides the procedure to carry out Article XIII of the Constitution, "Expulsion from the Synod," as regards "offensive conduct" of individual members of the Synod involving sexual misconduct or criminal behavior.

For a definition of terms used in this bylaw, see the "Definition of Terms" under Bylaw 2.26.

a. Prior to any formal written complaint or accusation, when any person is aware of information or facts which could lead to the expulsion of an individual member, including a District President, an officer of the Synod, or the synodical President under Article XIII of the Constitution for alleged sexual misconduct or criminal behavior, the person shall consult with the appropriate ecclesiastical supervisor, which would be a District President of the Synod or the synodical President, to seek advice, direction, and spir-

itual ministry as the needs and circumstances dictate. If the accused is the synodical President, the person shall consult with the chairman of the Council of Presidents.

In regard to this consultation:

1. The appropriate ecclesiastical supervisor may consult with any others as considered appropriate under the circumstances;

2. If the accuser is a member of the LCMS or a member of an LCMS congregation, the ecclesiastical supervisor shall discuss with the accuser whether this bylaw provision or Chapter VIII of the Bylaws is appropriate under the circumstances;

3. The ecclesiastical supervisor shall provide evangelical supervision, counsel, and care;

4. The ecclesiastical supervisor shall advise the accuser that it is understood that he/she shall not be put under risk by requiring the accuser to carry out the guidelines of Matt. 18:15 face-to-face with the accused. However, the reputation of all parties, the accuser and the accused, is to be protected as commanded in the 8th Commandment.

b. Under this bylaw, the ecclesiastical supervisor of the accused shall commence action when he becomes aware of information or facts that could lead to expulsion of the member from the Synod under the provisions of Article XIII of the Constitution. The District President, the synodical President, or the chairman of the Council of Presidents may become aware of such information or facts by his own personal knowledge. Such information or facts may also be conveyed to him in a formal written complaint or accusation made by any person. In commencing such action, the ecclesiastical supervisor of the accused shall:

1. Determine whether the provisions in Bylaw 2.29 a have been followed, and thoroughly investigate whether the allegations of the accuser can be substantiated. He may appoint a small investigation committee (cf. Bylaw 4.75);

2. Inform the accused of the accusation at the earliest appropriate time (cf. Matt. 18:15);

3. In the event the District President has a conflict of interest or is unable to act, the next qualified officer of the District shall function in his place. The President of the Synod, who is ecclesiastical supervisor of the District President, shall determine any challenge to the eligibility of the District President to act, which is not agreed to by the District President;

4. In the event the District President is the accused, the President of the Synod shall function in this instance;

5. In the event that the accused is an officer of the Synod, the President of the Synod shall function in this instance;

6. In the event that the accused is the President of the Synod, the chairman of the Council of Presidents shall function in this instance, and the matter shall thereafter proceed as set forth in Bylaw 2.28 c 1.

c. In the determination whether or not to initiate formal proceedings, the District President may form a Referral Panel consisting of three Circuit Counselors of the District. If three Circuit Counselors from the District are not available to serve by reason of conflict of interest or otherwise,

the District President may select a sufficient number from other Districts in order to form the panel. This panel shall be formed by blind draw, shall not include the Circuit Counselor of the accused or the accuser, and the blind draw shall be administered by the District President audited by witnesses. After reviewing the accusation and the results of the investigation, the Referral Panel shall make the determination whether or not to initiate formal proceedings. Whether made by the District President or the Referral Panel, if the determination is not to initiate formal proceedings, the District President shall in writing so inform the accuser, any other District President involved, and the involved member, which shall terminate the matter. If the District President fails to act within 60 days after receipt of the formal written complaint or accusation, the accuser may present a formal written request to the District President for the forming of the Referral Panel, which request the District President must grant. If the provisions of Bylaw 2.26 b 1-3 have not been carried out, the Referral Panel shall carry out these provisions in the process of making its determination whether or not to initiate formal proceedings.

In the event that the accused is a District President, an officer of the Synod, or the synodical President, the Referral Panel shall consist of three District Presidents selected by a blind draw administered by the chairman of the Council of Presidents and audited by witnesses. Such panel, which shall exclude any involved District President, shall function as set forth in the above paragraph.

d. If the District President or the synodical President or the chairman of the Council of Presidents or the Referral Panel, whichever the case may be, concludes that the facts form a basis for expulsion of the member under Article XIII of the Constitution, the appropriate ecclesiastical supervisor in commencing the formal proceedings shall:

1. provide the member a written notification of the member's suspended status under Bylaw 2.25;
2. provide the member a written statement of the matter which sets forth the facts and states that he is requesting expulsion of the member from the Synod in accord with Article XIII of the Constitution;
3. provide the member with a written notification that the member has 15 days from the date of receipt of the statement of the matter to advise his ecclesiastical supervisor that there is a desire to have the matter heard and resolved. Failure by the member to file such written request for hearing and resolution within the 15-day period shall be deemed to be consent to expulsion from membership in the Synod.

e. If the request for hearing (paragraph d 3 above) is made, the ecclesiastical supervisor shall inform the chairman of the Council of Presidents who shall form a Hearing Panel of District Presidents within 30 days of the request in accordance with the provisions in this bylaw. At that time, the ecclesiastical supervisor shall forward to the chairman of the Council of Presidents the statement of the matter and a written memorandum describing the manner in which there was compliance with the provisions of Bylaw 2.29 a-d.

1. A Hearing Panel consisting of three District Presidents, excluding the involved District Presidents, selected as follows shall conduct the hearing:

- a) One District President selected by the accused;
- b) One District President selected by the ecclesiastical supervisor who imposed the suspended status (a District President may not choose himself);
- c) The third District President selected by the other two Hearing Panel members. If the two Hearing Panel members cannot agree on the third Hearing Panel member, then such third member shall be chosen by blind draw from among the remaining District Presidents with the blind draw administered by the chairman of the Council of Presidents and audited by witnesses.

2. Upon receipt of a request for hearing, the chairman of the Council of Presidents shall promptly notify the accused and the involved ecclesiastical supervisor of their respective right to choose one Hearing Panel member and direct that the identity of their selection be transmitted to the chairman of the Council of Presidents within 15 days from the date of such notice. If either party declines to make a selection within such 15-day period, the chairman of the Council of Presidents shall then make such selection within five days.

3. When two Hearing Panel members have so been chosen, the chairman of the Council of Presidents shall promptly notify them of their selection to the Hearing Panel and direct that they select the third member of the Hearing Panel within 10 days and notify the chairman of the Council of Presidents of their selection.

4. Within 15 days after the Hearing Panel is constituted, it shall select one of its members as chairman, who shall then, after conferring with the accused and the involved ecclesiastical supervisor, select a date within 45 days after the Hearing Panel is constituted and select a location to determine when and where the Hearing Panel will consider the matter.

5. The chairman of the Council of Presidents shall forward to the Hearing Panel the statement of the matter together with the written memorandum describing the manner in which there was compliance with the provisions of Bylaw 2.29 a-d.

6. The Hearing Panel and all parties shall follow the guidelines as set forth in Bylaw 2.26 e 6 a-j.

f. Upon completion of the hearing, the Hearing Panel shall deliberate and then issue its written decision within 30 days, a copy of which shall be mailed to the accused, the involved District President, the accuser and the ecclesiastical supervisor who initially served as consultant to the accuser, the chairman of the Council of Presidents, and the synodical President. The decision of the Hearing Panel shall have no precedential value and shall be final and binding subject to appeal by the accused. The decision shall be carried out by the District President or synodical President and publicized as deemed appropriate under the circumstances by the District or synodical President if not appealed by the accused.

g. Within 15 days after receiving the decision of the panel, the accused may request a final hearing. Such request for a hearing shall be submitted to the chairman of the Council of Presidents with copies supplied to the ecclesiastical supervisor ministering to the accuser if applicable, the District President of the accused, the chairman of the Hearing Panel, the accuser, and the synodical President. A written memorandum stating the basis for the request shall accompany the request for a final hearing. Within 30 days after receipt, a Final Hearing Panel shall be selected in the same prescribed manner as described in Bylaw 2.29 e 1–4, except that the District Presidents that constituted the Referral Panel and the Hearing Panel or any other involved District President are omitted from consideration for the Final Hearing Panel. The procedures for the final hearing shall be the same as prescribed in Bylaw 2.29 e 4–6. The chairman of the Hearing Panel shall provide the Final Hearing Panel with a written statement of the matter and the Hearing Panel's report, minutes, records, and proceedings.

h. Upon completion of the hearing by the Final Hearing Panel, the panel shall deliberate and then issue its written decision within 30 days, a copy of which shall be mailed to the accused, the involved District President, the accuser, the ecclesiastical supervisor who initially served as consultant to the accuser, the chairman of the Council of Presidents, and the synodical President. The decision of the Final Hearing Panel shall:

1. be binding upon the parties and not be subject to further appeal;
 2. have no precedential value;
 3. be carried out by the District President or the President of the Synod;
 4. be publicized as deemed appropriate under the circumstances by the District or synodical President.
- i. The ecclesiastical supervisor of the accused and suspended member shall take those steps necessary to attend to the spiritual needs of all those affected.

j. Since the matter involves individual membership, the calling or contracting body is encouraged to continue financial support, existing housing, and insurance of individual members until the final decision is rendered.

k. Any member participating in this bylaw procedure that violates any of the requirements or procedures in this bylaw or is persistent in false accusations is subject to the disciplinary measures as set forth in Bylaw 2.26 or Bylaw 2.27. Violations of the prohibition against publicity while a matter is still undecided or while an appeal is contemplated or pending (paragraph e 6 above) by any of the persons involved are specifically included as a violation subject to the same disciplinary measures set forth in Bylaws 2.26 or 2.27.

l. In consultation with the Secretary of the Synod and with the concurrence of the Council of Presidents, the Commission on Constitutional Matters shall develop and amend as necessary a *Standard Operating Procedures Manual* which will serve as a comprehensive procedures manual for the bylaw provisions set forth in Bylaw 2.29.

m. Any pending criminal or civil court proceedings permit exceptions to any of the time limits specified in this Bylaw 2.29 at the discretion of the ecclesiastical supervisor.

[Retain Bylaws 2.31 through 2.45.]

III. Synodical Organization

B. GENERAL PROVISIONS FOR OFFICERS, BOARDS, AND COMMISSIONS

3.51 Definitions

~~PRESENT/PROPOSED WORDING~~

k.1. *Supervision*: For the purpose of these Bylaws, (other than those pertaining to ecclesiastical supervision); to have authority over, to direct actions, to control activities. ~~The definition of ecclesiastical supervision shall be determined exclusively by those bylaws pertaining to ecclesiastical supervision.~~

2. *Ecclesiastical supervision*: The responsibility primarily of the President and the District Presidents of the Synod to supervise on behalf of the Synod, the doctrine, life, and administration of its members, officers, and agencies. Such supervision, subject to the provisions of Synod's Constitution, Bylaws, and resolutions, includes visitation, evangelical encouragement and support, care, protection, counsel, advice, admonition, and, when necessary, appropriate disciplinary measures to assure that the Constitution, Bylaws, and resolutions of the Synod are followed and implemented. Thus ecclesiastical supervision is also the presenting, interpreting, and applying of the collective will of Synod's congregations. Ecclesiastical supervision does not include the responsibility to observe, monitor, control, or direct the day-to-day activities of individual members of the Synod, whether in the conduct of their work or in their private lives (cf. Bylaw 2.21). Further, those constitutional Articles and Bylaws pertaining to ecclesiastical supervision shall determine the full definition of ecclesiastical supervision.

VI. COLLEGES, UNIVERSITIES, AND SEMINARIES

C. FACULTIES

[Retain current wording of Bylaws 6.01 through 6.44.]

6.45 Board Supervision

a. The Board of Regents shall have authority to investigate, hear, and act on any complaint arising out of Bylaw 6.43 c 1–6.

b. Any decision made pursuant to Bylaw 6.47 shall be final and binding on the parties involved with no right of further appeal. ~~Except as set forth in Bylaw 6.47g.~~

6.47 Procedures for Exercising Board Supervision

a. If the Board of Regents receives a complaint against a member of that institution's faculty or administration concerning any matter, including those specified under Bylaw 6.43 c 1–6, it shall direct the complainant first to meet face-to-face with the respondent in an attempt to resolve the issue (Matt. 18:15). The president of the institution shall assist in this attempt. If the president himself is the respondent, the chairman of the board shall act in his stead.

b. If the complainant is of the opinion that such informal reconciliation efforts have failed and there is a wish to

pursue the matter, the complainant shall prepare a written statement of the matter in dispute and a written statement setting forth, in detail, the efforts that have been made to achieve informal reconciliation and forward such statements to the Board of Regents and to the respondent.

c. Within 21 days after receipt of the written statement of the matter in dispute, the respondent shall submit a written reply to the Board of Regents and the complainant. If the respondent fails to reply, the allegations of the statement of the matter in dispute shall be deemed accepted.

d. Upon receipt of a reply from the respondent or if no reply is received, and the Board of Regents determines that all informal reconciliation efforts have failed, the Board of Regents shall form a Review Committee of five persons (Matt. 18:16), which shall be chosen as follows:

1. Each party shall select one faculty member and one regent.

2. The Secretary of the Synod shall select the fifth member ~~shall be selected~~ by blind draw from the synodical roster of reconcilers hearing facilitators, and who shall serve as chairman.

3. The selection shall be completed within one month of the date on which the board decides to form the Review Committee.

e. If the board decides that the matter is of such a nature that the interests of the institution will best be served, it may limit the activities of the respondent. It may do so by relieving the respondent of teaching and/or administrative duties pending final resolution of the conflict. However, contractual obligations of the institution shall continue until the matter is resolved.

f. The Review Committee shall proceed as follows:

1. The committee shall hold its first hearing no later than 60 days after the last committee member has been appointed.

2. The chairman of the committee shall notify the complainant and the respondent, at least 28 days in advance, of the date, time, and place of the said hearing.

3. If any part of the dispute involves a specific question of doctrine or doctrinal application, each party shall have the right to an opinion from the Commission on Theology and Church Relations. If it involves questions of Constitution or Bylaw interpretation, each party shall have a right to an interpretation from the Commission on Constitutional Matters. The request for an opinion must be made through the Review Committee, which shall determine the wording of the question(s). The request for an opinion must be made within four weeks of the final formation of the Review Committee. If a party does not request such an opinion within the designated time, such a request may still be made to the Review Committee, which shall, at its discretion, determine whether the request shall be forwarded. The Review Committee shall also have the right, at any time, to request an opinion from the Commission on Theology and Church Relations or the Commission on Constitutional Matters. When an opinion has been requested, the time limitations will not apply until the opinion has been received by the parties. Any opinion received must be followed by the Review Committee.

4. All hearings shall be private, attended only by the parties and the witnesses who can substantiate the facts relevant to the matter in dispute. The Review Committee shall ~~establish~~ follow the procedures set forth in the Standard Operating Procedures Manual for Chapter VI to be followed in the hearing and shall establish the relevancy of evidence so that each party shall be given an opportunity to present fully its respective position. In performing its duty, the Review Committee shall continue efforts to reconcile the parties on the basis of Christian love and forgiveness. If a party is a board or commission of the Synod or its Districts, it shall be represented by its chairman or a designated member.

5. Within 60 days after completion of the final hearing, the Review Committee shall issue a written decision which shall state the facts determined by the committee and the reasons for its decision and forward them to the parties and the Board of Regents. The Board of Regents shall then take appropriate action, which shall be final.

~~g. However, if the complaint involves conduct under Bylaw 6.43c 5 and 6, the complainant may take the complaint to the District President, who shall follow the procedure set forth in Bylaw 2.27.~~

~~h.g.~~ If the committee decides there is a valid complaint (1) regarding matters under Bylaw 6.43 c 1–6, it may take whatever action it deems appropriate, including recommendation for termination of the employment contract; (2) regarding matters under Bylaw 6.43 c 5–6, if the member of the institution's faculty or administration is a member of the Synod, it must also refer the complaint to the District President, who shall follow the procedure set forth in Bylaws ~~2.27~~ 2.26 or 2.29.

~~h.h.~~ At every stage of the above-described procedure, all parties must be furnished copies of all documents filed.

i. In consultation with the Commission on Constitutional Matters, the Board for Higher Education shall develop and amend, as necessary, a Standard Operating Procedures Manual which will serve as a comprehensive procedures manual for this bylaw.

VIII. SYNODICAL DISPUTE RESOLUTION

Preamble

When disputes, disagreements, or offenses arise among members of the body of Christ, it is a matter of grave concern for the whole church. Conflicts which occur in the body should be resolved promptly (Matt. 5:23–24; Eph. 4:26–27). Parties are urged by the mercies of God to proceed with one another with “the same attitude that was in Christ Jesus” (Phil. 2:5). In so doing, individuals, congregations, and various entities and agencies within the Synod are urged to reject a “win-lose” attitude that typifies secular conflict. For the sake of the Gospel, the church should spare no resource in providing assistance.

The Holy Scriptures (1 Cor. 6:1–7) urge Christians to settle their differences by laying them before the “members of the brotherhood.” Therefore, the Synod in the spirit of 1 Corinthians 6 calls upon all parties to a disagreement, accusation, controversy, or disciplinary action to rely exclu-

sively and fully on the Synod's system of reconciliation and conflict resolution. The use of the Synod's conflict resolution procedures shall be the exclusive and final remedy for those who are in dispute. Fitness for ministry and other theological matters must be determined within the church. Parties are urged, in matters of a doctrinal nature, to follow the procedures as outlined in Bylaw 2.39 c.

The words of Jesus in Matt. 18:15–20 provide the basis for church discipline for the local congregation. The same passage also grants Christ's guidance to all Christians in seeking to settle other disputes, many of which fall outside the purview of church discipline involving the congregation. In either case, the steps of Matthew 18 should be applied lovingly in both formal and informal settings. The parties and others attempting to effect resolution of a dispute must always remain mindful that the church has been given the “ministry of reconciliation” (2 Cor. 5:18). Hence, conflict resolution in the church is to lead to reconciliation, restoring the erring member in a spirit of gentleness (Gal. 6:1). Its aim is to avoid the adversarial system practiced in society.

The heart and center of all Christian conflict resolution is the justification of the sinner through grace in Christ Jesus. Biblical reconciliation of persons in conflict begins with God's truth that we are all sinners who have been reconciled to God through the death and resurrection of Christ Jesus. Christ's “ministry of reconciliation” is one of the church's foremost priorities.

Christian conflict resolution seeks to resolve disputed issues in a manner pleasing to God. Those in conflict are urged to proceed prayerfully in good faith and trust. Disputes are more likely to be resolved harmoniously if those involved in the conflict recognize one another as redeemed children of God.

Christians involved in conflict must always stand ready to ask for or extend forgiveness in accordance with Scripture. As the church endeavors to help bring about peace, truth, justice, and reconciliation, it always seeks to do so with a proper distinction between Law and Gospel, that is, in the context of God's judgment and mercy. We are ever to be mindful that it is God who judges the hearts of sinful men and grants His gracious word of forgiveness to us all.

When there is repentance and reconciliation, the body of Christ rejoices in its oneness with Christ and with one another.

8.01 Purpose and Objectives

This procedure is established to resolve, in a God-pleasing manner, disputes that involve as parties, members of the Synod, the Synod itself, a District or an organization owned and controlled by the Synod, persons involved in excommunication or lay members of congregations of the Synod holding positions with the Synod itself or with Districts or other organizations owned and controlled by the Synod, ~~and shall be the exclusive remedy to resolve such disputes.~~ It shall be the exclusive remedy to resolve such disputes which involve theological, doctrinal, or ecclesiastical issues, except for those covered under Bylaws 2.26–2.29 and except as provided in Bylaw 8.02. It is applicable whether the dispute involves only a difference of opinion without personal animosity or is one which involves ill will

and sin which requires repentance and forgiveness. No person, entity, or agency to whom or to which the provisions of this chapter are applicable because such person, entity, or agency is a member of the Synod may render the provisions of this chapter inapplicable by terminating that membership.

8.02 Exceptions

~~This chapter does not prescribe an exclusive remedy in the following matters unless they involve theological, doctrinal, or ecclesiastical issues:~~

This chapter provides evangelical procedures to remedy disputes only and does not set forth procedures for expulsion from membership (Constitution Art. XIII and Bylaws 2.26–2.29) nor does it set forth procedures for board of regents' supervision of faculty and administration as specified in Bylaws 6.39–6.47. While Christians are encouraged to seek to resolve all their disputes without resorting to secular courts, this chapter does not provide an exclusive remedy for the following matters, unless such matters involve theological, doctrinal, or ecclesiastical issues, including those arising under the divine call of a member of the Synod:

1. Disputes concerning property rights (e.g., real estate agreements, mortgages, fraud, or embezzlement);
2. Disputes arising under contractual arrangements of all kinds (e.g., contracts for goods, services, or employment benefits).

8.03 Definition of Terms as Used in This Chapter

Administrator: The Secretary of a District or of the Synod or an appointee (Bylaw 8.07 a) who manages the dispute resolution process but who does not take leadership, declare judgments, advise, or become involved in the matter in dispute.

Appeal panel: Three District Presidents selected according to these Bylaws to determine whether the decision of a Dispute Resolution Panel should be reconsidered or reviewed.

Blind draw: Selection of names according to the procedures set forth in the *Standard Operating Procedures Manual*.

Complainant: A party to a dispute party and/or parties to a dispute who initiates action to settle conflict under the provisions of the Synod's dispute resolution process.

Dispute Resolution Panel: Three persons who are reconcilers selected by blind draw, according to these Bylaws and one person who is a non-voting hearing facilitator selected according to these Bylaws, who shall hear matters in dispute between parties and assist in reconciliation or provide for a resolution of the dispute by rendering a final decision.

Face-to-face: A meeting face-to-face in person between the parties in dispute following the guidelines of Matt. 18:15. E-mail, regular mail, fax, or telephone call (or any combination thereof) does not satisfy this requirement. (Note: Failure to conduct a face-to-face meeting within 30 days or within such extension as may be established by the involved ecclesiastical supervisors shall result in dismissal

if the fault lies with the accuser or movement to the next stage if fault lies with the accused.)

Formal: Efforts to resolve the dispute toward reconciliation beginning with the formal reconciliation meeting.

Hearing facilitator: One selected according to these Bylaws and trained to serve as a facilitator for hearings before panels.

Informal: All efforts toward reconciliation prior to the formal reconciliation meeting.

May: As used in this chapter, the word “may” is permissive, expressing ability, liberty, or the possibility to act.

Party and/or parties to a dispute or the matter (“party to the matter in dispute”): A “party and/or parties to a dispute” is either a complainant or a respondent. A reconciler, panel member, hearing facilitator, or ecclesiastical supervisor is not a “party and/or parties to a dispute.”

Persons involved: “Persons involved” includes the complainant, the respondent, the administrator of the process, the ecclesiastical supervisor, reconciler, panel members, hearing facilitator, a witness, an advisor, or any others involved in the dispute resolution process.

Reconciler: As used in this chapter, a member of The Lutheran Church—Missouri Synod or of an LCMS congregation who is appointed to be available to assist parties to a dispute with a view to reconciling them or enabling them to adjust or settle their dispute, and has completed the synodical training program. A reconciler does not judge or take sides but rather, with the help of God, assists both parties to find their own resolution to the dispute.

Reply of respondent: A written response issued by a party and/or parties to a dispute containing factual assertions that answer a complainant’s statement of the matter in dispute.

Respondent: One who is a named party and/or parties to a dispute brought by a complainant.

Review Panel: Three reconcilers selected according to these Bylaws and one person who is a non-voting hearing facilitator selected according to these Bylaws who shall give a final hearing when the determination of the Appeal Panel is that the decision of the Dispute Resolution Panel should be reconsidered or reviewed.

Shall: As used in this chapter, the word “shall” is a word of command that must always be given an imperative or compulsory meaning.

Statement of the matter in dispute: A written concise statement containing factual assertions involving contended or conflicted issues between one or more parties. The statement may also contain a request for the type of relief to be granted.

Witness: A person called to give testimony regarding facts to a dispute before a Dispute Resolution Panel. A reconciler appointed to assist parties in dispute resolution or a person called upon by a reconciler at the formal reconciliation meeting shall not testify as a witness before a Dispute Resolution Panel in the same dispute.

8.05 Informal Efforts toward Reconciliation and Consultation

Before any matter is submitted to the formal reconciliation process, the persons involved in a dispute must meet

together, face-to-face, in a good-faith attempt to settle their dispute (~~Matt. 18:15~~), according to the Scriptural mandate of Matt. 18:15–16, and may involve the informal use of a reconciler.

And further, before any matter is submitted to the formal reconciliation process, the complainant must meet and consult with his or her ecclesiastical supervisor to seek advice and also so that it can be determined whether this is the appropriate bylaw procedure (Chapter VIII) or whether the matter falls under Bylaws 2.26, 2.27, 2.28, 2.29, 2.39, or 6.47.

In regard to this consultation:

1. The District President shall inform the District President of the respondent that a consultation is underway. He may also seek advice from the Vice-Presidents of his own District or from the District President of the respondent. The District President may also ask for an opinion of the Commission on Constitutional Matters (CCM) and/or the Commission on Theology and Church Relations (CTCR). The District President must follow any opinion received from either the CCM or the CTCR, which shall be rendered within 30 days or such additional time as the District President may allow.

2. The District President shall require the complainant to follow the correct bylaw provision under the circumstance, if any, and shall provide evangelical supervision, counsel, and care to the party or parties.

3. If Chapter VIII applies, the District President shall require of the complainant to carry out the mandate of Matt. 18:15 face-to-face with the respondent if the complainant has not already done so as set forth above. The reputation of all parties is to be protected as commanded in the 8th Commandment. The goal throughout is always one of reconciliation, of repentance and forgiveness even if the following proceedings are carried out.

8.07 Procedure for Reconcilers

a. If ~~the complainant~~ either party is of the opinion that such informal reconciliation efforts have failed, ~~the complainant~~ such party, in consultation with his or her ecclesiastical supervisor, shall submit a request to ~~the administrator of the dispute resolution process~~, the Secretary of the Synod or District or appointee, as appropriate, that a reconciler be appointed to assist in seeking reconciliation. Such request shall be accompanied by (a) a written statement of the matter in dispute and (b) a written statement setting forth, in detail, the efforts that have been made to achieve informal reconciliation. If the Secretary of the Synod or District is a party to the matter in dispute, has a conflict of interest, or serves as a witness, then the synodical President or District President, as appropriate, shall appoint an administrator of the process in the matter.

b. ~~The Secretary of the Synod or District, as appropriate,~~ administrator shall promptly select the reconciler in the manner hereinafter set forth and then notify the parties to the dispute as to the name and address of the reconciler. He shall also forward to the chosen reconciler and the respondent, the statement of the matter in dispute and the written statement of informal reconciliation efforts.

c. If the reconciler determines that informal reconciliation efforts have been inadequate, the reconciler shall direct the parties to engage in further informal reconciliation efforts. Such additional time shall not exceed 60 days.

d. If informal reconciliation efforts do not resolve the matter, the reconciler shall direct the respondent to submit to the reconciler and the complainant a written reply responding to the statement of the matter in dispute. The reconciler shall simultaneously arrange a formal reconciliation meeting with the parties to the dispute. Such meeting shall be scheduled by the reconciler at the earliest reasonable date possible, at a location which will minimize travel for the parties to the dispute.

e. At the formal reconciliation meeting, the reconciler shall listen to the facts as presented by the parties to the dispute and seek to reconcile their differences on the basis of Christian love and forgiveness. With the approval of the reconciler, each party may, in the manner described in Matt. 18:16, bring one or two persons to the meeting "so that every matter may be established by their testimony." Such meeting shall not be open to the public, nor shall any formal record be made thereof. The reconciler may draw upon persons and resources which the reconciler deems necessary to assist in the reconciliation process.

f. Upon conclusion of the formal reconciliation meeting or meetings, the reconciler shall prepare a written report which contains the actions of the reconciler, ~~the facts agreed to, the facts remaining in dispute and whether reconciliation has been achieved.~~ the issues which were resolved, the issues which remain unresolved, and whether reconciliation has been achieved. Attached to the report shall be

1. the statement of the complainant as to informal reconciliation efforts;
2. the statement of the matter in dispute; and
3. any reply by the respondent.

No information shared in confidence shall be included in the report. The report and the attachments shall be forwarded to the parties to the dispute and the Secretary of the Synod or District as appropriate.

g. If the parties with the assistance of the reconciler have been unable to achieve reconciliation, the complainant shall notify the Secretary of the Synod within 30 days after receiving the report from the reconciler whether the matter is to be presented to a Dispute Resolution Panel.

h. If the complainant requests formation of a Dispute Resolution Panel, the Secretary of the Synod or his representative shall within 21 days select such a panel in the prescribed manner and then forward to each panel member a copy of the report of the reconciler with its attachments.

8.09 Procedure of Dispute Resolution Panel

~~a. The Dispute Resolution Panel shall meet in person, or by telephone conference, within 30 days after its appointment, for the purpose of selecting a chairman and secretary. After the chairman confers with the parties to the dispute, the Dispute Resolution Panel shall choose. Each Dispute Resolution Panel shall have a non-voting hearing facilitator who will serve as chairman of the panel. Within~~

30 days after the appointment of the panel, the hearing facilitator shall confer with the parties and the Dispute Resolution Panel for the purpose of choosing a location and a date for the formal hearing of the matter.

b. The formal hearing before the Dispute Resolution Panel, conducted by a hearing facilitator, shall take place within 60 days after the date of final selection ~~of the~~ by the hearing facilitator and panel members, unless there is unanimous consent by the panel members for a short delay beyond such 60 days for reasons the panel deems appropriate.

c. The following rules for the Dispute Resolution Panel shall apply:

1. The hearing shall be private, attended only by the parties, and one adviser of each party's choice, should any party desire one. This adviser shall not address the panel or participate in the discussion at the hearing. Witnesses who can substantiate the facts relevant to the matter in dispute may be called before, and address, the panel. The administrator of the process shall not attend the hearing nor serve as a witness. The panel shall establish the procedure to be followed in the hearing and the relevancy of evidence so that each party shall be given an opportunity fully to present its respective position. In performing its duty, the panel shall continue efforts to reconcile the parties on the basis of Christian love and forgiveness.

2. Within 60 days after the final hearing, the panel shall issue a written decision which shall state the facts determined by the panel and the reasons for its decision.

3. The panel shall forward a copy of its decision to:

- a) each party to the matter in dispute;
- b) the Secretary of the Synod;
- c) the President of the Synod;
- d) the President of the respective District.

4. ~~The final~~ Subject to request for review or appeal (contemplated or pending), the decision of a Dispute Resolution Panel shall:

- a) be binding upon the parties to that dispute ~~subject to request for review;~~
- b) have no precedential value;
- c) be carried out by the appropriate person, group, or member of the Synod;
- d) be publicized as deemed appropriate under the circumstances by the District or synodical President.

8.10 Procedure for Appeal and Review

~~a.~~ a. Within 30 days after receiving the decision of the Dispute Resolution Panel, any party to the dispute, or the President of the Synod if a question of doctrine or practice is involved (Constitution Art. XI B 1-3), may request ~~a decision regarding reconsideration~~ an appeal of the decision. The President may also request that an opinion of the Commission on Constitutional Matters or Commission on Theology and Church Relations be obtained. Such request ~~for a reconsideration~~ an appeal shall be mailed to the Secretary of the Synod, each member of the Dispute Resolution Panel, and the other parties to the dispute, and shall be accompanied by a written memorandum stating the basis for the request. Within 30 days after receipt, an Appeal Panel shall be selected in the prescribed manner, and the Secretary of

the Synod shall send the request for ~~reconsideration~~ appeal to each panel member. Within 30 days after its formation, ~~the~~ The Appeal Panel shall issue in writing its decision as to the request for reconsideration. If ~~a reconsideration an appeal~~ is granted, the Secretary of the Synod or his representative shall within 21 days select a Review Panel in the prescribed manner. The Review Panel shall generally decide the issue on the record without further formal hearing but may follow the procedure used by a Dispute Resolution Panel if deemed necessary.

~~E~~ b. The final decision of the Review Panel shall

1. be binding upon the parties to that dispute and not be subject to further appeal;
2. have no precedential value;
3. be carried out by the appropriate person, group, or member of the Synod;
4. be publicized as deemed appropriate under the circumstances by the District or synodical President.

8.11 Congregation's Right of Self-Government

The congregation's right of self-government shall be recognized. However, when a decision of a congregation is at issue, a Dispute Resolution Panel may review the decision of the congregation according to the Holy Scriptures and shall either uphold the action of the congregation or advise the congregation to review and revise its decision. If the congregation does not revise its decision, the other congregations of the Synod shall not be required to respect this decision, and the District involved shall take action with respect to the congregation as it may deem appropriate.

8.13 District Reconcilers

a. Within three months after ~~the~~ synodical conventions, each District Board of Directors shall appoint a District roster of four reconcilers, no more than two of whom shall be pastors, from a list supplied by the Circuit Counselors of the District. The term of service shall be six years, renewable ~~once~~ without limit. They shall be people "of good reputation, full of the Holy Spirit and wisdom" (Acts 6:3). Vacancies for an unexpired term shall be filled in the same manner by the District Board of Directors within 30 days following their occurrence. A District Board of Directors may add to the District roster of reconcilers a reconciler who moves into the District from the District where appointed.

b. One of the four shall be chosen by blind draw according to the procedures set forth in the *Standard Operating Procedures Manual (SOPM)* by the Secretary of the District to serve as reconciler in the following situations arising in the District:

1. Procedural questions involved in excommunication cases;
2. Cases in which a member of the Synod shall have been removed from the position which that member holds in a congregation which is a member of the Synod;
3. Cases in which a person, whether or not a member of the Synod, is removed from the position which the member holds in the District;
4. Cases involving differences between congregations within the same District or between a congregation and its District;

c. The members of the District roster of reconcilers of all the Districts shall comprise the synodical roster of reconcilers. One member of the synodical roster of reconcilers shall be chosen by blind draw according to the SOPM by the Secretary of the Synod in all disputes except those (a) enumerated in section b above, or (b) cases under Article XIII of the Constitution, which shall follow the procedure set forth in sections ~~2.27-2.29~~ 2.26-2.29 of the Bylaws.

d. Limitations on holding multiple offices do not apply to reconcilers.

e. If a reconciler moves from the District where appointed, such reconciler shall remain as a member of the synodical roster of reconcilers until the term of service of the reconciler expires.

f. If all of the District reconcilers are unavailable for a particular matter, the Secretary of the District shall request that a reconciler from another District be chosen in the prescribed manner by the Secretary of the adjacent District.

8.14 Hearing Facilitators

a. After the training of the reconcilers, the Secretary of the Synod in consultation with the appropriate District Presidents shall identify 25 of the reconcilers who exhibit skills in the proper conduct of a fair and impartial hearing to comprise the synodical roster of hearing facilitators, who shall be trained for such service. The term of service shall be six years, renewable without limit. Any vacancies for an unexpired term shall be filled in the same manner as described above as needed and as requested by the Secretary of the Synod.

b. Limitations on holding multiple offices do not apply to hearing facilitators.

c. If a hearing facilitator moves from the District where nominated, such hearing facilitator, if on the roster of hearing facilitators, shall remain as a member of the synodical roster of hearing facilitators.

d. A hearing facilitator shall not serve as a reconciler or as a voting member of a panel.

8.15 Dispute Resolution Panels

a. The synodical roster of reconcilers shall comprise the list from which Dispute Resolution Panel voting members will be selected.

b. Each Dispute Resolution Panel shall consist of three voting persons, at least one of whom shall be a pastor and one a layman, selected as follows:

1. Nine names shall be selected by a blind draw from the dispute resolution roster.
2. No member of a panel shall be from the District in which the dispute arose or, if it is a synodical question, from any District in which a party holds membership.
3. The list shall be mailed simultaneously to each party, who shall be entitled to strike three names and return the list to the Secretary of the Synod within one week.

~~4. The Secretary of Synod will correct any problem in the panel membership by a further blind draw for removals or additions until the panel is constituted.~~

~~e. The panel shall elect a chairman and secretary.~~

~~d. The chairman of the panel may draw upon persons and resources which he deems necessary for conducting a hearing in a fair and equitable manner.~~

4. The Secretary of the Synod shall correct any problem with the panel from the remaining names by blind draw according to the SOPM. In the event additional names are needed, three names will be selected in the manner set forth above and those names submitted to each party who shall have the right to strike one. In the event there is more than one remaining, the Secretary shall determine the final member by a blind draw according to the SOPM from that remainder.

c. The hearing facilitator shall be selected as follows:

1. Three names shall be selected by a blind draw according to the SOPM from the hearing facilitator roster.

2. No hearing facilitator shall be from the District in which the dispute arose or from any District in which a party holds membership.

3. The list shall be mailed simultaneously to each party, who shall be entitled to strike one name and return the list to the Secretary of the Synod within one week.

4. The Secretary of the Synod shall correct any problem with the panel from the remaining names by blind draw according to the SOPM. In the event additional names are needed, three names will be selected in the manner set forth above and those names submitted to each party who shall have the right to strike one. In the event that there is more than one remaining, the Secretary shall determine the final member by a blind draw according to the SOPM from that remainder.

d. The hearing facilitator shall conduct the hearing, shall serve as chairman of the panel, and may draw upon persons and resources which he deems necessary for conducting a hearing in a fair and equitable manner.

e. The Dispute Resolution Panel shall select its own secretary from its members.

8.16 Appeal Panels and Review Panels

a. The Appeal Panel shall be made up of three District Presidents who shall be trained for such service; one selected by the complainant, one selected by the respondent, and the third selected by the two Appeal Panel members so selected. If the two Appeal Panel members cannot agree on a third, the Secretary of the Synod shall select the third member by blind draw according to the SOPM from the remaining District Presidents.

b. The synodical roster of reconcilers shall comprise the list from which Review Panel members will be selected.

c. Each Review Panel shall consist of ~~five~~ three persons, at least ~~two~~ one of whom shall be a pastor, and at least ~~two~~ one layman, selected as follows:

~~1. Fifteen~~ Nine names shall be selected by a blind draw according to the SOPM from the synodical roster of reconcilers.

2. No member shall be from the District in which the dispute arose, or, if it is a synodical question, from any District in which a party holds membership.

3. The list shall be mailed simultaneously to each party, who shall be entitled to strike ~~five~~ three names and return the list to the Secretary of the Synod within one week.

~~4. The Secretary of the Synod will shall correct any problem in panel membership by a further blind draw for removals or additions until the panel is constituted.~~

5. The panel shall elect a chairman and secretary, with the panel from the remaining names by blind draw according to the SOPM. In the event additional names are needed, three names will be selected in the manner set forth above and those names submitted to each party, who shall have the right to strike one. In the event that there is more than one remaining, the Secretary shall determine the final member by a blind draw according to the SOPM from that remainder.

d. The hearing facilitator shall be selected as follows:

1. Three names shall be selected by a blind draw according to the SOPM from the hearing facilitator roster.

2. No hearing facilitator shall be from the District in which the dispute arose or from any District in which a party holds membership.

3. The list shall be mailed simultaneously to each party, who shall be entitled to strike one name and return the list to the Secretary of the Synod within one week.

4. The Secretary of the Synod shall correct any problem with the panel from the remaining names by blind draw according to the SOPM. In the event additional names are needed, three names will be selected in the manner set forth above and those names submitted to each party who shall have the right to strike one. In the event that there is more than one remaining, the Secretary shall determine the final member by a blind draw according to the SOPM from that remainder.

e. The hearing facilitator shall conduct the hearing, shall serve as chairman of the panel, and may draw upon persons and resources which he deems necessary for conducting a hearing in a fair and equitable manner.

f. The Review Panel shall select its own secretary from its members.

8.17 Disqualification

a. The standard for disqualification of a reconciler or panel member or hearing facilitator shall be actual partiality or the appearance thereof. Any party and/or parties to a dispute shall have the right to request disqualification of a reconciler, ~~or~~ a panel member, or a hearing facilitator. If that individual does not agree to the disqualification, the decision shall be made by a separate three-member panel of reconcilers drawn for that purpose according to the SOPM.

b. In the event that a reconciler, panel member, or hearing facilitator is disqualified, another individual shall be chosen by blind draw according to the SOPM.

c. An individual who has served as a reconciler in a matter shall not be a member of the Dispute Resolution Panel in the same matter.

8.19 Decisions

a. Quorum: A majority of the panel members shall be involved in all stages of the decision-making process.

b. Majority Vote: The Dispute Resolution Panel, Appeal Panel, or Review Panel, shall issue a decision based on a majority vote of the panel. In the event that a majority decision cannot be reached, a new panel shall be formed im-

mediately in accordance with the Bylaws and the matter reheard.

c. The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the decision.

8.21 Rules of Procedure

a. Reconcilers, Dispute Resolution Panels, Appeal Panels, and Review Panels shall be governed in all their actions by Holy Scripture, the Lutheran Confessions, and the Constitution and Bylaws of the Synod.

b. In the interest of promoting the reconciliation process, any member of the Synod, officer of a congregation, or officer of any organization owned or controlled by the Synod shall, when called upon by the Dispute Resolution Panel, Appeal Panel, or Review Panel to do so, testify or produce records related to the dispute.

c. Each party and/or parties to a dispute shall assume its own expenses. The expenses of reconcilers, Dispute Resolution Panels, Appeal Panels, and Review Panels shall be borne by the Synod except for those which arise under Bylaw 8.13 b, which shall be borne by the District.

d. No party and/or parties to a dispute, nor anyone on the party's behalf, shall either directly or indirectly communicate with the reconciler, the hearing facilitator, or any member of the Dispute Resolution Panel, Appeal Panel, or Review Panel without the full knowledge of the other party to the dispute.

~~e. While a matter in dispute is still undecided or while an appeal is contemplated or pending, publicity shall not be given to the issues in the matter by any of the parties involved. While the matter is still undecided or while an appeal is contemplated or pending, publicity shall not be given to the issues in the matter by any of the persons involved during any part of the procedures outlined in this bylaw. However, at his discretion and as the needs dictate in order to "promote and maintain unity of doctrine and practice" (Article XI B 3) and in order to provide counsel, care, and protection for all the members of the Synod (Article III 8. 9), the synodical President or the District President in consultation with the synodical President, as the case may be, may properly advise or inform the involved congregation(s) and/or the District or Synod as to the status of the process.~~

f. Any party and/or parties may seek, at its own personal expense, the assistance of individuals familiar with the issues involved in the dispute. They may actively participate in research and the preparation of necessary documents. At the hearing, however, each party may have an adviser present but must represent itself, with no public participation by the adviser. Any reconciler or hearing facilitator shall not serve as an adviser. If a party and/or parties is a board or commission of the Synod or its Districts, it shall be represented by its chairman or designated member.

g. A Dispute Resolution Panel, Appeal Panel, or Review Panel shall determine the number of witnesses necessary for a full and complete understanding of the facts involved in the dispute. It shall question parties and witnesses directly and may also permit the parties to do so.

h. All Dispute Resolution Panel, Appeal Panel, or Review Panel records of disputes in which a final decision has

been rendered by the Dispute Resolution Panel, Appeal Panel, or Review Panel shall be placed in the custody of Concordia Historical Institute. All such records shall be sealed and shall be opened only for good cause shown and only after permission has been granted by a Dispute Resolution Panel, selected by blind draw for that purpose.

i. If any part of the dispute involves a specific question of doctrine or doctrinal application, each party shall have the right to an opinion from the Commission on Theology and Church Relations. If it involves questions of Constitution or Bylaw interpretation, each party shall have a right to an interpretation from the Commission on Constitutional Matters. The request for an opinion must be made through the Dispute Resolution Panel or Review Panel, which shall determine the wording of the question(s). The request for an opinion must be made within four weeks of the final formation of the Dispute Resolution Panel or Review Panel. If a party does not request such an opinion within the designated time, such a request may still be made to the Dispute Resolution Panel or Review Panel which shall, at its discretion, determine whether the request shall be forwarded. The Dispute Resolution Panel or Review Panel shall also have the right, at any time, to request an opinion from the Commission on Theology and Church Relations or the Commission on Constitutional Matters. Any opinion so requested shall be rendered within 30 days or such greater time as the Dispute Resolution Panel may allow. When an opinion has been requested, the time limitations will not apply until the opinion has been received by the parties. Any opinion received from the Commission on Theology and Church Relations and the Commission on Constitutional Matters must be followed by the Dispute Resolution Panel or Review Panel (Bylaw 3.905 d).

j. Any member participating in this bylaw procedure who intentionally and materially violates any of the requirements or procedures in this bylaw or is persistent in false accusations is subject to the disciplinary measures as set forth in the appropriate Bylaws 2.26–2.28. Any member of the Synod who has personal factual knowledge of the violation shall inform the appropriate District President as the ecclesiastical supervisor. Violations of the prohibition against publicity while a matter is still undecided or while an appeal is contemplated or pending (Bylaw 8.21 e above) by any of the persons involved are specifically included as violations subject to the same disciplinary measures set forth in the Bylaws.

k. In consultation with the Secretary of the Synod and the Council of Presidents, the Commission on Constitutional Matters shall develop and amend as necessary a Standard Operating Procedures Manual which will serve as a comprehensive procedures manual for Chapter VIII, Synodical Dispute Resolution;

therefore be it

Resolved, That the proposed Bylaw changes be adopted.

Action: Adopted (5)

(After the lengthy introduction to the subject matter, as provided prior to the resolution above, the committee called attention to several changes to several parts of the resolution and then introduced it for consideration. During discussion, a motion to refer the matter to the Commission on Structure was offered.

After the committee's floor time expired during session 3, discussion of the pending motion to refer continued during session 5 until debate was ended and the motion to refer failed [Yes: 556; No: 644]. Pro-con discussion continued on the resolution until the question was called by the chair and the resolution was adopted as presented [Yes: 683; No: 528]. At the start of session 6, the assembly was asked whether it wished to grant the privilege to register votes. The privilege was granted [Yes: 635; No: 549] and those delegates wishing to register their votes presented their requests in writing to the Secretary. Their names are recorded in the minutes.)

To Thank God for Providing Resources and Guidance During National Tragedy

RESOLUTION 8-03

Overtures 8-30, 8-49–53, 8-55–58 (CW, pp. 303–304, 311–313)

WHEREAS, The terrorist attacks on Sept. 11, 2001, brought great heartache to our nation; and

WHEREAS, People were in great need of the comfort of God's love proclaimed through the Gospel of Jesus Christ; and

WHEREAS, The Lutheran Church—Missouri Synod faced significant challenges regarding its ministry response as a church body to those needs resulting from the tragic events of Sept. 11, 2001; therefore be it

Resolved, That the 62nd Regular Convention of The Lutheran Church—Missouri Synod commend those members who exhibited a dedication to churchmanship, patience, and love in meeting and resolving those challenges and strengthening our walk together as a Synod; and be it further

Resolved, That we thank God for all members of The Lutheran Church—Missouri Synod who offered ministry in word and deed in bringing the wonderful message of God's love to fellow members of the LCMS as well as the communities in the United States of America and, in so doing, demonstrating the Gospel-centered message of The Lutheran Church—Missouri Synod.

Action: Adopted (5)

(After its introduction by the committee, a motion was offered to amend the resolution by removing the date, 9/11, so as not to isolate one tragedy. After the chair ruled that the amendment constituted a substitute motion, the convention declined to give it consideration [Yes: 370; No: 799]. An amendment to replace 9/11 with *September 11, 2001* was accepted without objection from the committee or the assembly. It was requested that the committee's response to a question from the assembly be recorded in the minutes: "This resolution does not give tacit approval of anyone's actions associated with the September 11 terrorist attacks. It seeks to affirm all who offered ministry." After debate was ended, the resolution was adopted as amended [Yes: 956; No: 201].

9. Registration, Credentials, and Elections

RESOLUTION 9-01

WHEREAS, Bylaw 3.990 stipulates that upon the close of convention, the chairman of the elections committee shall see that all ballot information be destroyed; therefore be it

Resolved, That the chairman of Committee 9, Registration, Credentials, and Elections, oversee the destruction of all election ballots.

Action: Adopted (10)



Committee 9 Chairman William Klettke



LATE REPORT AND OVERTURES

Bylaw 3.19 b requires that reports and overtures be submitted not later than 18 weeks prior to the opening day of the convention. March 6, 2004, was that date for this convention.

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 all late overtures, the committee referred to in the bylaw approved the following for consideration by the convention.

LR2-02A

Commission on Worship Lutheran Service Book Late Report

Following the release of the “Proposal for the *Lutheran Service Book*,” the Commission on Worship provided opportunity for one last round of field testing. The dates during which comments were received was April 27—May 13. In response, over 300 individuals submitted extensive comments on nearly every aspect of the proposal.

On May 18 the commission met for a three-hour conference call to discuss the results of the evaluation. At that time the following changes were made:

- 1) The following hymns and songs have been removed from the pew edition and placed in the electronic edition instead:

As the Deer
Blest Are They
How Majestic Is Your Name
In the Morning When I Rise
Jesus, Name above All Names
My Lord, What a Morning
There Is a Redeemer
Thy Word Is a Lamp unto My Feet
Yesu, Yesu, Fill Us with Your Love

- 2) The following hymns have been added to the pew edition:

Christ Is the World's Redeemer

Source: *LW* 271

- 3.1 Down through the realm of darkness
- 3.2 He strowed in victory,
- 3.3 And at the hour appointed
- 3.4 He rose triumphantly.

Come, O Precious Ransom, Come

Source: *TLH* 55

- 4.2 Jesus, hear our supplication.

Lord, Help Us Ever to Retain

Source: *LW* 477

Preserve Your Word, O Savior (tune: MUNICH)

Source: *LW* 337

Seek Where You May (*TLH* version of the tune)

Source: *LW* (1–2), *TLH* (3), *LW* (4)

- 1.3 That leads to Your salvation.

- 3.4 O seek Him first

- 3.6 For grace that fails you never.

- 3) The following hymns that have been added to the electronic edition:

God, Whose Almighty Word

Source: *LW* 317

O Christ, Our Hope

Source: *LW* 151

O Jesus, King Most Wonderful (tune: ST. AGNES)

Source: *LW* 274

Oh, What Their Joy

Source: *HS98* 838

Sweet Flowerets of the Martyr Band

Source: *LW* 188

The Ancient Law Departs

Source: *TLH* 117

To Your Temple, Lord, I Come

(*LW* version of the tune)

Source: *LW* 207

- 4) One additional hymn has been added to the list on p. 191 of the proposal:

Consider How the Birds Above

- 5) Other changes

- The optional foot washing (p. 73) has been removed.
- The updated version of the Lord's Prayer (as it appears throughout *LW*) will be included once in a conveniently-found location in *LSB*.
- In the rite of Holy Matrimony, the words “and thus avoid sexual immorality” have been removed.

Previous to the latest field test, the Commission had taken two further actions that affect the proposal. The first was to remove the Preparation for Confession (p. 43) from the proposal. The second concerned the Small Catechism. Included in the *LSB* proposal are modifications to the Small Catechism in those places where Scripture is quoted. Since the catechism was previously approved by the Synod in convention, the Commission has submitted a late overture so that any change in the catechism will again be made by direct convention action.

Lutheran Service Book Corrections

On pages where materials are presented in four quadrants, the page numbers are listed together with a letter designation for the quadrant according to the following schema:

u	l
c	d

Orders of Service

- 14a The biblical reference for The Words of Our Lord should be Matthew 26, not 27. (Same correction needed on p. 18b.)
- 25b In Divine Service, Setting Four, omit the rubric following the offering that provides for the option of no communion.
- 39a add “the” in the Gloria Patri (“Glory be to the Father...”)
- 42a The biblical reference for “Because Your steadfast love...” should be Psalm 63:3. The next verse should read: “Because You have been my help, / Therefore in the shadow of Your wings I will rejoice” with the reference being Psalm 63:7 NKJV.
- 42d The bid for protection of the president should also include “King/Queen” as an alternative.
- 43d The words “dearly beloved” at the beginning of the Confessional Address should read: “Beloved in the Lord.”
- 44a The word “by” should be “but” in “not my forgiveness but God’s.”
- 49d The word “possible” should be removed from the explanation of the Eighth Commandment.
- 50a The words “You shall not covet your neighbor’s house” should be removed from the Tenth Commandment.
- 72a In the third paragraph, the words “and one the bread” should read “and the one bread.”
- 79a The response to the Salutation should read, “And also with you.”

Orders of Service (Altar Book)

- 53d In the prayer “For women’s organizations,” change the word “accept” to “affirm” (“to recognize and affirm...”).
- 54b In the prayer “Before Worship,” change “may” to “will” (“that You will open...”).
- 55d In the prayer “Adoration, praise, supplication,” the phrase toward the end of the collect the word “not” is missing (“patience that does not grow weary...”).
- 58a In the prayer “For catechumens,” change “these” to “our” (“in our catechumens...”).
- 58a In the prayer “For adult catechumens who are not baptized,” change “these” to “our” (“have blessed our catechumens...”).
- 61b In the prayer “For those who are separated,” replace “that they may” with “to” (“Holy Spirit to attend to...”).
- 61d In the prayer “For the afflicted and distressed,” remove “and peace.”

Lectionary

- 88 There are several corrections on this page:
- Regarding the calendar at the bottom of the page, the subheading should read: “Feasts, Festivals, and Occasions.”
 - The festivals of St. Timothy and St. Titus, listed here as a joint celebration on January 24, have

been separated as they are in *LW*. The following entries should appear:

- January 24—St. Timothy, Pastor and Confessor
- January 26—St. Titus, Pastor and Confessor
- Reformation Day (October 31) should be removed from its current location.
- The following “Occasions” should be listed at the end of this calendar:
 - Anniversary of a Congregation
 - Mission Observance
 - Harvest Observance
 - Day of Supplication and Prayer
 - Thanksgiving
 - Reformation Day
 - New Year’s Eve
 - Christian Education
 - Day of National or Local Tragedy

89 The following corrections should be made to the Commemorations calendar:

- May 4 correct the spelling to “Wyneken”
- August 3—Joanna, Mary, and Salome, *Myrrhbearers*
- the listing for August 29 (John the Baptizer) should be removed since this observance already appears on the Feasts, Festivals, and Occasions calendar on p. 88

93 For Easter 3, the Gospel reading should be John 16:16–23

Hymnody

- 114 For the hymn “The Lord Is My Light,” the name of the tune is missing. It is “El Señor es mi luz.”
- 123 For the hymn “All You Works of God, Bless the Lord,” the following should be added:
6:2 All you humble, His praise impart:
126 For the hymn “Be Still, My Soul,” the following should read:
3:2 this vale of tears
- 126 In the hymn “Behold a Host Arrayed in White,” “they” should be “the” in 3.12
- 129 In the hymn “Christ Sits at God’s Right Hand,” the following should read:
5:4 By Jesus’ blood.
- 131 In the hymn “Come, We That Love the Lord,” “matching” should be “marching”:
Refrain, line 1 “We’re marching to Zion
- 135 In the hymn “God Loves Me Dearly,” note the following correction:
Refrain line 2 God loves me dearly
- 137 In the hymn “Herald, Sound the Note of Judgment,” note the following correction:
2:3 Make a pathway through the desert
- 137 In the hymn “Holy Spirit, the Dove Sent from Heaven,” change the word “soothingly” to “tenderly” in 1.5
141 In the hymn “In Thee Is Gladness,” note the following correction:
1.11 He stands forever.

- 142 In the hymn “Jesus Christ, Our Blessed Savior,” st. 7 should be listed as a new stanza prepared by the Lutheran Hymnal Project
- 152 In the hymn “O Gracious Lord, with Love Draw Near,” the following lines should read:
 2:1 Sustain the work You have begun
 4:4 And make them strong, each cross to bear.
 6:4 Shall, crowned in light, be glorified.
- 154 In the hymn “Oh, Blest the House,” change “whole” to “wholly” in 1.3
- 157 For the hymn “Silent Night” all three stanzas will be printed in German and in Spanish.
- 158 In the hymn “The Bridegroom Soon Shall Call Us,” the following should read:
 2:1 ‘There shall we see in glory
- 159 In the hymn “The Day Is Surely Drawing Near,” “debit” should be “debt” in 5.1
- 159 In the hymn “The Death of Jesus Christ Our Lord,” the following should read:
 2:4 And all our debt He fully paid.

Agenda

- 192a The second sentence of the second rubric will read: “They are practicing Christians and should be members in good standing of an Evangelical Lutheran congregation.”
- 192a The last rubric is replaced with the following: “The Enrollment of Sponsors may precede the Baptism. If it is used, the “Address to the Sponsors” in the Baptism rite is omitted.
- 221c In the left-hand column, in the second question that is asked of the wife, the last word “wife” should be changed to “husband.” In the right-hand column, again in the second question, the underlined “name of husband” should read “name of wife.”
- 225b In the section where the candidate is ordained, the words “catholic (or)” have been omitted. Only the word “Christian” remains.
- 232b Same changes as on 225b.

L2-53

(The following resolution was passed by the New Jersey District in convention on May 16, 2003, but was misplaced during processing.)

To Develop Contemporary Worship Materials

WHEREAS, In the past year there has been much discussion in the New Jersey District regarding contemporary worship; and

WHEREAS, Many congregations in the New Jersey District are either exploring the possibility of using a more contemporary service or are already experimenting with more contemporary music and services; and

WHEREAS, Many congregations are looking for resources to help develop this kind of service; and

WHEREAS, The Synod, in convention, has encouraged congregations of the LCMS to use only synodically approved hymnals and worship materials; and

WHEREAS, The Synod has not currently supplied congregations with resources for contemporary worship nor will the new hymnal scheduled to be released in 2006 contain liturgies or music that are substantially different from what is in our current hymnal, *Lutheran Worship*; therefore be it

Resolved, That the New Jersey District memorialize the Synod, in convention, in 2004, to request that the Synod's Commission on Worship develop and make available to congregations resources for contemporary worship services including liturgies, songs and other worship resources that are doctrinally pure and are in keeping with the needs of congregations who desire to use contemporary worship.

New Jersey District

L2-54

To Ensure Uniformity in Catechism Translation

Preamble

In 1986 the Synod, in convention, adopted a new translation of the Small Catechism (Res. 2-16). In addition to updating Luther's explanations, the catechism task force chose to use the New International Version in those places where Scripture is quoted. In 1989, the Synod resolved that all future printings of *Lutheran Worship* use the new version of the catechism (Res. 2-04). One of the unfortunate results of this change is that existing copies of *LW* have different versions of the catechism, making it difficult to use in corporate worship.

The Commission on Worship intends to include the catechism in the new hymnal. However, in order to avoid the future problem of different versions of the catechism appearing in the hymnal, the Commission proposes making the change at this time to the English Standard Version in those places where Scripture is quoted in Luther's catechism. Exceptions to this are the:

- First Commandment—omission of the words “before me” (following Luther's original)
- Fourth Commandment—omission of the words “that your days may be long...” (following Luther's original)
- Office of the Keys—the quotation of John 20:23 will use the New King James Version.

The Commission makes this recommendation at this time in order to avoid the problem of multiple translations of the catechism creating more confusion in the future.

Because the texts of the Table of Duty passages will not be included in the hymnal, the Commission makes no recommendation on choice of translation at this time.

Resolved, The 1986 translation of the Small Catechism be retained for all of Luther's explanations; and be it further

Resolved, That the text of the Small Catechism use the English Standard Version as the primary translation in those places where Holy Scripture is quoted; and be it finally

Resolved, That the text of the catechism, as it is included in the *Lutheran Service Book* proposal, serve as an approved revision of the 1986 translation.

Commission on Worship

L3-114

To Request Synodwide Study of Matthew 18:15–20

WHEREAS, A proper understanding of our Lord's Word concerning brotherly remonstrance (Matt. 18:15–20) is foundational to the implementation of the synodical dispute resolution process and for the life and well-being of the members of the Synod; therefore be it

Resolved, That a unified study of Matt. 18:15–20, based on related CTCR materials, be conducted by the congregations of Synod, by pastors in conference, by Districts in convention, and by the 2007 synodical convention in its Bible study and devotional times; and be it further

Resolved, That the LCMS in convention and through its President, direct our seminary faculties to prepare a common study of Matt. 18:15–20 by July 2005 for use by the entities named above.

Board of Directors
Wyoming District

L4-44

To Recommend Houston for Site of 2007 Convention

Preamble

The Board of Directors of the Texas District has submitted an invitation to hold the 2007 convention of the Synod in Houston, Texas. Documentation has been provided by the Synod's Director of Travel and Meeting Planning to support this invitation.

Major cost-saving considerations include (1) complimentary convention center rental and (2) complimentary transportation from the one hotel located ten blocks from the convention center (Hyatt). The other hotel (Hilton) is attached to the convention center.

Other factors supporting acceptance of the invitation include the following:

- Availability of volunteer staff from the St. Louis area has diminished after four straight conventions and the 1997 Great Commission Convocation.
- Houston hotel room rates (compared to the seven St. Louis hotels being used for the 2004 convention) are less expensive by a minimum of \$25 per room per night, resulting in a savings of approximately \$192,500.
- Houston is served by two major airports, hubs for Southwest and Continental Airlines, while St. Louis has experienced a significant decline in flights availability.
- While Houston is eager to attract the LCMS convention, St. Louis has been reluctant to offer a proposal after four years of requests.
- Texas is a Right to Work state, which will allow the Synod to use its own personnel to unload and set up—a major cost-saving factor.

Therefore, in response to the invitation received from the Board of Directors of the Texas District and upon consideration of site information received from the Synod's Director of Travel and Meeting Planning, the LCMS Board of

Directors recommends the following action to the 2004 convention:

Resolved, That the 2007 convention of The Lutheran Church—Missouri Synod be held in Houston, Texas.

LCMS Board of Directors

L4-45

To Continue Supervision of KFUE Radio by Board of Directors

WHEREAS, KFUE Radio is the longest continually operating radio station in the world, celebrating its 80th year of radio ministry, and has been in the forefront of Gospel broadcast communications since its creation by Dr. Walter A. Maier and other pioneers in Gospel broadcasting in 1924; and

WHEREAS, KFUE Radio remains in the forefront of broadcast communications, not only as the sole FM classical music station in the entire St. Louis-Missouri-Illinois region (awarded the Marconi Award in 1999, runner-up in 2003) but also with its AM station that reaches St. Louis via the airwaves and the whole world via the Internet; and

WHEREAS, KFUE AM therefore remains one of our Synod's most valuable Gospel communications assets, with "The Bible Study," "Issues Etc.," "Front Porch Parenting," and other popular offerings reaching an ever-increasing audience with Bible study, Christ-centered music, and discussion of current events from a Christian perspective—an audience that includes soldiers in places like Iraq and Afghanistan, regular listeners in places like Iceland and Kazakhstan, and potentially every person in every place on earth who has a computer and access to the Internet; and

WHEREAS, KFUE FM models our Synod's tradition of service to community and is an extraordinarily valuable public relations asset with its daily gifts back to the St. Louis-Missouri-Illinois community of treasured Lutheran heritage, sacred music and classical music programming, indispensable support of the fine arts in the greater St. Louis area, music education programs for children in St. Louis schools, music training and performance opportunities for minority young people, Christian presence in many St. Louis cultural offerings and much more, all of which connect our Synod's mission and ministries with individuals and businesses in the St. Louis area in an extraordinarily complementary manner; and

WHEREAS, KFUE Radio has had a long and varied history of supervision by agencies of the Synod, including at various times the St. Louis seminary, the Board of Directors, special operating and standing committees, as well as other entities of the Synod; and

WHEREAS, From 1992 until 2003 when the Board of Directors assumed more direct responsibility, KFUE remained (although not by specific convention action) under the supervision of the Board for Communication Services (the Standing Committee on Broadcast having been disbanded by the 1992 convention without specific provision of a new oversight arrangement); and

WHEREAS, By the end of 2002 KFUE was experiencing serious financial difficulties that threatened the continued existence of the stations, leading to proposals by the Board

for Communication Services to sell one or both KFUE stations, AM and FM (thereby clearly indicating the lack of a plan for radio ministry and for the preservation of these two treasures of the Synod); and

WHEREAS, The Board of Directors, responsible for the management and protection of the property of the Synod (Constitution, Art. XI F 2), when faced with the loss or dismemberment of the stations therefore assumed direct responsibility for the supervision of KFUE (with the encouragement of the chairman of the Board for Communication Services) in order to monitor and protect this valuable property in the best interests of the Synod; and

WHEREAS, The Board of Directors immediately put into place the current KFUE Radio Committee to provide direct oversight of KFUE on behalf of the Board and to develop a plan for the long-term ministry and financial viability of the stations; and

WHEREAS, The KFUE Radio Committee has met regularly with the staff of KFUE Radio for the past year, has begun to assist the radio stations in assessing and addressing their potentials for ministry and their financial needs and concerns (including the engagement of a consultant to evaluate the stations' funding efforts and opportunities), and is taking steps to surround KFUE Radio with a circle of support for its ministry that will in due time again render subsidy from the Synod unnecessary; and

WHEREAS, KFUE Radio, with assistance from the Board of Directors and the Radio Committee, is also moving forward in a renewed effort to make full use of the latest communication technology, thereby recapturing the spirit and vision of Dr. Walter A Maier by using cutting-edge technology (today: digital radio and the Internet) to broadcast the saving Gospel all around the world; and

WHEREAS, The Board for Communication Services, which has since 2001 petitioned the Board of Directors to sell the stations, is now again requesting controlling authority over KFUE Radio; and

WHEREAS, The Board of Directors assumed direct responsibility for KFUE Radio when its struggles became urgent and established the KFUE Radio Committee to provide direct oversight to the stations; therefore be it

Resolved, That the supervision and oversight of KFUE Radio remain with the Board of Directors of the Synod and the KFUE Radio Committee to assure continuance of the renewed efforts that are underway; and be it further

Resolved, That the KFUE Radio Committee and the Board of Directors be encouraged to continue to give strong attention both to the financial challenges facing KFUE Radio and to the Internet and other opportunities that offer great new potential for Gospel communication; and be it finally

Resolved, That the Board of Directors include in its report to the 2007 convention a status report of KFUE's efforts to resolve current financial challenges and to make fullest use of the exciting opportunities for Gospel broadcasting offered by today's advancing technologies.

LCMS Board of Directors

L5-66

To Require Concordia University Presidents to Be Ordained

WHEREAS, Bylaw 6.12 of the Synod's *Handbook* in describing the functions of the Concordia university president states, "The president of the institution shall be the executive officer of the Board of Regents. He shall serve as the spiritual, academic, and administrative head of the institution," and further in Bylaw 6.12 i states, "carefully watch over the spiritual welfare . . . of the students and in general exercise such Christian discipline, instruction, and supervision as may be expected at a Christian educational institution"; and

WHEREAS, Concordia university presidents are commonly asked to deliver spiritual, Scripture-based speeches, lectures, and sermons in the university setting and also in congregational worship services throughout the Synod; and

WHEREAS, Our Concordia universities have the very important and primary role of recruiting and educating the church's pastors, teachers, and other professional church workers, and the presidents have under their ecclesiastical supervision a department or school of theology which needs to rightfully reflect the doctrine and practice of The Lutheran Church—Missouri Synod for the purpose of such education; and

WHEREAS, Currently, five of the nine Concordia university presidents are not ordained and one position is vacant; therefore be it

Resolved, In order that the candidates for the office of president be fully trained, experienced, and qualified for a Divine Call and serve in the role as required by the Synod's Bylaws, the electors of the Concordia university presidents are directed by convention resolution to consider only those qualified ordained members of the Synod for a Call.

Board of Directors
Rocky Mountain District

L5-67

To Direct Concordia, Seward Regents to Comply with State Charter through Local Elections

WHEREAS, The *Handbook* of the Synod requires that eight laypersons be elected to the Board of Regents (three by Synod convention, one by District convention, and four by the respective university Board of Regents) for each of the Synod's Concordia universities; and

WHEREAS, The charter from the State of Nebraska for Concordia University, Seward requires that at least two members of the board live in and own property in Seward County, Nebraska; and

WHEREAS, This charter does not specify that the two members living in Seward County need be laypersons nor does it specify that they be elected by the Synod rather than by the District and/or the Board; however, in recent times, the Synod election process has been modified in order that this charter requirement might be met by modifying and restricting the Synod's election process; and

WHEREAS, Other than the university leadership, few in Synod know of those Seward County residents qualified and eligible for nomination and election, thus greatly if not totally precluding the Synod's general membership from the nomination process for two of the three layperson regents to be elected by the Synod in convention. When making nominations, the Synod's general membership is not informed of this Nebraska charter requirement; and

WHEREAS, The *Handbook* of the Synod does not place this restriction upon the nomination and election process of the Synod, therefore making it a violation of the *Handbook*; therefore be it

Resolved, That all requirements, such as this at Concordia University, Seward and similar circumstances at the other Concordia universities, be met as a first choice through the local regent election process and as a second choice by the District election process, in order that those elections specified in Synod's *Handbook* and intended to be representations of the Synod at large are not complicated and reduced by unnecessary local requirements; and be it further

Resolved, That the potential transition problems caused by the timing of the three different elections, i.e., Synod, District and regent, be handled through volunteer resignations and vacancy appointments, and/or that the Concordia University, Seward board be required in its next election to comply with this charter requirement, thus freeing the next Synod convention of this unnecessary and *Handbook*-violating requirement.

Board of Directors
Rocky Mountain District

L6-11

To Request Renewed Refugee Resettling

WHEREAS, Jesus calls us to love our neighbors, the hungry, and the homeless, and to disciple all nations; and

WHEREAS, Millions of refugees are in desperate need of our Christian hospitality; and

WHEREAS, The tragic events of September 11, 2001, have adversely affected the annual resettlement of refugees in the United States, reducing refugee resettlement from 70,000 per year to 14,000 through May, 2003; and

WHEREAS, The U.S. annual resettlement effort of 70,000 reflects one-half of one percent of the world's 13,000,000 refugees; and

WHEREAS, Refugees bring to America an emphasis on hard work, family values, and academic success; and

WHEREAS, Thousands of refugees are presently being denied reunification with their families and loved ones; and

WHEREAS, Many faith-based agencies and other non-profit organizations are losing their ability to serve refugees by having to lay off staff who represent many years of experience and expertise and by the dismantling of existing programs; and

WHEREAS, The Board of Directors of Lutheran Services Florida has petitioned our federal and state governments and their agencies to fulfill the Presidential Directive which stated that 70,000 refugees would be admitted annually

into the United States and that funding be provided on an emergency basis to existing refugee resettlement programs which will enable these resettlement agencies to survive until the federal refugee resettlement program is revived; therefore be it

Resolved, That the Florida-Georgia District pastors meeting in Pastoral Conference (Oct. 6–8, 2003) supports the LSF Board's request and urges our synodical church officials, boards, and agencies, our Districts, and our congregations to advocate for this position with the President, the members of Congress of the United States, and appropriate federal agencies with letters of support, public testimony, and personal conversations and visits.

Pastors' Conference
Florida-Georgia District

L7-122

To Encourage the Synod to Adopt Commission on Structure Overtures

WHEREAS, The Board of Directors and the President of the Synod disagree on the Board's resolutions to call Commission on Constitutional Matters Opinions 02-2259, 02-2296, 02-2309, 02-2320, 03-2357, 03-2358, 03-2359, and 03-2365 of no effect; and

WHEREAS, the Board of Directors referred these matters to the Commission on Structure for review of the Board's concern and to incorporate changes in its (the Commission's) overtures to the Synod; therefore be it

Resolved, That the Board of Directors encourages the Synod, in convention, to adopt the changes recommended by the Commission on Structure.

LCMS Board of Directors

L7-123

To Adopt Overture 7-27 As Proposed by Commission on Structure Rationale

There currently are honest disagreements and conflicts in the Bylaws concerning the effect of certain Commission on Constitutional Matters' (CCM) opinions. These conflicts have been submitted to the Commission on Structure for consideration and recommendation. The Commission on Structure studied this matter and presented for consideration by the convention Overture 7-27, which recommends modest changes that will correct the current conflict in the Bylaws (overture with minor changes follows). In place of Commission on Structure Overture 7-27, Committee 7 has submitted Res. 7-02, which proposes extensive changes to the Articles of Incorporation, Constitution, and Bylaws of the Synod. These changes would dramatically change the Synod's structure by diffusing the authority of the Board of Directors and transferring much of the governing authority of the Board to various other boards and commissions of the Synod. It expands the authority of the CCM, effectively giving it the authority of a board of directors. The Board of Directors has concerns with this new proposed structure because it could significantly hinder the ability of

the Synod to address the financial, property, legal, and other business affairs of the Synod. Also of concern is whether Res. 7-02 is legally valid. It is the judgment of the Board of Directors that it would be wise and prudent to allow sufficient time for study, input, and reflection before making the far-reaching structural changes proposed by Res. 7-02.

Resolved, That the delegates, in convention, express their strong concern regarding the effects of proposed Res. 7-02 on the Synod's ability to address important financial, governance, legal, and other business affairs of the Synod; and be it further

Resolved, That the convention deems it desirable that sufficient time first be given for study and input from all concerned and therefore directs the President and Board of Directors jointly to appoint a committee to address this matter and report to the 2007 convention; and be it finally

Resolved, That in the interim the convention hereby adopts Overture 7-27 as proposed by the Commission on Structure in order to correct the current difficulty within the Bylaws of the Synod.

Ov. 7-27 (with change upon suggestion of Commission on Structure)

To Reconcile Bylaws to Articles of Incorporation and Missouri State Law

Rationale

The Articles of Incorporation of The Lutheran Church—Missouri Synod provide that the Synod will conduct its business as a non-profit corporation in the State of Missouri in a manner not in conflict with the laws of the State of Missouri (Articles VI and VIII). Bylaw 3.183, "Authority of the Board," accordingly provides that the Board of Directors of the Synod shall have such powers and duties that have been accorded to it not only by the Articles of Incorporation, Constitution, Bylaws, and resolutions of the Synod but also by the laws of the State of Missouri (Bylaw 3.183 a).

In keeping with the laws of the State of Missouri, the Synod elects a board of directors (Article of Incorporation V) to serve as the legal representative of the Synod and to exercise supervision over the property, business, and legal affairs of the Synod (Constitution Article XI F; Bylaw 3.183). The law of the State of Missouri requires that the Board be allowed to function with full authority in property, business, and legal matters, except when and to the extent that such authority is specifically limited within the Articles of Incorporation of the Synod.

The Articles of Incorporation of The Lutheran Church—Missouri Synod do, in effect, limit the authority of the Board of Directors by naming the conventions of the Synod as its "ultimate authority." Article of Incorporation IV states, "All officers, the Board of Directors of corporate Synod, and all corporations, boards, and other subordinate bodies defined in [the Synod's] Constitution or Bylaws shall be responsible to the synodical convention which is the ultimate authority of the corporation." This is the only limitation of the authority of the Board of Directors in the Synod's Articles of Incorporation, which, according to Missouri law, is the only place where such limitations may occur.

Two bylaws of the Synod are in conflict with provisions in Missouri law that guard the authority of boards of directors of non-profit corporations. These two bylaws permit an agency of the Synod, namely the Commission on Constitutional Matters, to limit the authority of the Board of Directors. Bylaw 3.905 d provides to the Commission on Constitutional Matters the authority to

issue binding opinions until overruled by a convention of the Synod. Bylaw 3.183 d 2 specifically applies that bylaw to the Board of Directors by limiting the authority of the Board where opinions of the Commission on Constitutional Matters are concerned. This incongruity in the Articles of Incorporation, Constitution, and Bylaws of the Synod has resulted in disagreement during the current triennium and must be resolved.

The Board of Directors has asked the Commission on Structure to propose to the 2004 convention of the Synod the changes necessary to resolve this irregularity in a manner that rightly abides by the laws of the state while also honoring the interests of the Synod. The Commission proposes the following Bylaw changes that will enable the Synod to function in a manner that respects the interest of Missouri law in guarding the authority of boards of directors of non-profit corporations. By advocating no change to the Synod's Articles of Incorporation regarding ultimate authority, the historical interest of the Synod in retaining ultimate authority in its conventions is retained.

PRESENT/PROPOSED WORDING

Resolved, That Bylaw 3.905 d be amended to read:

3.905 Functions

The commission shall...

...d. interpret the Synod's Constitution, Bylaws, and resolutions upon the written request of a member (congregation, ordained, or commissioned minister), official, board, commission, entity, or agency of the Synod. Such a request may be accompanied by a request for an appearance before the commission. An opinion rendered by the commission shall be binding on the question decided unless and until it is overruled by a synodical convention, except when the opinion pertains to legal, property, and business matters, in which case the opinion rendered shall be advisory...

and be it further

Resolved, That Bylaw 3.183 d 2 be amended to read:

3.183 Authority of the Board

The Board of Directors shall...

...2. It shall have the right to call up for review, criticism, modification, or revocation any action or policy of a program board, commission, or council, ~~except opinions of the Commission on Constitutional Matters.~~

LCMS Board of Directors

L8-59

To Strengthen the Dispute Resolution Process

WHEREAS, The Synod, in convention, has established and stated the purpose of the dispute resolution process in Bylaw Chapter VIII and again in the Rules of Procedure; and

WHEREAS, Experience and use has shown that the synodical dispute resolution process can be modified and strengthened to carry out better its purpose for the benefit of all, particularly in the following areas:

- a. Bylaw 8.05 and Rules of Procedure, 7 a,
- b. number of and experience of synodical reconcilers (Rules of Procedure 18),
- c. a single reconciler being assigned to and working with the informal efforts of reconciliation (Bylaw 8.07; Rules of Procedure 7 a and 18),
- d. number of members comprising the Dispute Resolution Panel (Bylaw 8.15; Rules of Procedure 19 b), and

e. appointment of the Appeal Panel and its work (Bylaw 8.16 a; Rules of Procedure 20);
therefore be it

Resolved, That a task force be appointed by the President of Synod in consultation with the Praesidium to study and review the current synodical dispute resolution process; and be it further

Resolved, That the task force clarify the relationship of Matt. 18:15–20 to Bylaw 8.05 and the Rules of Procedure 7 a; and be it further

Resolved, That a select pool of an appropriate number of highly trained and experienced reconcilers be identified and created; and be it further

Resolved, That each formal reconciliation meeting held pursuant to Bylaw 8.07 and Rules of Procedure 7 b and 9

shall be conducted by one synodically appointed reconciler and one District reconciler, who shall be from the District from which the dispute originates; and be it further

Resolved, That the Dispute Resolution Panel be increased from three (3) to five (5) members, comprised of at least two (2) pastors and at least two (2) laypeople (Bylaw 8.15; Rules of Procedure 19 b); and be it further

Resolved, That the Appeal Panel step be eliminated from the dispute resolution process (Bylaw 8.16; Rules of Procedure 20) so that any appeal shall go directly to the Review Panel appointed by the Secretary of Synod, according to the current process of appointment; and be it finally

Resolved, That the appointed task force make its report and recommendations to the 2007 synodical convention.

Board of Directors
Wyoming District



REPORTS AND OVERTURES
CORRELATED WITH RESOLUTIONS

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ENTERED INTO REST

Ordained Minister

Ade, Fred C
 Albach, William H
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*Deceased prior to March 10, 2001, but information received too late to be included in prior list.

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