

JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS



/ CONVENTION PROCEEDINGS /

2019



The Lutheran Church—Missouri Synod
Tampa, FL ■ July 20–25, 2019



JOY:FULLY
LUTHERAN
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PREFACE

The following pages contain the official record of the 67th Convention of The Lutheran Church—Missouri Synod, conducted at the Tampa Convention Center, Tampa, Fla., July 20–25, 2019, with 1,076 voting delegates and 410 advisory delegates, representatives, and official guests in attendance.

The convention theme, *Joy:fully Lutheran: Rejoice, Pray, Give Thanks*, drawing on 1 Thess. 5:16–18, focused fine sermons and essays and invited delegates to find in Jesus Christ and in the full confession of his Gospel—in repentance and in faith—the enduring joy set before the church even in the most challenging of circumstances. In the words of retiring First Vice-President Herbert Mueller, “Our theme, ‘Joy:fully Lutheran’ has nothing to do with a sectarian triumphalism but simply reflects the joy of living in the full and free Gospel, for there is ‘one Lord, one faith, one baptism’ (Eph. 4:5), which is why we joyfully confess ‘one, holy, catholic and apostolic Church.’” As you ponder all the material contained herein—some reporting remarkable blessings, some reporting enduring or even increasing crosses to bear—may you above all be filled with joy in Jesus, and the pure and unfettered Gospel that is *for you*, and therefore be strengthened in Him to rejoice, to pray constantly, to give thanks in all circumstances.

The resolutions contained in this volume are presented in the form in which they were finally acted upon by the convention. Each had its origin in one or more reports and overtures submitted, in accordance with Bylaws 3.1.6–3.1.6.2, by authorized individuals and entities, including the districts, circuits, and congregations of the Synod. Twelve floor committees prepared a final total of 111 resolutions (including the three omnibuses). Of these, 96 were acted upon in the course of the convention and 95 were adopted. A few notes may be helpful:

- An “A” or other letter attached to a resolution number indicates that the committee revised the resolution after its initial publication in *Today’s Business*, necessitating the printing of a new version.
- The line immediately following the resolution number indicates the origin of the material being acted upon, usually one or more reports or overtures printed in the *Convention Workbook*.
- A resolution’s introductory section, whether *rationale* or *preface* paragraphs or a series of *whereases*, is regarded as having the same weight and importance as the *resolves* that follow.
- A summary of the action taken by the convention, an indication of in which session that action was taken, and an excerpt of the relevant portion of the minutes, including the final vote (if tabulated), are included after each resolution. The complete *minutes*, presented earlier in this volume, and the previously published *Convention Workbook* and *Today’s Business, First Edition*, provide additional context.

A number of the resolutions have amended the Bylaws of the Synod; these will receive attention by the Commissions on Constitutional Matters and Handbook, culminating in the production of the 2019 *Handbook* in months to come. Various important aspects of our life together as a Synod, including the relation of the Synod to recognized service organizations, the handling of district membership and ecclesiastical supervision, and the organization of our Concordia University System, received and will be receiving careful attention through the triennium. A variety of issues facing every Christian and every congregation received attention worthy of wide consideration. The Synod will be well served if all our congregations, church workers, and agencies review carefully this consummation of a triennium’s work at refining Synod’s governance, objectives, and approaches.

The convention undertook in Resolution 9-05 to amend the Constitution of the Synod, an action that will require ratification by the congregations of the Synod. A ballot will be distributed for this purpose to the congregations, which are each asked carefully to consider this clarifying amendment and to return the ballot in a timely manner.

A word of thanks is in order to the *Today’s Business* staff (and my wife, Heidi, who was pressed into service during the convention) and to Concordia Publishing House, without all of whom this work would not be such as it is.

May the Lord of the Church bless us as a Synod, truly to walk together as *Joy:fully Lutheran*—to be of one mind and heart, united in his Word, following the example of the apostolic church, and applying the diversities of our gifts to the common profit (Constitution, Preface). “Rejoice always, pray constantly, give thanks in all circumstances, for this is the will of God in Christ Jesus for you. ... May the God of peace sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he will do it.” (1 Thess. 5:16–18, 23–24). Amen.

John W. Sias, *Secretary*

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St. Louis, MO

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Waterloo, IL

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Houston, TX

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Sioux Falls, SD

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REGISTERED DELEGATES AND REPRESENTATIVES

In keeping with 2019 Res. 9-04A, delegate addresses have been omitted; in future editions, delegate congregations will be reported.

A. Voting and Advisory Delegates

Atlantic District

Voting Ordained

Byer, Charles Ray; Calverton, NY
Cohn, Daniel F; Stuyvesant Falls, NY
Hopkins, John Richard; Hicksville, NY
Kirkup, George Andrew; Sayville, NY
Rigobert, Francis Samba Balangarr; Congers, NY
Schultz, Matthew C; Niskayuna, NY
Staneck, Matthew O'Neill; Glendale, NY
Taber, Jason Alan; Brooklyn, NY
Young, John Michael; Fishkill, NY

Voting Lay

Albrechtsen, Pearl; Schenectady, NY
Chaffee, Mark; Ballston Lake, NY
Derbas, Migdalia; Bronx, NY
Giordano, Anthony; Westbury, NY
Mather, Mark H; Lindenhurst, NY
Ploschke, William; Hopewell Junction, NY
Santos, David; Shirley, NY
Schaefer, Richard G; Bayside, NY
Singh, Sonia; Brooklyn, NY

Advisory Ordained

Meritt, Kelly-Ray; Bronx, NY

Advisory Commissioned

Rojas, Raquel A; Bronx, NY

California/Nevada/Hawaii District

Voting Ordained

Bokre, Dawit A; Hayward, CA
Bramwell, Tyrel E; Ferndale, CA
Bredeson, Jason J; Sacramento, CA
Chan, Terrence C; San Francisco, CA
Gerloff, Gary Martin; Clovis, CA
Jenks, Kenneth C; San Jose, CA
Klemsz, Scott Christopher; Salinas, CA
Klotz, Gregory D; Antioch, CA
Northend, William Allan; Merced, CA
Peperkorn, Todd A; Rocklin, CA
Rowe, Daniel; Paso Robles, CA
Scheuermann, John H Jr; Gardnerville, NV
Schmid, Michael A; Napa, CA
Toenjes, Alan M; Bakersfield, CA

Voting Lay

Adams, Nancy K; Mill Valley, CA
Bierwagen, Deborah; Chicago Park, CA
Calloway, Rebecca F; Cloverdale, CA
Campbell, Lynnette L; Concord, CA
Goodwin, Jim; Modesto, CA
Gould, Jeff; Menlo Park, CA
Henker, David J; San Jose, CA
Johnson, Michael K; Fallon, NV
Klawiter, Gloria; Lompoc, CA
Meyer, Andrew; San Jose, CA
Smiley, Diane; Bakersfield, CA
Spleiss, Elise; Roseville, CA
Wold, Lana M; Hilo, HI
Zielske, Bob W; Visalia, CA

Advisory Ordained

Hartman, Theodore E; Garden Valley, CA
Newton, Robert D; San Jose, CA

Advisory Commissioned

Eitel, Sandra Faune; Visalia, CA
Schroppel, Kristy R; Kailua, HI
Thompson, Juliet Pauline; Paso Robles, CA
Weiss, Kathryn Elizabeth; Bakersfield, CA

Central Illinois District

Voting Ordained

Astrowski, Leonard A Jr; Rock Island, IL
Becker, Steven A; Strasburg, IL
Berndt, Matthew C; Manito, IL
Callahan, Phillip Jake; Hoopeston, IL
Grieve, Michael S; Golden, IL
Heren, Thomas L; Washington, IL
Hinrichs, Brett Michael; Decatur, IL
Jacobsen, Adam Edward; Mattoon, IL
Lesemann, Brian Albert; Bath, IL
Meyer, Ryan W; Saint Peter, IL
Rogers, Clarence O III; Chatham, IL
Rutherford, Stephen William;
Scarbeary, Bruce W; Roanoke, IL
Schuermann, Michael Paul; Sherman, IL
Tibben, Kent A; Danville, IL

Voting Lay

Breidenbaugh, C Thomas; Edinburg, IL
Breitenfeld, Michael S; Urbana, IL
Dalton, Robert; Chatham, IL
Eckhoff, Joshua; East Peoria, IL
Ehmen, Larry D; Quincy, IL
Kaeb, Stan; Bloomington, IL
Magelitz, Danny E; Meredosia, IL
McMullen, Richard J; Geneseo, IL
Nielsen, Rick; Sandoval, IL
Olander, Nancy C; Beason, IL
Peer, Michael L; Decatur, IL
Roley, Robert D; Windsor, IL
Whitson, Joshua K; Tuscola, IL
Wright, Tom; Dieterich, IL

Advisory Ordained

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Advisory Commissioned

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Ericson, Berit; Springfield, IL

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Braun, Benjamin A; Webster, NY
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Dueker, Kirk D; Rochester, NY
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Grimenstein, Edward O; Bridgeville, PA
Krueger, Dennis James; West Seneca, NY
Litke, Arthur E; Glenshaw, PA
Nickel, Jeffrey; East Amherst, NY
Pape, Richard E; Fairport, NY
Sims, Marcus P; Camden, NJ
Swords, Jeffrey; Welland, ON Canada

Voting Lay

Drum, Carl E; Wayland, NY
Grzyb, Walter; Lancaster, NY
Marquette, Rebecca; New Castle, PA
Miller, Terry D; Pittsburgh, PA
Nash, Garrett; Wilkes Barre, PA
Sadlon, Randy; Canton, PA
Steiner, David R; Glenwood, NY
Tresch, Gordon D; Kenmore, NY

Advisory Ordained

Strussenberg, Daniel P; Pittsburgh, PA

Advisory Commissioned

Gerlach, Linda M; N Tonawanda, NY

English District

Voting Ordained

Douthwaite, William III; Palm Coast, FL
Dwyer, Curtis E; East Lansing, MI
Grady, James Michael; Zionsville, IN
Hendricks, Dwayne R; N Tonawanda, NY
Koontz, Adam Clinton; Lititz, PA
Kouri, Jason Joseph Daniel; Sarnia, ON Canada
Lauterbach, Travis E; Mesquite, NV
Michel, Gregory S; Waterford, WI
Naumann, William G; Woodland Hills, CA
Rogers, Robert A; Lombard, IL
Schneider, Ryan Barkman; Vine Grove, KY
Scott, Bradford E; Temperance, MI
Weldon, Robert F Sr; Grafton, OH

Voting Lay

Ackloo, Derick; Scarborough, ON Canada
Blockus, James Fox; Middletown, PA
Christensen, Dain W; Fort Wayne, IN
Church, Gary A; Roswell, GA
Collins, Greg; Hastings, MN
DeYoung, Jeffrey; Grand Rapids, MI
Hoskins, Rebecca A; Lake Saint Louis, MO
Lambert, David; Troy, MI
McGladdery, Kevin; Walnut Creek, CA
Scheuermann, Shirley C; North Ridgeville, OH
Toepke, Rex O; New Lenox, IL
Wellik, Andrew M; Tucson, AZ
Wolf, James S; Presto, PA

Advisory Commissioned

Hornyak, Kimberly A; Medina, OH

Florida-Georgia District

Voting Ordained

Brown, Timothy C; Clermont, FL
Burtzlaff, Paul Steven; Treasure Island, FL
Durante, Kenneth Anthony; Delray Beach, FL
Gebremichael, Hiruy Bereket; Tucker, GA
Glover, John E; Gainesville, FL
Green, Kenneth D II; Orlando, FL
Kanfke, Charles J; Cape Coral, FL
Kollmann, Christopher John; Vero Beach, FL
Le Sieur, Gregory Michael; Cape Canaveral, FL
Michael, Gregory C; Athens, GA
Pooch, Patrick Wayne; Parrish, FL
Rivera, Wilfredo C Sr; Homestead, FL
Roedsens, Jacob James; Lake Worth, FL
Schwartz, Roger A; Martinez, GA
Shouse, Tod Allen; Zephyrhills, FL
Skopak, Jeffrey Eric; Atlantic Beach, FL
Warnke, Joseph Matthew; Locust Grove, GA
Wendndt, Thomas R; New Port Richey, FL
Yoakum, Kevin Lee; Riverview, FL

Voting Lay

Anderson, Fred R; Palm Bay, FL
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Clark, Lee; Canton, GA
Evers, Richard H; Bradenton, FL
Fitzgerald, Jim; Flowery Branch, GA
Griffin, Patrick; Zephyrhills, FL
Harrison, Jean A; Lake Placid, FL
Hill, Eddie W; Coral Springs, FL
Howard, Fredrick; Clearwater, FL
Judd, Mark; Tampa, FL
Kociuba, Joseph; North Bay Village, FL
Kraemer, Dale; Fort Myers, FL
List, John; Boca Raton, FL
Miessler, Matthew T; Oviedo, FL
Price, Donald W; Tampa, FL
Reilly, Rhoda; Centerville, GA
Robertson, Richard C; Fayetteville, GA
Schaefer, Lois E; The Villages, FL
Varga, Wayne; Winter Garden, FL

Advisory Ordained

Biel, Ronald D; The Villages, FL
Glick, Dennis W; Boca Raton, FL
Guelzow, James R; Tampa, FL

Advisory Commissioned

Bedard, Julie Ann; Wildwood, FL
Weber, Louise; Fort Myers, FL
Weidner, David L; Orlando, FL

Indiana District

Voting Ordained

Ahlemeyer, Eric Matthew; Plymouth, IN
Ahlersmeyer, Benjamin Thomas; Portage, IN
Alexander, Jeffrey W; Greenwood, IN
Boshoven, Richard L; Merrillville, IN
Dehning, K C; Logansport, IN
Eckels, Chad M; Evansville, IN
Jonker, Shayne Michael; Huntington, IN
Kuhlman, Patrick J; Avilla, IN
Lorenz, Timothy Jacob; Huntington, IN
McClellan, David R; Indianapolis, IN
Micheel, Benjamin Peter; Lagrange, KY
Mueller, William E; Fort Wayne, IN
Neuman, Paul Daniel; Bedford, IN
Osborn, Michael Joshua; Bremen, IN
Pflug, Jeffery D; Madison, IN
Punke, Douglas D; Fort Wayne, IN
Schneider, Matthew L; Greencastle, IN
Stock, Donald Edward; Munster, IN
Stuckwisch, Jeffrey L; Seymour, IN
Woelmer, Richard L; Bloomington, IN
Woods, Matthew B; Greenville, IN
Zeckzer, Scott A; New Haven, IN

Voting Lay

Brammeier, John; Carmel, IN
Burns, Jarred L; Indianapolis, IN
Eickhoff, Dennis R; Bargersville, IN
Franke, Mark A; Fort Wayne, IN
Furr, Franklin Jr; Winamac, IN
Gruenwald, Mark E; Evansville, IN
Gullett, David Sr; Gary, IN
Hall, Cynthia A; La Otto, IN
Hartman, Mark L; Kokomo, IN
Homann, Jacqueline Sells; South Bend, IN
Kasting, Kevin W; Seymour, IN
Lessing, Lisa; Fort Wayne, IN
McKinney, Karen L; Louisville, KY
Meneghello, Peter; Fort Wayne, IN
Neuffer, Tom; Hebron, IN
O'Donnell, Michael; Lafayette, IN
Reynolds, Jack W; Greensburg, IN
Sawyer, Glen C; Seymour, IN
Schnackel, Charles W; Nashville, IN
Shadday, Nathaniel D; Indianapolis, IN
Silletto, Aaron J; Louisville, KY
Thorn, Robert; Decatur, IN

Advisory Ordained

May, Daniel P; Fort Wayne, IN

Advisory Commissioned

Denholm, George III; Columbus, IN
Koenemann, Darin D; Fort Wayne, IN
Meyer, Peter John; Fort Wayne, IN
Rockrohr, Deborah L; Fort Wayne, IN
Schallhorn, Mark Brian; Decatur, IN
Schallhorn, Vicki Lynn; Decatur, IN
Schwartz, Richard G Jr; New Haven, IN
Weber, John Mark; Fort Wayne, IN
Weber, Sarah Louise; Fort Wayne, IN

Iowa East District

Voting Ordained

Beltz, Samuel G; Oskaloosa, IA
Bollhagen, Karl C; Hampton, IA
Brown, Brad A; Cedar Rapids, IA
Crawford, Jonathan Thomas; Dubuque, IA
Dodgers, Anthony C; Charlotte, IA
Ferch, Bradley E; Davenport, IA
Gray, Andrew W; Marengo, IA
Hansen, David Lee; Center Point, IA
Holmen, Michael G; Oelwein, IA
Kaltwasser, Bruce J; Osage, IA

Menet, David Michael; Cedar Falls, IA
Ognoskie, Daniel F; Wilton, IA
Preus, Stephen Keyser; Vinton, IA

Voting Lay

Balvanz, Keith R; Wellsburg, IA
Bayer, Jeff M; Guernsey, IA
Broemmer, Austin T; Cedar Rapids, IA
Buls, Edward; Riceville, IA
Gloe, Carl Walter; Marion, IA
Kleiss, Samuel T; Hudson, IA
Rieck, Jeff L; Blairtown, IA
Schewe, Karl; Marion, IA
Schuster, Ellen G; Davenport, IA
Smith, Craig; Waverly, IA
Swales, James A; Center Point, IA
Wesener, David K; Prairie Du Chien, WI

Advisory Ordained

Johnson, Daniel Scott; Marshalltown, IA

Iowa West District

Voting Ordained

Brandt, Wade Michael; Clarinda, IA
Durand, Edward E III; Van Meter, IA
Frank, Timothy A; Council Bluffs, IA
Jenks, Todd Allen; Ames, IA
Johnson, Kevin Lynn; Carlisle, IA
Jording, Jeremiah Nathaniel; Spirit Lake, IA
Keuning, Jeffrey Michael; Dexter, IA
Mahnken, Merle F; Schleswig, IA
Merrill, Richard Charles; Charter Oak, IA
Riggert, Jonathan R; Cherokee, IA
Roehrig, Ryan Kenneth; Alta, IA
Schlund, Thomas S; Algona, IA
Shorey, Ralph Chester III; Sioux City, IA
Stoll, Steven E; Hinton, IA
Thackery, Nicholas J; Fort Dodge, IA
Viggers, David Kenneth; Odebolt, IA

Voting Lay

Bass, Ann M; Grimes, IA
Berg, Rex A; Atlantic, IA
Clausen, Dennis W; Ida Grove, IA
Coon, Lyle; Lohrville, IA
Downing, Charles M; Denison, IA
Jensen, Jon D; Galva, IA
Johnson, Loren D; Clarinda, IA
Kempfert, Elwyn F; Aurelia, IA
Kozisek, Barbara; Garner, IA
Kruse, Pat; Gowrie, IA
Nielsen, Scott; Ankeny, IA
Ronfeldt, Gary L; Schaller, IA
Sandersfeld, Merlin D; Harris, IA
Ullerich, Stanton G; Council Bluffs, IA
von Qualen, Ralph H; Carroll, IA
Zierke, David J; Hawarden, IA

Advisory Commissioned

Wilson, Thomas Jason; Ames, IA

Kansas District

Voting Ordained

Bonine, Russell David; Haven, KS
Bruss, Jon Steffen; Topeka, KS
Craig, Christopher M; Sylvan Grove, KS
Fields, Anthony Lee; Coffeyville, KS
Hosch, Edward III; Emporia, KS
Jahnke, Randall L; Dodge City, KS
Keltner, James A; Louisburg, KS
Mease, Van Edward; Leavenworth, KS
Panzer, Justin A; Abilene, KS
Rikli, Richard Lee; Linn, KS
Rostek, Wayne F Jr; Norton, KS
Snow, Scott A; Wichita, KS
Stark, Brian Thomas; Holton, KS
Sukstorf, Perry Todd; Olathe, KS
Vossler, Christopher P; McFarland, KS
Wingfield, William Rodger; Wellington, KS

Voting Lay

Bauk, James K; Vassar, KS
Bitter, Brian L; Hoisington, KS
Brune, Milton E; Hooker, OK
Bruns, L Ed; Gardner, KS
Engelbrecht, Curtis L; Bel Aire, KS

Fredrickson, Kevin J; Lawrence, KS
Givan, Timothy G; Hutchinson, KS
Goodpasture, Adam R; Atchison, KS
Heskett, Andrew M; Leavenworth, KS
Kruse, David; Colby, KS
Ortstadt, Beth; Wichita, KS
Reaman, Timothy; Olathe, KS
Schultz, Bruce D; Libertyville, IL
Uffman, Stanton N; Greenleaf, KS
Walker, Ira E III; Lincolnville, KS
Weber, Bruce; Mulvane, KS

Advisory Ordained

Kettner, Edward George; Lenexa, KS

Advisory Commissioned

Kuske, Sarah Irene; Overland Park, KS

Michigan District

Voting Ordained

Appold, Paul C; Norton Shores, MI
Appold, Robert Ben; Alto, MI
Bentz, Tyson Vaughn; Clarklake, MI
Bira, Clifford F; Flushing, MI
Burhop, Daniel George- Otto; Reese, MI
Cordts, Frederick Thomas; Au Gres, MI
Dent, Matthew T; Standish, MI
Dodge, David A; Port Hope, MI
Dumbrille, Dean Glen; Fenton, MI
Eden, Joel Stephen; Westland, MI
Elliott, Peter W; Fraser, MI
Fischer, Thomas F; Rochester Hills, MI
Garrison, Thomas B; Sebewaing, MI
Grenz, Greyson Douglas; Wyandotte, MI
Hemme, Seth R; Midland, MI
Hoyer, Joel F; Coopersville, MI
Johnson, Andrew M; Wixom, MI
Johnson, Russell Dean; Clinton Township, MI
Lucas, Bruce Kenneth; Traverse City, MI
Mandley, Jason L; Hillman, MI
Matyas, Dennis Wesley; Bay City, MI
Measel, Martin Paul; Stevensville, MI
Mews, David Michael; Dearborn, MI
Morales, Eddie; Farmington Hills, MI
Morris, William L; Saginaw, MI
Naumann, Paul R; Portage, MI
Neuendorf, Donald Owen; Ann Arbor, MI
Nevis, E Enwood; Otisville, MI
Poellet, Dean R; Williamston, MI
Polzin, Joseph William Bing; Gaylord, MI
Rahn, Dennis Daryl; Manistee, MI
Rufner, David John; Jenison, MI
Schroeder, Thomas L; Milan, MI
Sherouse, M Samuel Jr; Richmond, MI
Sikora, Edward Anthony Sr; Dewitt, MI
Troxel, Christopher David; Utica, MI
Wade, Jeffrey Erin; New Boston, MI
Walworth, Tyler Anthony; Royal Oak, MI
Williams, Jonathan Vail; Rodney, MI
Wollberg, Trenton Neal; Onaway, MI

Voting Lay

Arego, Douglas A; Gaylord, MI
Ball, Clara D; Richmond, MI
Bosch, Benjamin R; Spring Lake, MI
Bowerman, Terry; Imlay City, MI
Bromm, Glen W; Prudenville, MI
Carson, Robert; Trenton, MI
Clark, Alexander Paul; Howell, MI
Daellenbach, Peter C; Roscommon, MI
Elowsky, Earl F; East Tawas, MI
Eyerma, Steve M; Rockford, MI
Gorman, Nora; Ypsilanti, MI
Grauf, Dawn M; Saginaw, MI
Grimm, Lillian; Macomb, MI
Hynes, Terrince Jr; Royal Oak, MI
Jarosz, Ed; Lexington, MI
Kern, Steven; Millington, MI
Krug, John R; Monroe, MI
Kunze, Wayne; Rochester, MI
Matzke, Mark E; Saint Joseph, MI
Miller, David L; Wayland, MI
Moritz, Randall; Grand Ledge, MI
Mueller, Thomas J; Bay City, MI
Nutzmann, John W; Mount Morris, MI
Palka, Ken; Commerce Township, MI
Prosch, Gerald; Grand Blanc, MI
Richardson, Jewel A; Wellston, MI
Riske, James M; Shelby Township, MI

Romancheck, John D; Fraser, MI
Rothe, Daniel E; Rogers City, MI
Rupert, James; Interlochen, MI
Schimm, Aaron; Norton Shores, MI
Schott, William M; Dearborn, MI
Smallcombe, Edward H; Three Rivers, MI
Spence, Lori A; Muir, MI
Tetreau, Craig; Bad Axe, MI
Thompson, Ethan; Midland, MI
Vaaler, Kurt L; Farmington Hills, MI
VanTol, Rebecca S; Unionville, MI
Woltemath, Chad R; Saline, MI

Advisory Ordained

Grimm, Gerald E; Macomb, MI
Hopkins, Theodore Jackson; Milan, MI
Schulz, Charles R; Dexter, MI

Advisory Commissioned

Brown, Samantha M; Saginaw, MI
Fehn, Kelley Jean; Saint Charles, MI
Hartfield, Kathryn Jean; Saint Joseph, MI
Hooper, Susan L; Grand Blanc, MI
Jones, Amanda Ruth; Waterford, MI
Lustila, Gerald John Jr; Bay City, MI
Pearson, Kathryn L; Vassar, MI
Weismantel, Paul O; Bath, MI
Welte, John Andrew; Wolverine Lake, MI
Weston, Amy J; Novi, MI
Winterstein, Charles A; Brighton, MI

Mid-South District

Voting Ordained

Abraham, Andrew J; Crossville, TN
Appold, David R; Paducah, KY
Bacic, Ronald J; Little Rock, AR
Belisle, Russell S; Collierville, TN
Benke, Robert J; Hot Springs Village, AR
Graves, David W; Wartburg, TN
Herring, Robert G; Holiday Isle, AR
Krogen, Joel R; Batesville, AR
Marshall, Stewart Alban; Pine Bluff, AR
Phillips, Eric G; Nashville, TN
Truog, Brian M; Loudon, TN

Voting Lay

Barnett, Shawn R; Clarksville, TN
Brummett, Keith D; Bentonville, AR
Bueckman, Randall W; Knoxville, TN
Hanusa, Timothy P; Nashville, TN
Jacobs, Dan E; Ooltewah, TN
Mattes, Bryan; Jonesboro, AR
Mell, Edward L; Bartlett, TN
Morris, Robert O; Conway, AR
Rahe, Robert; Franklin, TN
Schlittenhart, Jeffrey; Clarksville, AR
Sieving, James H; Benton, AR

Advisory Ordained

Zischke, JohnDavid Karl; Fayetteville, AR

Advisory Commissioned

Soso-Goines, Connie Rae; Huntington, AR

Minnesota North District

Voting Ordained

Bibb, Tysen Lee; Saint Cloud, MN
Borglum, Kent A; Montevideo, MN
Breach, Michael Eugene; Wheaton, MN
Bumgardner, John C; Red Lake Falls, MN
Coop, Gregory S; Baxter, MN
Eaves, Thomas Eugene; Barnesville, MN
Hesse, Mark W; Sebeka, MN
Lee, Kirk E; Parkers Prairie, MN
Lieske, Christopher Allan; Monticello, MN
Muehlberg, Scott A; Osage, MN
Sorensen, James Tracy; Blackduck, MN
Stauty, Donald M; Virginia, MN
Stockman, Reed Joel; Morris, MN
Vogt, Bradley Alan; Barnum, MN
Vrudny, Matthew J; Walker, MN
Watt, Jonathan Charles; Grand Marais, MN
Weise, Keith R; Saint Cloud, MN
Zellers, Kevin Clyde Jr; Swanville, MN

Voting Lay

Brockberg, Greg P; Moorhead, MN
Buffington, Lisa; Osakis, MN
Deutschmann, Charles D; Nevis, MN
Frank, John; Hinckley, MN
Groth-Childs, LaVaun; Detroit Lakes, MN
Kovar, Dan; Deer Creek, MN
Lietha, Jerold L; Saint Cloud, MN
Liston, Jim; Deer River, MN
Moldenhauer, Raymond; Long Prairie, MN
Mustonen, Dean R; Brainerd, MN
Salvhus, Lori; Ada, MN
Schnellert, Gary; Sartell, MN
Stepec, Seth; Duluth, MN
Tieman, Wayne W; Bemdiji, MN
Velazquez, George Ramon; Elk River, MN
Wagner, Vernell H; Herman, MN
Weckworth, Gary; Benson, MN

Advisory Ordained

Rehborg, Gary R; Osage, MN

Advisory Commissioned

Kietzman, Janna K; Akeley, MN

Minnesota South District

Voting Ordained

Adelsen, Peter Thomas; Glencoe, MN
Bender, James W; Hudson, WI
Bertram, Anthony Thad; Fairmont, MN
Chase, Timothy Aaron; Dodge Center, MN
Davidson, Anders Martin; Mayer, MN
Ethridge, Shawn P; Fulda, MN
Gueldner, Peter L; Monticello, MN
Haak, Joel David; Rochester, MN
King, James T; Gaylord, MN
Klaus, Kurt R P; Farmington, MN
Kohrs, Dale Rey; Lake City, MN
Krusemark, Jesse Ehme; Austin, MN
Lee, Vue; Brooklyn Park, MN
Loder, Mark S; Howard Lake, MN
Matheny, Adam Michael; Mankato, MN
Michalk, Michael E; Mound, MN
Morsching, Samuel L; Saint Charles, MN
Moss, Matthew Vernon; Maple Grove, MN
Mumme, David Carl; Waterville, MN
Sajban, Paul Martin; Windom, MN
Schuetz, John A; Jackson, MN
Shockey, Mark W; Edina, MN
Simmons, Patrick Scott; Bloomington, MN
Snow, Gregory J; Chaska, MN

Voting Lay

Anderson, Kurt A; Northfield, MN
Benson, J Justin; Chatfield, MN
Eisenbraun, Kelly; Andover, MN
Evans, Ryan Thomas; Chaska, MN
Gifford, George; Forest Lake, MN
Henke, Vickie L; Gaylord, MN
Karius, Dennis K; Plymouth, MN
Kirsch, Martin J; Richfield, MN
Knoepfel, Justin C; North Mankato, MN
Koosman, David; Annandale, MN
Lee, Edward H; Sherburn, MN
McDonnell, Jeremy; Lake City, MN
Miller, Joshua C; Roseville, MN
Olson, Barry D; Janesville, MN
Ortloff, Ryan; Hutchinson, MN
Rodewald, Jeremy J D; New Prague, MN
Severson, Terry Jay; Rochester, MN
Stapleton, Kris; Saint Louis Park, MN
Strehlke, Mark; New Germany, MN
Uilk, Wayne; Jasper, MN
Van Etten, Matt; Lewistown, MN
Volkert, David H; Rosemount, MN
Wiederhoeft, Corey L; Truman, MN
Zellar, Doyle; Lakefield, MN

Advisory Ordained

Bynum, Gordon W; Roseville, MN
Taylor, Donald L; Shakopee, MN

Advisory Commissioned

Hewitt, Susan Kay; Mound, MN
Landskroener, Joel P; Mayer, MN
Lovhaug, Brenda Ann; Golden Valley, MN

Missouri District

Voting Ordained

Cundiff, Joel Ervin; Saint Joseph, MO
Dressler, Steven L; Altenburg, MO
Ellerbrock, Keith D; Saint Charles, MO
Gimbel, Andrew James; O'Fallon, MO
Gruenwald, David Andrew; Saint Louis, MO
Gutz, Glen E; Salisbury, MO
Henrickson, Charles M; Bonne Terre, MO
Hercamp, Jacob R; La Grange, MO
Hetzel, Brian J; Blue Springs, MO
Iannelli, Mike A Jr; Saint Peters, MO
Jonas, Scott Eric; Saint Louis, MO
Junkin, Mark Robert; Corder, MO
Lewis, David A; Saint Louis, MO
Maske, Daniel Steven; Cape Girardeau, MO
PERLING, JOHN F; Saint Robert, MO
Pottschmidt, Michael Todd; Concordia, MO
Priem, Matthew David; Raymore, MO
Reiser, Gregg Alan; Farley, MO
Roth, David Jr; Owensville, MO
Rottmann, Erik J; Versailles, MO
Ruback, Nathan Aaron; Florissant, MO
Scheperle, Gerald R; Jefferson City, MO
Sell, Mark E; Ballwin, MO
Sletten, Jacob Eugene; Freistatt, MO
Sponaule, Justin Charles; Dexter, MO
Wilkey, Mickey D; Forsyth, MO
Woerth, Warren R; Arnold, MO

Voting Lay

Babb, Woodrow; Saint Louis, MO
Decker, Larry F; Jackson, MO
Dieckman, Dallas J; Warrensburg, MO
Ensor, Stacey Kay; Maplewood, MO
Flores, Ricardo; Imperial, MO
Haldiman, Marilyn; Springfield, MO
Holtz, Richard L; Webster Groves, MO
Irby, Jarred; Saint Louis, MO
Kassebaum, David; Florissant, MO
Kiefer, Daniel H; Perryville, MO
Koch, Clemens P; Palmyra, MO
Koenig, Craig M; Pleasant Hill, MO
Koopmann, Charles H; Macon, MO
Lawrence, Jacqueline Y; University City, MO
Leimkuehler, Elmer; Higginsville, MO
Mc Coig, Larry; Columbia, MO
McKinney, Tom; Knob Noster, MO
Moll, Bradley; Jasper, MO
Oddi, Lesley K; Maryville, MO
Otten, Stephen; Morrison, MO
Piehl, Beverly; Saint Peters, MO
Piper, Joshua E; New Melle, MO
Radtke, David; Shawnee, KS
Ronsick, Rick; Jackson, MO
Valett, Gene; Wildwood, MO
Wachter, Andrew H; Jefferson City, MO
Weinhold, Delmer R; Bonne Terre, MO
Wendt, Curtis; Gladstone, MO

Advisory Ordained

Dissen, David V; Cape Girardeau, MO
Kamprath, Stephen P; Rolla, MO
Rhiver, James William; Saint Louis, MO
Zimmerman, Darrell W; Des Peres, MO

Advisory Commissioned

Buchholz, David Allen; Kansas City, MO
Egger, Caleb Thomas; Saint Peters, MO
Eyster, Katherine Ann; Saint Louis, MO
Fiala, David Aaron; Herculanum, MO
Fischer, Michelle Diane; Lake Lotawana, MO
Frank, David James; Blue Springs, MO
Fuchs, Judith M; Cape Girardeau, MO
Morris, Wendy Elaine; Maryland Heights, MO
Nummela, Thomas A; Saint Louis, MO
Rice, Denise L; Manchester, MO
Runge, Alan Paul; Eureka, MO
Simpson, Matthew E; Jackson, MO

Montana District

Voting Ordained

Lehmann, Charles Ray; Bozeman, MT
Marshall, Blake Allen; Forsyth, MT
Paul, Gerald August; Great Falls, MT
Shupe, Paul R; Bridger, MT
Winter, Kyle Christopher; Kalispell, MT

Voting Lay

Halvorson, Tom R; Sidney, MT
Hartman, Kendall R; Park City, MT
Jarvis, Stephen D; Hamilton, MT
Mavis, Christine; Butte, MT
Moen, Christian F; Eureka, MT

Advisory Ordained

Donnan, John Michael; Billings, MT

Nebraska District

Voting Ordained

Beyer, Paul J; Daykin, NE
Bobby, Jacob Christian; Bloomfield, NE
DeLoach, James Howard; Kearney, NE
Francisco, Benjamin Joel; Grant, NE
Gall, Timothy A; Pleasant Dale, NE
Gerber, Anthony Joseph; Fremont, NE
Hartman, Jared Paul; Wisner, NE
Hasskarl, Leif R; Atkinson, NE
Hopkins, Robert David; Superior, NE
Ketelsen, Brian L; Saint Edward, NE
Landsmann, Lon Emerson; Juniata, NE
Llewellyn, Timothy J; Humboldt, NE
Mc Reynolds, Kevin Scott; Central City, NE
Moorhead, William G IV; Omaha, NE
Moshier, James Amos; Arapahoe, NE
Rasmussen, James D; Omaha, NE
Rick, Paul Bradley; Culbertson, NE
Stuhr, Lloyd R; Plattsmouth, NE
Tassey, Matthew W; Lincoln, NE
Trampe, Heath A; York, NE
Tuma, Brian Douglas; Cordova, NE
Warner, Jeffery Philip; Laurel, NE
Weander, Kenneth Lee Jr; Norfolk, NE

Voting Lay

Beck, Janice A; Lincoln, NE
Buman, Daniel E; Auburn, NE
Burger, Michael F; Davenport, NE
Diediker, Kenneth W; Dixon, NE
Hendrickson, Forest; Shelby, NE
Holle, Daryl G; Jansen, NE
Hunt, Steven Edward; La Vista, NE
Kahny, Dwight H; Osmond, NE
Kehlenbeck, Roderick E; Springfield, NE
Kurtz, Adam C; O'Neill, NE
Luebbe, Raymond J; York, NE
Maaske, Julie; Columbus, NE
Meyer, Gary L; Red Cloud, NE
Moxness, Diana; Scribner, NE
Nelson, Vernon J; Holdrege, NE
Phillips, Thomas; Lexington, NE
Reiser, Linda K; Grand Island, NE
Ross, Jon; Lincoln, NE
Sorensen, Steven L; Bancroft, NE
Standiford, Melanie A; North Platte, NE
Van Velson, Glenn E; North Platte, NE
Waite, Tonya; Omaha, NE
Warneke, Kent M; Norfolk, NE

Advisory Ordained

Porath, Norman Earl; Denton, NE

Advisory Commissioned

Anson, Harlan D; Staplehurst, NE
Ockander, Remkea R; Omaha, NE
Seifert, Vanessa M; Lincoln, NE
Whitney, Steven Bryan; Norfolk, NE

New England District

Voting Ordained

Booe, Phillip Eugene; Lebanon, CT
Hopkins, James Paul; North Easton, MA
Karner, Kevin Allan; Bristol, CT
Knapp, Timothy D; Ayer, MA
Riley, Dwight D; Westfield, MA
Sandeno, Timothy E; Gorham, ME

Voting Lay

Brooks, Jerry P; Waterford, CT
Callahan, Dan; Brunswick, ME
Edmon, Paul; Boston, MA
Gierke, Paul; Bedford, MA
Krampitz, Randy; Thomaston, CT

Mathis, Carl; Norwalk, CT
Welch, Judy; Windsor Locks, CT

Advisory Commissioned

Manor, Tiffany; New Hartford, CT

New Jersey District

Voting Ordained

Detrie, Jace Cole; Tinton Falls, NJ
Gewecke, Stephen A; Lambertville, NJ
Greig, John E; Basking Ridge, NJ
Lutz, Craig Edward; Oak Ridge, NJ
Schultz, Nathan E; Bloomfield, NJ

Voting Lay

Cleaves, Gerry W; Westfield, NJ
Gens, Kathryn; Bordentown, NJ
Jennings, Thomas A; Middlesex, NJ
Schmidt, William H; Paramus, NJ
Shipley, Robert J; Manalapan, NJ

Advisory Ordained

Doring, Arthur R; Stanhope, NJ

Advisory Commissioned

Carpenter, Shirley A; Westfield, NJ

North Dakota District

Voting Ordained

Daenzer, Sean C; Barney, ND
Preus, Paul O S; Ellendale, ND
Voth, Daniel C; Grand Forks, ND
Waldvogel, Christopher Carl; Fargo, ND
Walla, Jonathan James; Bismark, ND

Voting Lay

Boerger, Thomas E; Jamestown, ND
Greenmyer, Ron; Stitum, ND
Martin, Paula J; Dickinson, ND
Puffe, William H; Grand Forks, ND
Riley, John P; Willow City, ND
Ruff, Del; West Fargo, ND

North Wisconsin District

Voting Ordained

Belt, Andrew D; Marshfield, WI
Beukema, Phillip Lloyd Jr; Minocqua, WI
Brooks, Curtis Wayne; Elk Mound, WI
Christians, Matthew James; Hatley, WI
Connor, Raymond R; Weston, WI
Engelbreton, Donald V; Antigo, WI
Gustafson, Scott Arthur; Merrill, WI
Kleinschmidt, Travis Ryan; Shawano, WI
Kline, Steven G; Greenville, WI
Lahners, Kenneth W; Glidden, WI
Paholke, Michael Allen; Suring, WI
Paul, Preston A; Almena, WI
Petzold, Jonathan David; Wisconsin Rapids, WI
Pfaffe, Daniel M; Durand, WI
Schumm, Mark E; Oneida, WI
Trewyn, John I Sr; Phillips, WI
Vang, Chou; Eau Claire, WI
Werner, Mark A; Munising, MI

Voting Lay

Bartanen, Richard J; Ishpeming, MI
Ehlert, Larry J; Antigo, WI
Favorite, Stephen; Eagle River, WI
Fischer, Scott D; Bowler, WI
Helmrick, Robert; Hazelhurst, WI
Juoni, Scott E; High Bridge, WI
Krueger, Paula A; Wausau, WI
Martin, Sally K; Hager City, WI
Miller, Kevin D; Wild Rose, WI
Riske, Arnold H; Eau Claire, WI
Rose, Martin W; Rice Lake, WI
Rusch, Steve L; New Franken, WI
Scharenbrock, Mary; Glen Flora, WI
Seering, Glen G; Crivitz, WI
Wenndt, Devon A; Stratford, WI

Advisory Commissioned

Nielsen, Jeffrey; Antigo, WI

Northern Illinois District

Voting Ordained

Behmlander, Daniel M; Rock Falls, IL
Birkholz, Mark W; Oak Lawn, IL
Blonski, Edward A Sr; Hawthorn Woods, IL
Browne, Christopher Corbett; Chicago, IL
Fiene, Hans William; Minooka, IL
Gallup, Roger B; River Grove, IL
Juhl, David M; Momence, IL
Kennaugh, Eric Douglas; Batavia, IL
Krause, Kenneth E; Rockford, IL
Maske, Steven R; Hampshire, IL
Mueller, Charles S Jr; Bloomingdale, IL
Mumme, Paul G; Bolingbrook, IL
Pinion, Patrick D; Hampshire, IL
Rock, Ronald D; Beecher, IL
Schauer, Richard V; Tinley Park, IL
Seabaugh, David W; Elmhurst, IL
Udoekong, Michael D; Lansing, IL
Whitby, Kristopher R; Palatine, IL

Voting Lay

Bishop, Timothy E; Algonquin, IL
Crow, Brian J; Lake In The Hills, IL
Eischen, Timothy; Chicago, IL
Graf, Michael R; Arlington Heights, IL
Heller, Jeffrey S; Park Ridge, IL
Hillman, Darlene; Sycamore, IL
Manon, Ken; Lindenwood, IL
Mauer, Janet M; Homewood, IL
McCoy, James; Chicago, IL
Meyerhofer, John B; Galena, IL
Noffke, Brian; Herscher, IL
Pape, Russell G; Yorkville, IL
Petit, Mary K; Lindenhurst, IL
Salvino, Dominic; Naperville, IL
Sampson, Luke D; Seneca, IL
Sedory, Daniel; Chicago, IL
Stern, Mark O; Lake Forest, IL
Swenson, Steven; Hinsdale, IL

Advisory Ordained

Weidler, Ronald W; Batavia, IL
Weinhold, Robert W; Epworth, IA

Advisory Commissioned

Berg, Alan M; Orland Park, IL
Hasseldahl, David C; Marengo, IL
Hasseldahl, Lisa M; Marengo, IL
Laabs, Jonathan C; Roselle, IL
Laabs, June M; Roselle, IL
Meier, Robert P; Montgomery, IL
Otten, Ruth A; Brookfield, IL
Piel, Laura M; Orland Hills, IL
Piel, Paul F; West Dundee, IL
Smith, Sherrie M; Justice, IL

Northwest District

Voting Ordained

Banke, Brian B; Tacoma, WA
Barckholtz, Steven Arthur; Buhl, ID
Baumgartner, James Steven; Chugiak, AK
Berger, Warrens Edward; Snohomish, WA
Bohlmann, Eric Christopher; Corvallis, OR
Freeman, Daniel L; Chehalis, WA
Hirsch, Thomas William; Sutherlin, OR
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Fitzthum, Rick; Tonasket, WA
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Boldt, Louis Alfred; Tickfaw, LA
Culver, Perry A; Shreveport, LA
Fertitta, Patrick Daniel; Tuscaloosa, AL
Garnett, James Lee; Ocean Springs, MS
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Miller, Wayne John; Mobile, AL
Thies, Daniel E; Milton, FL

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Clark, Benjamin; Lake Charles, LA
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Keyl, Mark D; Petal, MS
Klang, Al; Enterprise, AL
Lester, Gerald; Metairie, LA
Ninke, Laurie D; Hartselle, AL
Nye, Mary; Pensacola, FL
Schwartz, Paul; Fairhope, AL
Sylvester, Frederick; Harvey, LA

Advisory Commissioned

Wiese, Curtis J; Shalimar, FL

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Hojnacki, Scott E; Red Bud, IL
Ill, Peter W; Millstadt, IL
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Prumm, Christen Edward; Nokomis, IL
Richardt, Matthew Mark; Mount Vernon, IL
Schultz, David Martin Arthur; Wood River, IL
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Wright, Kyle James II; Maryville, IL

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Smith, Heather Catherine; Steeleville, IL

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Voting Lay

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Boecker, Fred O; Brenham, TX
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Bohn, George W; West Orange, TX
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Krikava, James Alton—Eurasia
Schulte, Gary R—West and Central Africa
Trump, Shaufen Thomas—East and South Africa

MILITARY CHAPLAIN REPRESENTATIVES

Genke, Quentin M—US Air Force
Rupe, Ryan R—US Navy
Shaw, Jonathan—US Army

DISTRICT BOARD OF DIRECTORS
REPRESENTATIVES

Atlantic District

District Board of Directors

Taylor, Dien Ashley, The Bronx, NY

District Executive Staff

Mittelstaedt, Carol, Saint James, NY

California/Nevada/Hawaii District

District Board of Directors

Smith, Aaron Rosales, Sunnyvale, CA
Standley, John M, Rancho Cordova, CA

Central Illinois District

District Executive Staff

Schurb, Ken R, Springfield, IL

Eastern District

District Board of Directors

Alviani, Cyndi, Clarion, PA

District Executive Staff

Heggemeier, Lyle M, Fairport, NY

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Wellik, Kristin , Oro Valley, AZ

District Executive Staff

Mathers, Derek , Toronto, ON Canada

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Winters, Jay Allen, Tallahassee, FL

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Brink, Mark A, Orlando, FL

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Shadday, David A, Indianapolis, IN

District Executive Staff

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Ernst, Scott, Sioux City, IA

District Executive Staff

Mohr, Rhonda J, Fort Dodge, IA

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District Board of Directors

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District Executive Staff

Galchutt, Daniel M, Topeka, KS

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Bickel, Craig L, Ada, MI

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Fowler, Angela, Cordova, TN

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Mumme, David Carl, Waterville, MN

District Executive Staff

Schulze, Robert A, Burnsville, MN

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District Board of Directors

McDonnell, Ruth Ericka, Saint Louis, MO

District Executive Staff

Freeman, Alan L, Saint Charles, MO

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Hartman, Kendall R, Park City, MT

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District Board of Directors

Von Seggern, Virginia A, Orchard, NE

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Myers, Kimberly A, Seward, NE

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District Board of Directors

Beinke, Robert, Norwalk, CT

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District Board of Directors

Serina, Richard James Jr, Ringwood, NJ

District Executive Staff

Vogt, Caren, Hamburg, NJ

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District Board of Directors

Marcis, Thomas R Jr, Bismarck, ND

District Executive Staff

Ulland, Tami , Fargo , ND

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District Board of Directors

Betts, Brian John, Nekoosa, WI

District Executive Staff

Schult, Donald C Jr, Merrill , WI

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Birkholz, Mark W, Oak Lawn, IL

District Executive Staff

Acosta, LeeAnn, Hillside, IL

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District Board of Directors

Von Behren, Michael T, Spokane, WA

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District Board of Directors

Guynn, Kevin Lee, Mentor, OH

District Executive Staff

Dutton, Karen, Cleveland, OH

Oklahoma District

District Board of Directors

Krahn, Robert A, Porter, OK

District Executive Staff

Schroeder, Dwayne J, Oklahoma City, OK

Pacific Southwest District

District Executive Staff

Farley, Barbara A, Long Beach, CA
Niederbrach, Jon, Irvine, CA

Rocky Mountain District

District Board of Directors

Paulsen, Chris, Arvada, CO

District Executive Staff

Albers, Paul A, Brighton, CO

South Dakota District

District Board of Directors

Olson, Darren Roger, Sioux Falls , SD

District Executive Staff

Siekmann, Jeffrey A, Brookings, SD

South Wisconsin District

District Board of Directors

Bergelin, Darrel, Howards Grove, WI

District Executive Staff

Cody, Christopher B, Milwaukee, WI

Southeastern District

District Board of Directors

Gaines, Lloyd, Clinton, MD

District Executive Staff

Hiller, Sally Jane, Bowie, MD

Southern Illinois District

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Nebel, Mark A, Red Bud, IL

District Executive Staff

Fick, Jeffrey A, Belleville, IL

Texas District

District Board of Directors

Krueger, Larry G, Waco, TX

District Executive Staff

Braunersreuther, Jon M, Tomball, TX

Wyoming District

District Board of Directors

Cain, Paul J Jr, Sheridan, WY

C. Staff and Guests

INTERNATIONAL CENTER AND CONVENTION STAFF AND SERVICES

Audio/Visual

Engfehr, William F III, Collinsville, IL
Grimpo, Phil, Lincoln, NE

Church Relations

Quill, Timothy, Fort Wayne, IN
Rao, Grace, Saint Louis, MO
Storkson, Darin, Saint Louis, MO

Communications

Armbrust, Kevin, Saint Louis, MO
Askins, Roy, Saint Louis, MO
Blank, Rudy, Saint Louis, MO
Booth, Amanda, Saint Louis, MO
Dowbnia, Al, Saint Louis, MO
Duffy, Jennifer, Saint Louis, MO
Egger, Stacey, Saint Louis, MO
Keup, Paul, Saint Louis, MO
Kohn, Frank, Saint Louis, MO
Lunsford, Erik, Saint Louis, MO
Magness, Cheryl, Saint Louis, MO
Mertz, Megan, Saint Louis, MO
Nielsen, Pamela J, Saint Louis, MO
Slayton, Peter, Saint Louis, MO
Strand, David L, Saint Louis, MO

Convention Management

Below, Barbara, Saint Louis, MO
Marvin, Lynne C, Saint Louis, MO
Simek, Frank, Saint Louis, MO

Human Resources

Rhoden-Kimbrough, Val, Saint Louis, MO

Information Technology

Heins, Van, Saint Louis, MO
Hinton, Chris, Saint Louis, MO
Knight, Jennifer, Saint Louis, MO
Merseal, Josh, Saint Louis, MO

Legal Counsel

Buesching, Matthew, Saint Louis, MO
Strand, Sherri, Saint Louis, MO

Mission Advancement

Gerzevske, Brianne, Saint Louis, MO
Hofman, Mark D, Saint Louis, MO
Lowery, Ann, Saint Louis, MO
Scholz, Amy, Las Vegas, NV

Operations Support Services

Ray, Chad, Saint Louis, MO
Rivers, Joel, Saint Louis, MO

Parliamentarian

Dickey, Chris, Kirkwood, MO

Pastoral Education

Baneck, James A, Saint Louis, MO

President's Office

Endicott, Georgia, Saint Louis, MO
Robson, Kevin R, Saint Louis, MO
Vieker, Jon D, Saint Louis, MO
Vieker, Kim, Saint Louis, MO

President's Page

Krans, Dorothy L, Saint Louis, MO

Reception and Meeting

Aldinger, Chelsea, Saint Louis, MO
Knehans, Barb, Saint Louis, MO
Leighton, Lori, Saint Louis, MO

Secretary's Office/Assistant Secretary

Temme, Marvin L, Torrington, WY

Secretary's Office/Registration

Spink, Janice, Saint Louis, MO

Stage Managers

Meyer, Michael W, Saint Louis, MO
Smithson, Jeannie, Saint Louis, MO

Time Keeper

Philp, Paul A, Saint Louis, MO

Today's Business

Armbrust, Robyn L, Saint Louis, MO
Asbury, Rachel C, Saint Louis, MO
Bergholt, Matthew T, Saint Louis, MO
Berner, Tani, Saint Louis, MO
Dowbnia, Karen, Saint Louis, MO
Hayter, Maryann M, Saint Louis, MO
Schaeffer, Amy, Saint Louis, MO
Stackle, Shannon, Saint Louis, MO
Weeke, Pam, Saint Louis, MO

Treasurer's Office

Stroh, Ross, Saint Louis, MO
Wulf, Jerald C, Saint Louis, MO

Worship

Bowers, Sandra J, Saint Louis, MO
Hildebrand, Kevin J, Fort Wayne, IN
Magness, Phillip A, High Ridge, MO
Weedon, William C, Saint Louis, MO

GUESTS

Concordia Publishing House

Schultz, Jonathan D, Saint Louis, MO

Essayists

Egger, Thomas, Saint Louis, MO
Hoem, Josemon T, Murphysboro, IL
Martens, Gottfried, Berlin, Germany
Mueller, Herbert C Jr, Waterloo, IL

International Lutheran Laymen's League

Buchholz, Kurt S, Saint Louis, MO

LCMS Presidents Emeritus

Kieschnick, Gerald B, Georgetown, TX
Kuhn, Robert T, Oviedo, FL

Lutheran Services in America

Haberaecker, Charlotte, Washington, DC

Lutheran Women's Missionary League

Larson, Debbie, Florissant, CO

Preachers

Esget, Christopher S, Alexandria, VA
Harrison, Matthew C, Saint Louis, MO
Lange, Peter K, Topeka, KS
Murray, Scott R, Houston, TX
Nour, Nabil S, Sioux Falls, SD
Preus, Daniel, Saint Louis, MO
Seltz, Gregory, Washington, DC
Seying, Laokouxang, Saint Louis, MO
Wohlraabe, John C Jr, Saint Francis, WI
Zagore, Robert M, Saint Louis, MO

OTHER CHURCH BODIES

Confessional Lutheran Church of South Africa

Khumalo, Mandla
Skosana, Geoffrey
Zungu, Manquoba

Ethiopian Evangelical Church Mekane Yesus

Adugna, Tsegahun
Amenu, Teshome

Evangelical Lutheran Church in Tanzania

Makala, Emmanuel Joseph

Evangelical Lutheran Church of Ghana

Donkoh, John Shadrack

Evangelical Lutheran Church of Kenya

Omolo, Joseph

Evangelical Lutheran Church of Latvia

Vanags, Janis

Evangelical Lutheran Church of Liberia

Bolay, Amos

Evangelical Lutheran Diocese in Norway

With, Thor Henrik

Evangelical Lutheran Free Church in Denmark

Jensen, Leif G.

Evangelical Lutheran Mission Diocese of Finland

Soramies, Risto

Evangelical Lutheran Synod

Obenberger, Glenn

Gutnius Lutheran Church

Peter, Ezekiel

India Evangelical Lutheran Church

Muthu, Suvishesha

Lutheran Church Canada

Teuscher, Timothy

Lutheran Church in Guatemala

Chan, Ignacio

Lutheran Church in Africa - Synod of Burundi

Mbunde, Fidele

Lutheran Church in Southern Africa

Maragelo, Modise

Lutheran Church of Australia

Smith, Paul

Lutheran Church of South Sudan

Long, Joran M

Lutheran Church of the Republic of China

(Taiwan)

Chen, Ray

Lutheran Church of Uganda

Bameka, Charles I

Lutheran Church of Venezuela

Perez, Miguelangel

Malagasy Lutheran Church (Madagascar)

Rakotonirina, David

Mission Province in Sweden

Gustafsson, Roland

North American Lutheran Church

Bradosky, John
Wendel, David

Portuguese Evangelical Lutheran Church

Hiller, Adalberto

Siberian Evangelical Lutheran Church

Streltsov, Alexey

South Sudan Evangelical Lutheran Church

Bol, Nathaniel

Wisconsin Evangelical Lutheran Synod

Huebner, James, Waukesha, WI
Tackmier, William, Mequon, WI

TABULAR SUMMARY OF REGISTRATIONS

Synod District or <i>Other</i>	Delegates, Representatives, and Others Present						
	Voting			Advisory			
	Pastor	Lay	Total	President and BOD	Ordained	Commissioned	Total
Atlantic	9	9	18	2	1	1	4
California-Nevada-Hawaii	14	14	28	3	2	4	9
Eastern	12	8	20	3	1	1	5
English	13	13	26	3	0	1	4
Florida-Georgia	19	19	38	3	3	3	9
Illinois, Central	15	14	29	2	1	2	5
Illinois, Northern	18	18	36	2	2	10	14
Illinois, Southern	10	10	20	3	0	3	6
Indiana	22	22	44	3	1	9	13
Iowa East	13	12	25	1	1	0	2
Iowa West	16	16	32	3	0	1	4
Kansas	16	16	32	2	1	1	4
Michigan	40	39	79	3	3	11	17
Mid-South	11	11	22	3	1	1	5
Minnesota North	18	17	35	1	1	1	3
Minnesota South	24	24	48	2	2	3	7
Missouri	27	28	55	3	4	12	19
Montana	5	5	10	1	1	0	2
Nebraska	23	23	46	3	1	4	8
New England	6	7	13	1	0	1	2
New Jersey	5	5	10	3	1	1	5
North Dakota	5	6	11	3	0	0	3
Northwest	19	19	38	2	2	5	9
Ohio	15	13	28	3	1	2	6
Oklahoma	7	7	14	3	1	1	5
Pacific Southwest	22	22	44	3	4	6	13
Rocky Mountain	13	13	26	3	0	3	6
SELC	4	4	8	1	0	0	1
South Dakota	8	8	16	3	1	1	5
Southeastern	20	20	40	3	3	3	9
Southern	10	10	20	1	0	1	2
Texas	37	37	74	3	4	7	14
Wisconsin, North	18	15	33	3	0	1	4
Wisconsin, South	25	23	48	3	2	10	15
Wyoming	5	5	10	2	1	1	4
<i>Boards/Commissions</i>							39
<i>Officers/Officials/Staff/Guests</i>							91
<i>Boards of Regents</i>							9
<i>Faculty Members</i>							20
<i>Missionaries/Chaplains</i>							8
<i>Ad Hoc Committee</i>							0
<i>District Youth Reps</i>							0
TOTALS	544	532	1,076	86	46	111	410

Comparative Figures

Delegates Present	1989	1992	1995	1998	2001	2004	2007	2010	2013	2016	2019
Voting	1,139	1,166	1,177	1,185	1,188	1,241	1,239	1,207	1,195	1,124	1,076
Advisory and Others	363	361	379	377	382	392	380	380	432	404	410
Total	1,502	1,527	1,556	1,562	1,570	1,633	1,619	1,581	1,627	1,459	1,486

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CONVENTION FLOOR COMMITTEES

Floor committees are appointed by the President in consultation with the Council of Presidents and Praesidium (Bylaw 3.1.7). Appointments are made from among the voting delegates, advisory delegates, and advisory representatives (Bylaw 3.1.7 [a]).

KEY TO ABBREVIATIONS: C = Chairman; VC = Vice Chairman; SVP = Synod Vice-President; DP = District President; VOM = Voting Delegate Ordained Minister; VL = Voting Delegate Layperson; AOM = Advisory Delegate or Representative Ordained Minister; ACM = Advisory Delegate or Representative Commissioned Minister; AL = Advisory Delegate or Representative 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: National Witness

C: DP: Lee Hagan (MO);
VC: SVP: Christopher Esget (SE);
DP: Paul Linnemann (NOW); Anthony Steinbronn (NJ);
VOM: Kevin Karner (NE); Bruce Lucas (MI); Richard Woelmer (IN);
VL: Mark Bartlett (PSW); Dennis Patschke (TX);
AOM: Steven Briel (MNS); Ernie Lassman (NOW);
ACM: Connie Soso-Goines (MDS).

Committee 2: International Witness

C: DP: Peter Lange (KS);
VC: DP: Roger Schlechte (RM);
SVP: Daniel Preus (MO);
VOM: Bruce Scarbeary (CI);
VL: Stephen Hernandez (TX); Gene Valett (MO); James Wolf (EN);
AOM: Daniel Johnson (IE); Theodore Krey (EN);
ACM: David Fiala (MO).

Committee 3: Mercy

C: DP: Jamison Hardy (EN);
VC: DP: Eric Johnson (SO);
DP: Derek Lecakes (AT);
VOM: Everette Greene (OH); Preston Paul (NW);
VL: Alexander Clark (MI); Steven Timmerman (SD); Mark Wanamaker (PSW);
AOM: Paul Cain (WY);
ACM: Remkea Ockander (NEB).

Committee 4: Life Together

C: DP: Allan Buss (NI);
VC: DP: Arie Bertsch (ND);
DP: Michael Gibson (PSW);
VOM: Mark Love (OH); Daniel Ognoskie (IE);
VL: Larry Barringer (SI); Virginia Collison (NOW); Dennis Karius (MNS); Paula Krueger (NW);
ACM: Donald Schult (NW).

Committee 5: Theology and Church Relations

C: SVP: Scott Murray (TX);
VC: DP: Brian Saunders (IE);
DP: David Maier (MI);
VOM: James Douthwaite (SELC); Adam Koontz (EN);
VL: Clara Ball (MI); Stephen Jarvis (MT); Joshua Miller (MNS); Terry Miller (EA);
AOM: Lawrence Rast (IN);

Richard Serina (NJ); John Wilke (OK);
 Roland Ziegler (IN);
ACM: David Buchholz (MO).

Committee 6: Pastoral Ministry and Seminaries

C: DP: John Hill (WY);
VC: DP: Daniel Brege (IN);
SVP: Nabil Nour (SD);
VOM: Gregory Coop (MNN);
VL: J. Justin Benson (MNS); Paul Edmon (NE); Earl Elowsky (MI);
AOM: Edward Kettner (KS); Max Phillips (IW);
ACM: Tiffany Manor (NE);
AL: Leo Mackay (SE).

Committee 7: University Education

C: DP: Timothy Scharr (SI);
VC: DP: Lucas Woodford (MNS);
SVP: John Wohlrabe (SW);
VOM: George Kirkup (AT);
VL: Dominic Salvino (NI); Richard Schaefer (AT); Mark Stern (NI);
AOM: Patrick Ferry (SW);
ACM: Thomas Nummela (MO);
AL: Gerhard Mundinger (IN); Christian Preus (MNS).

Committee 8: Finance

C: DP: Mark Miller (CI);
VC: DP: Steve Turner (IW);
DP: Richard Snow (NEB);
VOM: Scott Klemsz (CNH); Bradley Stoltenow (RM); Daniel Thies (SO);
VL: Daniel Buman (NEB); Bryce Cramer (SI); Stanton Ullerich (IW);
ACM: Louise Weber (FG).

Committee 9: Structure and Administration

C: DP: Donald Fondow (MNN);
VC: DP: Timothy Yeadon (NE);
DP: Michael Lange (CNH); Waldemar Vinovskis (SELC);
VOM: Benjamin Ball (SI); John Berg (SW);
VL: Elmer Leimkuehler (MO); Vernon Nelson (NEB);
AOM: Daniel Galchutt (KS);
ACM: Wendy Morris (MO);
AL: Eric Hiller (NI).

Committee 10: Ecclesiastical Supervision and Dispute Resolution

C: DP: John Wille (SW);
VC: DP: Dwayne Lueck (NW);
DP: Barrie Henke (OK);

VOM: James DeLoach (NEB); Roger Gallup (NI); Michael Holmen (IE); Arthur Litke (EA);
VL: Timothy Hanusa (MDS); John Lang (OH);
ACM: Ruth Otten (NI).

Committee 11: Church and Culture

C: DP: Terry Forke (MT);
VC: DP: Michael Newman (TX);
DP: Gregory Walton (FG);
VOM: Jason Bredeson (CNH); Timothy Mueller (SI); Michael Schuermann (CI);
VL: Harry Reinhardt (SE); Bruce Schultz (KS);
ACM: Adele Totsky (SW).

Committee 12: Retention: Schools, Family, Young Adults, and Youth

C: DP: Roger Paavola (MDS);
VC: DP: Kevin Wilson (OH);
DP: John Denninger (SE);
VOM: Jared Melius (RM); Tab Ottmers (TX); Heath Trampe (NEB);
VL: Gladys Brown (SO); Kevin Fredrickson (KS); Christan Moen (MT);
ACM: Christopher Cody (SW); Alan Freeman (MO); Rhonda Mohr (IW).

Committee 13: Registrations, Credentials, and Elections

C: DP: Scott Sailer (SD);
VC: DP: Chris Wicher (EA);
VOM: Timothy Ahlman (PSW); Donald Anthony (SE); Charles Henrickson (MO);
VL: John Riley (ND); Rhoda Reilly (FG);
ACM: Samantha Brown (MI); Sarah Elliott (NOW).

Committee for Convention Nominations

(Legend: C = Chairman; VC = Vice-Chairman; S = Secretary; DP = District President; O = Ordained Minister; L = Layperson).

C: O: Benjamin Ball (SI)*;
VC: L: Gregg Hein (MT);
S: DP: Chris Wicher (EA);
O: Mark Brandt (MI); Jared Melius (RM); John Diefenthaler (SE); John Rasmussen (NE)*; Timothy Rehwaldt (MNN); Joshua Reimche (ND); Rick Crain (EN); C.J. Cross (KS); Carl Hinderer (OH); Patricia Kym (TX)*; Catherine O'Donnell (SW); William Schmidt (NJ); Linda Stoterau (PSW); Larry Zehnder (MDS).

* Bylaw 3.2.5 "Standings Nominations" Committee



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CONVENTION SCHEDULE

The 67th Regular Convention of The Lutheran Church—Missouri Synod July 20–25, 2019 • Tampa Convention Center • Tampa, Florida

Floor committee meetings will be held July 18–19, 2019. The schedule is considered tentative as Bylaw 3.1.9 (i)(2) states that the President “shall, at the first session and during the course of succeeding sessions of the convention, announce the order of business for the day and following days.” Unless otherwise indicated, all activities take place in the Tampa Convention Center.

Friday—July 19, 2019

Registration Desk open 1:00pm–4:00pm (2nd floor)

8:00–3:00 Exhibitor set up (*West Hall, 3rd floor*)
1:30–6:30 Floor Committees—closed meetings (*1st floor*)

Saturday—July 20, 2019

Exhibits open 10:00am–7:00pm (West Hall, 3rd floor)

Registration Desk open 8:00am–7:30pm (2nd floor)

8:30–10:00 Floor Committees #1, 3, 8, 12
open hearings (*1st floor*)
8:30–noon Floor Committees #5, 6, 7, 9, 10
open hearings (*1st floor*)
10:00 Break
10:30–noon Floor Committees #2, 4, 11
open hearings (*1st floor*)
12:00 Lunch on your own
1:00–5:00 Floor Committees
closed meetings, if necessary
1:30–3:00 All Delegate and Representative Orientation
(*East Hall, 3rd floor*)
5:30 Delegate Dinner (*1st floor, Ballroom*)
7:00 Pre-service music
7:30 Opening Divine Service with Holy
Communion—*Rev. Dr. Matthew C. Harrison*
(*East Hall, 3rd floor*)

Sunday—July 21, 2019

Exhibits open 10:00am–3:00pm (West Hall, 3rd floor)

Registration Desk open 7:00am–6:00pm

8:00 Matins—*Rev. Christopher S. Esget*
8:35 Preparations for Opening Business Session
8:45 Convention Opening and Presentation of Gavel
8:50 Electronic Voting System
9:10 Registration, Credentials, and Elections (#13)
9:15 Standing Rules
9:30 Convention Schedule
9:40 President’s Report, Part 3
10:10 Introduction to Recognition of 125 years
of LCMS International Mission Efforts
10:20 International Witness (#2)
10:25 Welcome and greetings from Florida-Georgia District
10:30 Convention Essay—*Joy:fully Lutheran: Rejoice, Pray,*
Give Thanks, Rev. Dr. Herbert C. Mueller, Jr.
11:00 National Witness (#1)

11:35 Life Together (#4)
12:00 Recess
1:30 Midday Prayer—*Rev. Robert M. Zagore*
1:55 Registration, Credentials, and Elections (#13)
(*Announce presidential election result*)
2:00 Response from newly elected President
2:05 Registration, Credentials, and Elections (#13)
(*Voting delegate registration report*)
2:10 Presentation of slate and balloting ...
for First Vice-President
2:20 ... for Central Regional Vice-President
2:30 ... for East-Southeast Regional Vice-President
2:40 ... for Great Lakes Regional Vice-President
2:50 ... for Great Plains Regional Vice-President
3:00 ... for West-Southwest Regional Vice-President
3:10 Election to determine ranking of vice-presidents
3:20 Committee for Convention Nominations
(*Nominations from the floor for Secretary of Synod and*
Synod Board of Directors)
3:35 Recognition of 125 years of International Mission
Efforts—*Latin America and Caribbean Region*
3:55 International Witness (#2)
4:00 Omnibus Resolution A
4:10 Pastoral Ministry & Seminaries (#6)
5:05 Church and Culture (#11)
5:30 Evening Prayer
6:00 Recess
7:30 LCEF Ice Cream Social
(*Rotunda and Riverwalk, 1st floor*)

Monday—July 22, 2019

Exhibits open 10:00am–7:00pm (West Hall, 3rd floor)

Registration Desk open 8:00am–6:00pm

8:00 Matins—*Rev. Dr. Daniel Preus*
8:25 Greetings—*Concordia Publishing House,*
Dr. Bruce Kintz
8:30 University Education (#7)
9:30 National Witness (#1)
10:00 Registration, Credentials, and Elections (#13)
(*Balloting for Secretary of Synod*
and Synod Board of Directors)
10:35 Convention Essay—*Joy:fully Lutheran –*
Rejoice, Rev. Dr. Thomas J. Egger
11:05 Theology and Church Relations (#5)

11:35 Retention: Schools, Family, Youth and Young Adults (#12)
 12:00 Recess
 1:30 Midday Prayer—*Rev. Dr. Gregory P. Seltz*
 1:55 Minutes
 2:00 Structure and Administration (#9)
 3:00 Recognition of 125 years of International Mission Efforts—*Asia Region*
 3:20 International Witness (#2)
 3:25 Committee for Convention Nominations (*Nominations for other boards, CTCR, boards of regents, and synodwide entities*)
 4:10 Special Presentation—military chaplains, *Rev. Craig Muehler*
 4:20 Omnibus Resolution B
 4:30 Ecclesiastical Supervision and Dispute Resolution (#10)
 5:05 University Education (#7)
 5:45 Responsive Prayer I
 6:00 Recess

Tuesday—July 23, 2019

Exhibits open 10:00am—3:00pm (Hall D, 3rd floor)
Registration Desk open 8:00am—6:00pm

8:00 Matins—*Rev. Nabil S. Nour*
 8:25 Special Recognition—newly elected and outgoing Praesidium
 8:30 Greetings—Lutheran Church Extension Fund, *Rev. Bart Day*
 8:35 Church and Culture (#11)
 9:30 Recognition of 125 years of International Mission—*Eurasia Region*
 9:50 International Witness (#2)
 9:55 Convention Essay—*Joyfully Lutheran – Pray, Rev. Josemon T. Hoem*
 10:25 Ecclesiastical Supervision and Dispute Resolution (#10)
 11:20 Structure and Administration (#9)
 12:00 Recess
 1:30 Midday Prayer—*Rev. Kou Seying*
 1:55 Minutes
 2:00 Registration, Credentials, and Elections (#13) (*Balloting for other boards, CTCR, boards of regents, and synodwide entities*)
 2:45 Special Recognition—Church body guests in attendance
 3:00 Omnibus Resolution C
 3:10 Registration, Credentials, and Elections (#13) (*Balloting for other boards, CTCR, boards of regents, and synodwide entities*)
 3:45 Special Recognition—newly elected and outgoing Synod Board of Directors
 3:50 Theology and Church Relations (#5)
 4:30 Pastoral Ministry and Seminaries (#6)
 5:00 Mercy (#3)

5:45 Responsive Prayer I
 6:00 Recess
 Alumni Receptions (TBD)

Wednesday—July 24, 2019

Exhibits Closed
Registration Desk open 8:00am—6:00pm

8:00 Matins—*Rev. Dr. John C. Wohlrabe, Jr.*
 8:25 Greetings—Lutheran Women’s Missionary League
 8:30 Greetings—Lutheran Hour Ministries, *Kurt Buchholz*
 8:35 Structure and Administration (#9)
 9:35 Greeting—LCMS Foundation, *David Fiedler*
 9:40 Finance (#8)
 10:05 Convention Essay—*Joyfully Lutheran – Give Thanks, Rev. Dr. Gottfried Martens*
 10:35 Special Recognition—LCMS Presidents Emeriti
 10:40 Theology and Church Relations (#5)
 11:30 Pastoral Ministry and Seminaries (#6)
 12:00 Recess
 1:30 Commemoration of the Faithful Departed —*Rev. Peter K. Lange*
 2:00 Minutes
 2:05 Registration, Credentials, and Elections (#13) (*Balloting for other boards, CTCR, boards of regents, and synodwide entities*)
 3:00 University Education (#7)
 3:30 Recognition of Former Officers
 3:35 Recognition of 125 years of International Mission Efforts—*Africa Region*
 3:55 International Witness (#2)
 4:35 Life Together (#4)
 5:15 Ecclesiastical Supervision and Dispute Resolution (#10)
 5:45 Responsive Prayer I
 6:00 Recess
 7:30 President-Elect’s Reception (Ballroom, 1st floor)

Thursday—July 25, 2019*

Exhibits Closed

8:00 Matins—*Rev. Dr. Scott R. Murray*
 8:25 Minutes
 8:30 Finance (#8)
 9:00 Retention: Schools, Family, Youth and Young Adults (#12)
 9:45 Unfinished Business
 11:50 Itinerarium
 12:00 Adjournment

** In accordance with Standing Rule 24, the President adjusted the final day’s schedule to accommodate remaining business.*

MINUTES

Opening Worship Service Saturday, July 20, 2019

Opening Divine Service with Holy Communion

The opening worship service of the 67th Regular Convention of The Lutheran Church—Missouri Synod (LCMS) was held in the Tampa Convention Center at the bayfront in Tampa, Florida, under the theme, “Joy:fully Lutheran: Rejoice, Pray, Give Thanks.” Presiding was the Rev. Keith Lingsch, pastor of Grace Lutheran Church, Naples, Fla., which hosted the communion service. The Rev. Dr. Matthew C. Harrison, Synod President, preached on Neh. 8:1–12 and Luke 15:11–32, as well as the convention’s “theme chapter,” 1 Thessalonians 5. The Council of Presidents and various pastors of the Synod assisted with distribution of the Sacrament. Accompaniment and special music was provided by Kantor Kevin Hildebrand, of Concordia Theological Seminary, Fort Wayne, Ind., and Ms. Hannah Engwall, organists; instrumentalists Greg Dunn and Alan Stegeman, Max Bygrave, Glenn Lenhard, John Geisler, Bob McCormick, Peter Slayton, and Amy Collins; and a choir composed of members of Synod congregations located in Florida: Bethel Lutheran Church, Clearwater; Christ the King Lutheran Ministries, Largo; Christ Lutheran Church, Brooksville; Faith Lutheran Church, Dunedin; Grace Lutheran Church, St. Petersburg; Holy Trinity Lutheran Church, South Tampa; Hope Lutheran Church, Hudson; Lutheran Church of the Cross, Punta Gorda; St. John Lutheran Church, Ocala and St. Paul Lutheran Church, Lakeland. The Rev. Thomas Schlund interpreted the service for the Deaf.

President Harrison’s sermon introduced the convention theme, “Joy:fully Lutheran,” noting on the basis of the texts that “the path to joy always leads through repentance” and concluding with the admonition and blessing of 1 Thess. 5:12–28.

[The entire text of President Harrison’s sermon is printed elsewhere in these *2019 Convention Proceedings*.]

Session 1 Sunday a.m., July 21, 2019

Matins

The Rev. Christopher S. Esget, LCMS Sixth Vice-President (East-Southeast Region), served as preacher and Chaplain William Weedon, as liturgist, in the Office of Matins, with Luke 10:38–42 as the text. Cantor Phillip Magness, Cantor and Director of Sanctuary Worship at Concordia Lutheran Church, Kirkwood, Mo.; soloists Bianca Wilke and Jenna Cast; and guitarist Logan Cast provided accompaniment and special music.

[The entire text of Rev. Esget’s sermon is printed elsewhere in these *2019 Convention Proceedings*.]

After Matins, the assembled convention took a group photo and watched a video highlighting the work of the Synod publication, *Lutherans Engage the World*.

Convention Opening and Presentation of Gavel

President Matthew C. Harrison called the assembly to order and called on Rev. Dr. Daniel Harmelink, Executive Director of Concordia Historical Institute, to present the historic gavel used, since 1911, by the chair to call Synod conventions officially to order. In presenting the gavel, Dr. Harmelink spoke of the unique history and inscriptions on the gavel, which is ordinarily on display at the Institute’s Lutheran History Museum in the LCMS International Center. Having received the gavel, the chairman opened the 67th Convention of The Lutheran Church—Missouri Synod in the name of the Father and of the Son and of the Holy Spirit.

Committee 13: Registration, Credentials, and Elections

President Harrison called upon the Rev. Scott Sailer, President of the South Dakota District and chairman of Committee 13 (Registration, Credentials, and Elections), to introduce the electronic voting system provided by Padgett Communications.

Having done so, Chairman Sailer proceeded to present the initial registration report, noting that a total of 1,094



Secretary John Sias

voting delegates had pre-registered for the convention. He reported the following present for the opening of the convention:

Voting delegates	1,061
Advisory delegates	149
Advisory representatives	166
Special guests and others	118

A motion was introduced and carried to adopt the report of the committee [Yes votes: 1000; No votes: 7]. A delegate rose to a point of order, asking that the ten-second timer on the voting equipment be checked.

The chair declared the presence of a quorum and then introduced those seated at the front with particular convention roles: the Council of Presidents, the Commissions on Handbook and Constitutional Matters, the Board of Directors, executive directors and staff, special international guests, Parliamentarian Chris Dickey, Secretary John Sias, Assistant Secretary Marvin Temme, convention timekeeper Paul Philp, and those assisting the chair during the convention, including Second Vice-President Scott Murray, Sixth Vice-President Christopher Esget, Dorothy Krans, Jon Vieker, and Barbara Below.

Standing Rules

The chair called attention to the proposed Special Standing Rules for the convention, printed on pages 15–16 of the pre-convention edition of *Today's Business* (TB, 1:15–16), with Rule 1 modified to read as in the version of TB 2B:235–36. (TB 2B was delivered over the lunch hour due to an overnight issue with the local print vendor's equipment). After a motion to adopt the rules was introduced and during discussion, a motion was introduced and seconded, and carried by voice vote, to amend Standing Rule 16 to add that “the microphone queue should be displayed so that delegates can see their position in the queue.”

Another motion was introduced and seconded to add Standing Rule 27, to read, “Voting lists in any form (written or electronic) from outside interest groups under any title (United List, Congregations Matter, etc.) will not be allowed on the convention floor at any time during the convention by voting delegates, advisory delegates, or guests. Delegates are encouraged to use the *Biographical Synopses and Statements of Nominees* and their own personal notes.” The motion also indicated the renumbering of subsequent rules, and that the chair would “immediately instruct pages to collect all lists printed on paper and give all delegates a moment to delete the lists from their electronic devices; the lists are not to be used from this time forth in the convention. The chair would instruct the delegates not to use any of these lists prior to the election of each position during the convention.” After discussion, it was moved and seconded to call the question; this motion carried [Yes: 846; No: 62]. The main motion failed [Yes: 215; No: 709].

Another amendment was moved and seconded that the second sentence of Rule 14 be struck, to allow the

microphone queue to persist beyond consideration of other debatable motions. After a clarification by convention staff that this is not possible with the equipment available the motion was withdrawn.

It was then moved and seconded to modify Rule 19 to read that “A delegate who speaks on an issue may not make any motion at the close of his or her speech.” Following clarification by the parliamentarian the motion was defeated by show of hands.

It was moved and seconded to call the question; this motion carried [Yes: 898; No: 49]. The standing rules as amended were adopted [Yes: 914; No: 31].

Convention Schedule

Due to the printing issue with TB issue 2B, the chair called attention to the first day's schedule on the cover of TB issue 2A (TB, 2A:179), deferring the adoption of the remaining days' schedules. A motion to adopt the first day's schedule was introduced. After discussion, the motion carried by an immediate voice vote.

President's Report, Part 3

President Harrison, opening with 1 Thess. 5:16–18, welcomed and thanked the delegates for their willingness to serve, thanked the Florida-Georgia District, and spoke on our joy in Christ, that joy that is a product of the Gospel, in the forgiveness of sins, for us and for our neighbors. He noted that despite imperfections, a “great slate of resolutions” is before the convention, ready to be improved by the body. “We'll look back and thank God for the work and for each other.” Harrison reviewed in outline the first three articles of the Synod Constitution, spending some time on Article III 1 and its intent that the Synod's members give bold answer before the world to Jesus' question, “Who do you say that I am?” “The Small Catechism is [our] answer: ‘You are the Christ, the Son of the living God’” (Mark 16:15). Harrison noted the “eschatological dimension” of confession and Luther's last confession on the Lord's Supper, quoted in the Formula of Concord, Solid Declaration VII 30f. “This kind of God-given depth of confession gives God-given depth of joy. Come what may, let us not shrink in the face of all the world can throw at us. God help us!”

Harrison noted a number of topics handled by the floor committees, commenting that what is at stake here is not the *essence* of the church but the *bonum esse*, what is good for the church. He noted especially the colloquy of some 120 licensed lay deacons in a process led by First Vice-President Herbert Mueller. “We are back into full conformity with the Scriptures (Rom. 10) and the Augsburg Confession (AC XIV), and we on the COP have all agreed: ‘If a man is doing the work of the office of the ministry, he should be in the office of the ministry.’” He noted no action under new ecclesiastical supervision bylaws, adopted pursuant to 2016 Res. 12-14; some challenges with colleges and universities regarding issues of gender and sexuality, which are being addressed; and the closure of Selma, which “grieves

everyone,” and regarding which he shared a number of details.

Harrison noted his rejoicing “to inform [the convention] that the Synod owes no creditor any money, for the first time in more than a century, as far as we can tell” and thanked the Board of Directors for its calm and unified handling of very challenging issues, “a grand blessing to the Synod.”

The President also noted the first convention floor committee on retention “and much more.” He expressed love and thanks to the Council of Presidents, the “strongest he’s ever seen it, theologically and collegially,” thanked God for the Praesidium, especially Daniel Preus, who is not standing for re-election, and for First Vice-President Herbert Mueller, “the right man at just the right time,” and his wife, Faith.

“Dear brothers and sisters, ‘This is the day that the Lord has made, let us rejoice, and be glad in it!’”

[The entire text of Part 3 of the President’s Report is printed elsewhere in these *Convention Proceedings*.]

Introduction to Recognition of 125 Years of LCMS International Mission Efforts

The President introduced the first of a series of videos celebrating the 125th anniversary of the Synod’s international mission efforts, recalling the history of the Synod’s mission and church-planting efforts with Native Americans and then in India, Brazil, Paraguay, Argentina, China, Nigeria, Japan, Papua New Guinea, Africa, and elsewhere, bringing the news that “God justifies the sinner” to *all* who need to hear it.

Committee 2: International Witness

Kansas District President Peter Lange introduced the work of his committee, thanking God for his grace and blessing on the Synod’s mission efforts, spanning over a century. He read Res. 2-01, “To Thank God for 125 Years of International Mission through The Lutheran Church—Missouri Synod” (*TB*, 1:54), and introduced it for the committee. The resolution was adopted in a rising vote, culminating with the singing of the Common Doxology and recognition of those with present and past missionary service.

Welcome and Greetings from Florida-Georgia District

Florida-Georgia District President Gregory Walton welcomed delegates to Tampa, noting this to be the first convention of the Synod to meet in his district. He noted the previous morning’s servant event, which helped further the missions of Redeeming Life Outreach Ministries and *Amigos en Cristo* on behalf, respectively, of pregnant women and their children and of migrants and immigrants needing assistance to build a solid foundation for a better future. He invoked the Lord’s blessings on the delegates gathered. In an impromptu resolution, the delegates expressed their love for

the Florida-Georgia District by saying “Tampa” rather than “Duluth.”

Convention Essay: “Joy:fully Lutheran: Rejoice, Pray, Give Thanks”

[The entire text of the essay by the Rev. Dr. Herbert C. Mueller, Synod First Vice-President, is printed elsewhere in these *2019 Convention Proceedings*.]

Committee 1: National Witness

President Harrison, following an introductory video highlighting LCMS National Mission and the new emphasis on “Making Disciples for Life,” introduced Missouri District President Lee Hagan, who introduced the work of his committee.

Res. 1-02, “To Encourage the Planting of Churches” (*TB*, 1:48), was read and introduced by the committee. Without discussion, the resolution was adopted by the assembly [Yes: 900; No: 6].

Res. 1-03, “To Study Shared Ministry among Small Congregations” (*TB*, 1:49), was read and introduced by the committee. After discussion by the assembly, the resolution was adopted [Yes: 908; No: 69]. In response to a delegate’s point of order, the chairman noted that the chaplain will include “thanks to God for congregations engaged in shared ministry...and the pastors who serve them” in the subsequent prayer office.

Res. 1-04, “To Support the Continuing Legacy of Dr. Rosa J. Young and Commend All Those Who Are Working to Preserve It” (*TB*, 1:49–50), was read and introduced by the committee. After discussion by the assembly, the resolution was adopted [Yes: 946; No: 24].

Res. 1-08, “To Give Thanks to God for 100 Years of LCMS Campus Ministry” (*TB*, 1:53), was read and introduced by the committee. In discussion, an amendment was moved and seconded to replace “LCMS U” in line 25 with “Concordia Historical Institute.” After discussion, it was moved and carried to close debate on the amendment [Yes: 868; No: 58]; the amendment failed [Yes: 273; No: 684]. The resolution was adopted as originally introduced [Yes: 914; No: 52].

Committee 4: Life Together

The chair called for Northern Illinois District President Allan Buss, who introduced his committee with words from Ephesians 5, noting that our life together is “in the blood of Christ,” that we are “with Him,” and that “we are in this together.”

Res. 4-01, “To Affirm and Celebrate 60 Years of Director of Christian Education Ministry in the Synod” (*TB*, 1:67), was read and introduced by the committee. Without discussion, the resolution was adopted [Yes: 887; No: 57].

Res. 4-02, “To Commend LCMS Deaconesses and Diaconal Work” (*TB*, 1:67–68), was read and introduced by the committee. After discussion by the assembly, the

resolution was adopted [Yes: 912; No: 30]. The chairman offered a prayer of thanksgiving for directors of Christian education and for deaconesses.

Session 2 Sunday p.m., July 21, 2019

Midday Prayer

President Harrison having called the convention back to order, the Rev. Robert Zagore, Executive Director of the LCMS Office of National Mission, preached on Col. 1:21–29 in the order of Midday Prayer, with Chaplain Weedon serving as liturgist and Cantor Magness accompanying.

[The entire text of Rev. Zagore's sermon is printed elsewhere in these 2019 Convention Proceedings.]

Convention Schedule

With Second Vice-President Scott Murray taking the chair, and with Sunday's *Today's Business*, Issue 2B, having been delivered to the floor, the proposed convention schedule for Monday through Thursday was presented, with changes noted relative to that schedule in *Today's Business*, First Edition. The schedule was moved and seconded. Without discussion, the schedule was adopted [Yes: 875; No: 10].

Committee 13: Registration, Credentials, and Elections

Vice-President Murray called upon the Rev. Scott Sailer, President of the South Dakota District and chairman of Committee 13 (Registration, Credentials, and Elections), to announce the result of the LCMS Presidential Election. President Sailer described the election process and noted the three final candidates and the numbers of votes each received (*TB*, 2B:239). He declared Matthew C. Harrison elected. During his response, President Harrison introduced—and thanked God for—his faithful family.

President Harrison, resuming the chair, called for an update to the registration report, which read as follows:

Voting delegates	1,066
Advisory delegates	153
Advisory representatives	166

The report was moved and adopted without discussion [Yes: 969; No: 5].

President Sailer, having reminded delegates of Standing Rule 30, regarding use of electronic devices in the convention hall, and having introduced his committee members and their functions, reviewed and introduced the process for election of the First Vice-President of the Synod, after which he did the same for the regional vice-presidents. He called upon Chaplain Weedon to offer prayer.

Election of First Vice-President

First Vice-President (Ordained, 3-year term)

Christopher S. Esget	152	144	123	
Peter K. Lange	372	453	518	(elected)

Scott R. Murray	147	114	
John C. Wille	97		
John C. Wohlrabe Jr.	248	305	375

Election of Regional Vice-Presidents (Ordained, 3-year term)

Central Region Vice-President

Tyler C. Arnold	92	97	
Benjamin T. (Ben) Ball	420	587	(elected)
Charles M. Henrickson	64		
Daniel P. May	269	330	
David R. Nehrenz	72		
Ken R. Schurb	91		

East-Southeast Region Vice-President

Jon T. Diefenthaler	106		
Christopher S. Esget	509		(elected)
Kurtis D. Schultz	47		
Jeffrey E. Skopak	38		
James Wiggins Jr.	312		

Great Lakes Region Vice-President

Peter C. Bender	116	74	
Byrene K. (Keith) Haney	325	405	
Randolph H. (Randy) Raasch	62		
Matthew W. Rueger	43		
John C. Wohlrabe Jr.	471	534	(elected)

Great Plains Region Vice-President

Paul J. Cain Jr.	92		
Dean W. Nadasdy	250	321	
Nabil S. Nour	461	600	(elected)
Clint K. Poppe	117	92	
William G. Utech	86		

West-Southwest Region Vice-President

Kenneth M. (Ken) Hennings	86		
Scott R. Murray	511		(elected)
Robert D. Newton	107		
Timothy D. Runtsch	103		
Larry A. Stoterau	210		

Election to Determine Ranking of Second through Sixth Vice-Presidents

For Second Vice-President

Benjamin T. (Ben) Ball	122		
Christopher S. Esget	170	143	
Scott R. Murray	246	280	283
Nabil S. Nour	202	178	176
John C. Wohlrabe Jr.	269	405	537

For Third Vice-President

Benjamin T. (Ben) Ball	125		
Christopher S. Esget	185	136	
Scott R. Murray	403	536	(elected)
Nabil S. Nour	292	314	

For Fourth Vice-President

Benjamin T. (Ben) Ball	116	
Christopher S. Esget	282	
Nabil S. Nour	581	(elected)

For Fifth Vice-President

Benjamin T. (Ben) Ball	305	
Christopher S. Esget	676	(elected)

For Sixth Vice-President

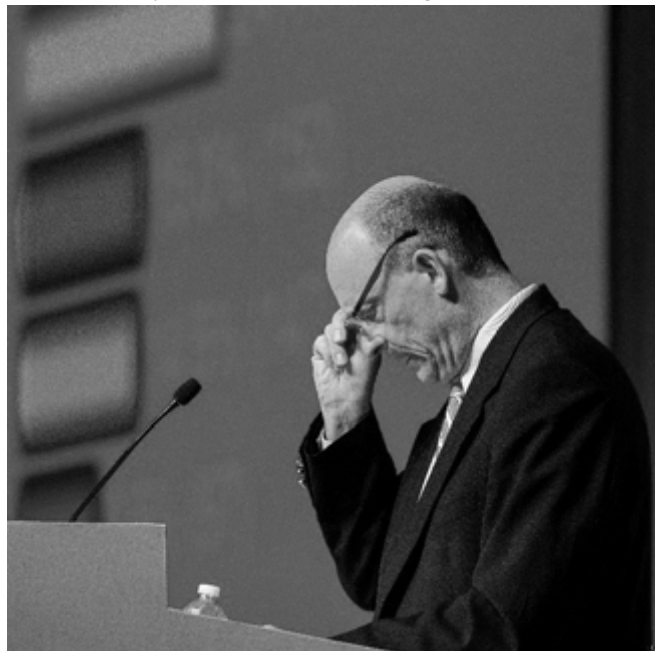
Benjamin T. (Ben) Ball		(elected)
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*Committee 14: Convention Nominations – Floor Nominations
for Secretary and Synod Board of Directors*

President Harrison called to the podium the chairman of the Committee for Convention Nominations, the Rev. Benjamin Ball, to present the slates for election of Secretary and Board of Directors and to receive floor nominations for these positions. Chairman Ball introduced the members of his committee in attendance and called attention to the slate of candidates for Secretary, as determined by the committee. President Harrison opened the floor for nominations, none of which were offered. The chair declared nominations for these positions closed.

Chairman Ball next called attention to the slate for Board of Directors and President Harrison opened the floor for nominations. It was moved and adopted [Yes: 656; No: 185] to add Jan W. Lohmeyer (Waveland, MS, Texas District) to the slate for Board of Directors, At-Large Commissioned Member.

It was moved to add Korey D. Maas to the slate for Board of Directors, At-Large Lay Member; as Rev. Maas is ordained, this was impossible. It was moved to add Steven J. Buuck, who is already on the ballot for At-Large Commissioned, and



Committee 13 Chairman Scott Sailer

then Linda Stoterau, likewise already on the ballot for At-Large Layperson. Interest in floor nominations for these offices having been exhausted, the chair declared nominations closed.

Recognition of 125 Years of International Mission Efforts: Latin America and Caribbean Region

Assuming the chair, Sixth Vice-President Christopher Esget introduced the Rev. Ted Krey to speak of the Synod's nearly five generations of work in the Latin America and Caribbean Region and to play a video featuring the Rev. Joel Fritsche, LCMS missionary to the Dominican Republic—a regional, residential formation site for pastors, evangelists, and deaconesses. He spoke of long-term work in church planting in Brazil, and its fruit in our daughter church's own foreign missions; also of the work of deaconesses in the region and the preciousness of seminaries to the mission of carrying the good news “in jars of clay” to every corner of the region and the globe. He thanked the Synod's membership “in Jesus' name for your support of your missionaries,” and therefore of those who are “Joy:fully Lutheran” because of their work.

Committee 2: International Witness

Chairman Esget introduced Committee 2 Chairman Peter Lange, who in turn called upon Vice-Chairman Roger Schlechte, President of the Rocky Mountain District, to introduce Res. 2-03, “To Give Thanks to God for the Work of the Office of International Mission in the Latin American and Caribbean Region” (*TB*, 1:55–56). Having been read and introduced by the committee, the resolution was adopted without discussion, [Yes: 787; No: 12].

Omnibus Resolution A

With President Harrison resuming the chair, Omnibus Resolution A, as presented in *Today's Business*, 2B:249–50, was introduced, with the further correction that Overture 6-16 be referred to the Council of Presidents, and modification that Overture 6-17, “To Improve a System for the Placement of Members on Candidate Status,” also be added and referred likewise to the Council of Presidents. The resolution was moved and seconded. Floor Committee 7 also asked that Omnibus Resolution A be modified to remove Ov. 7-21, “To Resolve the Issues at Concordia University, Portland.” This was done without objection. It was moved and seconded to close debate, a motion that carried by show of hands. Omnibus Resolution A was adopted as amended [Yes: 771; No: 91].

Committee 6: Pastoral Ministry and Seminaries

President Harrison called Wyoming District President John Hill and his Committee 6 to the platform, and the assembly viewed a video expressing the joy of church workers being sent and being received. Following introductory remarks noting our greatest, gospel treasures of “Word and Sacraments” delivered to us by pastors, and the precious work of other church workers, on account of

which gifts they are greatly loved, Chairman Hill read and introduced Res. 6-01, “To Support and Participate in the Comprehensive Church Worker Recruitment Initiative” (*TB*, 1:93–94) on behalf of the committee. An amendment was moved and seconded, to add at line 25 two new resolves: “*Resolved*, that the district offices of the Synod work together to compile a database of best practices from congregations and other ministries that have successfully guided people of all ages to heed the Holy Spirit’s call to enter into professional church work; and be it finally” and “*Resolved*, that this database be made available on the Synod website no later than the LCMS national convention in 2022.” After debate, it was moved, seconded, and carried unanimously to close debate, and the amendment failed [Yes: 213; No: 685]. A motion to close debate on the main motion prevailed [Yes: 651; No: 265] and the main motion was adopted as presented [Yes: 868; No: 56]. Chairman Hill led the convention in prayer “that the Lord of the harvest send workers into his harvest.”

Chairman Hill next read Res. 6-05, “To Thank Those Involved in Rostering Licensed Lay Deacons” (*TB*, 1:97–98), and introduced it on behalf of the committee. Discussion by the assembly having been exhausted, the resolution was adopted [Yes: 834; No: 45]. The convention rose and joined in signing the hymn “Glory Be to Jesus” “in tribute to God and in thanksgiving for this fine result.”

Res. 6-02, “To Promote Residential Seminary Education as the Preferred Option for the Preparation of Men for Pastoral Ministry” (*TB*, 1:94–95), was read and introduced by the committee. Noting the orders of the day, the President put to the assembly whether it desired to end debate. The motion to end debate carried [Yes: 734; No: 177], and the main motion was adopted as presented [Yes: 675; No: 275].

Committee 11: Church and Culture

President Harrison invited Montana District President Terry Forke to present the business of Committee 11 and yielded the chair to Sixth Vice-President Esget. Committee Chairman Forke offered introductory remarks on a “suite of resolutions given birth at the intersection of Church and Culture.”

Res. 11-01A, “To Give Guidance and Encourage Action on Beginning-of-Life Issues” (*TB*, 2B:282–83), was read and introduced by the committee. Discussion by the assembly having been exhausted, the resolution was adopted [Yes: 914; No: 22].

Res. 11-02A, “To Encourage Faithfulness regarding Marriage” (*TB*, 2B:284), was read and introduced by the committee. After discussion, it was moved and seconded to amend the first resolving clause, to add, after the words, “one woman,” “and to Luther’s explanations of the Sixth Commandment in both his Small and Large Catechisms.” It was moved to amend the amendment to include, after “the Sixth Commandment,” the words, “and First Article.” The committee having responded that it was amenable to both

modifications, and without objection from the body, the resolution was so modified. It was moved and seconded to close debate, which carried [Yes: 785; No: 112]. After discussion by the assembly, the resolution was adopted as amended [Yes: 898; No: 34].

Evening Prayer

Chaplain William Weedon led the convention in the Order of Evening Prayer, with the text, Gen. 18:1–14; Cantor Magness and soloist Kathryn Hecht provided accompaniment and special music.

Session 3 Monday a.m., July 22, 2019

Matins

The Rev. Dr. Daniel Preus, LCMS Fifth Vice-President (Central Region), served as preacher and Chaplain William Weedon, as liturgist, in the Office of Matins, with Zephaniah 3:14–20 as the text. Cantor Phillip Magness provided accompaniment.

[The entire text of Dr. Preus’s sermon is printed elsewhere in these *2019 Convention Proceedings*.]

Greetings—Concordia Publishing House

President Harrison opened the session, calling Dr. Bruce Kintz, President of Concordia Publishing House (CPH), to bring greetings to the convention from the Synod’s publishing house, now celebrating its sesquicentennial. He did so recalling the words of C.F.W. Walther at the founding of CPH.

Committee 7: University Education

President Harrison called Committee 7 Chairman Timothy Scharr, President of the Southern Illinois District.

Res. 7-08, “To Aid Our CUS Schools in Clear Confession” (*TB*, 2B:298–99), was read and introduced by the committee, with changes to the third and fourth *resolves*, to read:

Resolved, That we ~~thus reject the secular concept of clubs or groups that affirm or celebrate sinful behavior~~ prohibit the affirmation or celebration of sinful behavior through groups, clubs, or official campus activities; and be it further

Resolved, That those placed in authority over each CUS school ~~should continue to~~ recognize that they are responsible to the Synod that founded each of the CUS schools, and to God, for their stewardship of their institution; and be it further

The committee took up a friendly suggestion to strike, in the second-last *resolve*, “President Harrison”, and to insert “the Synod President,” a modification made without objection.

It was moved and seconded to refer the resolution for further study by the Commission on Constitutional Matters (CCM), to determine whether the parties listed in the

second-last *resolve* have ecclesiastical supervisory authority, or whether this belongs exclusively to district presidents. Aiming to preserve the main motion speaker queue, the chair put the motion to refer to a voice vote, and it failed.

It was moved and seconded to strike the third *resolve* (as already modified above), that dealing with “sinful behavior.” After debate on the amendment, the chair called for a vote on closure of debate, which carried by a show of hands. The amendment failed [Yes: 226; No: 668].

Discussion of the main motion continued, with the Secretary reading the above changes to the *resolves*, until a motion to close debate carried by a show of hands. A point of order questioned the constitutionality of the resolution. On a suggestion from the CCM and legal counsel, and by general consent, the word “ecclesiastical” in the second-last *resolve* was modified to read “ecclesiastical and other.” Proceeding to the vote, Res. 7-08 was adopted as amended [Yes: 728; No: 244].

Res. 7-03, “To Direct a Collaborative Process to Propose a New Governance Plan” (*TB*, 1:108–9), was read and introduced by the committee. It was moved to postpone consideration of Res. 7-03 until after consideration of Res. 7-01A. Upon clarification that the CUS Advisory Council already exists and is functioning, the motion to postpone was withdrawn. It was moved and seconded to amend the second *resolve* by adding a bullet to “review the financial models for the institutions.” With the consent of the body, the resolution was so modified. Following additional discussion, at the chair’s initiation, debate was closed [Yes: 882; No: 40]. Res. 7-03 was adopted as amended [Yes: 856; No: 115]; thereupon, the convention rose and sang the common doxology.

Res. 7-04A, “To Advance the Prior Review Process for CUS Institution Presidential Candidates” (*TB*, 2B:270–72), was read and introduced by the committee. An advisory delegate suggested the addition of the words “within 15 days” after “agent of the board of regents” in the proposed Bylaw 3.10.6.6.2 (b)(8). The committee, amenable, requested the modification. A delegate objected, bringing the amendment to a vote, which succeeded [Yes: 860; No: 58]. After further discussion, the question was called; this carried [Yes: 622; No: 306]. Res. 7-04A was adopted as amended [Yes: 576; No: 378].

Committee 1: National Witness

President Harrison called Missouri District President Lee Hagan to the podium to introduce the work of his committee, Committee 1.

Res. 1-01A, “To Encourage God’s People to Engage in Active Witness” (*TB*, 2B:252–53), was read and introduced by the committee. An amendment was proposed to amend the second-last *resolve* that this include training and follow-up sessions, but the amendment failed to receive a second.

In response to a delegate’s general request that changes between original and revised resolutions be explained by the floor committees at time of introduction, an idea noted to the committees by the chair as generally helpful, the committee explained the changes in this instance.

It was moved and seconded to amend the eighth *resolve* to add, after the words “theologically sound,” the words “and doctrinally approved.” After some discussion, debate was closed [Yes: 786; No: 89] and the amendment failed [Yes: 345; No: 546]. Noting the orders of the day approaching, the chair asked to bring the matter to a vote; without objection to doing so, Res. 1-01A was adopted as presented [Yes: 873; No: 85].

Res. 1-07A, “To Promote Adoption of Policies that Continue Vigilance in Child Protection” (*TB*, 3:321), was read and introduced by the committee. An amendment to line 16 was moved and seconded to change “encourage” to “require.” Upon guidance that such would be contrary to the Synod’s polity, the amendment was withdrawn.

An amendment was moved and seconded to add, after “local jurisdictions” in line 21, the words, “insofar as they do not violate the seal of the confessional.” After debate on the amendment, a vote to close debate prevailed [Yes: 813; No: 81] and the amendment failed [Yes: 242; No: 651]. Noting the orders of the day, the chair called the question; this carried [Yes: 837; No: 62] and Res. 1-07A was adopted as presented [Yes: 919; No: 13].

*Committee 13: Registration, Credentials, and Elections –
Balloting for Secretary and Synod Board of Directors*

The chair called Committee 13 Chairman Scott Sailer to the podium to conduct the elections of the Secretary and members of the Synod Board of Directors. First, Chairman Sailer updated the registration report as follows:

Voting delegates	1,075
Advisory delegates	157
Advisory representatives	167

The report was moved and adopted without discussion [Yes: 866; No: 8]. With Fifth Vice-President Daniel Preus taking the podium, the committee proceeded to conduct the elections of the Secretary and members of the Board of Directors, with Chaplain Weedon offering an opening prayer:

Secretary (Ordained, 3-year term)

Jon M. Braunersreuther	263	
John W. Sias	685	(elected)

Board of Directors (Commissioned, At-Large, 6-year term)

Steven J. (Steve) Buuck	316	429	
Susan K. Hewitt	287		
Jan W. Lohmeyer	341	511	(elected)

Board of Directors (Lay, Central Region, 6-year term)

Charles H. (Chuck) Anderson 332
Andrew N. Grams 610 (elected)

Board of Directors (Lay, West-Southwest Region, 6-year term)

James D. Runzheimer 302
Jesse L. Yow 650 (elected)

Board of Directors (Lay, At-Large, 6-year term)

Christian A. Preus 586 (elected)
Linda Stoterau 373

Convention Essay: “Joyfully Lutheran: Rejoice”

[The entire text of Dr. Egger’s paper is printed elsewhere in these 2019 Convention Proceedings.]

Committee 5: Theology and Church Relations

President Harrison recognized Chairman Scott Murray, Second Vice-President, to begin the work of his committee.

Res. 5-01, “To Recognize Altar and Pulpit Fellowship with the Evangelical Lutheran Church in Belgium” (TB, 1:82–83), was read and introduced by the committee. After discussion by the assembly, during which a delegate suggested affirming fellowship with full voice, the convention adopted the resolution by saying, “Yea, yea, it shall be so,” and the common doxology was sung.

Res. 5-02, “To Endorse Altar and Pulpit Fellowship with the Portuguese Evangelical Lutheran Church” (IELP) (TB, 1:83–84), was read and introduced by the committee. After discussion by the assembly, IELP President Adalberto Hiller was invited forward and the convention adopted the resolution by saying, “Yea, yea, it shall be so,” and the common doxology was sung. President Hiller brought the warm greetings of his church body, which sees the LCMS as its “grandmother” church, and the church bodies’ respective members as brothers and as children, together, of God. He spoke of the great encouragement it is for the synods to be part of the same confessional “family.”

The committee moved the amendment of the already-adopted Omnibus Resolution A to include Ov. 5-28 (presently included in Omnibus Resolution B) and to refer it to the Commission on Theology and Church Relations. The motion to amend the already-adopted Omnibus Resolution A carried by consent.

Res. 5-04, “To Recognize Altar and Pulpit Fellowship with the Evangelical Lutheran Free Church in Denmark” (ELFCD) (TB, 1:85–86), was read and introduced by the committee. After discussion by the assembly, the convention adopted the resolution by saying, “Yea, yea, it shall be so,” and the common doxology was sung. ELFCD President Leif Jensen spoke of the importance of having confessional Lutheran partners; of the blessing of the exchange of faithful church workers among such partners, which ELFCD now *formally* enjoys with the LCMS; and of his church body’s thankfulness

for the faithful, biblical, and confessional leadership of the LCMS.

Committee 12: Retention: Schools, Family, Youth, and Young Adults

With a word on the importance of retention to congregational life, President Harrison called Mid-South District President Roger Paavola to the podium. Res. 12-03A, “To Encourage Lifelong Catechesis in the Home and Church” (TB, 2B:291–92), was read and introduced by the committee. During discussion, it was moved and seconded to amend the second-last *resolve* by omitting the third and fourth bullet points. A motion to close debate on the amendment was seconded and carried by voice vote; the amendment failed [Yes: 457; No: 506]. Having noted the orders of the day, the chairman initiated a vote to close debate, which carried [Yes: 794; No: 166]. Res. 12-03A was adopted as presented [Yes: 841; No: 148].

Session 4

Monday p.m., July 22, 2019

Midday Prayer

President Harrison having called the convention back to order, the Rev. Dr. Gregory Seltz, Executive Director of the Lutheran Center for Religious Liberty, preached on John 3:25–30 in the order of Midday Prayer, with Chaplain Weedon serving as liturgist and Cantor Magness accompanying.

[The entire text of Dr. Seltz’s sermon is printed elsewhere in these 2019 Convention Proceedings.]

Minutes

President Harrison introduced the review of the minutes from Sunday’s morning and afternoon sessions, as prepared by the Secretary and distributed along with *Today’s Business*. The minutes were accepted as presented.

Committee 9: Structure and Administration

President Harrison called upon Committee 9 Chairman Don Fondow, Minnesota North District President, to begin presenting the work of his committee. Chairman Fondow did so, recalling the 1847 formation of the Synod and God’s grace in sustaining it to this day.

Res. 9-01, “To Amend Various Bylaws for Purposes of Clarification” (TB, 1:117–20), was read and introduced by the committee. After discussion by the assembly, a motion to call the question was made, seconded, and succeeded [Yes: 845; No: 66]; the resolution was adopted [Yes: 869; No: 52].

Res. 9-02, “To Amend Various Bylaws to Address Practical Considerations” (TB, 1:120–23), was read and introduced by the committee. Without discussion, the resolution was adopted [Yes: 937; No: 25].

Res. 9-09, “To Amend Bylaws to Change the Board of Directors’ Means of Representation on Synodwide Corporate Entities’ Boards of Directors” (TB, 1:135–36), was

read and introduced by the committee, with the modification that lines 14–20 be struck (lines dealing with Bylaw 3.6.6.3), being dealt with in Res. 7-01A. After discussion by the assembly, the resolution was adopted as so presented [Yes: 937; No: 31].

Res. 9-03, “To Amend Bylaw 3.7.1 to Clarify the Commencement Date for Members of the Board of Trustees—Concordia Plans/Board of Directors—Concordia Plan Services and Eliminate Obsolete Provisions” (*TB*, 1:123–25), was read and introduced by the committee. Noting the adoption of Res. 9-09, which provides for Board of Directors-appointed representation on the Plans board, the committee struck from the proposed Bylaw 3.7.1.3 the sentence: “The Chief Financial Officer of the Synod shall be a nonvoting member.” Without discussion, the resolution was adopted as so presented [Yes: 940; No: 12].

Res. 9-14, “To Amend Bylaw 3.1.3.1 Regarding the Election of Nonvoting and Advisory Delegates” (*TB*, 1:141–42), was read and introduced by the committee. Without discussion, the resolution was adopted [Yes: 926; No: 28].

Res. 9-04A, “To Amend Bylaw 3.1.8 to No Longer Require Publication of Delegate Mailing Addresses” (*TB*, 2B:272–73), was read and introduced by the committee. After discussion by the assembly, the chair proposed closing debate; this carried [Yes: 763; No: 191] and the resolution was adopted [Yes: 847; No: 120].

Res. 9-05, “To Amend the Constitution to Address Individual Membership and Advisory Representation” (*TB*, 1:127–32), was read and introduced by the committee. After discussion by the assembly, the chairman put closure of debate to the assembly, which carried [Yes: 773; No: 154]. The resolution was adopted by the required two-thirds majority [Yes: 873; No: 77], with ratification by the congregations of the Synod to follow the convention.

Recognition of 125 Years of International Mission Efforts: Asia Region

The Rev. Charles Ferry, Regional Director for the Asia Region of LCMS International Mission, was called up to present on the Synod’s international mission work in the region. Stressing *partnership*, he spoke of the Synod’s “walking alongside” partner churches in Asia to equip and encourage their pastors, laity, and leaders, and to support their evangelism work, through theological education. He shared the history of LCMS work in India, beginning 125 years ago; spoke of the generations of work in Papua New Guinea and of theological education in the Philippines and new opportunities in Indonesia and Cambodia. Ferry concluded by introducing the Rev. Suvishesha Muthu, President of the India Evangelical Lutheran Church, and thanked the Synod’s membership for its generous support of the Asia mission.

Committee 2: International Witness

With Fourth Vice-President John Wohlrabe assuming the chair, Kansas District President Peter Lange was called up to present Res. 2-02, “To Give Thanks to God for the Work of the Office of International Mission in the Asia Region” (*TB*, 1:54–55). The resolution was read and introduced by the committee. After discussion by the assembly, the resolution was adopted [Yes: 810; No: 16].

Committee 14: Convention Nominations – Presentation of Report and Floor Nominations for Other Boards and Commissions

The chair called on the Rev. Benjamin Ball, chairman of the Committee for Convention Nominations to present the slate for the remaining positions to be elected, and to prepare the delegates to present floor nominations for such according to the procedure of Standing Rule 26. Ball noted the printed report of his committee in the *Biographical Synopses and Statements of Nominees* updates thereto in *Today’s Business* Issues 2B and 3 (*TB*, 2B:305–7; 3:336–44). He also noted that Jesse L. Yow, having been elected to the LCMS Board of Directors, has withdrawn from candidacy for the Concordia Seminary, St. Louis, Board of Regents. As Chairman Ball concluded his introductory instructions, President Harrison resumed the chair and opened the nomination period.

It was moved to add Frederic W. Baue, St. Louis, Mo., Missouri District, to the slate for the Concordia Historical Institute Board of Governors. The floor nomination carried [Yes: 653; No: 133].

It was moved to add Patricia B. Kym, Tomball, Tex., Texas District, to the lay slate for the Commission on Theology and Church Relations. The floor nomination carried [Yes: 602; No: 181].

It was moved to add Thomas J. Zachman, Lubbock, Tex., Texas District, to the lay slate for the Board of Regents, Concordia University Texas. The floor nomination carried [Yes: 667; No: 110].

It was moved to add Robert J. Ziegler, Seward, Neb., Nebraska District, to the commissioned slate for the Board of Regents, Concordia University, Nebraska [Yes: 633; No: 128]. (Ziegler subsequently declined the floor nomination.)

It was moved to add Susan K. Hewitt, St. Paul, Minn., Minnesota South District, to the commissioned minister slate for the Board of Regents, Concordia Seminary, St. Louis. The floor nomination carried [Yes: 582; No: 181].

It was moved to add Gordon D. Tresch, Kenmore, N.Y., Eastern District, to the lay slate for Commission on Theology and Church Relations. The floor nomination carried [Yes: 597; No: 171].

It was moved to add Robert C. Weinkauff, Basehor, Kan., Kansas District, to the ordained slate for the LCMS

Foundation Board of Trustees. The floor nomination carried [Yes: 636; No: 114].

It was moved to add Michael P. Dorn, Houston Tex., Texas District, to the ordained slate for the Commission on Theology and Church Relations. The floor nomination carried [Yes: 596; No: 155].

It was moved to add Jeffrey L. Kloha, Edmund, Okla., Oklahoma District, to the ordained slate for the Board of Regents, Concordia Seminary, St. Louis. The floor nomination carried [Yes: 557; No: 213].

It was moved to add E. Theodore Lams II, Brookfield, Ill., Northern Illinois District, to the commissioned slate for the Board of Regents, Concordia Theological Seminary, Fort Wayne. The floor nomination carried [Yes: 623; No: 124].

It was moved to add Brett M. Bortnem, Magnolia, Tex., Texas District, to the commissioned slate for the Board of Regents, Concordia Seminary, St. Louis. The floor nomination carried [Yes: 570; No: 169].

Seeing no further delegates offering floor nominations, a motion to close nominations was solicited by the chair, moved, seconded, and carried.

Committee 4: Life Together

Noting that nominations concluded ahead of the orders of the day, the President called upon Committee 4 Chairman Allan Buss to present Resolution 4-03A, "To Commend to Synod Priorities for Mission and Ministry Emphasis for the 2019–2022 Triennium" (TB, 2B:259–60). The resolution was read and introduced by the committee.

An amendment was proposed to the final *resolve* on TB 2B:259, to reorder the three bullet points; advised that this was not a substantive change, the delegate withdrew the amendment.

Another amendment was moved to make the first bullet point of the second *resolve* read, "To evangelize and disciple the lost." This modification proved acceptable to the committee and was received without objection.

A final amendment was moved to the third bullet point of the second *resolve*, to have it read "Strengthen congregations and schools" This was acceptable to the committee and received without objection.

It was moved and seconded to close debate; the motion carried [Yes: 799; No: 56]; thereupon, Res. 4-03A was adopted as amended [Yes: 841; No: 20].

Departing the dais, Chairman Buss advised delegates to read the Report of the 2016 Res. 4-03B Task Force on Recognized Service Organizations (R61, WB, 329–43) in preparation for consideration of Res. 4-06A, "To Amend Bylaw Section 6.2 to Revitalize Synod's Recognized Service Organization Program."

Special Presentation: Military Chaplains

The Rev. Craig Mueller brought greetings on behalf of LCMS Chaplains, introducing representatives of the service branches, Chap. Jonathan Shaw (U.S. Army), Ryan Rupe (U.S. Navy), Quentin Genke (U.S. Air Force), speaking of the work of LCMS chaplains in serving the men and women of the Armed Forces and related families at home and abroad, and thanking the Synod for its support of its chaplains. The convention viewed a video highlighting their work.

Omnibus Resolution B

The President introduced Omnibus Resolution B, as printed in TB, 2B:251–52, noting that Overtures 5-28 and 6-17 have both been assigned to Omnibus Resolution A (the former, to the CCM, and the latter, to the Council of Presidents) and are therefore no longer included in Omnibus Resolution B.

It was moved and seconded to remove Overtures 9-34, 9-35, 9-36, and 9-37 from Omnibus Resolution B and to refer them to Floor Committee 9. The motion carried [Yes: 497; No: 413]. A motion to call the question on the omnibus failed [Yes: 508; No: 406].

An advisory delegate spoke in favor of removing Overture 9-22 from Omnibus Resolution B and referring it to Floor Committee 9; a voting delegate subsequently moved this as an amendment and obtained a second. The motion carried [Yes: 583; No: 340].

Noting the orders of the day, the chair called the question; closure of debate carried [Yes: 715; No: 164]. Omnibus Resolution B was adopted as amended [Yes: 796; No: 105].

Committee 10: Ecclesiastical Supervision and Dispute Resolution

President Harrison called upon South Wisconsin District President John Wille to present the work of his committee. He began the committee's presentation by quoting "The Power and Jurisdiction of Bishops" (Treatise on the Power and Primacy of the Pope, paragraph 62), the definition of *ecclesiastical supervision* in Bylaw 1.2.1 [i], and the preamble to the dispute resolution bylaw chapter, Bylaw 1.10.1.

Res. 10-01, "To Amend Bylaws to Clarify Dispute Resolution Processes" (TB, 1:144–46), was read and introduced by the committee. It was moved and seconded to strike the addition of "except in a matter of sexual misconduct or criminal behavior" in proposed Bylaw 3.10.5.7.9 (a). CCM Chairman George Gude noted that continuing to omit this language would leave a serious inconsistency between this Bylaw and Bylaw section 2.17. It was moved to postpone consideration of this amendment for the CCM to consider the matter; the chair ruled this out of order, CCM Chairman Gude having already spoken for the commission. Noting the orders of the day, the chair put close of debate on the amendment to a vote; this carried [Yes: 791; No: 97]. The amendment failed [Yes: 112; No: 813]. The chair put close of debate on the main motion to a vote; this carried

[Yes: 822; No: 88]. Res. 10-01 was adopted as presented [Yes: 879; No: 52].

Committee 7: University Education

President Harrison called on Southern Illinois District President Timothy Scharr to continue his committee's work. He, in turn, introduced Concordia University System (CUS) President Dean Wenthe, who introduced Dr. Gerhard Mundinger, the chairman of the CUS Board of Directors, and the presidents of the Concordia college and universities.

Res. 7-06, "To Celebrate and Give Thanks to God for the 125th Anniversary of Concordia University, Nebraska" (*TB*, 1:113), was read and introduced by the committee. The resolution was adopted by the delegates rising and shouting "Amen!"

Res. 7-02, "To Nurture Our Lutheran System of Higher Education" (*TB*, 1:106–8), was read and introduced by the committee. It was moved and seconded to amend the resolution by adding a bullet point to the second-last *resolve*, to read "encouraging every Lutheran preschool, child development center, elementary school, and high school to develop and implement policies to establish and exhibit distinctly Lutheran identity, which will include calling and ongoing support of Lutheran educators." After debate, the chair put closure of debate on the amendment to a vote, which carried [Yes: 747; No: 76]; the amendment subsequently failed [Yes: 314; No: 526]. Noting the orders of the day, the chair put closure of debate on the main motion to a vote, which carried [Yes: 781; No: 80]. Res. 7-02 was adopted as presented [Yes: 835; No: 48].

Res. 7-01A, "To Amend Bylaws Related to Structure and Governance of the Concordia University System" (*TB*, 2B:265–70), was read and introduced by the committee. It was moved and seconded to amend the resolution, striking, on *TB* 2B:267, the proposed changes to Bylaw 3.6.6.4 (i) (as numbered in the proposal), so as to restore the original bylaw language, "have authority, after receiving the consent of the Board of Directors of the 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 or university." With the amendment pending and a delegate having requested to hear from the CCM on this topic, the chair called the orders of the day.

Responsive Prayer I

Chaplain William Weedon led the convention in the Order of Responsive Prayer (I), with the text, Phil. 4:4–7; Cantor Magness provided accompaniment.

Session 5

Tuesday a.m., July 23, 2019

Matins

The Rev. Nabil S. Nour, LCMS Third Vice-President (Great Plains Region), served as preacher and Chaplain William

Weedon, as liturgist, in the Office of Matins, with Luke 18:1–8 as the text. Cantor Phillip Magness provided accompaniment.

[The entire text of Rev. Nour's sermon is printed elsewhere in these *2019 Convention Proceedings*.]

Special Recognition: Newly Elected and Outgoing Praesidium

President Harrison called the convention to order and invited the newly elected and outgoing Praesidium to the dais, recognizing incoming First Vice-President Peter Lange and Sixth Vice-President Benjamin Ball, and outgoing First Vice-President Herbert Mueller and Fifth Vice-President Daniel Preus.

Greetings—Lutheran Church Extension Fund

The chair invited the Rev. Bart Day, President and Chief Executive Officer of the Lutheran Church Extension Fund (LCEF), to bring his greetings to the convention. Day spoke concretely of LCEF and its thousands of investors "walking alongside" LCMS congregations, organizations, and church workers in ministry, at home and abroad. He shared that lending volume is strong and growing; in response, \$100 million already received from investors in a recent drive has been earmarked for lending. LCEF's mission, 40 years along, is that resources be available today and that they will be for the future—with the help of Joy:fully Lutheran investors.

As Committee 11 approached, it was moved and seconded to direct Floor Committee 10 to remove Overture 10-01, "To Clarify the Relationship of the Synod to its Members Affirming Article VII" (*CW*, 520), from its Resolution 10-06A (*TB*, 2B:282) and to bring it to the floor at its next appearance. Upon parliamentary guidance that motions to reaffirm are out of order, the chair so ruled on the motion and moved on with the orders of the day.

Committee 11: Church and Culture

President Terry Forke, the Chairman of Committee 11, resumed the work of his committee. Res. 11-03A, "To Encourage Synod to Develop Resources to Aid Congregations and Schools regarding Sexual Orientation and Gender Identity Issues" (*TB*, 2B:285–86), was read and introduced by the committee. With consent of the body, the committee modified the list of resources commended for use to include the Synod's *Luther's Small Catechism with Explanation* (Concordia Publishing House, 2017). The chair put the close of debate to a vote, which carried [Yes: 671; No: 254]. The resolution was adopted as amended [Yes: 916; No: 30].

Res. 11-04A, "To Affirm the Common Humanity of All People and Ethnicities" (*TB*, 2B:286–87), was read and introduced by the committee. It was moved to amend the resolution by striking the twelfth *whereas*, beginning, "WHEREAS, Racism has no basis in science..." Committee Chairman Forke noted for the committee that it had intended to strike "science," while retaining the rest of the *whereas*, and this modification of the twelfth *whereas* was

received without objection. The chair put the close of debate to a vote, which carried [Yes: 830; No: 121]. The resolution was adopted unanimously as amended by a voice vote, “Yea, yea, it shall be so.”

Res. 11-05A, “To Encourage Responsible Citizenship and Compassion Toward Neighbors Who Are Immigrants Among Us” (TB, 2B:287–88), was read and introduced by the committee. The chair and President Forke spoke briefly on the Lutheran “two kingdoms” perspective on immigration issues, at the same time loving our neighbors and respecting authorities. After brief discussion by the assembly, the chair put to a vote the close of debate, which failed [Yes: 600; No: 343]. After further discussion, an amendment was offered and seconded to add a *resolve* to read, “That the members of Synod give bold witness in keeping with the Scriptures and Confessions against inhumane treatment and attitudes toward immigrants and minorities.” It was moved and seconded to amend the amendment by adding “war refugees” after “immigrants;” this was adopted by general consent. Noting the orders of the day, the chair put close of debate on the amendment to a vote, which carried [Yes: 836; No: 71]. With consent of the body, the amendment was amended to insert the new *resolve* as second-last. The amendment carried [Yes: 780; No: 175]. There being objection to the chair’s proposal to close debate, it was put to a vote, which also carried [Yes: 758; No: 211]; the resolution was adopted as amended [Yes: 891; No: 106].

Recognition of 125 Years of International Mission Efforts: Eurasia Region

The Rev. James Krikava, invited to share a presentation on LCMS mission work in Eurasia, opened with the apostolic greeting in Czech, the language of “the most atheistic country in the world,” where he served as a missionary. He spoke of the “salt of wisdom” giving savor to the region—the word of Christ crucified, the wisdom and power of God (1 Cor. 1:23–24). He introduced Dr. Charles Cortright, who serves as a theological educator, and his wife, Connie. Cortright serves with the Rev. Jerrald Lawson at Koltushi Seminary near St. Petersburg, Russia. He described his travels and teaching, aimed at deepening understanding of the Gospel and countering the false doctrine that can creep easily into isolated and young churches. Krikava returned to challenge the assumption that Europe knows Christianity and Lutheran doctrine—this is not the case. “Post-modern secularism has silenced the word of Christ in many places.” The need for church planting is urgent. Krikava by video introduced Pastor Sorin Trifa, an alliance missionary and church planter from Romania. Krikava concluded by describing the “befriending hand” of mercy work that goes along with proclamation in the region, and introduced his family, which represents “the results of four generations of missionaries in our Eurasia region;” he accompanied his grandchildren in concluding the presentation by their singing of *A Mighty Fortress* in Czech.

Committee 2: International Witness

Rocky Mountain District President Roger Schlechte read and introduced, for his committee, Res. 2-04, “To Give Thanks to God for the Work of the Office of International Mission in the Eurasia Region” (TB, 1:56). Without discussion, the resolution was adopted [Yes: 744; No: 1].

Convention Essay: “Joy:fully Lutheran: Pray”

[The entire text of Rev. Hoem’s paper is printed elsewhere in these 2019 Convention Proceedings.]

As Committee 10 approached, it was moved and seconded that Floor Committee 9 be required to bring a resolution based on Ov. 9-22, “To Consider Voting Privilege for Commissioned Ministers,” previously removed from Omnibus B, at 8:35 a.m. Wednesday. The motion, a special order, failed [Yes: 392; No: 537].

Committee 10: Ecclesiastical Supervision and Dispute Resolution

Committee 10 Chairman John Wille was called up to continue the business handled by his committee. Res. 10-02A, “To Amend Bylaws to Clarify Call and Roster Matters” (TB, 2B:273–79), was read and introduced by the committee. After discussion, the question was called. Before this proceeded to a vote, a delegate contested the ruling of the chair that a single prior non-queue speaker sufficed to render calling the question in order. The ruling of the chair was sustained by a vote [Yes: 532; No: 403], but closure of debate failed [Yes: 607; No: 356].

It was moved to amend the resolution by restoring, in Section A, the original language of Bylaw 2.12.1.5. After clarification by the Secretary that reverting this single bylaw would result in an inconsistency, and as the revision had not been reviewed by the CCM as required, the chair ruled this amendment out of order.

It was moved and seconded to separate Section C of the resolution from Sections A and B; the motion failed [Yes: 286; No: 666]. After additional discussion, it was moved to refer the resolution back to the committee to address the language of Bylaw 2.12.1.5 and its impact on workers whose service may cross district lines. With the orders of the day called, the chair opted to continue, whereupon a motion to end debate was made, seconded, and carried [Yes: 891; No: 75]. The motion to refer failed [Yes: 230; No: 747]. The chair put to a vote the ending of debate on the main motion; this carried [Yes: 868; No: 101]. Res. 10-02A was adopted as presented [Yes: 875; No: 110].

Committee 9: Structure and Administration

Committee 9 Chairman Don Fondow continued the work of his committee. Res. 9-06, “To Add Bylaw 3.3.4.10 to Clarify Access by the Board of Directors to Information of Synod Agencies” (TB, 1:132–33), was read and introduced by the committee. After discussion by the assembly, the question was called [Yes: 804; No: 148] and the resolution was adopted [Yes: 800; No: 147].

Res. 9-07, “To Amend Synod Bylaws 3.12.2.1 and 3.12.2.2” (*TB*, 1:133), was read and introduced by the committee. It was moved to refer the resolution back to the committee for the final *resolve* to address the specific timing requirements indicated in the bylaws. After discussion, the question was called; this motion carried [Yes: 791; No: 142] and the motion to refer failed [Yes: 263; No: 692]. It was moved to close debate on the resolution; this carried [Yes: 763; No: 192]. Res. 9-07 was adopted [Yes: 677; No: 281].

Res. 9-08, “To Amend Bylaws to Clarify Multi-congregation Parish Representation at the Circuit Forum” (*TB*, 1:134), was read and introduced by the committee. After discussion, the question was called; this motion carried [Yes: 713; No: 226]. The resolution was adopted [Yes: 815; No: 128].

Res. 9-16, “To Amend Bylaw 3.12.2.3 to Allow District Presidents Access to Congregational Registration Status in the Presidential Vote” (*TB*, 3:327–28), was read and introduced by the committee. After discussion, the question was called; this motion carried [Yes: 766; No: 168]. The resolution was adopted [Yes: 534; No: 410].

Res. 9-11, “To Address Residency Requirements for District Regional Positions” (*TB*, 1:137–38), was read and introduced by the committee. After discussion by the assembly, the resolution was adopted [Yes: 928; No: 9]. The chair exercised Standing Rule 11 to reconvene at 1:15 p.m. for prayer.

Session 6 Tuesday p.m., July 23, 2019

Midday Prayer

President Harrison having called the convention back to order, the Rev. Laokouxang (Kou) Seying, Associate Professor at Concordia Seminary, St. Louis, preached on Eph. 6:10–20 in the order of Midday Prayer, with Chaplain Weedon serving as liturgist and Cantor Magness and guitarist Colton LaMay accompanying.

[The entire text of Rev. Seying’s sermon is printed elsewhere in these *2019 Convention Proceedings*.]

Minutes

Sixth Vice-President Christopher Esget, assuming the chair, introduced review of the minutes from Monday’s Sessions 3 and 4. The Secretary noted that he had received an inquiry about the modification to Res. 7-08 (*TB*, 2B:298–99) indicated on page 1, lines 35–36 of the minutes. Having reviewed the transcript, the Secretary modified the affected sentence as follows: “On a suggestion from the CCM and legal counsel, and by general consent, the word ‘ecclesiastical’ in the second-last resolve was modified to read ‘ecclesiastical and other responsibilities.’” The minutes were approved as thus presented.

Committee 13: Registration, Credentials, and Elections – Balloting for Other Boards and Commissions

The chair called Committee 13 Chairman Scott Sailer to the podium to conduct the next elections in the prescribed order. First, Chairman Sailer updated the registration report as follows:

Voting delegates	1,076
Advisory delegates	157
Advisory representatives	168

The report was moved and adopted without discussion.

Chairman Sailer continued with the order of elections, an error being noted on *TB* 4:366: in the slates for the Board of Regents, Concordia Theological Seminary, Fort Wayne, E. Theodore Lams II should be listed in the commissioned slate, not in the ordained slate.

Board for National Mission (Ordained/Commissioned, Central Region, 6-year term)

Robert A. Leiste	395	
Martha J. Milas	478	(elected)

Board for National Mission (Ordained/Commissioned, Great Lakes Region, 6-year term)

Peter C. Bender	492	(elected)
James M. Hill	411	

Board for National Mission (Ordained/Commissioned, West- Southwest Region, 6-year term)

Alfonso O. Espinosa	585	(elected)
Glenn Fluegge	320	

Board for National Mission (Lay, East-Southeast Region, 6- year term)

Janis McDaniels	539	(elected)
Paul Techau	357	

Board for National Mission (Lay, Great Plains Region, 6-year term)

Carla M. Claussen	650	(elected)
Trent D. Demarest	251	

Board for International Mission (Ordained/Commissioned, East-Southeast Region, 6-year term)

Dana A. Brones	242	
Jon T. Diefenthaler	140	
Roberto E. Rojas Jr.	525	(elected)

Board for International Mission (Ordained/Commissioned, Great Plains Region, 6-year term)

John L. Mehl	442	
Bernhard M. Seter	459	(elected)

Board for International Mission (Lay, Central Region, 6-year term)

Kristine S. Bruss 519 (elected)
Cindy Rodewald 407

Board for International Mission (Lay, Great Lakes Region, 6-year term)

Michael R. Hopkins 412
K. Allan Voss 505 (elected)

Board for International Mission (Lay, West-Southwest Region, 6-year term)

Terence Lung 753 (elected)
David A. Yow 153

Commission on Theology and Church Relations (Ordained—parish pastor, 6-year term)

Jonathan A. Blanke 235 284 359
Robert A. Dargatz 361 463 580 (elected)
Michael P. Dorn 135
Matthew W. Rueger 193 192

Commission on Theology and Church Relations (Lay, 6-year term)

Erich Heidenreich 276 301 399
Patricia B. Kym 184 212
Andrea R. Pitkus 322 409 519 (elected)
Gordon D. Tresch 119

Concordia Historical Institute (Ordained, elect 2, 6-year term)

Position 1 of 2:

Frederic W. Baue 149 141
Rodney A. Benkendorf 194 176
David W. Palomaki 128
Robert V. Roethemeyer 313 606 (elected)
David P. Rowold 132

Position 2 of 2:

Frederic W. Baue 183 142
Rodney A. Benkendorf 383 510 (elected)
David W. Palomaki 128
David P. Rowold 231 269

Concordia Historical Institute (Commissioned/Lay, 6-year term)

Kathleen (Kathy) Graumann 471 (elected)
David G. Millar 448

Concordia Publishing House (Lay, elect 4, 6-year term)

Position 1 of 4:

Heidi K. Abegg 203 327
Kimberly Cornett 37
Stephanie A. Egger 327 588 (elected)
Thomas R. Halvorson 90
Angela M. Hill 45
Sara K. Mulso 38

Joseph L. Olson 85
Kent M. Warneke 92

Position 2 of 4:

Heidi K. Abegg 413 592 (elected)
Kimberly Cornett 32
Thomas R. Halvorson 227 343
Angela M. Hill 81
Sara K. Mulso 29
Joseph L. Olson 90
Kent M. Warneke 70

Position 3 of 4:

Kimberly Cornett 82
Thomas R. Halvorson 397 534 (elected)
Angela M. Hill 118
Sara K. Mulso 60
Joseph L. Olson 127 154
Kent M. Warneke 132 235

Position 4 of 4:

Kimberly Cornett 61
Angela M. Hill 213 153
Sara K. Mulso 44
Joseph L. Olson 296 392 513 (elected)
Kent M. Warneke 314 388 410

Special Recognition: Church Body Guests in Attendance

President Harrison, resuming the chair, introduced the Rev. Dr. Joel Lehenbauer, Executive Director of the Commission on Theology and Church Relations, and Darrin Storkson, Interim Executive Director of Church Relations, to introduce guests representing international partner churches, as well as special guests of other Lutheran church bodies having special relationships with The Lutheran Church—Missouri Synod:

AFRICA

- The Rev. Fidele Mbunde, President, Lutheran Church in Africa—Synod of Burundi
- The Rev. Teshome Amenu, General Secretary, and Mr. Tsegahun Adunga, Ethiopian Evangelical Church Mekane Yesus
- The Rev. John Shadrack Donkoh, President, Evangelical Lutheran Church of Ghana
- The Rev. Ochola Omolo, Bishop, Evangelical Lutheran Church in Kenya
- The Rev. Dr. David Rakotonirina, Bishop, Malagasy Lutheran Church
- The Rev. Mandla Khumalo, Bishop; the Rev. Geoffrey Thokane Skosana; and the Rev. Manquoba Elijah Zungu, Confessional Lutheran Church of South Africa
- The Rt. Rev. Modise Maragelo, Bishop, Lutheran Church of South Africa

- The Rev. Jordan M. Long, President, Lutheran Church of South Sudan
- The Rev. Nathaniel Bol, Bishop, South Sudan Evangelical Lutheran Church
- The Rt. Rev. Dr. Emmanuel Joseph Makala, Bishop of Southeast Lake Victoria, Evangelical Lutheran Church in Tanzania
- The Rev. Charles I. Bameka, Bishop, Lutheran Church of Uganda

ASIA

- The Rev. Suvisesha Muthu, President, India Evangelical Lutheran Church
- Mr. Ezekiel Peter, General Secretary, Gutnius Lutheran Church (Papua New Guinea)
- The Rev. Ray Chen, Bishop, Lutheran Church of the Republic of China

AUSTRALIA

- The Rev. Paul Smith, Bishop of Queensland, Lutheran Church of Australia

EUROPE

- The Rev. Leif G. Jensen, President, Evangelical Lutheran Free Church in Denmark
- The Rev. Risto Soramies, Bishop, Evangelical Lutheran Mission Diocese of Finland
- The Rev. Janis Vanags, Archbishop of Riga, Evangelical Lutheran Church of Latvia
- The Rev. Thor Henrik With, Bishop, Evangelical Lutheran Diocese in Norway
- The Rev. Adalberto Hiller, President, Portuguese Evangelical Lutheran Church
- The Rev. Alexey Streltsov, Rector, Lutheran Theological Seminary, Siberian Evangelical Lutheran Church
- The Rev. Roland Gustafsson, Bishop Emeritus, Mission Province in Sweden

NORTH AND SOUTH AMERICA

- The Rev. Timothy Teuscher, President, Lutheran Church—Canada
- The Rev. Ignacio Chan, President, Lutheran Church in Guatemala
- The Rev. Glenn Obenberger, Evangelical Lutheran Synod (United States)
- The Rev. John F. Bradosky, Bishop, and the Rev. Dr. David M. Wendel, North American Lutheran Church (United States)
- The Rev. James Huebner, First Vice President; and Prof. Bill Tackmier, Professor, Wisconsin Lutheran

Seminary, Wisconsin Evangelical Lutheran Synod (United States)

- The Rev. M. Perez, President, Lutheran Church in Venezuela

Omnibus Resolution C

The chair directed the convention's attention to Omnibus Resolution C (*TB*, 1:45), which was moved, seconded, and, without discussion, adopted [Yes: 703; No: 10].

Committee 13: Registration, Credentials, and Elections – Balloting for Other Boards and Commissions

The chair called Committee 13 Chairman Scott Sailer to the podium to conduct the next elections in the prescribed order; Sixth Vice-President Christopher Esget assumed the chair.

Lutheran Church Extension Fund (Ordained/Commissioned, 3-year term)

Jason M. Braaten	467	(elected)
Daniel Schepmann	389	

Lutheran Church Extension Fund (Lay, elect 2, 3-year term)

Position 1 of 2:

Carthron P. Coyner	69	
Susan J. Elsholz	410 600	(elected)
Jonathan H. Kramer	94 70	
Ruben Martinez	120 156	
Gordon D. Tresch	51	
Jason L. Wangen	48	
David P. Worthington	94 67	

Position 2 of 2:

Carthron P. Coyner	46	
Jonathan H. Kramer	309 460	(elected)
Ruben Martinez	266 295	
Gordon D. Tresch	39	
Jason L. Wangen	61	
David P. Worthington	162 157	

LCMS Foundation (Ordained, 6-year term)

Ralph Blomenberg	355 459	
Paul E. Cloeter	175	
Robert C. Weinkauff	387 464	(elected)

LCMS Foundation (Lay, 6-year term)

Gregory J. Miller	479	(elected)
Glenn E. Van Velson	449	

Concordia University System (Ordained, 6-year term)

Raymond L. Hartwig	450 551	(elected)
Kurtis D. Schultz	221 259	
Larry A. Stoterau	152 120	
Orville C. Walz	93	

Board of Regents, Fort Wayne (Ordained, elect 2, 6-year term)

Position 1 of 2:

William M. Cwirla	250	408	445	
Joseph M. Fisher	63			
Korey D. Maas	242	380	485	(elected)
Robert Newton	96			
Matthew W. Rueger	170	129		
Jeffrey E. (Jeff) Skopak	106			

Position 2 of 2:

William M. Cwirla	445	525		(elected)
Joseph M. Fisher	37			
Robert Newton	74			
Matthew W. Rueger	308	417		
Jeffrey E. (Jeff) Skopak	68			

Board of Regents, Fort Wayne (Commissioned, 6-year term)

E. Theodore Lams II	285	376		
Mark W. Meehl	362	560		(elected)
Sara K. Smith	282			

Board of Regents, Fort Wayne (Lay, 6-year term)

David L. Daniels	634			(elected)
Noreen L. Linke	300			

Board of Regents, St. Louis (Ordained, elect 2, 6-year term)

Position 1 of 2:

Allen F. (Al) Doering	157	122		
Michael E. Hayes	57			
Bruce E. Keseman	165	82		
Jeffrey L. Kloha	206	252		
Todd A. Peperkorn	306	481		(elected)
Andrew D. Smith	47			

Special Recognition: Newly Elected and Outgoing Members, Synod Board of Directors

President Harrison, resuming the chair, invited forward those newly elected and outgoing Board of Directors members present at the convention, and invited Board Chairman Michael Kumm to recognize their service. Re-elected to a second consecutive six-year term was Christian Preus. Leaving the board were Kathy Schulz, Gloria Edwards, and Kurt Senske, the first by choice and the latter two on account of term limitation after twelve years of service each. Kumm spoke warmly of the collegiality and effectiveness of the board and the high qualifications and good spirit of its re-elected and departing members.

Committee 5: Theology and Church Relations

The chair called upon Second Vice-President Scott Murray, chairman of Committee 5, to continue the work of his committee. Res. 5-05, "To Clarify Status of LCMS Relationships in Sri Lanka" (TB, 1:86), was read and introduced by the committee. Without discussion, the resolution was adopted [Yes: 824; No: 8].

Res. 5-06, "To Amend Bylaw 3.9.5.2.2 regarding Altar and Pulpit Fellowship with New Church Bodies Formed by Partner Churches" (TB, 1:86–87), was read and introduced by the committee. Without discussion, the resolution was adopted [Yes: 852; No: 46].

Res. 5-08, "To Commend and Support the International Lutheran Council" (TB, 1:88–89), was read and introduced by the committee. Without discussion, the resolution was adopted by unanimous voice vote.

Res. 5-07, "To Clarify the Relationship between LCMS Partner Churches and the Lutheran World Federation" (TB, 1:87–88), was read and introduced by the committee. Without discussion, the resolution was adopted by unanimous voice vote.

Res. 5-09A, "To Confess the Biblical Six-Day Creation, to Encourage Pastoral Conferences to Study Our Synod's Statements on Creation, and to Help Congregations Concertedly Address Issues Related to the Intersections of Faith and Science" (TB, 2B:262–64), was read and introduced by the committee.

It was moved and seconded to amend the first bullet of the first *resolve* to read in its entirety, "God created the world in six days (Genesis 1)." After discussion, the chair, noting the orders of the day, put closure of debate on the amendment to a vote, which carried [Yes: 732; No: 213]; the amendment failed [Yes: 309; No: 662]. The chair put closure of debate on the main motion to a vote; this carried [Yes: 691; No: 268]. Res. 5-09A was adopted as presented by a show of hands. The President noted on this topic that "we try to say only what the Bible says, and otherwise to keep our mouths shut," and thanked the delegates for the way they handled debate on this resolution.

Committee 6: Pastoral Ministry and Seminaries

Chairman Hill was called up to continue the work of his Committee 6. Res. 6-06, "To Give God Praise and Glory for Concordia Theological Seminary Fort Wayne's 175th Anniversary" (TB, 1:98), was read and introduced by the committee. Without discussion, the resolution was adopted by the delegates' raising their right fists and saying, "Yea, yea, it shall be so." The common doxology was sung and Concordia Theological Seminary (CTS) President Lawrence Rast offered a thankful response from the CTS community, which is grateful for the Synod's love and support of its seminaries and looking forward to a bright future, in which God will continue to strengthen and preserve, "for the Gospel promise is clear: Jesus Christ is the same yesterday, today, and forever; and He has promised to be with us always to the very end of the age."

Res. 6-07, "To Support and Utilize *Preach the Word*" (TB, 1:98–99), was read and introduced by the committee. Without discussion, the resolution was adopted [Yes: 911; No: 34].

Res. 6-03A, “To Enhance the Specific Ministry Pastor (SMP) Program” (TB, 2B:264–65), was read and introduced by the committee, and the Pastoral Formation Committee expressed, through Chief Mission Officer Kevin Robson, its support. The chair, noting the orders of the day, inquired of delegates and found they desired debate; the resolution was left pending, to be taken up upon the return of Committee 6.

Committee 3: Mercy

The chair called upon English District President Jamison Hardy, Committee 3 Chairman, to begin his committee’s presentation. He did so with an introductory video.

Res. 3-01, “To Commend and Give Thanks for the Work of Synod regarding Disaster Response” (TB, 1:61), was read and introduced by the committee. Without discussion, the resolution was adopted [Yes: 897; No: 7].

Res. 3-02A, “To Commend Lutherans for Life and LCMS Life Ministries” (TB, 2B:256–57), was read and introduced by the committee. Without objection, the word “from” was added to the second *resolve*, prior to the words “premature loss of life.” It was also proposed and received without objection, in the third-final *resolve*, to add after “life marches,” the words “and events.”

It was moved to amend the first *resolve* to insert, after “legislative actions,” the words “which will result in a greater number of abortions and loss of innocent life” and, after “similar actions,” the words “which will protect more children from abortion.” The amendment was ruled out of order by the chair as not substantively modifying the resolution. After further discussion by the assembly, closure of debate was moved and seconded, and carried [Yes: 935; No: 27]. Res. 3-02A was adopted as modified [Yes: 951; No: 19].

Res. 3-04A, “To Encourage Training of Our Pastors, Church Workers and Congregations to Recognize and Provide Pastoral Care for Those Suffering from Clinical Depression, Mental Illnesses, and Other Mental Disorders” (TB, 2B:258), was read and introduced by the committee. It was suggested after some discussion to substitute “mental illness” for “mental health” in the second *resolve*; this carried [Yes: 822; No: 90]. It was subsequently suggested, without objection, to insert “illness” before “health and wellness” in the first *resolve*.

It was moved and seconded to amend the resolution’s seventh *whereas* by striking the words “mental illness or a mental disorder has” and inserting instead “severe mental illnesses are biological brain disorders which have.” During discussion on the amendment, the orders of the day were called; the chair put close of debate on the amendment to a vote; this carried [Yes: 810; No: 107]. The amendment failed [Yes: 99; No: 836]. The chair put the closure of debate on the resolution before the body; this carried [Yes: 777; No: 120] and Res. 3-04A was adopted as amended [Yes: 794; No: 150].

Responsive Prayer I

Chaplain William Weedon led the convention in the Order of Responsive Prayer (I), with the text, Rom. 12:9–13; Cantor Magness provided accompaniment.

Session 7 Wednesday a.m., July 24, 2019

Matins

The Rev. Dr. John C. Wohlrabe, Jr., LCMS Fourth Vice-President (Great Lakes Region), served as preacher and Chaplain William Weedon, as liturgist, in the Office of Matins, with Isaiah 12 as the text. Cantor Phillip Magness, pianist Cheryl Magness, and trumpeter Greg Dunn provided accompaniment.

[The entire text of Dr. Wohlrabe’s sermon is printed elsewhere in these 2019 *Convention Proceedings*.]

Greetings—Lutheran Women’s Missionary League

President Harrison, calling the convention to order, welcomed Debbie Larson, newly elected president of the Lutheran Women’s Missionary League (LWML, a.k.a. Lutheran Women in Mission) and a delegate to the convention. She shared a bit about what the almost 80,000 “selfless women” of the LWML “accomplish by the grace of God and in Jesus’ name” through mission education, mission inspiration, mission service, and mission grants. She also noted the organization’s recently concluded convention, held in Mobile, Ala., and outlined its \$2.1 million 2019–2021 mission goal. “The women of the LWML are Joy:fully Lutheran,” she concluded. “This is most certainly true!”

Greetings—Lutheran Hour Ministries

The chair welcomed Kurt Buchholz, president of the Lutheran Laymen’s League (Lutheran Hour Ministries [LHM]). He shared a video on his organization’s SENT initiative. LHM “tirelessly equips believers to live out and share their faith with boldness in everyday life.” Buchholz thanked the delegates for their work, noted the Rev. Dr. Michael Zeigler, the new Lutheran Hour Speaker, and shared the organization’s excitement at more than doubling, from 50 million to more than 125 million, the number of people reached weekly by modern, mass media efforts around the world—many in areas generally closed to non-indigenous missionaries. The aim: to reach audiences disconnected from the Church, build a relationship through structured content, and draw them into a Christian community, offline, where their faith can deepen. Buchholz closed by asking the Lord’s blessings on LHM and all the people of the LCMS as they “bring Christ to the nations, and the nations to the Church.”

Committee 13: Registrations, Credentials, and Elections

President Harrison called upon Committee 13 Chairman Sailer to offer the registration report, which indicated that the number of registered voting delegates is unchanged at 1,076.

As Committee 9 approached, it was moved to reconsider Res. 9-07, “To Amend Synod Bylaws 3.12.2.1 and 3.12.2.2” (TB, 1:133), which had been adopted in Session 5. The mover had voted against the resolution and was thus ruled out of order; another delegate who voted in the affirmative reiterated the motion. After the Secretary clarified the matter at issue and after discussion, it was moved and seconded to close debate; this carried [Yes: 790; No: 83] and the motion to reconsider Res. 9-07 failed [Yes: 315; No: 612].

Committee 9: Structure and Administration

Floor Committee 9 Chairman Fondow noted appreciatively that issues had been brought to the committee’s attention regarding the impact of Res. 9-07, when combined with the election process of Bylaw 3.12.2.4, on the election of the President. The committee read and introduced Res. 9-19, “To Bring Bylaw 3.12.2.4 into Alignment with Bylaw 3.12.2.2, and to Adjust the Election Time Schedule” (TB, 5:388), produced in response to the issues identified.

It was moved to substitute the resolution, “To Conform the Election of the Synod President to Longstanding Practice,” (TB, 5:389). After speeches by the mover and the committee, the motion to consider the substitute failed [Yes: 230; No: 653]. It was moved to end debate, which carried [Yes: 751; No: 121]. Res. 9-19 was adopted [Yes: 805; No: 86].

Res. 9-12, “To Clarify the Meaning of *Parish* as it Relates to Congregational Representation at District Conventions and Election of the Synod President, and to Distinguish Assisting Capacity Pastoral Calls” (TB, 1:138–41), was read and introduced by the committee. After discussion by the assembly, the chair proposed, and it carried, to end debate [Yes: 798; No: 54]. The resolution was adopted [Yes: 831; No: 32].

Res. 9-17, “To Study Voting Privilege in the LCMS” (TB, 5:387), was read and introduced by the committee, removing the first *resolved* (lines 20–21), which erroneously remained in the draft. During discussion by the assembly, the orders of the day were called; closure of debate carried [Yes: 727; No: 188]. Res. 9-17 was adopted as read [Yes: 669; No: 251].

Greetings—LCMS Foundation

The chair recognized David Fiedler, President of the LCMS Foundation, to share his organization’s work. The Foundation, which is celebrating the 60th anniversary of its creation “to serve all ministries of the LCMS in two specific ways”: first, to help with making of estate plans—an often-overlooked aspect of the Christian steward’s life—for members of LCMS congregations that will benefit ministries closest to their hearts and, second, to manage those estate gifts, today amounting to about \$800 million in assets, managed by “world-class investment advisors.” The Foundation aims to make this expertise accessible to all LCMS ministries and members. Fiedler reported more than \$37 million distributed last year from matured estate gifts

and that gift planning counselors helped LCMS members write future gift plans “to be valued at an estimated \$179 million to support ministry in the coming years.” “Our people have been richly blessed by the Lord...and they want to be generous. And the Foundation has been designated to help them do that. ... It’s the ministries of the church that benefit, and so we are asking for your help.”

Committee 8: Finance

The chair called upon Committee 8 Chairman Mark Miller to present the work of his committee, and he began by introducing his committee’s members. Res. 8-01, “To Encourage Congregations to Support Pastoral Formation” (TB, 1:114), was read and introduced by the committee. It was moved and seconded to strike “the LCMS Joint Seminary Fund” from the *resolve* on lines 19–20. After a delegate objected to the chair’s suggestion to move to a vote, another speaker called the question. On a point of order, the mover of the amendment was allowed to speak to his motion. Closure of debate on the amendment carried [Yes: 759; No: 40] and the amendment failed [Yes: 203; No: 623]. The chairman noted the orders of the day, and debate was closed [Yes: 790; No: 29]. Res. 8-01 was adopted as presented [Yes: 786; No: 47].

Res. 8-02, “To Encourage a Synodwide 1.1.1 Funding Model for Defined Mission Outcomes” (TB, 1:114–15), was read and introduced by the committee. The first speaker called the question and asked for a point of parliamentary inquiry. It was noted on the point that the first speaker should not call the question and that he was therefore out of order. After discussion by the assembly, the question was called [Yes: 780; No: 56]. The resolution was adopted [Yes: 705; No: 118].

Res. 8-03, “To Ensure Timely and Transparent Financial Reporting in the Synod” (TB, 1:115), was read and introduced by the committee. The orders of the day were called. The chair asked the assembly if it wished to close debate; it did [Yes: 768; No: 56]. Res. 8-03 was adopted [Yes: 794; No: 21].

Convention Essay: “Joy:fully Lutheran: Give Thanks”

[The complete text of Dr. Martens’ paper is printed elsewhere in these 2019 *Convention Proceedings*.]

Special Recognition: LCMS Presidents Emeriti

President Harrison welcomed Presidents Emeriti Robert Kuhn and Gerald Kieschnick to recognize and thank them for their service to the Synod.

As Committee 5 approached, a delegate moved to amend Special Standing Rule 14, to add “Any advisory delegate in the queue will be moved to the top of the queue.” After discussion, the amendment to the standing rules failed [Yes: 272; No: 505].

Committee 5: Theology and Church Relations

Res. 5-03, “To Recognize Altar and Pulpit Fellowship with the Confessional Lutheran Church of South Africa” (CLCSA)

(*TB*, 1:84–85), was read and introduced by the committee. It was moved and seconded to postpone the resolution until the next convention; this was ruled out of order. It was subsequently moved and seconded to refer the matter to the President’s Office for further study of the relationship of the two other partner churches in South Africa with CLCSA. After discussion by the assembly—during which Commission on Theology and Church Relations Chairman Lawrence Rast described the past decade’s work regarding the relationship of these three South African church bodies as a “long, arduous, and very fruitful process” and clarified the nature of this resolution as *recognizing* fellowship in doctrine and practice rather than *creating* it—the question on referral was called [Yes: 793; No: 87] and the motion to refer failed [Yes: 229; No: 679]. Thereupon it was moved and carried to close debate on the resolution [Yes: 793; No: 108]. Res. 5-03 was adopted [Yes: 741; No: 161] and the common doxology was sung. CLCSA Bishop Mandala Khumalo spoke words of appreciation for this resolution, of his personal “coming home” to the Missouri Synod” and strong words of assurance that he and his church body would be a strong partner with the Synod’s two other partner churches in South Africa, enhancing, working with, listening to, and “strengthening [them] to make confessional Lutheranism even stronger in the region,” to “win more souls for the kingdom of God.” Responding to the bishop’s speech, a delegate moved that the previous vote be affirmed with the saying of “Yea, yea, it shall be so,” and it was so.

Res. 5-10, “To Commend the Lutheran Church—Canada CTCR Report *Cremation and the Christian*” (*TB*, 1:91), was read and introduced by the committee. There being objection to the chair’s suggestion to proceed to the main motion, the resolution went to debate but this was shortly closed [Yes: 840; No: 60]; the resolution was adopted [Yes: 828; No: 84].

Res. 5-11, “To Address Questions about Unity in Doctrine and Uniformity and Variety in Practice” (*TB*, 1:91), was read and introduced by the committee. After discussion, closure of debate was moved and carried; the resolution was also adopted on a voice vote.

A special order was moved and seconded to bring Res. 9-18, “To Recognize That the Holy Spirit Has Free Course in Synod Elections” (*TB*, 5:387–88), at 9:45 a.m. on Thursday; the special order failed of adoption [Yes: 429; No: 431].

Committee 6: Pastoral Ministry and Seminaries

Chairman John Hill took a moment to introduce the members of his committee before resuming consideration of Res. 6-03A, “To Enhance the Specific Ministry Pastor (SMP) Program” (*TB*, 2B:264–65), previously introduced in Session 6. It was moved and seconded to amend the resolution by adding to Res. 6-03A the third resolve of Res. 6-03 (*TB*, 1:96), as follows:

Resolved, That the provisions of the SMP program as outlined in 2007 Res. 5-01B be modified to require students enrolling in the SMP programs after the 2020

academic year to finish all academic requirements of the SMP program before ordination and placement on the minister of religion—ordained roster of the Synod; and be it further

After discussion, it was moved and seconded to close debate on the amendment; this carried [Yes: 883; No: 29]. The amendment failed [Yes: 304; No: 617]. There being objection to proceeding to a vote on the main motion, closure of debate was moved, seconded, and carried [Yes: 782; No: 127], whereupon Res. 6-03A was adopted as presented [Yes: 643; No: 272].

Res. 6-04, “To Support, Encourage, and Expect Continuing Education for all Lutheran Church—Missouri Synod Pastors” (*TB*, 1:96–97), was read and introduced by the committee. After discussion by the assembly, debate was closed by voice vote and the motion also carried by voice vote.

Session 8 Wednesday p.m., July 24, 2019

Commemoration of the Faithful Departed

The Rev. Peter K. Lange, president of the LCMS Kansas District, served as preacher and Chaplain William Weedon, as liturgist, in the Commemoration of the Faithful Departed, with Heb. 13:7–16 as the text. Cantor Phillip Magness, soloists Esther Engwall and Monique Nunes, flutist Colton LaMay, and trumpeters Greg Dunn and Alan Stegeman provided accompaniment.

[The entire text of Rev. Lange’s sermon is printed elsewhere in these *2019 Convention Proceedings*.]

Committee 12: Retention: Schools, Family, Youth, and Young Adults

Res. 12-05A, “To Take Further Steps in the Retention of College-Age Students in Synod Congregations” (*TB*, 2B:294–95), was read and introduced by the committee. After discussion by the assembly, calling of the question succeeded by voice vote and the resolution was also adopted by voice vote.

Res. 12-02A, “To Exhort the Congregations of the LCMS to Actively Encourage Future Lutheran School Teachers” (*TB*, 2B:291), was read and introduced by the committee. It was moved and seconded to amend by adding a *resolve* as follows:

Resolved, That Synod work to increase the Lutheran identity of our schools by providing scholarships to enable non-rostered teachers to complete teacher colloquy through the CUEnet program.

It was moved, seconded, and carried to close debate on the amendment [Yes: 804; No: 60] and the amendment was adopted [Yes: 656; No: 269]. At the orders of the day, debate on the resolution was closed and Res. 12-02A was adopted as amended, both by voice votes.

Minutes

With Sixth Vice-President Christopher Esget taking the chair, the minutes of Tuesday's Sessions 5 and 6 were presented and approved by consent.

Committee 13: Registration, Credentials, and Elections – Balloting for Other Boards and Commissions

Chairman Sailer noted, reporting on registration, that the number of voting delegates remains unchanged at 1,076. The committee continued with the elections next in the scheduled order:

Board of Regents, St. Louis (Ordained, elect 2, 6-year term) (continued)

Position 2 of 2:

Allen F. (Al) Doering	137		
Michael E. Hayes	58		
Bruce E. Keseman	350	493	(elected)
Jeffrey L. Kloha	367	447	
Andrew D. Smith	31		

Board of Regents, St. Louis (Commissioned, 6-year term)

Erik P. Ankerberg	179	111	
Brett M. Bortnem	70		
Susan K. Hewitt	237	264	
Michael S. Staub	445	557	(elected)

Board of Regents, St. Louis (Lay, 6-year term)

Carl T. Egger	191		
Mark O. Stern	447	603	(elected)
Linda Stoterau	309	326	

Board of Regents, Bronxville (Ordained, 3-year term)

Jon T. Diefenthaler	388		
Jon M. Ellingworth	540		(elected)

Board of Regents, Bronxville (Commissioned, 3-year term)

Patricia Hoffman	252		
Ross E. Stueber	663		(elected)

Board of Regents, Bronxville (Lay, elect 2, 3-year term)

Position 1 of 2:

Mark E. Gruenwald	345	460	(elected)
Scott M. Sadlo	214	219	
Gordon D. Tresch	114		
David M. Wolf	244	234	

Position 2 of 2:

Scott M. Sadlo	268		
Gordon D. Tresch	88		
David M. Wolf	552		(elected)

Board of Regents, River Forest (Ordained, 3-year term)

Thomas J. (Tom) Egger	575		(elected)
Michael R. Knox	341		

Board of Regents, River Forest (Commissioned, 3-year term)

Carol R. (Umbach) Johnson	536		(elected)
Ruth E. McDonnell	370		

Board of Regents, River Forest (Lay, elect 2, 3-year term)

Position 1 of 2:

John Hrehov	77		
Edward C. Kopff	346	473	(elected)
James M. Riske Jr.	222	161	
Alison C. Witte	238	288	

Position 2 of 2:

John Hrehov	131		
James M. Riske Jr.	265		
Alison C. Witte	516		(elected)

Board of Regents, Irvine (Ordained, 3-year term)

Scott C. Klemsz	760		(elected)
Matthew A. Payne	137		

Board of Regents, Irvine (Commissioned, 3-year term)

Jeffrey S. Beavers	706		(elected)
Patricia Hoffman	199		

Board of Regents, Irvine (Lay, elect 2, 3-year term)

Position 1 of 2:

Susan L. Christian	240	158	
Laura G. (Davis) Hemminger	224	189	
Peter K. S. Lee	300	550	(elected)
Brian T. Yamabe	143		

Position 2 of 2:

Susan L. Christian	345	443	
Laura G. (Davis) Hemminger	331	450	(elected)
Brian T. Yamabe	215		

Board of Regents, Seward (Ordained, 3-year term)

Brad E. Birtell	378	473	(elected)
James H. DeLoach	343	407	
Heath A. Trampe	165		

Board of Regents, Seward (Commissioned, 3-year term)

Craig A. Ernstmeyer	554		(elected)
Robert S. Fogo	320		

Board of Regents, Seward (Lay, elect 2, 3-year term)

Position 1 of 2:

Timothy Hu	336	398	
John L. Hughes	68		
Jill M. Johnson	336	485	(elected)
Timothy L. Moll	93		
Andrew P. Stadler	60		

Position 2 of 2:

Timothy Hu	598		(elected)
John L. Hughes	52		
Timothy L. Moll	193		
Andrew P. Stadler	53		

Board of Regents, Portland (Ordained, 3-year term)

Jonathan J. Coyne	228	
Richard T. Nuffer	152	
Timothy J. Pauls	492	(elected)

Board of Regents, Portland (Commissioned, 3-year term)

David O. Berger	480	(elected)
David W. Black	405	

Board of Regents, Portland (Lay, elect 2, 3-year term)

Position 1 of 2:

Michael P. Borg	492	(elected)
Laura G. (Davis) Hemminger	42	
Wesley R. Smith	26	
Brian T. Yamabe	315	

Position 2 of 2:

Laura G. (Davis) Hemminger	44	
Wesley R. Smith	51	
Brian T. Yamabe	784	(elected)

Board of Regents, St. Paul (Ordained, 3-year term)

Brent L. Parrish	470	(elected)
Dennis L. Voss	416	

Board of Regents, St. Paul (Commissioned, 3-year term)

Mark J. L'Heureux	623	(elected)
Ruth E. McDonnell	236	

Board of Regents, St. Paul (Lay, elect 2, 3-year term)

Position 1 of 2:

Paul C. Hinz	120	
Lane C. Nordquist	102	
James D. Runzheimer	54	
Amy S. Wenthe	521	(elected)
Robert P. (Bob) Wurl	81	

Position 2 of 2:

Paul C. Hinz	321	399	510	(elected)
Lane C. Nordquist	204	160		
James D. Runzheimer	66			
Robert P. (Bob) Wurl	292	332	378	

Board of Regents, Austin (Ordained, 3-year term)

Michael P. Dorn	276	
Nathaniel W. Hill	558	(elected)
Robert C. Preece	62	

Board of Regents, Austin (Commissioned, 3-year term)

Mary B. Gaertner	513	(elected)
Gregg A. Pinick	353	

Board of Regents, Austin (Lay, elect 2, 3-year term)

Position 1 of 2:

Arne J. Almquist	190	198	214	
James C. Miller	105			
James P. Noffke	135	92		
Bob Ssekyanzi	222	267	277	409
Thomas J. Zachman	239	322	382	457 (elected)

Position 2 of 2:

Arne J. Almquist	187	
James C. Miller	60	
James P. Noffke	63	
Bob Ssekyanzi	551	(elected)

Board of Regents, Mequon (Ordained, 3-year term)

Mark P. Braden	405	
David C. Fleming	465	(elected)

Board of Regents, Mequon (Commissioned, 3-year term)

Paul B. Marinko	247	
Gary Petersen	630	(elected)

Board of Regents, Mequon (Lay, elect 2, 3-year term)

Position 1 of 2:

Deborah J. Davidson	587	(elected)
James M. Riske Jr.	153	
James D. Runzheimer	83	
Alison C. Witte	43	

Position 2 of 2:

James M. Riske Jr.	505	(elected)
James D. Runzheimer	206	
Alison C. Witte	157	

The chair thanked Committee 13 and its chairman for their hard work.

Committee 7: University Education

With the chair turned over to Second Vice-President Scott Murray, Chairman Timothy Scharr was called upon to present Committee 7 business. President Scharr returned to Res. 7-01A, "To Amend Bylaws Related to Structure and Governance of the Concordia University System" (TB, 2B:265-70), introduced previously in Session 4, and to which an amendment was pending to strike, on TB 2B:267, the proposed changes to Bylaw 3.6.6.4 (i) (as numbered in the proposal), so as to restore the original bylaw language: "have authority, after receiving the consent of the Board of Directors of the 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 or university." It was moved, seconded, and carried to close debate on the amendment [Yes: 596; No: 177]; the amendment failed [Yes: 355; No: 425]. Thereupon closure of debate on the resolution was moved, seconded, and carried [Yes: 655; No: 173]. Res. 7-01A was adopted as presented [Yes: 680; No: 149].

With former students, faculty members, and regents of Concordia Alabama, who were later introduced, joining the committee, Res. 7-05, "To Recognize and Give Thanks for Work at Selma" (TB, 1:112), was read and introduced by the committee, with the final *resolve* modified to conclude as follows: "...pray His continued guidance, as we rise and sing the second stanza of "A Mighty Fortress": With might of ours can naught be done Soon were our loss effected; But for us

fights the valiant One, Whom God Himself elected. Ask ye, Who is this? Jesus Christ it is, Of Sabaoth Lord, And there's none other God; He holds the field forever. (*LSB* 656, stanza 2)."

It was moved and seconded to amend the resolution by deleting the sixth *whereas*, on lines 19–22 of *TB* 1:112, beginning "WHEREAS, The difficult financial situation was well known to the Synod at large..." After discussion passed the twenty-minute mark, the chair put the question of closing debate on the amendment; this failed [Yes: 472; No: 349]. After further discussion, the chair's suggestion to close debate succeeded [Yes: 673; No: 123]. The amendment carried [Yes: 545; No: 247].

Discussion continued on the resolution. It was moved and seconded to amend by striking also the third through fifth and seventh *whereases* on lines 9–18 and 23–25. The President addressed the assembly, stressing the efforts made on behalf of Concordia College Alabama "to find a way forward," efforts put in by the Board of Directors, Concordia University System and the presidents of its colleges and universities, the Lutheran Church Extension Fund, and the Council of Presidents, as well as by the regents and campus leadership, in "a context that was absolutely impossible to face." Harrison noted the pain, especially for those directly connected, of losing Selma; the historical challenges of and hardships in Black Ministry; his "feeling horrible" at the loss of the campus "on [his] watch;" and his prayer that "we can go forward." He noted sadness that the "worst construction" is being put on "what was the effort of decades to make the thing go." The chair proceeded with the orders of the day, with the amendment to Res. 7-05 pending.

Recognition of 125 Years of International Mission Efforts: Africa Region

The Rev. Gary Schulte was called forward to present on LCMS mission efforts in French- and English-speaking West and Central Africa, with the chairman noting that, to protect mission personnel in West Africa, the presentation was not to be shared beyond the assembly. Schulte concluded, though, with the encouraging summary that "across the generations and across the continent, the light of Christ is being shined into the darkness brought about by the end-time enemies of the cross!"

The Rev. Shaufen Trump next presented on work in East and Southern Africa, describing an ordination service attended by "1,000 people" in a Mozambique village—"the joyful celebration made a huge impact on that community"—and the dramatic multiplication of ministry that followed, and the longsuffering eagerness of those with a great hunger to hear the Word of God. "This is it!" they said, "This is what we need...what we've been looking for!" News spreads; pastors travel to village after village; congregations are planted. "There is an eagerness, an openness, a field ripe for harvest in this part of the world, where people seek out the church, where people go to great lengths to find a pastor, where the Spirit uses whatever mechanism He wills to reach

His people and then draw them to faith by Word and Sacrament." "This is still part of what we do together as the LCMS today—the spreading of the Gospel, the training of church workers, and the planting of congregations."

Committee 2: International Witness

Committee 2 Chairman Peter Lange was called up to continue the work of his committee, beginning with Res. 2-05, "To Give Thanks to God for the Work of the Office of International Mission in the Africa Region" (*TB*, 1:56–57). Having been read and introduced by the committee, the resolution was adopted, without discussion and unanimously, by a rising voice vote.

Res. 2-08, "To Give Thanks for Lutheran Church—Missouri Synod Ministry to the Armed Forces" (*TB*, 1:59), was read and introduced by Chaplain Steven Hokana, assistant director of LCMS Mission to the Armed Forces, on behalf of the committee. The resolution was adopted by a rising voice vote. Military veterans in the assembly were asked to stand and be recognized.

Res. 2-06, "To Encourage Support of Short-Term International Mission Activities" (*TB*, 1:57–58), was read and introduced by the committee, with prefatory remarks by the Rev. Daniel McMiller, executive director of the Office of International Mission. McMiller pointed out that this resolution does not deal with Bylaw 3.8.3, with the sending of career missionaries or funds overseas—only with short-term mission initiatives. He begged forgiveness for confusion that has arisen from an "ill-worded" best practices document that "implied a desire to control or diminish congregational short-term mission activities." Noting that a thorough revision is underway, McMiller continued: "We want to support and expand the fruits of congregation-sponsored short-term missions. LCMS history has shown that when we work closely and intentionally with partner churches and our in-country career missionaries, great things happen on the global mission field. On the other hand, when we fail to respect the rights and concerns of our partner churches, to keep a keen eye on rapidly changing circumstances in the field, to heed the divine call that came through you to our career missionaries, to hold up our congregations as plainly visible partners in the work of the kingdom beyond our borders, or to share critical information with one another that keeps people on the field safe and secure, well, then, the devil loves to stir up divisions, and chaos unbefitting the bride of Christ." He noted he and his co-workers "stand ready to support" those seeking to send short-term mission teams, making introductions to career missionaries and overseas church partners who "will live with your work long after you return home." "The Church is at her best as a people walking in unity of confession and harmony of practice. This is our mission: to make Christ known to the world."

After discussion, it was moved and seconded to close debate; this succeeded [Yes: 753; No: 21]; Res. 2-06 was adopted [Yes: 791; No: 18].

Res. 2-07, “To Strengthen and Encourage the Partnership of our Congregations in International Mission through the Board for International Mission” (*TB*, 1:58–59), was read and introduced by the committee. Chairman Lange stressed that this resolution does not deal with short-term missionaries or have in mind the work of auxiliaries or recognized service organizations, and that it is the committee’s carefully considered response to the many overtures received related to Bylaw 3.8.3. “The issues under consideration here are not just about one bylaw, but about the way we live, work, and walk together as a Synod. Because our Synod is a balance of what we, the congregations of the Synod, do independently, and what we do together.” Noting 1 Cor. 12:12–20, the analogy of members in the body of Christ, Lange noted the 125-year history of Synod “sending and supporting foreign missionaries, as we’ve been celebrating during this convention. And even as we give thanks for how richly the Lord has blessed us during these 125 years, so we look forward to an even more expansive future, as a result of our walk *together*.” After discussion, closure of debate was moved, seconded and carried [Yes: 643; No: 110]. The resolution was adopted [Yes: 694; No: 89].

Res. 2-09, “To Encourage and Support International Theological Education by the Synod and Our Seminaries in Aid of World Lutheran Churches” (*TB*, 1:59–60), was read and introduced by the committee. Without objection, the resolution was put to an immediate voice vote and carried.

Res. 2-10, “To Commend the Lutheran Heritage Foundation on its 25th Anniversary” (*TB*, 1:60), was read and introduced by the committee. Without objection, the resolution was put to an immediate voice vote and carried.

Responsive Prayer I

Chaplain William Weedon led the convention in Corporate Confession and Absolution and then the Order of Responsive Prayer (I), with the text, Eph. 4:32—5:2; Cantor Magness and trumpeters Greg Dunn and Alan Stegeman provided accompaniment.

Session 9 Thursday a.m., July 25, 2019

Matins

The Rev. Dr. Scott R. Murray, LCMS Second Vice-President (West-Southwest Region), served as preacher and Chaplain William Weedon, as liturgist, in the Office of Matins, with Mark 10:35–45 as the text. Cantor Phillip Magness provided accompaniment.

[The entire text of Dr. Murray’s sermon is printed elsewhere in these *2019 Convention Proceedings*.]

The President, in the chair, opened the session with apologies to two delegates whose motions were handled curtly the day before. He spoke personally of the recent death of his brother and his family’s profound and joyful thankfulness for his brother’s return to the church, for the service of LCMS pastors to him, but noted that such joy is for

his family set in ongoing grief. “That’s the way it’s always going to be with Selma.” Harrison recalled Rom. 5:1–5 and Luther’s preaching on John 15: the Father, the Vinedresser, continues to prune and put around manure—to which we might object—but through it he blesses. “We won’t see the fruit of this pain maybe for a long time...but the Lord is at work through the fallible church.”

The chair called the body’s attention to Special Standing Rule 24, as it pertains to the last day of the convention and announced the order in which he intended to treat remaining business.

Minutes

It was moved, seconded, and carried, without discussion and by voice vote, to adopt the minutes of Wednesday’s Sessions 6 and 7.

Committee 11: Church and Culture

Committee 11 Chairman Terry Forke was called up to continue for his committee and did so with the words of Rom. 8:38–39. Res. 11-06A, “To Emphasize the Sanctity of Life and the Dangers of Physician-Assisted Suicide” (*TB*, 2B:288–89), was read and introduced by the committee. Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

Res. 11-07A, “To Remember the Persecuted Church” (*TB*, 2B:289–90), was read and introduced by the committee. Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted. Thereafter, its work being concluded, the committee was dismissed with thanks and the President offered prayer for persecuted Christians.

Committee 1: National Witness

Committee 1 Chairman Lee Hagan was called up to continue his committee’s presentation. Res. 1-05A, “To Strengthen Multi-Ethnic Outreach” (*TB*, 2B:254), was read and introduced by the committee, with the addition of the Cross-Cultural Ministry Center to the list of programs in the final *resolve*. Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

Res. 1-06A, “To Support Marriage, Life, and Family” (*TB*, 2B:255), was read and introduced by the committee. Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted. With its work concluded, Committee 1 was dismissed with thanks.

Committee 4: Life Together

Committee 4 Chairman Allan Buss was called up to continue his committee’s presentation. Res. 4-05, “To Commend the Celebration of the 175th Anniversary of The Lutheran Church—Missouri Synod in 2022” (*TB*, 1:71–72), was read and introduced by the committee. Without

objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

Res. 4-08, “To Thank and Praise God for Concordia Publishing House’s 150th Anniversary” (*TB*, 1:78–79), was read and introduced by the committee. Without objection, the chair put the resolution to an immediate voice vote using the words, “Yea, yea, it shall be so,” by which the resolution was adopted. Thereupon, the chaplain offered the prayer offered by C.F.W. Walther at the dedication of CPH and the convention sung, “Lord, Help Us Ever to Retain.”

Res. 4-06A, “To Amend Bylaw Section 6.2 to Revitalize Synod’s Recognized Service Organization Program” (*TB*, 3:321–27), was introduced by the committee. After Chief Mission Officer Kevin Robson, chairman of the 2016 Res. 4-03B Task Force, offered introductory remarks on the basis of an infographic, both James Sanft, President and Chief Executive Officer of Concordia Plan Services, and Kurt Senske, Chief Executive Officer of Upbring (Lutheran Social Services of the South, a recognized service organization in the mercy and education realms) and member of the Board of Directors, urged adoption. After discussion by the assembly, it was moved, seconded, and carried to close debate [Yes: 632; No: 109]; Res. 4-06A was adopted [Yes: 699; No: 61].

Res. 4-07, “To Commend Actions to Synod Boards and Offices to Revitalize Synod’s Recognized Service Organization Program” (*TB*, 1:77–78), was read and introduced by the committee. There being objection to voting without debate, after discussion by the assembly, a call of the question failed [Yes: 422; No: 351]. A point of order noted an accusation of bullying made in the previous speech, asking for an apology. The chair noted this has been a long week, and some delegates desire more discussion and some less, and a balance would continue to be sought. After further discussion, a call of the question succeeded [Yes: 718; No: 43] and Res. 4-07 was adopted [Yes: 729; No: 34].

Res. 4-04A, “To Expand and Strengthen the Input with Which the Synod’s Triennial Mission and Ministry Emphases Are Determined” (*TB*, 2B:260–62), was read and introduced by the committee. It was suggested by an advisory representative to modify proposed Bylaws 3.8.2.2 and 3.8.3.2, to replace “to the Synod’s district conventions” with “in advance of the Synod’s district conventions;” without objection, the chair accepted this as a modification. It was moved, seconded, and carried to close debate [Yes: 701; No: 18] and the resolution was adopted as modified by a show of hands.

Res. 4-10, “To Continue the Celebration of the 500th Anniversary of the Reformation, including Commemoration of Events from 1519 through 1522” (*TB*, 1:79–80), was read and introduced by the committee. Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was unanimously adopted.

Res. 4-09, “To Declare April 18, 2021, as “Here I Stand” Sunday and to Encourage Multi-Congregation Celebrations” (*TB*, 1:79), was read and introduced by the committee. Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

Res. 4-12, “To Thank and Praise God for the 10th Anniversary of the Publication of *The Lutheran Study Bible*” (*TB*, 1:80–81), was read and introduced by the committee. Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

Res. 4-11A, “To Encourage the Study of the Doctrine of Close(d) Communion and Faithful Practice in All Congregations” (*TB*, 2B:262), was read and introduced by the committee. It was moved to amend, in the first *resolve*, second line, to replace the words “with an eye to teaching and upholding our confession” with the words “to strengthen our understanding.” After discussion, a call of the question on the amendment carried by voice vote; the amendment was ruled to have failed. Division of the house was called, in which the amendment failed [Yes: 193; No: 555]. The chair called the orders of the day, and closure of debate carried [Yes: 605; No: 124]. Res. 4-11A was adopted as presented [Yes: 586; No: 157]. Committee 4 having finished its work, it was dismissed with thanks.

Committee 10: Ecclesiastical Supervision and Dispute Resolution

Committee Chairman John Wille was called upon to continue his committee’s business. Res. 10-03A, “To Give Thanks to All who Worked to Complete the Process Outlined by 2016 Resolution 12-14, ‘Regarding the Right of an Accuser to Appeal When a District President or President Fails to Act or Declines to Suspend’” (*TB*, 2B:279–80), was read and introduced by the committee. Dr. George Gude, chairman of the Commission of Constitutional Matters, presented a paper on the history of ecclesiastical supervision in the Synod. [Dr. Gude’s paper is printed in its entirety, elsewhere in these 2019 *Proceedings*.] Discussion began, the chair having previously noted, without objection, that it would be for a minimum 20-minute period, without motions. It was moved to replace Res. 10-03A with Overture 10-02. This was ruled out of order due to the designation of the 20-minute period of debate on Res. 10-03A. After twenty minutes of debate without motions, general discussion was opened. It was moved and seconded to postpone Res. 10-03A indefinitely. After debate, a call of the question carried [Yes: 621; No: 67] and the motion to postpone indefinitely succeeded [Yes: 423; No: 281].

Committee 12: Retention: Schools, Family, Youth, and Young Adults

Committee 12 Chairman Roger Paavola was called upon to continue his committee’s business. Res. 12-07B, “To Strengthen the Family as the Center of Discipleship” (*TB*, 5:385–86), was read and introduced by the committee. After discussion by the assembly, it was moved and carried to

close discussion [Yes: 613; No: 29]; the resolution carried by voice vote.

Res. 12-04A, “To Shape the Faith Formation Paradigm from Generation to Generation” (*TB*, 2B:292–94), was read and introduced by the committee. After discussion by the assembly, closure of debate carried by voice vote. Res. 12-04A was adopted, also by voice vote.

Res. 12-01A, “To Commend and Give Thanks for our Lutheran Early Childhood Centers, Elementary Schools, and High Schools” (*TB*, 2B:290–91), was read and introduced by the committee. After discussion by the assembly, closure of debate carried by voice vote. Res. 12-01A was adopted by voice vote.

Res. 12-06A, “To Create a Searchable Database for ‘Cradle-to-Grave’ Resources” (*TB*, 2B:295–96), was read and introduced by the committee. Second Vice-President Scott Murray assumed the chair, and discussion ensued. A suggestion was offered to distinguish early childhood from elementary. Closure of debate was moved and received consent. Res. 12-06A was adopted as modified. The committee was dismissed with thanks.

Committee 7: University Education

President Harrison returned to the chair and noted that Committee 7 was prepared to accept the amendment pending on Res. 7-05, “To Recognize and Give Thanks for Work at Selma” (*TB*, 1:112), modifying it to the form found as Rev. 7-05A in *TB* 6:407. There having been extensive discussion on Wednesday, the chair asked if the body could “give thanks despite our disappointment,” read the *resolves* and put the question on closure of debate. After a voice vote

and a call for division, this carried [Yes: 519; No: 123]. The resolution was adopted, by voice vote, in the form found as Rev. 7-05A in the Thursday issue of *Today’s Business* (*TB*, 6:407).

The President thanked the various people that helped to put on the convention and thanked the delegation itself for its work, for “praying together, forgiving each other, and finally going home, hopefully energized and eager to continue to share the Gospel so that others may know the joy we share together.” He shared prayers for mutual forgiveness and for all to put the best construction on everything, noted “It’s an honor to serve you in this way...and we wish you all Godspeed. I pray that God always allows you to rejoice, to pray without ceasing, and to give thanks in all circumstances.” Finally, the President closed with the Aaronic benediction.

Itinerarium

Chaplain William Weedon led the convention in the Itinerarium, with the text, 1 Thess. 5:15–24; Cantor Magness and trumpeter Greg Dunn provided accompaniment.

Adjournment

President Harrison declared the 67th Regular Convention of The Lutheran Church—Missouri Synod closed in the name of the Father and of the Son and of the Holy Spirit, to which the delegation responded, “Amen.”

The last session’s minutes were approved by electronic action of the Board of Directors, Aug. 31, 2019.

John W. Sias, *Secretary*



JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS



SLATE OF CANDIDATES AND ELECTION RESULTS

The 67th Regular Convention of The Lutheran Church—Missouri Synod (2019)

Office / Candidate	1 st Ballot		2 nd Ballot		3 rd Ballot		4 th Ballot
First Vice-President of the Synod							
Ordained Minister (elect 1, 3-year term)	Total	1016	Total	1016	Total	1016	
1. Christopher S. Esget (SE)	15.0%	152	14.2%	144	12.1%	123	
2. Peter K. Lange (KS)	36.6%	372	44.6%	453	51.0%	518	
3. Scott R. Murray (TX)	14.5%	147	11.2%	114			
4. John C. Wille (SW)	9.5%	97					
5. John C. Wohlrabe Jr. (SW)	24.4%	248	30.0%	305	36.9%	375	
Regional Vice-President							
Central Region							
Ordained Minister (elect 1, 3-year term)	Total	1008	Total	1014			
1. Tyler C. Arnold (MO)	9.1%	92	9.6%	97			
2. Benjamin T. (Ben) Ball (SI)	41.7%	420	57.9%	587			
3. Charles M. Henrickson (MO)	6.3%	64					
4. Daniel P. May (IN)	26.7%	269	32.5%	330			
5. David R. Nehrenz (OK)	7.1%	72					
6. Ken R. Schurb (CI)	9.0%	91					
East-Southeast Region							
Ordained Minister (elect 1, 3-year term)	Total	1012					
1. Jon T. Diefenthaler (SE)	10.5%	106					
2. Christopher S. Esget (SE)	50.3%	509					
3. Kurtis D. Schultz (SO)	4.6%	47					
4. Jeffrey E. Skopak (FG)	3.8%	38					
5. James Wiggins Jr. (FG)	30.8%	312					
Great Lakes Region							
Ordained Minister (elect 1, 3-year term)	Total	1017	Total	1013			
1. Peter C. Bender (SW)	11.4%	116	7.3%	74			
2. Byrene K. (Keith) Haney (NI)	32.0%	325	40.0%	405			
3. Randolph H. (Randy) Raasch (SW)	6.1%	62					
4. Matthew W. Rueger (IE)	4.2%	43					
5. John C. Wohlrabe Jr. (SW)	46.3%	471	52.7%	534			
Great Plains Region							
Ordained Minister (elect 1, 3-year term)	Total	1006	Total	1013			
1. Paul J. Cain Jr. (WY)	9.1%	92					
2. Dean W. Nadasdy (MNS)	24.9%	250	31.7%	321			
3. Nabil S. Nour (SD)	45.8%	461	59.2%	600			
4. Clint K. Poppe (NEB)	11.6%	117	9.1%	92			
5. William G. Utech (MNS)	8.5%	86					
West-Southwest Region							
Ordained Minister (elect 1, 3-year term)	Total	1017					
1. Kenneth M. (Ken) Hennings (TX)	8.5%	86					
2. Scott R. Murray (TX)	50.2%	511					
3. Robert D. Newton (CNH)	10.5%	107					
4. Timothy D. Runtsch (RM)	10.1%	103					
5. Larry A. Stoterau (PSW)	20.6%	210					

Office / Candidate	1 st Ballot		2 nd Ballot		3 rd Ballot		4 th Ballot	
Regional Vice-President Rankings								
2nd Vice-President								
<i>Ordained Minister</i> (elect 1, 3-year term)	Total	1009	Total	1006	Total	996		
1. Benjamin T. (Ben) Ball (SI)	12.1%	122						
2. Christopher S. Esget (SE)	16.8%	170	14.2%	143				
3. Scott R. Murray (TX)	24.4%	246	27.8%	280	28.4%	283		
4. Nabil S. Nour (SD)	20.0%	202	17.7%	178	17.7%	176		
5. John C. Wohlrabe Jr. (SW)	26.7%	269	40.3%	405	53.9%	537		
3rd Vice-President								
<i>Ordained Minister</i> (elect 1, 3-year term)	Total	1005	Total	986				
1. Benjamin T. (Ben) Ball (SI)	12.4%	125						
2. Christopher S. Esget (SE)	18.4%	185	13.8%	136				
3. Scott R. Murray (TX)	40.1%	403	54.4%	536				
4. Nabil S. Nour (SD)	29.1%	292	31.8%	314				
4th Vice-President								
<i>Ordained Minister</i> (elect 1, 3-year term)	Total	979						
1. Benjamin T. (Ben) Ball (SI)	11.8%	116						
2. Christopher S. Esget (SE)	28.8%	282						
4. Nabil S. Nour (SD)	59.3%	581						
5th Vice-President and 6th Vice-President⁺								
<i>Ordained Minister</i> (elect 1, 3-year term)	Total	981						
1. Benjamin T. (Ben) Ball (SI) ⁺	31.1%	305						
2. Christopher S. Esget (SE)	68.9%	676						
Secretary of the Synod								
<i>Ordained Minister</i> (elect 1, 3-year term)	Total	948						
1. Jon M. Braunersreuther (TX)	27.7%	263						
2. John W. Sias (MO)	72.3%	685						
LCMS Board of Directors								
At-Large								
<i>Commissioned Minister</i> (elect 1, 6-year term)	Total	944	Total	940				
1. Steven J. (Steve) Buuck (PSW)	33.5%	316	45.6%	429				
2. Susan K. Hewitt (MNS)	30.4%	287						
3. Jan W. Lohmeyer (TX)	36.1%	341	54.4%	511				
Central Region								
<i>Layperson</i> (elect 1, 6-year term)	Total	942						
1. Charles H. (Chuck) Anderson (MDS)	35.2%	332						
2. Andrew N. Grams (MDS)	64.8%	610						
West-Southwest Region								
<i>Layperson</i> (elect 1, 6-year term)	Total	952						
1. James D. Runzheimer (TX)	31.7%	302						
2. Jesse L. Yow (CNH)	68.3%	650						
At-Large								
<i>Layperson</i> (elect 1, 6-year term)	Total	959						
1. Christian A. Preus (MNS)	61.1%	586						
2. Linda Stoterau (PSW)	38.9%	373						

Office / Candidate	1 st Ballot	2 nd Ballot	3 rd Ballot	4 th Ballot
Board for National Mission				
Central Region <i>Ordained or Commissioned Minister</i> <i>(elect 1, 6-year term)</i>	Total 873			
1. Robert A. Leiste (KS)	45.2% 395			
2. Martha J. Milas (CI)	54.8% 478			
Great Lakes Region <i>Ordained or Commissioned Minister</i> <i>(elect 1, 6-year term)</i>	Total 903			
1. Peter C. Bender (SW)	54.5% 492			
2. James M. Hill (MI)	45.5% 411			
West-Southwest Region <i>Ordained or Commissioned Minister</i> <i>(elect 1, 6-year term)</i>	Total 905			
1. Alfonso O. Espinosa (PSW)	64.6% 585			
2. Glenn Fluegge (PSW)	35.4% 320			
East-Southeast Region <i>Layperson</i> <i>(elect 1, 6-year term)</i>	Total 896			
1. Janis McDaniels (SE)	60.2% 539			
2. Paul Techau (SE)	39.8% 357			
Great Plains Region <i>Layperson</i> <i>(elect 1, 6-year term)</i>	Total 901			
1. Carla M. Claussen (MNS)	72.1% 650			
2. Trent D. Demarest (WY)	27.9% 251			
Board for International Mission				
East-Southeast Region <i>Ordained or Commissioned Minister</i> <i>(elect 1, 6-year term)</i>	Total 907			
1. Dana A. Brones (FG)	26.7% 242			
2. Jon T. Diefenthaler (SE)	15.4% 140			
3. Roberto E. Rojas Jr. (FG)	57.9% 525			
Great Plains Region <i>Ordained or Commissioned Minister</i> <i>(elect 1, 6-year term)</i>	Total 901			
1. John L. Mehl (NEB)	49.1% 442			
2. Bernhard M. Seter (ND)	50.9% 459			
Central Region <i>Layperson</i> <i>(elect 1, 6-year term)</i>	Total 926			
1. Kristine S. Bruss (KS)	56.0% 519			
2. Cindy Rodewald (MO)	44.0% 407			
Great Lakes Region <i>Layperson</i> <i>(elect 1, 6-year term)</i>	Total 917			
1. Michael R. Hopkins (NI)	44.9% 412			
2. K. Allan Voss (SW)	55.1% 505			
West-Southwest Region <i>Layperson</i> <i>(elect 1, 6-year term)</i>	Total 906			
1. Terence Lung (CNH)	83.1% 753			
2. David A. Yow (PSW)	16.9% 153			

Office / Candidate	1 st Ballot		2 nd Ballot		3 rd Ballot		4 th Ballot
Commission on Theology and Church Relations							
Ordained Minister (parish pastor) (elect 1, 6-year term)	Total	924	Total	939	Total	939	
1. Jonathan A. Blanke (SE)	25.4%	235	30.2%	284	38.2%	359	
2. Robert A. Dargatz (PSW)	39.1%	361	49.3%	463	61.8%	580	
3. Michael P. Dorn (TX)	14.6%	135					
4. Matthew W. Rueger (IE)	20.9%	193	20.4%	192			
Layperson (elect 1, 6-year term)	Total	901	Total	922	Total	918	
1. Erich Heidenreich (EN)	30.6%	276	32.6%	301	43.5%	399	
2. Patricia Bokenkamp Kym (TX)	20.4%	184	23.0%	212			
3. Andrea R. Pitkus (NI)	35.7%	322	44.4%	409	56.5%	519	
4. Gordon David Tresch (EA)	13.2%	119					
Concordia Historical Institute Board of Governors							
Ordained Minister (elect 2, 6-year term)	A Total	916	A Total	923			
	B Total	925	B Total	921			
1. Frederic W. Baue (MO)	A	16.3% 149	15.3% 141				
	B	19.8% 183	15.4% 142				
2. Rodney A. Benkendorf (MO)	A	21.2% 194	19.1% 176				
	B	41.4% 383	55.4% 510				
3. David W. Palomaki (NEB)	A	14.0% 128					
	B	13.8% 128					
4. Robert V. Roethemeyer (IN)	A	34.2% 313	65.7% 606				
	B						
5. David P. Rowold (NE)	A	14.4% 132					
	B	25.0% 231	29.2% 269				
Commissioned Minister or Layperson (elect 1, 6-year term)	Total	919					
1. Kathleen (Kathy) Graumann (TX)		51.3% 471					
2. David G. Millar (MO)		48.7% 448					
Concordia Publishing House Board of Directors							
	A Total	917	A Total	915	A		
	B Total	942	B Total	935	B		
	C Total	916	C Total	923	C		
Layperson (elect 4, 6-year term)	D Total	928	D Total	933	D Total	923	
1. Heidi K. Abegg (SE)	A	22.1% 203	35.7% 327				
	B	43.8% 413	63.3% 592				
	C						
	D						
2. Kimberly Cornett (NEB)	A	4.0% 37					
	B	3.4% 32					
	C	9.0% 82					
	D	6.6% 61					
3. Stephanie A. Egger (IW)	A	35.7% 327	64.3% 588				
	B						
	C						
	D						
4. Thomas R. Halvorson (MT)	A	9.8% 90					
	B	24.1% 227	36.7% 343				
	C	43.3% 397	57.9% 534				
	D						

Office / Candidate		1 st Ballot		2 nd Ballot		3 rd Ballot		4 th Ballot	
Concordia Publishing House Board of Directors (cont.)									
5. Angela M. Hill (WY)	A	4.9%	45	16.4% 153					
	B	8.6%	81						
	C	12.9%	118						
	D	23.0%	213						
6. Sara K. Mulso (MNS)	A	4.1%	38						
	B	3.1%	29						
	C	6.6%	60						
	D	4.7%	44						
7. Joseph L. Olson (SW)	A	9.3%	85	16.7% 154 42.0% 392		55.6% 513			
	B	9.6%	90						
	C	13.9%	127						
	D	31.9%	296						
8. Kent M. Warneke (NEB)	A	10.0%	92	25.5% 235 41.6% 388		44.4% 410			
	B	7.4%	70						
	C	14.4%	132						
	D	33.8%	314						
The Lutheran Church Extension Fund—Missouri Synod Board of Directors									
Ordained or Commissioned Minister (elect 1, 3-year term)		Total	856						
1. Jason M. Braaten (CI)		54.6%	467						
2. Daniel Schepmann (TX)		45.4%	389						
Layperson (elect 2, 3-year term)		A Total	886	A Total	893	A		A	
		B Total	883	B Total	912	B		B	
1. Carthron P. Coyner (SE)	A	7.8%	69						
	B	5.2%	46						
2. Susan J. Elsholz (EN)	A	46.3%	410	67.2% 600					
	B								
3. Jonathan H. Kramer (MO)	A	10.6%	94	7.8% 70 50.4% 460					
	B	35.0%	309						
4. Ruben Martinez (PSW)	A	13.5%	120	17.5% 156 32.3% 295					
	B	30.1%	266						
5. Gordon D. Tresch (EA)	A	5.8%	51						
	B	4.4%	39						
6. Jason L. Wangen (MNS)	A	5.4%	48						
	B	6.9%	61						
7. David P. Worthington (FG)	A	10.6%	94	7.5% 67 17.2% 157					
	B	18.3%	162						
The Lutheran Church—Missouri Synod Foundation Board of Trustees									
Ordained Minister (elect 1, 6-year term)		Total	917	Total 923					
1. Ralph Blumenberg (IN)		38.7%	355	49.7% 459					
2. Paul E. Cloeter (MNN)		19.1%	175						
3. Robert C. Weinkauff (KS)		42.2%	387	50.3% 464					
Layperson (elect 1, 6-year term)		Total	928						
1. Gregory J. Miller (MO)		51.6%	479						
2. Glenn E. Van Velson (NEB)		48.4%	449						

Office / Candidate		1 st Ballot		2 nd Ballot		3 rd Ballot		4 th Ballot	
Concordia University System Board of Directors									
Ordained Minister (elect 1, 6-year term)		Total	916	Total	930				
1. Raymond L. Hartwig (SD)		49.1%	450	59.2%	551				
2. Kurtis D. Schultz (SO)		24.1%	221	27.8%	259				
3. Larry A. Stoterau (PSW)		16.6%	152	12.9%	120				
4. Orville C. Walz (NEB)		10.2%	93						
Concordia Theological Seminary (Fort Wayne, Ind.) Board of Regents									
Ordained Minister (elect 2, 6-year term)		A Total	927	A Total	917	A Total	930	A	
		B Total	932	B Total	942	B		B	
1. William M. Cwirla (PSW)		A	27.0% 250	44.5% 408	47.8% 445				
		B	47.7% 445	55.7% 525					
2. Joseph M. Fisher (SW)		A	6.8% 63						
		B	4.0% 37						
3. Korey D. Maas (MI)		A	26.1% 242	41.4% 380	52.2% 485				
		B							
4. Robert Newton (CNH)		A	10.4% 96						
		B	7.9% 74						
5. Matthew W. Rueger (IE)		A	18.3% 170	14.1% 129					
		B	33.0% 308	44.3% 417					
6. Jeffrey E. (Jeff) Skopak (FG)		A	11.4% 106						
		B	7.3% 68						
Commissioned Minister (elect 1, 6-year term)		Total	929	Total	936				
1. E. Theodore Lams II (NI)		30.7%	285	40.2%	376				
2. Mark W. Meehl (NEB)		39.0%	362	59.8% 560					
3. Sara K. Smith (OH)		30.4%	282						
Layperson (elect 1, 6-year term)		Total	934						
1. David L. Daniels (SE)		67.9%	634						
2. Noreen L. Linke (RM)		32.1%	300						
Concordia Seminary (St. Louis, Mo.) Board of Regents									
		A Total	938	A Total	937				
		B Total	943	B Total	940				
Ordained Minister (elect 2, 6-year term)									
1. Allen F. (Al) Doering (TX)		A	16.7% 157	13.0% 122					
		B	14.5% 137						
2. Michael E. Hayes (PSW)		A	6.1% 57						
		B	6.2% 58						
3. Bruce E. Keseman (SI)		A	17.6% 165	8.8% 82					
		B	37.1% 350	52.4% 493					
4. Jeffrey L. Kloha (OK)		A	22.0% 206	26.9% 252					
		B	38.9% 367	47.6% 447					
5. Todd A. Peperkorn (CNH)		A	32.6% 306	51.3% 481					
		B							
6. Andrew D. Smith (MDS)		A	5.0% 47						
		B	3.3% 31						
Commissioned Minister (elect 1, 6-year term)		Total	931	Total	932				
1. Erik P. Ankerberg (NI)		19.2%	179	11.9%	111				
2. Brett M. Bortnem (TX)		7.5%	70						
3. Susan K. Hewitt (MNS)		25.5%	237	28.3%	264				
4. Michael S. Staub (TX)		47.8%	445	59.8% 557					

Office / Candidate	1 st Ballot	2 nd Ballot	3 rd Ballot	4 th Ballot
Concordia Seminary (St. Louis, Mo.) Board of Regents (cont.)				
<i>Layperson</i> (elect 1, 6-year term)	Total 947	Total 929		
1. Carl T. Egger (IE)	20.2% 191			
2. Mark O. Stern (NI)	47.2% 447	64.9% 603		
3. Linda Stoterau (PSW)	32.6% 309	35.1% 326		
Concordia College—New York (Bronxville, N.Y.) Board of Regents				
<i>Ordained Minister</i> (elect 1, 3-year term)	Total 928			
1. Jon T. Diefenthaler (SE)	41.8% 388			
2. Jon M. Ellingworth (IE)	58.2% 540			
<i>Commissioned Minister</i> (elect 1, 3-year term)	Total 915			
1. Patricia Hoffman (PSW)	27.5% 252			
2. Ross E. Stueber (NI)	72.5% 663			
<i>Layperson</i> (elect 2, 3-year term)	A Total 917 B Total 908	A Total 913 B	A B	A B
1. Mark E. Gruenwald (IN) A	37.6% 345	50.4% 460		
B				
2. Scott M. Sadlo (NJ) A	23.3% 214	24.0% 219		
B	29.5% 268			
3. Gordon D. Tresch (EA) A	12.4% 114			
B	9.7% 88			
4. David M. Wolf (NE) A	26.6% 244	25.6% 234		
B	60.8% 552			
Concordia University Chicago (River Forest, Ill.) Board of Regents				
<i>Ordained Minister</i> (elect 1, 3-year term)	Total 916			
1. Thomas J. (Tom) Egger (MO)	62.8% 575			
2. Michael R. Knox (IE)	37.2% 341			
<i>Commissioned Minister</i> (elect 1, 3-year term)	Total 906			
1. Carol R. (Umbach) Johnson (NJ)	59.2% 536			
2. Ruth E. McDonnell (MO)	40.8% 370			
<i>Layperson</i> (elect 2, 3-year term)	A Total 883 B Total 912	A Total 922 B	A B	A B
1. John Hrehov (IN) A	8.7% 77			
B	14.4% 131			
2. Edward C. Kopff (RM) A	39.2% 346	51.3% 473		
B				
3. James M. Riske Jr. (MI) A	25.1% 222	17.5% 161		
B	29.1% 265			
4. Alison C. Witte (OH) A	27.0% 238	31.2% 288		
B	56.6% 516			
Concordia University, Irvine (Calif.) Board of Regents				
<i>Ordained Minister</i> (elect 1, 3-year term)	Total 897			
1. Scott C. Klemsz (CNH)	84.7% 760			
2. Matthew A. Payne (EN)	15.3% 137			
<i>Commissioned Minister</i> (elect 1, 3-year term)	Total 905			
1. Jeffrey S. Beavers (PSW)	78.0% 706			
2. Patricia Hoffman (PSW)	22.0% 199			

Office / Candidate		1 st Ballot		2 nd Ballot		3 rd Ballot	4 th Ballot
Concordia University, Irvine (Calif.) Board of Regents (cont.)							
Layperson	(elect 2, 3-year term)	A Total	907	A Total	897	A	A
		B Total	891	B Total	893	B	B
1. Susan L. Christian (RM)	A	26.5%	240	17.6%	158		
	B	38.7%	345	49.6%	443		
2. Laura G. (Davis) Hemminger (NOW)	A	24.7%	224	21.1%	189		
	B	37.1%	331	50.4%	450		
3. Peter K. S. Lee (PSW)	A	33.1%	300	61.3%	550		
	B						
4. Brian T. Yamabe (CNH)	A	15.8%	143				
	B	24.1%	215				
Concordia University, Nebraska (Seward, Neb.) Board of Regents							
Ordained Minister	(elect 1, 3-year term)	Total	886	Total	880		
1. Brad E. Birtell (NEB)		42.7%	378	53.8%	473		
2. James H. DeLoach (NEB)		38.7%	343	46.3%	407		
3. Heath A. Trampe (NEB)		18.6%	165				
Commissioned Minister	(elect 1, 3-year term)	Total	874				
1. Craig A. Ernstmeyer (MO)		63.4%	554				
2. Robert S. Fogo (PSW)		36.6%	320				
Layperson	(elect 2, 3-year term)	A Total	893	A Total	883	A	A
		B Total	896	B		B	B
1. Timothy Hu (WY)	A	37.6%	336	45.1%	398		
	B	66.7%	598				
2. John L. Hughes (NEB)	A	7.6%	68				
	B	5.8%	52				
3. Jill M. Johnson (NEB)	A	37.6%	336	54.9%	485		
	B						
4. Timothy L. Moll (NEB)	A	10.4%	93				
	B	21.5%	193				
5. Andrew P. Stadler (NEB)	A	6.7%	60				
	B	5.9%	53				
Concordia University, Portland (Ore.) Board of Regents							
Ordained Minister	(elect 1, 3-year term)	Total	872				
1. Jonathan J. Coyne (CNH)		26.1%	228				
2. Richard T. Nuffer (MI)		17.4%	152				
3. Timothy J. Pauls (NOW)		56.4%	492				
Commissioned Minister	(elect 1, 3-year term)	Total	885				
1. David O. Berger (MO)		54.2%	480				
2. David W. Black (RM)		45.8%	405				
Layperson	(elect 2, 3-year term)	A Total	875	A		A	A
		B Total	879	B		B	B
1. Michael P. Borg (WY)	A	56.2%	492				
	B						
2. Laura G. (Davis) Hemminger (NOW)	A	4.8%	42				
	B	5.0%	44				
3. Wesley R. Smith (IN)	A	3.0%	26				
	B	5.8%	51				
4. Brian T. Yamabe (CNH)	A	36.0%	315				
	B	89.2%	784				

Office / Candidate		1 st Ballot	2 nd Ballot	3 rd Ballot	4 th Ballot
Concordia University, St. Paul (Minn.) Board of Regents					
<i>Ordained Minister</i> (elect 1, 3-year term)		Total 886			
1. Brent L. Parrish (MNS)		53.0% 470			
2. Dennis L. Voss (ND)		47.0% 416			
<i>Commissioned Minister</i> (elect 1, 3-year term)		Total 859			
1. Mark J. L'Heureux (NEB)		72.5% 623			
2. Ruth E. McDonnell (MO)		27.5% 236			
<i>Layperson</i> (elect 2, 3-year term)		A Total 878 B Total 883	A B Total 891	A B Total 888	A B
1. Paul C. Hinz (MNS)	A B	13.7% 120 36.4% 321	44.8% 399	57.4% 510	
2. Lane C. Nordquist (MNS)	A B	11.6% 102 23.1% 204	18.0% 160		
3. James D. Runzheimer (TX)	A B	6.2% 54 7.5% 66			
4. Amy S. Wenthe (MNS)	A B	59.3% 521			
5. Robert P. (Bob) Wurl (ND)	A B	9.2% 81 33.1% 292	37.3% 332	42.6% 378	
Concordia University Texas (Austin, Texas) Board of Regents					
<i>Ordained Minister</i> (elect 1, 3-year term)		Total 896			
1. Michael P. Dorn (TX)		30.8% 276			
2. Nathaniel W. Hill (TX)		62.3% 558			
3. Robert C. Preece (TX)		6.9% 62			
<i>Commissioned Minister</i> (elect 1, 3-year term)		Total 866			
1. Mary B. Gaertner (TX)		59.2% 513			
2. Gregg A. Pinick (TX)		40.8% 353			
<i>Layperson</i> (elect 2, 3-year term)		A Total 891 B Total 861	A Total 879 B	A Total 873 B	A Total 866 B
1. Arne J. Almquist (TX)	A B	21.3% 190 21.7% 187	22.5% 198	24.5% 214	
2. James C. Miller (TX)	A B	11.8% 105 7.0% 60			
3. James P. Noffke (TX)	A B	15.2% 135 7.3% 63	10.5% 92		
4. Bob Ssekyanzi (TX)	A B	24.9% 222 64.0% 551	30.4% 267	31.7% 277	47.2% 409
5. Thomas J. Zachman (TX)	A B	26.8% 239	36.6% 322	43.8% 382	52.8% 457
Concordia University Wisconsin (Mequon, Wis.) Board of Regents					
<i>Ordained Minister</i> (elect 1, 3-year term)		Total 870			
1. Mark P. Braden (EN)		46.6% 405			
2. David C. Fleming (MI)		53.4% 465			
<i>Commissioned Minister</i> (elect 1, 3-year term)		Total 877			
1. Paul B. Marinko (IN)		28.2% 247			
2. Gary Petersen (SW)		71.8% 630			

Office / Candidate		1 st Ballot	2 nd Ballot	3 rd Ballot	4 th Ballot
Concordia University Wisconsin (Mequon, Wis.) Board of Regents (cont.)					
<i>Layperson</i> <i>(elect 2, 3-year term)</i>		A Total 866	A	A	A
		B Total 868	B	B	B
1. Deborah J. Davidson (SW)	A	67.8% 587			
	B				
2. James M. Riske Jr. (MI)	A	17.7% 153			
	B	58.2% 505			
3. James D. Runzheimer (TX)	A	9.6% 83			
	B	23.7% 206			
4. Alison C. Witte (OH)	A	5.0% 43			
	B	18.1% 157			

SPECIAL STANDING RULES

Adopted as amended (see Rule 16) in Session 1

Minutes

1. Minutes shall be distributed every next morning for consideration and adoption. 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 *substantive corrections* to the minutes (impacting the meaning or effect of convention actions) shall be offered from the floor for consideration. Editorial corrections or *non-substantive* changes to the minutes (misspellings, numbering errors, faulty references, incorrect titles, punctuation, grammar, etc.) should be provided in writing to the Secretary for incorporation into the final version of the minutes published in the 2019 *Convention Proceedings*.

Resolutions

2. 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 chairman of the floor committees on nominations and elections.
3. The preface, preamble, rationale, and whereas sections shall be regarded as integral parts of resolutions and therefore subject to the same consideration and adoption.
4. It shall be the discretion of the chairman or presenting member of the floor committee to read the preface, preamble, rationale, and whereas sections of resolutions from floor committees that are printed in *Today's Business*. In addition, the chair of the convention is not required to read each resolution as he states the questions and then as he calls for the vote.
5. The convention chairman, in consultation with floor committee chairmen, may identify resolutions to which up to 1 ½ 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.
6. Whenever possible, substitute resolutions and amendments to proposed 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 discussion, one written copy of the proposed amendment shall be provided to the Secretary after it is offered from the floor.
7. Only *substantive* amendments to a resolution shall be offered from the floor (those impacting its purpose or effect). Any editorial corrections or *non-substantive* changes to introduced resolutions should instead be shared in writing with the Secretary. Until a resolution is presented to the delegates, any such changes should be suggested directly to the floor committee chair.
8. The delegates will consider omnibus resolutions as part of regular scheduled business. Omnibus A includes overtures referred to a board, commission or other group of Synod to consider and take action deemed appropriate. Omnibus B includes overtures that affirm an action previously taken in past conventions. Omnibus C acknowledges overtures of thanks or recognition. Omnibus D dispenses formally with overtures declined by the floor committee. A majority vote is required to remove an overture from an omnibus resolution and have it referred to the appropriate floor committee for action.
9. If any resolution is not acted upon by the convention before adjournment, it dies and the subject matter may be reintroduced for possible consideration by an overture to the next convention.

Process

10. Unless covered by these Special Standing Rules, parliamentary procedure shall be governed by the most recent edition of *Robert's Rules of Order Newly Revised*
11. The chair shall see that the agenda is followed as closely as possible. The chair may deviate from the printed program when necessary or expedient.
12. All non-voting advisory delegates and representatives may participate in debate, but may not nominate candidates, make motions, or vote.
13. Registered delegates and advisory representatives wishing to address the convention, once recognized by the chair, shall state their name, the name of the district (or other entity of the Synod that they represent), and whether they are

a voting delegate, advisory delegate, or advisory representative. Delegates and representatives shall normally address the convention from their assigned microphones.

14. A microphone queue list will be enacted for every debatable motion considered by the assembly. Each time a debatable motion is considered by the assembly, a new microphone queue list will be created and the queue list from any previous motion will be cleared.
15. The pro-con method of debate may be used at the discretion of the chair or by adoption of the assembly. When a member of the floor committee speaks in favor of a resolution, it shall be recognized as a “pro” speech and will be followed by a “con” speech.
16. Delegates and representatives wishing to enter the microphone queue for any reason (debate, make an amendment, call the question, request information or any other action) must always identify themselves, as pro or con speakers, by pressing either 1(pro) or 2 (con) on their queue keypad even if the assembly is not in a pro-con mode. This queue identification is necessary so delegates and representatives are appropriately reflected in the queue should the chair choose to move to a pro-con method of debate. All queue entrees will be addressed as they appear in the queue order. When called upon by the chair delegates and representatives must identify themselves and state the desired action. The microphone queue shall be displayed so that delegates can see their position in the queue.
17. Ordinarily, questions of privilege (or point of personal privilege) shall be addressed in writing to the chair or his appointee.
18. No delegate or representative may speak in debate any longer than two (2) minutes per speech. No delegate or representative may speak more than twice on the same motion on the same day and may not speak a second time until all delegates and representatives desiring to speak the first time have had the opportunity. The chair shall have discretion to make exceptions to this rule. When a floor committee is called on to answer a question or to give information, this rule shall not apply.
19. A delegate who speaks on an issue may not move to call the question at the close of his or her speech.
20. If a substitute motion is offered and seconded, the presenter shall be offered two (2) minutes to provide the rationale for offering it and a member of the floor committee shall be offered two (2) minutes to present rationale for why the committee believes the original motion is to be preferred. The convention shall decide by majority vote without further 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 dies. If the substitute motion does not receive favorable action either to consider or adopt, the original motion is again considered.
21. A motion to close debate (“call the question”) shall apply only to the immediately pending question.
22. While any voting delegate may move to close debate (call the question) at any time that it is his or her turn to speak, a vote on closing debate (two-thirds vote required) on the main motion shall be put by the chair after every twenty (20) minutes of debate (except those to which Standing Rule 5 pertain). The chair may also call for a vote on closing debate (two-thirds vote required) when in his judgment the assembly has heard sufficient speaking from both sides of the issue.
23. Amendments of non-contiguous words may be made to a pending question so long as the consequence of such non-contiguous words does not constitute in effect a substitute motion.
24. 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.
25. No motion to reconsider or rescind shall be made or called up during the last day of the convention.

Floor Nominations

26. No floor nominations will be accepted for the First Vice-President or regional vice-presidents (Bylaws 3.12.2.1; 3.12.2.7 [d]). In the case of election of the Secretary and board and commission members, floor nominations are allowed, to take place at the time of the report of the chairman of the Committee for Convention Nominations (Bylaw 3.12.3.7 [a–b]). 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 for the submission of nominations, unless the convention shall otherwise order by a simple majority vote (Bylaw 3.12.3.7 [c]). Floor nominations are not debatable and shall be brought individually before the convention for approval, being voted on immediately, before being added to the ballot (Bylaw 3.12.3.7 [a–b]).

Allowable floor nominations for all positions of boards and commissions shall be opened for a period of forty (40) minutes, unless ceased earlier by a two-thirds vote of the assembly. At the end of forty (40) minutes, a vote to cease nominations shall be called by the convention chairman. If a two-thirds vote to cease nominations is not received, the period for floor nominations shall be extended an additional twenty (20) minutes. This cycle shall continue in twenty (20) minute intervals until a two-thirds vote for nominations to cease is received from the assembly.

Voting

27. An electronic response system shall ordinarily be used to register votes. If the system is not available, or at the discretion of the chair, the chair may take votes by voice, by show of hands, or by a rising vote. The chair may order a count if any voice, show of hands, or rising vote seems inconclusive. When possible, vote tallies shall be recorded in the minutes.
28. An invalid vote is defined as a vote entered on the keypad with a number not offered as a selection or entered before voting is opened or after voting is closed. Invalid votes are not counted in the total number of votes cast.
29. The privilege of granting delegates the right to record their votes in the minutes with respect to a particular resolution shall be granted by the assembly by a majority vote without debate. If such privilege is granted, the votes of record shall be submitted in writing to the Secretary of the Synod within 15 minutes after the close of the day's business on which such privilege was granted.

Use of Electronic Devices

30. In order to promote an orderly and non-distracting convention atmosphere, the following shall apply to the use, and area of use, of electronic equipment, including wired and wireless communication devices, laptops, tablets, mobile phones, smart watches, pagers, PDAs, or other similar electronic devices. In all cases where use is permitted, the sound-producing capabilities of such devices shall not be used. Except as approved by convention staff, personal extension cords shall not be allowed on the convention floor.

	Type of Usage Permitted in Designated Area		
	Voice	Electronic Communications including email, text, and social media messaging, <i>e.g.</i> , laptops, tablets, pagers, PEDs, smart phones, wearable technology including smart watches and like devices.	Laptop computers, tablets with communications disabled (<i>i.e.</i> , Wi-Fi, Bluetooth, Cellular, and Infrared communications turned off or in airplane mode.)
Voting and Advisory Delegates & Representatives Areas	No	No	Yes
COP, BOD, CCM, COH, CTCR, Press, Special Guests Areas	No	Yes	—
Visitors, Back Seating Area	No	Yes	—
Convention Staff, All Areas	Yes	Yes	—



JOY:FULLY
LUTHERAN
1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS

PRESIDENT'S REPORT, PART 3

"Joy:fully Lutheran"
Tampa, Fla. • July 21, 2019
Rev. Dr. Matthew C. Harrison

"Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you"
(1 Thess. 5:16–18).

Welcome! We're delighted you're here! Thank you for your willingness to serve! Thanks for the prep! Thanks for the hassles and travel. Thanks for dealing with the mountain of nonsense in your mailboxes! How many of you are first-time delegates? Marvelous! I guarantee we are going to have a good week here in Tampa. You'll make new friends and rejoice in seeing old ones. You'll learn more than you can imagine about your marvelous church body. You'll see some of our warts and disagreements. The week will not go exactly as anyone predicts or might desire. The Lord will bless us with collective wisdom. We won't get everything exactly right or perfect. We'll sin and be forgiven here. We will have great moments of humor and joy. We shall pray together. We shall give thanks. And we shall leave this place tired, but rejoicing still — prayers energized and giving thanks like never before for the Gospel and the LCMS. "For this is the will of God in Christ Jesus for you" (1 Thess. 5:18).

Joy is a product of the Gospel. It grabs our hearts through every part of the Small Catechism. The Ten Commandments condemn us all alike. But the joy in Christ, the God-man, is in the balance over against all our sins (Luther). The joy is that Jesus fulfilled every jot and tittle of the Law for you! The Creed tells us exactly who God is — Father, Son and Holy Spirit; our Creator, Redeemer and Sanctifier. As if there's not enough joy in all creation, He redeemed us "not with gold or silver, but with His holy, precious blood" (SC, Second Article). The Lord Himself teaches us to pray confidently and joyously in His prayer: "He is our true father and ... we are his true children" (SC, Introduction to the Lord's Prayer). "We were buried therefore with him by baptism into death, in order that ... we too might walk in newness of life" (Rom. 6:4). Joy! "If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld" (John 20:23). The Office of the Keys wipes my slate clean, opens heaven's doors and clears my conscience — and wonder of wonders, as a spiritual priest I can do the same thing for my neighbors, friends and family! Wow! Joy! In the Supper, the Savior's body and blood are placed upon my lips "for the forgiveness of sins." That joyous feast is a foretaste of the feast to come! Rejoice!

If you want to be a grumpy, joyless, thankless dolt in this convention, then you'll do it without me.

We have, in my view, a slate of outstanding resolutions to be taken up by this body. They are not perfect, however, as we'll soon find out. We really pushed the floor committees to do quality work, and it shows. Like always, there are a few issues still in flux — at least as I was writing this the morning before floor committee meetings. Like all conventions, no one will get everything they want. But at the end of the week, we'll look back and rejoice and thank God for the work and for each other.

We are here to be about the work of the Synod, which is spelled out with crystal clarity in our Constitution. Article I says that we are "The Lutheran Church—Missouri Synod." Article II says that we confess the Scriptures as "the only rule and norm of faith and of practice," and that we confess the Book of Concord "as a true and unadulterated statement and exposition of the Word of God." The Objectives of the Synod immediately follow: (1) "Conserve and promote the unity of the truth faith" and (2) "Strengthen congregations and their members in giving bold witness... and extend that Gospel witness into all the world." Simply said, it's Steadfastness for the sake of sharing the Gospel.

I stood for the presidency nine years ago because I believed, as I said at the time, that we were drifting. I believe in the public confession of the LCMS. I believe that the inerrant and inspired Scriptures give us clear direction in the face of a world run amok. I believe the Book of Concord is true and much more than a description of how Lutherans 450 years ago confessed in their context. The Christ says to us today just what he said to Peter and the apostles: "But Who do you say that I am?" (Matt. 16:15). The Book of Concord — with its most basic document, the Small Catechism — is my answer, is every LCMS church worker's answer, is every institution's answer, is every congregation's answer: "You are the Christ, the Son of the Living God" (Matt. 16:16). As we confess the Gospel to the world, next door or around the globe, we confess the true, living God-man, the Christ of the Scriptures. "The blood of Jesus [God's] Son cleanses us from all sin" (1 John 1:7). Strong confession! Strong engagement! Strong mission!

Luther knew that confession has an eschatological dimension — that is, confession is made in the face of eternity. He knew what would happen after he died. This passage is in the Formula of Concord in Article VII on the Lord's Supper: "Hence if any one shall say after my death, 'If Luther were living now, he would teach and hold this or that article differently, for he did not consider it sufficiently,' etc., let me say once and for all that by the grace of God I have

most diligently traced all these articles through the Scriptures ... I am not drunk or irresponsible. I know what I am saying, and I will realize what this will mean for me before the Last Judgment at the coming of the Lord Jesus Christ. Let no one make this out to be a joke or idle talk; I am in dead earnest, since by the grace of God I have learned to know a great deal about Satan. If he can twist and pervert the Word of God and the Scriptures, what will he not be able to do with my or someone else's words?" (FC SD VII 30–31).

This kind of God-given depth of confession gives God-given depth of joy. Come what may, let us not shrink in the face of all the world can throw at us. God help us!

The floor committees have, in my view, properly handed several resolutions dealing with potentially controversial issues — namely, congregations and districts sending called workers overseas; ecclesiastical supervision; and approvals for Licensed Lay Deacon (LLD) exceptions, or SMP rostering of such men. The Synod is not a federation of self-governing districts. As a Synod, we have universal standards for church workers. The Districts have many duties and great freedom in carrying out their work. But the training of church workers and their rostering has been constitutionally reserved to the Synod as a whole. The new bylaws for LLD exceptions, with approvals made by the Council of Presidents (COP) as a whole, are working wonderfully. As promised, not a single ministry has had to be shut down. By the way, we rejoice that, as a result of the process led by Vice-President Rev. Dr. Herbert Mueller Jr., some 120 LLDs have now been ordained. There have been celebrations across the Synod! Men who have, in some cases, served as pastors for decades are now examined, called, ordained and recognized as such. Congratulations! And we are back into full conformity with the Scriptures (Romans 10) and the Augsburg Confession (AC XIV). And we on the COP have all agreed: "If a man is doing the work of the office of the ministry, he should be in the office of the ministry."

Much folderol has followed the adoption of the bylaws on ecclesiastical supervision. But let it suffice here to note that not a single case has arisen, nor even an inquiry. And the bylaws are designed to avoid the president's involvement through a required consultation with the District president; if the Synod President is involved, all procedures, access to appeal, etc., remain the same as they were.

I must say, one of the greatest challenges we've had is working with the Concordia Universities as they deal with a plethora of issues. They have responded positively to the church's desire to see Lutheran Identity increased on campus. I'm proud of them. Many, many good things are happening at our schools. The resolutions coming to this floor will provide information. I assure you, the issues of gender and sexuality — particularly at Concordia University, Portland, Ore. — are being addressed. In fact, I have informed the regents and leadership that I will not

proceed with prior approval for any candidates for president until I'm assured that matters have been finally and adequately addressed. Later, you will consider a resolution that requires the LCMS Commission on Theology and Church Relations and the Concordia University System (CUS) boards to approve any and all gender statements, offices and policies of any of our schools.

Concordia College Alabama in Selma, Ala., grieves everyone. Some details are provided in a Selma resolution in Today's Business. There is no mystery here. The Synod's Board of Directors (BOD) does not run our universities. The CUS does not run our universities. The schools are governed by boards of regents. The Selma regents spared no effort. They believed the school had to expand to survive. The school came into financial trouble, due in large measure to enrollment challenges. The CUS, BOD and University Presidents did what they could in lending dollars, assistance, etc. In the end, it was not possible to continue. The school was some \$8 million in debt. The regents requested \$12 million over three years from the Synod's BOD. The BOD, noting studies by the CUS Presidents that provided no assurance that the school could survive, declined the request. That \$12 million would have had to be borrowed and would have placed the Synod twice as far in debt as we were at the time — raising indebtedness up to about \$25 million or more. The regents spared no effort in trying to find a buyer for the school as a going concern but could not do so. For years, there were only a small number of Lutheran students and barely a handful of church-work students. Our African American members are grieving. I'm sorry that we just could not keep the school going. Soon we will hear of yet one more rose among the thorns, for the benefit of our African American church-work students. But you'll have to wait for the news.

As I stand before you today, I rejoice to inform you that the Synod owes no creditor any money — for the first time in more than a century, as far as we can tell. For three decades, we've been servicing what was a \$78 million loan (\$140 million in today's dollars). This has been possible because of a very responsible Synod Board of Directors, under the able leadership of the Rev. Dr. Michael Kumm. I cannot thank the members or the BOD enough. They have dealt with deeply challenging issues and have been a grand blessing to the Synod. They have worked calmly and in a very unified fashion. We owe them our heartfelt thanks. An apartment property we owned in Hong Kong increased in value from approximately \$1.2 million to some \$17 million over the past decade. This was not a mission critical property. It was never promised to the partner church. Selling this property was simply wise stewardship, despite scurrilous and false reporting.

For the first time at a convention, we have a Floor Committee dealing with the pressing issue of "retention." We have conducted numerous studies in the past several years. Now it's past time to dig in and go to work on what we've learned about outreach and, just as important,

retaining the faithful. These matters are among the most important we'll consider during this week.

There is so much more to share with you, but I'll have to let it unfold before your eyes.

We have challenges galore, but we have even more opportunities. You'll be voting on resolutions on our wonderful global work and partnerships, on national work and church planting, and you'll learn about each of our international regions. You'll hear about Every One His Witness and the great work that's training thousands to be stronger witnesses to the Gospel in their daily lives. You'll hear about contemporary issues and challenges we must address. We'll discuss seminary education, universities and much more.

Finally, I would like to express my love and thanks to the Council of Presidents. It's the strongest I've ever seen it, both theologically and collegially. President Rev. Dr. David Maier and the program committee are a pleasure to work with. Their burdens are heavy, but they bear them with faith, patience and often with good humor. They require our prayers.

I thank God also for the Praesidium. They are men extraordinarily gifted. The Rev. Christopher Esget is a font of deep knowledge of the Scriptures and pastoral wisdom. The Rev. Dr. Scott Murray is an amazing pastor likewise — always patient, always pastoral. Chaplain John Wohlrabe Jr. is a sailor's sailor, with decades of experience caring for

service men and women in deepest love. The Rev. Nabil Nour is one of a kind. He's even rarer than that! Among pastoral theologians on the Praesidium who know Greek, Latin and German, Nabil's reading knowledge of the Old Testament is a font of joy. He grew up speaking Hebrew with his Jewish friends in Nazareth. I wish you could experience our meetings! The praesidium is just what it is intended to be — a great source of counsel and assistance as I carry out the duties impossible for any one mortal. These are parish pastors, several with Ph.Ds.

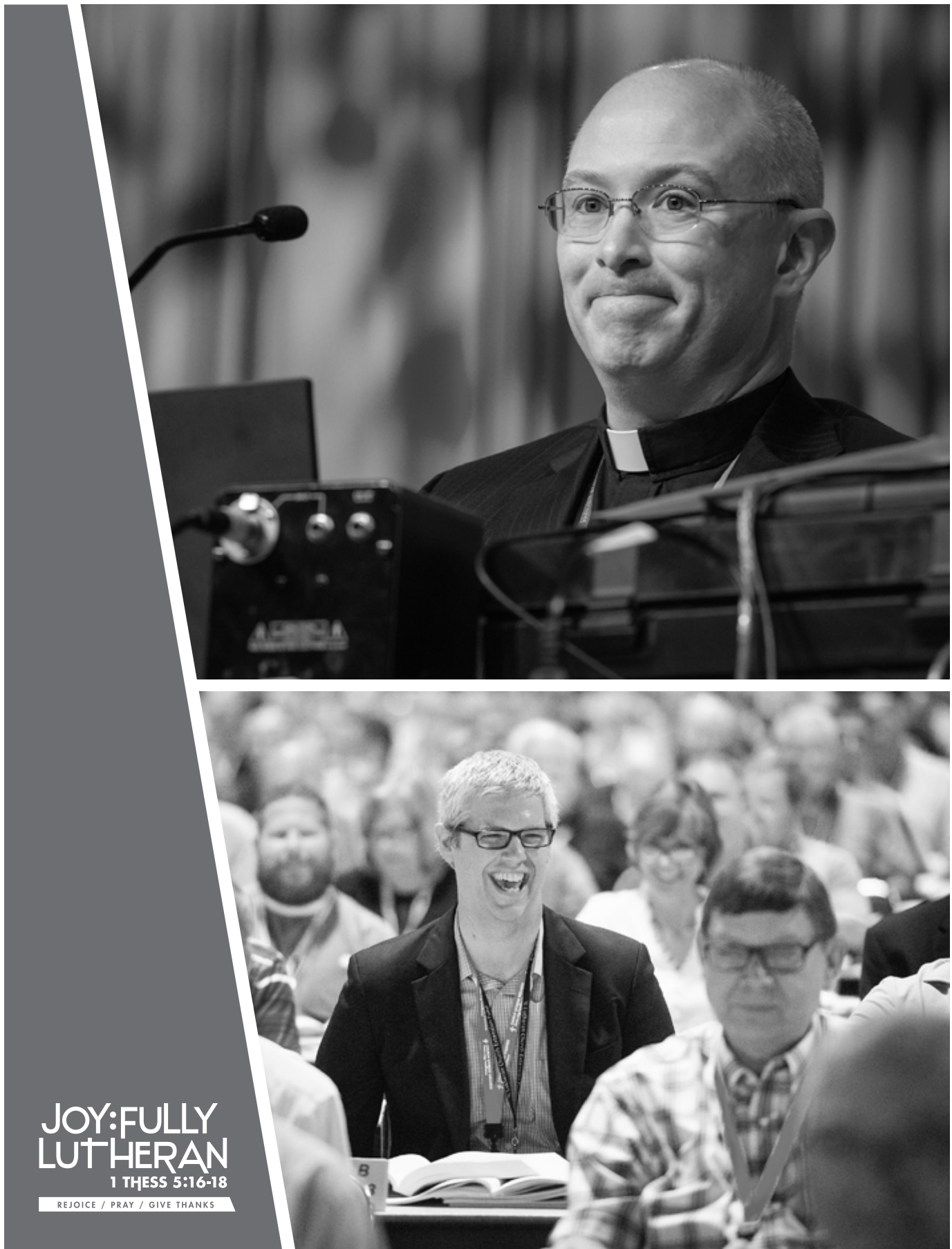
This year, the Rev. Dr. Daniel Preus is not standing for re-election as a vice-president. We shall miss him. His thoughtful, humble, Christian advice and encouragement have meant the world to me.

And of course, I thank God for First Vice-President Herb Mueller. He has been the right man at just the right time. Words do not suffice in expressing my love and thankfulness. Herb and Faith, thank you. As you may know, Herb recently had a tumor removed from his brain and is now undergoing intense treatment. We are overjoyed that he will be able to deliver his essay on joy, before heading back to St. Louis tomorrow.

Dear brothers and sisters, "This is the day that the Lord has made; let us rejoice and be glad in it!"

In Jesus' name. Amen.





JOY:FULLY
LUTHERAN
1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS

CONVENTION SERMONS

Joy:fully Lutheran — Let's Party

NEHEMIAH 8:1–12; 1 THESSALONIANS 5:14–22; LUKE 15:11–32

LCMS President Rev. Dr. Matthew C. Harrison

67th Regular Convention of The Lutheran Church—Missouri Synod • July 20, 2019 • Opening Divine Service

The path to joy always runs through repentance. Ezra brought the Law (the five books of Moses) before the people. He stood on a platform made for the purpose, with all the leaders around him. He solemnly opened the scroll in front of the people. The people stood like we stand for the words of Jesus. “Let us bless the Lord YHWH!” He even used the sacred, unspeakable covenant name for God: YHWH. Ezra shouted it! The text says Ezra dared use the sacred name. The people lifted their hands in affirmation and acclamation and said, “Amen, Amen.” “Yea, yea, it shall be so!” Then they knelt and put their faces to the dust.

To hear the Lord’s Word is to be in His presence. And sinners know that in the presence of the Lord, faces belong where? In the dust.

And Ezra read for hours. And he preached and explained what he read from the books of Moses. Did he preach about the fall into sin? The greatest commandment from Deuteronomy? The admonitions to avoid idolatry, which their forefathers had failed? Did he point out that these refugees were returning to the idolatry that dogged their forefathers and got them wiped out of the Holy Land and put into captivity?

“For all the people wept,” the text says. “All the people wept as they heard the words of the Law.”

What would Nehemiah preach to us today?

I suspect he’d go right to the words of Jesus, especially Jesus’ words to the religious people of the New Testament. We’re the religious people.

“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness” (Matt. 23:27).

“And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward” (Matt. 6:5).

“You hypocrite, first take the log out of your own eye, and then ... take the speck out of your brother’s eye” (Matt. 7:5).

“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence” (Matt. 23:25).

“And he said to them, ‘Well did Isaiah prophesy of you hypocrites, as it is written, “This people honors me with their lips, but their heart is far from me”’” (Mark 7:6).

“Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him” (1 John 3:15).

“But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart” (Matt. 5:28).



“And he said to them, ‘Why are you afraid, O you of little faith?’ Then he rose and rebuked the winds and the sea, and there was a great calm” (Matt. 8:26).

What’s the pig’s slop we slurp up? Oh, Prodigal Church! A prodigal is a “squanderer.” How we sin and squander relationships, squander lives in the parish, squander ministries, squander families, squander church families, squander opportunities to share Christ. How we worry and fret as if this church were our boat, and Jesus were not within it.

“For all the people wept as they heard the words of the Law.”

But “there was a man who had two sons. And the younger of them said to his father, ‘Father, give me the share of property that is coming to me.’ And he divided his property between them. Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living” (Luke 15:11–13).

Squander — *diaskorpizo*. Literally, “sow your wild oats.” Like the seed is cast about, he squandered his sustenance. One church father used this word to mean “a madness that knows no bounds.”

How much time and energy do we squander in church, in family, in Synod on “a madness that knows no bounds”? “Forgive us our trespasses as we forgive those who trespass against us.” “If your brother sins against you, go and tell him his fault” (Matt. 18:15).

“And when he had spent everything, a severe famine arose in that country.” God always has His way of reminding us of who’s in charge and who brings whom to their knees. “And he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs.” A Jewish kid feeding pigs! “And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.”

And then the text says, “But ... he came to himself.” This is not working! He said, “How many of my father’s hired servants have more than enough bread, but I perish here ... I will arise and go to my father, and I will say to him, ‘Father, I have sinned against heaven and before you. ... Treat me as one of your hired servants.’” And he rose and came to his father.

And then, in one of the greatest sentences in the entire Bible, the greatest Gospel sentence in all of Luke, I believe: “And seeing him far off, the father ἐσπλαγχνίσθη (*esplanknisthey*) had deep compassion on him. And running (participle), and running, he fell on his *trachela*,” the text says, “and started καταφιλέω (*kataphaleo*) — kissing him over and over again” (own translation).

“Father, I’m not worthy. Father, I’ve squandered it all. I’m not worthy to be your son. Let me be the hired hand,” he says.

The father says, “Kill the fatted calf. Get the ring. Get the sandals. Let’s get the party started. Let’s get the party started.”

My friends, you are the prodigal. I am the prodigal. We are the prodigal Synod. The prodigal congregation. The prodigal district. And the Lord Christ invites us back time and time again. Back to the Word and the testimony, says Nehemiah. Back to the source: the Holy Scriptures.

And we cry out again, “Father, we are not worthy to be called your sons.” And He delights to tell you today, “Too bad — I already got the party started.”

My dear friends, your sins are forgiven. Look at that altar. See the lamb? The blood of the lamb. Behold, the Lamb of God, who takes away the sins of the whole Missouri Synod — and far, far more (John 1:29).

You are beloved. You are forgiven. You are baptized. You have Christ as your own. You are absolved. You will bear Christ’s body and blood in moments — again for forgiveness.

How shall we live, then, this week? How shall we be joyfully Lutheran, the party having started? There’s nothing I can preach more profound than the epistle.

“We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves. And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all. See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone. Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophecies, but test everything; hold fast what is good. Abstain from every form of evil” (1 Thess. 5:12–22).

“Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it. Brothers, pray for us. Greet all the brothers with a holy kiss. I put you under oath before the Lord to have this letter read to all the brothers. The grace of our Lord Jesus Christ be with you” (1 Thess. 5:23–28).

Let’s get the party started!

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Hearing and Working Together

LUKE 10:38–42

LCMS Sixth Vice-President Rev. Christopher S. Esget

67th Regular Convention of The Lutheran Church—Missouri Synod • July 21, 2019 • Matins

A storm is coming. It threatens to sweep them away. Death will soon visit this house. And Death comes with his companions, Doubt and Despair.

Knowing death was coming for Lazarus, Life came. Life spoke. And Mary listened. She does not know it yet, but she will soon need the Word of Life. A storm is coming.

Another storm rages within Martha. She is busy. Doing what? Doing *diakonia* — service, ministry. Is that not good? To prepare a meal for Jesus? But over the fire of the hearth, a fire burns in Martha's heart.

She resents Mary. "I'm doing all the work! And she is not working with me."

Thus Martha judges her sister. For this, Martha is in jeopardy of God's judgment. So is everyone who is angry at her sister, or brother. **"For the wrath of man does not produce the righteousness of God"** (James 1:20).

We can relate to her cry to Jesus: **"Lord, do you not care?"** Mired in self-pity, she felt alone. Have you experienced that? We know what needs to be done, but the people who are supposed to help don't see it. And it

appears the Lord does not care. "I'm working! And she is not working with me."

"Tell her to help me." That's why we've come to Tampa. That's why we are in this Synod — to help each other, to undertake together the mission of Christ. And we can feel like Martha: "I'm working, but my sister congregation, my brother pastor, my district president — they're not working with me."

Maybe we shouldn't even bother. Maybe we'd be better off going our separate ways. But first we'll try the Law. That's what Martha is doing. **"Tell her to help me!"** Cooperation by compulsion. She wants Jesus to command the *diakonia*, force Mary to the ministry of the table.

Mark how Jesus responds. Not in anger. **"Martha, Martha."** The repetition indicates love. His rebuke is gentle.

He addresses in her the anxiety common to us all. **"Martha, Martha, you are anxious and troubled about many things."**



Although we've gathered under the banner of *Joyfully Lutheran*, I bet you, too, are anxious and troubled about many things.

On one level, if you're not troubled, you're not paying attention. As a storm was coming for Martha and Mary, so a storm is coming for us. The world is changing. Our numbers are declining. It's tempting to point the finger at each other and say, "Lord, tell her to help! Lord, tell my brother to divide the inheritance! Lord, shall we call down fire?"

And Jesus, looking at the rich young ruler, loved him. And Jesus, having loved His own who were in the world, loved them to the end. And Jesus, looking at a Synod full of blame and bitterness, said, "Missouri, Missouri, you are anxious and troubled about many things, but one thing is needful."

What is it? You know. "The Law says 'Do this,' and it is never done. The Gospel says, 'Believe this,' and everything is already done."¹ The one thing needful is to receive from Jesus His righteousness, His love, His life. He has done everything already.

The storm is coming, but we have a Jesus who stills storms. The world is raging, but we have a Jesus who has overcome the world. Death is coming, but we have a Jesus who has trampled down death by His death. The devil accuses us, but one little word can fell him.

What is that word? "Liar." That's what the devil does. He lies. He is the father of it. And that's what the fear of the storm does to us — it plants lies in our heart. "The Lord doesn't care. The Synod doesn't care. My pastor doesn't care. My congregation doesn't care. We are doomed. I know what I will do. I have resolved in my heart to fight harder, to win the vote, to win the war."

And Jesus says, "Missouri, Missouri, you are anxious and troubled about many things, but one thing is needful. Look to Me. Look to My cross. Look to My resurrection. I have washed you. I have fed you. You are holy. You are mine. Will I not be with you in the storm? Will I not lead you safely through the valley of the shadow of death? It is the Father's good pleasure to give you the kingdom. I am the resurrection and the life. You will not die, but live."

We have business to do this week. Elections and resolutions. But our chief business is to be still and lay our anxieties at the feet of Jesus. Luther said, "A man ... is made a Christian, not by working, but by hearing."²

Was Martha wrong, and Mary right? Not exactly. It is a matter of ordering. Martha put ministry, *diakonia*, first. We don't know for certain what happened next — and maybe that's for us to fill in. What should happen next? I like to imagine that Martha sat down next to Mary and they both listened to the one thing needful: Jesus' words of forgiveness and life. And then, all bitterness and resentment gone, they both proceeded joyfully to the kitchen. Together.

They were a synod of two: listening to Jesus together, working together, walking together. Their joy came from Jesus. From Jesus comes our joy! The joy of the Lord is our strength.

In the name of Jesus. Amen.

1. Martin Luther, *Heidelberg Disputation* in *Luther's Works: Career of the Reformer* [LW 31] (Minneapolis: Fortress Press, 1957): 39–40.

2. Luther, *Luther's Works*, Vol. 26 (*Lectures on Galatians Chapters 1-4*) (St. Louis: Concordia Publishing House, 1968), 211.

Lies Steal Our Joy

COLOSSIANS 1:21–22

Rev. Robert M. Zagore
Executive Director of the LCMS Office of National Mission

67th Regular Convention of The Lutheran Church—Missouri Synod • July 21, 2019 • Midday Prayer

Grace, mercy and peace to you from God, our Father, and the Lord Jesus Christ!

“And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him” (Col. 1:21–22).

Our theme for this convention is “Joy:fully Lutheran.” Everybody likes joy, but the “fully Lutheran” part often runs against our modern sensibilities. Shouldn’t we just be “fully Christian” or “fully spiritual”? It’s been a debate going back to the days of the Reformation and Philip Melancthon. My contention may sound controversial, but it is biblical and logical. The best path to be fully joyful is to be fully Lutheran. By fully Lutheran, I mean people who stick with God’s Word, who rightly divide Law and Gospel, who administer the Sacraments according to Christ’s institution and who hearken to the pattern of sound words found in the Lutheran Confessions. Christ came to set us free. Our sorrows will end with joy (John 16:22), our prayers will be answered and result in joy (John 16:24), and Jesus sits at the right hand of the Father to give us joy (John 17:13). Anything that diminishes Jesus’ Word, Jesus’ teaching or Jesus’ gifts steals our joy. Therefore, all false teachings steal the joy Christ came to give us.

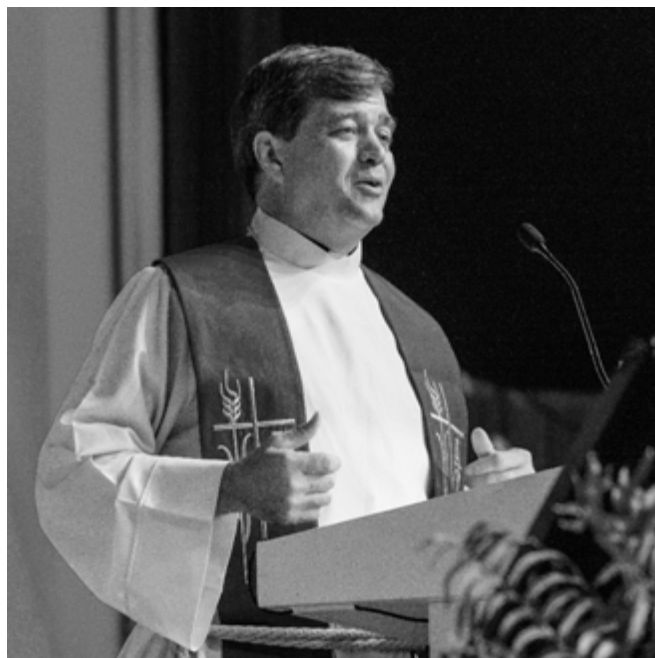
I should start by telling you that I’m a convert to Lutheranism. I grew up Roman Catholic. If you don’t know that, not much of this story will make sense. I learned about a false teaching’s ability to steal your joy when my maternal grandfather died. I was only a boy. He was a real hero to me. He was a trucker, and the idea of that big truck and my grandpa driving it all over the world was amazing to me. I was sure he drove that truck from Cleveland, Ohio, to strange and exotic places like Florida, Mexico and China. It didn’t matter that there were oceans in the way. He had windshield wipers! If anyone could do it, my Grandpa could!

He used to love trains too. There were train tracks at the end of his street. We would walk down the road and watch the trains go by, and he would tell me what was inside the cars and where they were going. I really thought he knew. After all, he had a Lionel train set down

in his basement with all sorts of cool accessories like a log car that actually dumped the logs when you hit a button, a boxcar with a policeman chasing a hobo, and an engine that belched real smoke. Best of all, we had matching railroad outfits and striped engineer hats. We used to play for hours. I always seemed to wear out before he did.

Then one day, he was driving his truck in a strange town, and he died. His heart just stopped. Since I grew up Roman Catholic, my mom came to me and told me that Grandpa was in purgatory. It was just like hell, with flames and suffering, and he’d be there for hundreds or thousands of years! But if we prayed hard enough and long enough, Grandpa would get to heaven faster.

My grandmother, too, believed the lie. She had lost the love of her life, her protector and her knight in shining armor. He was a good son of the church, and he had in his will that he wanted masses to be said by a priest after he died to get him to heaven more quickly. My grandfather left her with a mortgage, a truck payment, no job and no money. She was forced to go from relative to relative asking to borrow money for the large suggested donation for a month of daily masses for the dead.



I remember waking up in the middle of the night and realizing that I had fallen asleep without saying prayers for my grandfather's soul. I cried and I cried that I had the power to help, and I didn't do it.

The worst part of it all was that it wasn't true. There's no mention of purgatory in the Bible. No one can make satisfaction for sin except Jesus. False teaching had alienated us from the love of Christ, just as all false teaching ultimately steals the joy the Lord wants you to have and leaves you with heartache and horror! We should have been rejoicing in the resurrection.

The one thing that almost all false teachings have in common is that they take a free gift of God and try to convince us that our works are necessary to make God's gifts our own. There are so many errors, so many false teachings in our world. As the Book of Ecclesiastes teaches us, nothing is new. That's why the church's confessions, her accumulated wisdom, mean so much. These battles have been fought *and won* before.

Don't baptize your babies; Christ is not present in the Lord's Supper; the Holy Spirit must speak to you apart from His Word; you must give your life to Jesus; God predestined some to hell. These are false teachings, hopes, terrors and lies that the devil has been telling since ancient times. He doesn't need new tricks; the old ones work well.

But through the years, we Lutherans have been the beneficiaries of a sentinel that stands guard over our joy. It's a guide that loving families and pastors and teachers have implanted in our hearts and minds for the day of trouble, and that directs us away from the devil's lies and straight to God's Word and salvation:

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity. (Small Catechism, Second Article)

The catechism is not the only way to tell this truth, but it is a faithful way to say it. In times of trial, we need something reliable, honest and tested. We need a guide that faithfully confesses God's promises and leads us more deeply into them. From the creeds to the Formula of Concord, they have taught the faith, given substance to our confession and stood steadfast against false teaching. They are a gift from God.

We don't place the catechism or the Confessions on the level of Scripture, as some have slanderously asserted. They are a map and a guide around stumbling blocks. They are the signposts that point to salient verses of God's Word and promises. They're like the words of a wise mother written in the back of your Bible that say, "Turn to this Gospel, this epistle, this psalm when you're in need."

They ultimately lead us to Christ Himself, "who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2).

If we really want joy, we need to remember what gives joy and what takes it away. In our reading, the apostle Paul says, "Now I rejoice in my sufferings for your sake" (Col. 1:24). Joy is not a lack of pain or suffering. In this fallen world, everyone is going to suffer. Jesus' goal is to save His Father's children. Joy is about being on that mission to bring the lost children safely home to their Father's house. Joy is being the scared and lost and broken child who hears the Savior's voice say, "Everything is all right. I've found you. I'm going to bring you home."

But take heart, the Holy Spirit "calls, gathers, enlightens, and sanctifies" His people from the pulpit, the font and the altar. He will give them new hearts. He will preach good news to the poor and will use our mouths to do it. We are imperfect and fallible, but His Word which we preach is pure and perfect. The world is full of lies and deceit, but our forebearers throughout the history of the church have annotated our Bibles and our lives to warn us about the dark corners in which the devil hides. They have written down the words and wisdom that help us know the devil's schemes. They have prepared hymns and songs for when the strife is fierce, the warfare long, that sound to our ears like the distant triumph song that makes our hearts brave again and our arms strong.

And we, His people, do not walk alone. We walk and work and eat and drink among angels and archangels and all the company of heaven. God's Word and Sacraments have inspired a common confession of the pure Gospel among His children. We with our fathers and mothers in the faith walk in the light of this truth and joy. We will put on the full armor of God and will not leave behind any good tools with which the Lord or our family of faith has endowed us. We will fight against false teaching that steals the joy of our salvation. We will live in joy, fully Lutheran.

Rejoice Always!

ZEPHANIAH 3:14–20; 1 THESSALONIANS 5:16

LCMS Fifth Vice-President Rev. Dr. Daniel Preus

67th Regular Convention of The Lutheran Church—Missouri Synod • July 22, 2019 • Matins

In Jesus' name, dear friends. How do you respond when you are in a bad mood and somebody says to you, "Cheer up"? Why, you just naturally become happy then, don't you? All it takes is those two words, "Cheer up," and you immediately become cheerful. Or if a person notices that you are grieving and says, "Don't be sad"? Your sadness just flies away when that happens, doesn't it? All it takes is someone saying, "Don't be sad," and all your sadness is left behind. Right?

Well, no. It's not quite that simple, is it? In fact, frequently, if we're in a bad mood or sad and somebody says, "Cheer up," we may get even grumpier than we were before. We didn't choose to be sad in the first place and the suggestion that we can just choose to be happy can be very irritating.

So what shall we do with Paul's words in our text: "Rejoice always"? Does the apostle have such a poor understanding of basic human nature that he doesn't understand that the simple admonition to rejoice will not necessarily result in rejoicing? And then to add the word "always"?

No, Paul actually understands human nature very well. He even describes himself as someone who cannot do the things he wants to do because of the battle taking place inside himself between the Holy Spirit and his own sinful nature. No, when Paul tells us to rejoice, it's not out of some naivete regarding human nature. It's because he knows where the source of our joy is.

Our joy comes from Jesus. In fact, the source of our joy is the joy of Jesus. The writer to the Hebrews tells us that we should look "to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb. 12:2). In other words, Jesus' motivation, Jesus' incentive for enduring the cross and its shame was the joy set before Him.

We don't often think about the joy of Jesus when considering His cross and suffering. But it was His anticipation of the joy awaiting Him that sustained Him during His awful passion and His horrible death.

And what did His joy consist in; what was the happiness to which He was looking forward? The prophet Isaiah answers that question. "Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities" (Is. 53:11). Out of His anguish, while bearing our iniquities, He saw us accounted righteous. And it gave Him great joy.

Do you sometimes think it is God's desire to catch you in your sins so that He can burden you with guilt? No! It's to bear your guilt, so that you can be declared righteous. This is His joy. As Jesus says, "God did not send his Son into the world to condemn the world, but in order that the world might be saved through him" (John 3:17).

The joy of Jesus is to declare you righteous, and He has achieved His joy. Because through His bearing of your iniquities and through His resurrection from the dead, you have been declared righteous. You now stand before Him innocent of all guilt, pure as the driven snow, righteous as only God Himself can be.



This is the joy of Jesus, and this joy gives birth to your joy. What does our Scripture lesson for today tell us? “Rejoice and exult with all your heart, O daughter of Jerusalem. The Lord has taken away the judgments against you” (Zeph. 3:14–15).

“Rejoice,” Paul says. Not because you’re good. No, if you look at your life and the things you’ve said and done and thought, you’re more likely to lament, aren’t you? Rejoice. Not because of your accomplishments. If you compare them to what the Ten Commandments require, you will shrivel in shame. Rejoice. Not on account of your intellect, not on account of your piety, not on account of your reputation or your strength or your good looks or your money or your health. All these are like a flower that blooms one day and is cut down the next. We are dust and to dust we shall return; we are a shadow that flees away and all our accomplishments and all our strength are vanity.

But we rejoice, **always**, because we are righteous before God. But can we really rejoice always? Yes, because, in the face of grief, we have Jesus’ promise that he will end all our sorrow. In the midst of trouble, we have Jesus’ promise, “Come to me, all who labor and are heavy laden, and I will give you rest” (Matt. 11:28). In the midst of death, we have Jesus’ promise, “Everyone who lives and believes in me shall never die” (John 11:26).

And so this exhortation of Paul to rejoice is not so much a command as it is an invitation, a call to live a life of rejoicing with the joy the Holy Spirit gives you through faith in Jesus whose joy it is to have you stand righteous before Him.

God calls you to a life of rejoicing and “He who calls you is faithful; he will surely do it” (1 Thess. 5:24).

Selfless Esteem, Surrender-ful Joy

JOHN 3:25–30

The Rev. Dr. Gregory Seltz
Executive Director, Lutheran Center for Religious Liberty

67th Regular Convention of The Lutheran Church—Missouri Synod • July 22, 2019 • Midday Prayer

John the Baptizer said, “The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom’s voice. That joy is mine, and it is now complete. He must become greater; I must become less” (John 3:29–30 NIV).

Grace, mercy, and peace be to you in all in Christ, the center of our life, the essence of our Joy!

What a powerfully confusing word from John today, right? The key to JOY? I must become less? How can that be good? In a world that argues over and over again that the key to happiness and joy is all about becoming greater, how can the path to joy be about becoming “less”?

But that’s exactly John’s point. When your emptiness is filled by Jesus Christ’s fullness, when your sin is forgiven because of Christ’s sacrificial service and propitiating death, when you and I can do nothing for Him, when, in fact, we need Him to do everything for us, the spiritual fact abides... I must decrease, He must increase! AND THAT’S COMPLETE JOY!

Now it’s important to hear these words especially as we gather to make decisions about our mission and ministry together. We need to remember that John’s “I decrease, Christ increases, Joy” is specifically about *his* ministry. It’s not meant to be reduced to some principles for our appropriation of joy. But, there are lessons to learn from his attitude that do indeed call us to greater faith, abundant life, even JOY that only Christ can give!

First, John’s beautiful acknowledgement of the preeminence of Jesus, his awareness of his decreasing role as forerunner of Christ — it’s no faux humility. John is a man of “truth-infused backbone.” His is an authentic humility not derived from any fear of confrontation. His humility before Jesus actually compels his commitment and courage to “speak the truth in love” to anyone and everyone no matter the personal cost to him. Remember the variety of episodes where he calls out the religious leaders and the

politically powerful. He calls them to “produce fruit in keeping with repentance.” No ill-fated humility rooted in fear or timidity, rather a JOYFILLED FAITH in the preeminence of Jesus Christ FOR ALL. That’s what John is offering us today!

So, how can the path to joy be about becoming “less”?

Easy. Repentantly allow Jesus to become everything for you.

Here we need to admit that the message of the Scripture is counterintuitive to much of what we think we know to be true.

For real, lasting joy, we’re errantly told to grab for the gusto — to look out for number one, to live life on our terms alone. The deep and abiding problem in all of this is that our terms, our abilities, our desires are corrupted by our rebellion, depravity and sin.

John as forerunner — not Messiah — knew that he needed a Savior just like we do. And the good news is that we have one, in Jesus Christ alone.

The key to joy in life is not only for Jesus to become greater in your life, but for Christ to become everything for you, with your life becoming one of abundance in Him for others.

What an incredible truth! We do have a Savior, one who doesn’t encounter us to overwhelm or destroy us, but comes to us with life and salvation as gifts of His grace.

Even as we realize our emptiness without Jesus, He doesn’t leave us wanting. He increases to the point that He becomes all things for us, living our life to the fullest, dying our death in the judgement of the cross, and giving us His eternal, abundant life by grace, through faith alone!

And His gift of grace empowers a life of joy in Him for the sake of others.

In fact, we have a joy that comes from what I like to call “selfless esteem.” And therefore, in Christ, we have “surrender-ful joy”! What I mean is this....

We don't have to obsess about our lives; Jesus loves us through and through.

We don't need the world's accolades.

What we desperately need and have is the clear voice of Jesus through His word. That voice endures, strengthening us, comforting us, filling us with a peace that passes all understanding and a joy that is ours in abundance...no matter what we are facing in this life.

And when you think about joy, the God-inspired yearning for joy in this world, think about *capacity*. With "surrender-ful" joy, don't dwell on your incapacity, but revel in Christ's capacity for you and get out of His way! Let His Word dwell in your richly, let His promises sustain you mightily in the midst of the challenges of ministry, even the challenges in your lives.

So, let God's Word challenge your sensibilities today.

With an esteem that comes from what Jesus says of you, not what you think of yourself, and not what others think; with joy, rooted in your surrender to the one who lived, died and rose again for you, learn today that, in Christ:

You don't grab for Him, He grabs for you.

We don't rise to the occasion so much as receive what we are given and are satisfied, empowered, and set free in Him.

As we decrease, He does more than "increase." He fills us *abundantly* with His Spirit, with His Word, with His Life and Salvation ... indeed, with His JOY! AMEN.

The M & M Prayer Life

LUKE 18:1–8; 1 THESSALONIANS 5:17

LCMS Third Vice-President Rev. Nabil Nour

67th Regular Convention of The Lutheran Church—Missouri Synod • July 23, 2019 • Matins

“Heavenly Father, we thank You for the gift of prayer. May our petitions be coated with praise, covered with royal requests, and crafted by Your Word. We ask this is the name of the M & M, Mediator/Messiah, Jesus our Lord. Amen.”

Beloved saints, greetings in the marvelous majestic messianic name of Jesus our ONLY Lord and Savior, Amen.

M & M’s are candy we love to eat! A friend of mine keeps them in his office, both for himself, and to welcome all who come to see him.

Paul bids us by the Mercies of Messiah — the heaven-sent Savior — to **“PRAY WITHOUT CEASING”!** Prayer is His heaven-sent gift, resource, and holy habit that like M & M’s candy, yes, and with far greater blessing, can make the day go better. It is such an important gift from God that Paul enjoins us to pray at all times. Morning. Noon. Night. Pray and give thanks! St. Paul desires that our prayer be as regular as our breathing, even greater than our eating, even greater than snacking on human M & M candy!

To encourage the exercise of this wonderful gift that lays hold of the perfect powerful promises of God, I recommend to you an M & M approach to prayer. So that your prayers are heavenly healthy and spiritually muscular, by the Holy Spirit recall the two monumental M & M’s of prayer.

1. The first M — Remember the mother of prayer.
2. The second M — Remember Jesus the Messiah, the Mediator of prayer between God and man.

The mother of prayer **is Scripture**. Learn to use the Scripture as the blueprint of your prayer life for your well-being and health. The Psalms are a great place to start! As you go through Scripture, let the Word of God be upon your hearts and lips to make these petitions, pleas and prayer request to the God of all grace who always bends His ears to hear us as we cry to Him.

I implore you to pray the Scriptures as daily you take a handful of M&M’s from the plate of life. Pray that the message, ministry and mission of Jesus would go to the

ends of the world. Pray with thanksgiving to the Lord for paying the price for Your redemption and salvation. Pray as His beloved child, that you would seek Him to be your **guide**, your **guard** and your **God** ALWAYS.

The second M is Messiah Jesus, the One Mediator. Every prayer ought to be offered to the Messiah, who in His earthly ministry taught us the value and place of prayer. From front to finish, Jesus’ ministry was directed by communion with His Father for strength to do His Will.

Like our Savior, we need to commune in prayer with our heavenly Father, that He would sustain us to face the challenges and tasks that confronts us, knowing He hears and answers our prayers.

In Baptismal grace we are bid to come to our gracious and loving God at all times; especially in times of trouble and trials, in the hours of sadness and sorrow. For the Lord Jesus Christ Himself gave us this invitation: *“Come to Me, all who labor and are heavy laden, and I will give you rest”* (Matt. 11:28).

As precious children of our Heavenly Father, yes, and with Christ as our Brother and Mediator, we certainly should come to Him with the greatest joy asking Him to hear our prayers whether they be in the high or low times of our lives. By so doing, we are declaring to Him, “Lord, I am weak, I can’t do it on my own. I NEED you in my life. I need Your direction and wisdom. Help me to live a life that is pleasing in Your sight.”

Today, beloved saints in Christ, as Joyfully Lutheran brothers and sisters, I remind you of the Messiah the “mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all, which is the testimony given at the proper time” (1 Tim. 2:5–6). Jesus is OUR Mediator. He is the One who took upon Himself the load of all of our sins. Suspended on the cross of Calvary, God’s wrath was unleashed upon Him to pay for our sins.

For this reason, **we run to Him, pray to Him, and ask Him** to intervene in our lives because He **is** the bridge between the sinner and the Holy God. As the Apostle

John reminds us of Jesus' own Words: "*I am the way ... No one comes to the Father except through me*" (John 14:6).

Most cherished people of God, our heavenly Father desires us as His children to come to Him and seek Him. Thank God that when we pray to Him, we don't have to call a phone number and wait for the operator to answer. We don't have to push number one (1) for English, number two (2) for Spanish or number three (3) for Arabic. He is always ready and willing to bend His ear to hear our prayers.

Therefore, by the power of the Holy Spirit, grab some M&M, it will be good for your soul, and beneficial for others. In the Name of Jesus who hears and answers prayers. Amen and Amen.

Now the peace...

SOLI DEO GLORIA

Praying Constantly for Being Joyfully Lutheran

EPHESIANS 6:10–20; 1 THESSALONIANS 5:16–18

Rev. Laokouxang (Kou) Seying
Associate Professor, Concordia Seminary, St. Louis

67th Regular Convention of The Lutheran Church—Missouri Synod • July 23, 2019 • Midday Prayer

One of the greatest moments of being joyfully Lutheran came many years ago when I was studying systematic theology at a Lutheran seminary that was not one of our LCMS seminaries. During a Reformation seminar session, a Methodist pastor asked, “I keep hearing ‘Lutheranism’ in our discussions, what exactly is Lutheranism anyway?” Without hesitation, the professor replied, “Well, to understand Lutheranism we have to turn to Missouri Synod.”

I had never been more proud than I was to be a member of The Lutheran Church—Missouri Synod on that day. The beauty of it was that the professor did not even know that I was a Missouri Synod pastor sitting right there in the room. It was like scoring the biggest world cup soccer goal. I just wanted to jump as high as I could with my fist in the air celebrating a glorious victory.

We pray constantly for being joyfully Lutheran because it is not always easy being a true Lutheran. The pressure to conform to today’s culture and to relax our Lutheran theology is a constant challenge to our church. To be joyfully Lutheran means that we must be biblically grounded, confessionally sound, and contextually appropriate. Each of these tasks is not easy in itself, let alone bringing them together in a meaningful way. To confess the truth also means to renounce the false at the same time. And this is not easy in our politically correct postmodern culture.

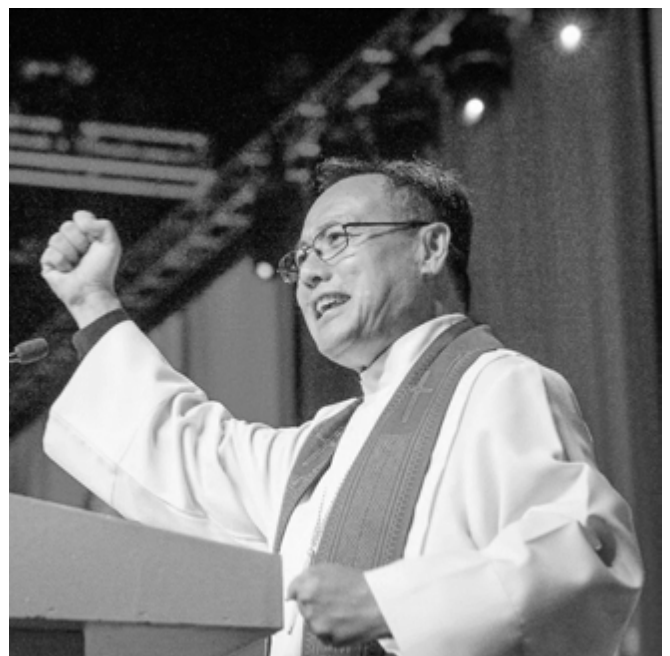
In his biography, *Luther: Man between God and the Devil*, Heiko Oberman states, “For wherever God is at work — in man and in human history — the Devil, the spirit of negation, is never far away.”¹ Because God is at work in our church body today, the devil is also never far away and is working very hard to destroy His work among us, especially from within the church itself for our North American context. Therefore, the Scripture’s call to be on guard is just as timely in our days as in any other time in the history of the church.

Our reading from Ephesians this afternoon reminds us with these words, “For we do not wrestle against flesh and blood, but against the rulers, against the

authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” The text goes on to tell us to be “praying at all times in the Spirit, with all prayer and supplication” (Eph. 6:12, 18).

For those of us that worked in the animistic context ministry for many years, the devil and all his works and all his ways were a daily reality that needed no introduction or conviction. For the rest of us that are not familiar with the animistic context, your ministry context is just as vulnerable as any other ministry context to the attacks of the evil one in all their disguises.

Praying to be joyfully Lutheran is praying to expose our Lutheran theology to the world, to bring the Gospel in its purity to a world that desperately needs to hear this good news of Jesus Christ. Jesus is the only way (not one of the many ways), the only truth (not one of the so-called many truths), and the only life for the world. Being joyfully Lutheran is simply praying that the truth of the Gospel would be within us, and that we would



confess that truth joyfully to the world right where we are, in the place that the Lord has called us to serve.

The days of being joyfully Lutheran in only a few cultural and linguistic groups are long in the past. Today, being joyfully Lutheran includes many nations around the world on many continents. Even here in the US in our very own Synod, being joyfully Lutheran includes the more and more diverse ethnicities and cultures that make up the LCMS.

One of the most encouraging signs of being joyfully Lutheran I've seen was in a young adult ministry group. They had invited me to speak at their next conference. I was simply assuming that it was going to be some kind of a cutesy topic, as is usual for these type of conferences. To my surprise, they wanted to know more about the doctrine of their LCMS church and how to navigate doctrinally with their friends from other denominations.

My dear friends, that is what **praying constantly for being joyfully Lutheran** is all about! Even the young people of our church from many ethnic groups want to know more about the pure gospel that our church proclaims so that they can be faithful witnesses. And at the Seminary, we cannot fulfill all the requests for good Lutheran theological education from around the world, from large church bodies that are in the millions, and from small churches that have just a few hundred members. It is tremendously challenging to fulfill all these requests for Lutheran theological education from around the world. That is being joyfully Lutheran.

Today, as we hear God's Word from the apostle Paul encouraging the youngest of the young to the oldest of the old, from the east to the west, and the north to the south, from sea to shining sea, all nations, let us "pray without ceasing." We are praying constantly for being joyfully Lutheran because we have the purity of the good news, which is in Christ, Jesus, our Lord.

In Jesus name, Amen!

1. Heiko A. Oberman, *Luther Man Between God and the Devil* (New Haven & London: Yale University Press, 1989), 12.

Joyful Lutherans Give Thanks Always

ISAIAH 12; 1 THESSALONIANS 5:18

LCMS Fourth Vice-President Rev. Dr. John C. Wohlrabe Jr.

67th Regular Convention of The Lutheran Church—Missouri Synod • July 24, 2019 • Matins

In the name of the Father and of the Son and of the Holy Spirit.

Christian friends: St. Paul, under the inspiration of the Holy Spirit, instructs us: “Give thanks in all circumstances.” What about leaving family and friends to participate in a synodical convention? What about being subjected to the heat and humidity of Central Florida in the middle of summer? What about spending a week sitting through hour upon hour of brain- and bum-numbing elections, resolutions and reports? What about having to see my salty mug plastered before you on two big screens? Maybe that’s carrying it too far! But seriously, what about the loss of a loved one? What about a diagnosis of cancer? What about dealing with the mental illness of a loved one? Are we to be thankful in those circumstances as well?

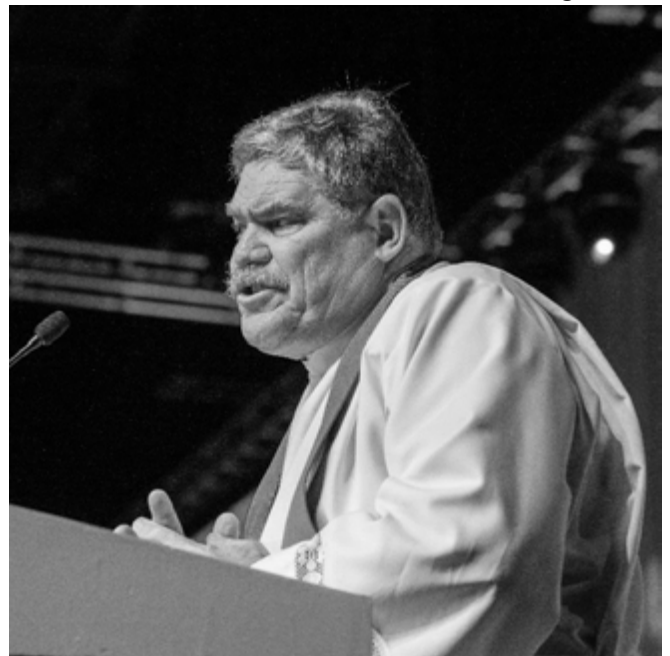
No circumstance in life is an excuse for not being thankful. All we are and all we have are good gifts from God. Isn’t that what we confess in the Apostles’ Creed? There are those First Article gifts, including body and soul, our members, reason and senses, clothing, shoes, food and drink, house, home, spouse and children. And there are the Second Article gifts through Christ, who redeemed us lost and condemned persons, purchased and won us from all sins, from death, and from the power of the devil by his holy, precious blood and his innocent suffering and death, just as he is risen from the dead, lives and reigns to all eternity. And there are the Third Article gifts by which we are called by the Gospel, enlightened with the Spirit’s gifts, and kept in the one true faith, our sins being forgiven daily through the Christian church, and we have the promise of the resurrection unto eternal life. For all this, we give hearty thanks to our Triune God.

But the Apostle Paul says to give thanks in all circumstances. He uses the imperative of εὐχαριστέω which is from the Greek word χάρις, favor or grace, and εὖ, meaning rightly or well. When the term was used in ancient classical Greek, it was always gratitude for a favor shown. The king does something nice for you, and you are grateful. Paul uses forms of this term, *eucharist*,

more than any other Biblical writer, 37 times in his epistles compared to 17 in the rest of the New Testament. And under the guidance of the Holy Spirit, Paul adds a whole new dimension. We are to show gratitude in every circumstance, both favorable and unfavorable.

With that in mind, let’s be honest. We don’t give thanks as we should. We fail regularly to recognize God’s good gifts. Maybe we are thankful when trials and suffering are over, but not during those trials and suffering. We fail to acknowledge that such can be from God for His good purpose. We fail to trust God during all circumstances, which can leave us less than grateful. Before God and our fellow Christians, we confess: “Lord, I admit that I give thanks rarely and then only half-heartedly. I fall short of your will for me. Please forgive me!” And our Triune God indeed forgives us, which then brings true thanksgiving to us.

God makes true thanksgiving possible. What is translated as “in all circumstances” in our text, ἐν παντί, all things, corresponds to the πάντα, all things, of Romans 8:28. God works all things for the good of those who love Him and are called according to His



purpose. If everything conspires to work for good by way of God's foreknowledge, predestination, calling, justifying, and glorifying, how then can we not be thankful in all circumstances?

According to Paul, true thanksgiving comes through Christ. Paul thanks God through Christ (Rom. 1:8); he gives thanks always and for everything to God the Father in the name of our Lord Jesus Christ (Eph. 5:20). Our life is in Christ (Eph. 1:3, 9, 12, 20, etc.), a life lived by faith in the Son of God, who loved us and gave himself for us (Gal. 2:20).

True thanksgiving comes by way of the Holy Spirit working through the Means of Grace. In Baptism, we receive the Holy Spirit and are connected to Jesus' death and resurrection (Acts 2:38; Rom. 6:3–5). Regularly hearing God's Word brings and strengthens faith (Rom. 10:17). In our Lord's Supper, Christ demonstrates to us thanksgiving in all circumstances on the night he was betrayed and prior to the suffering that began in the Garden of Gethsemane. But it is called the Eucharist, not only because Jesus gave thanks, but because we are moved to thanksgiving, receiving Christ's true body and blood for the forgiveness of sins; and where there is forgiveness, there is life and salvation.

This life of thanksgiving in all circumstances is in conjunction with rejoicing and prayer, which we see again and again in Paul's letters (Phil. 4:6; Col. 4:2; 1 Tim. 2:1), including the theme verses for our convention (1 Thess. 5:16–17). And we must never forget that this life of thanksgiving in all circumstances is identified especially and specifically in suffering. Jesus reminds his disciples that following him involves bearing a cross (Matt. 10:35; 16:24; Luke 9:23). Paul views such suffering as marks of his being an apostle and our being Christians (2 Cor. 4:7–12; 5:18–6:10; 12:7–10). And so, our Christian life is a life of thanksgiving in all circumstances.

Often on our national Thanksgiving Day, we sing songs like “Now Thank We All Our God” (LSB 895) or “We Praise You, O God” (LSB 785). But, by the grace of God and the working of the Holy Spirit, such is our response each and every day in all circumstances (LSB 785, vs. 2, 3):

*We worship You, God of our fathers, we bless You;
Through trial and tempest our guide You have been.
When perils o'ertake us, You will not forsake us,
And with Your help, O Lord, our struggles we win.*

*With voices united our praises we offer
And gladly our songs of thanksgiving we raise.
With You, Lord, beside us, Your strong arm will guide us.
To You, our great Redeemer, forever be praise! Amen.*

Soli Deo Gloria

Who Were They in Your Life?

HEBREWS 13:7–16

LCMS First Vice-President-Elect Rev. Peter K. Lange

67th Regular Convention of The Lutheran Church—Missouri Synod • July 24, 2019
Commemoration of the Faithful Departed

In the name of Jesus, —who is the same —yesterday and today and forever.

Who were they in your life?

For me they included Herbert Weiser, a 1927 River Forest grad, who “spoke the Word of God to me” as my first grade teacher at Tomball Lutheran School in Tomball, Texas. He seemed ancient at the time, when I was six years old, but now I realize that he wasn’t much older than I am now! At recess, he could run with the best of us and kept himself in great shape. More importantly though, he was a pious man who expertly taught us so many things **and kept God’s Word at the center of it all.**

Then there was Pastor Edgar Lams who spoke the Word of God to me in confirmation class every Saturday morning at Christ Lutheran Church in Oak Park, Illinois.

And there were others, in addition to my parents, whom God gifted to me as my primary teachers of the faith, and who still open the Word of God to me every time I visit them.

Who were they in your life?

Who were those who “*spoke the Word of God to you?*”

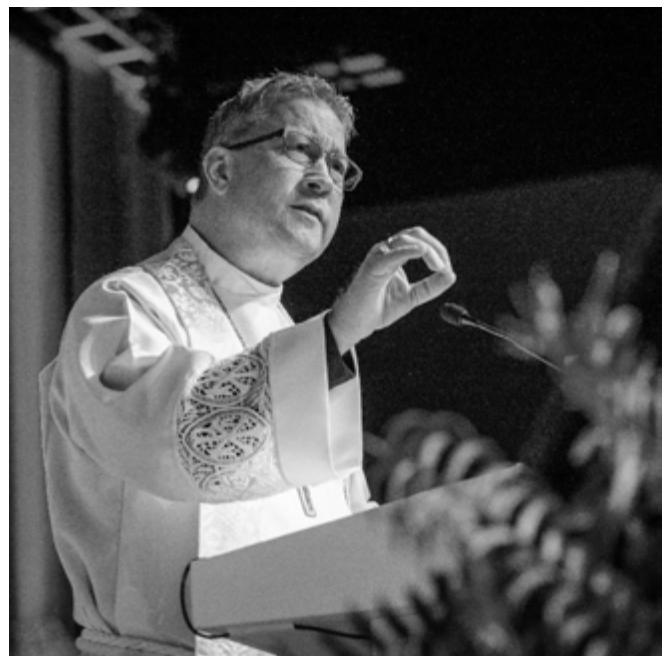
And why should we “*consider the outcome of their way of life, and imitate their faith?*”

It’s not that they never sinned, is it? That’s not why we’re called to imitate their faith. It isn’t hero worship that’s being urged here. Pastors’ wives, and father confessors, and the spouses and children of all church workers know better than most that our church leaders too sin daily in thought, word and deed.

No, the “*outcome of their way of life*” that we’re called to consider isn’t the record of their conduct, “*for if you, O Lord, kept a record of sins, O Lord, who could stand?*” Rather, the “outcome” — the ἐκβασις — is that **by God’s pure grace they clung to their Savior, Jesus**

Christ, to the end! They looked intently and ultimately only to Him, the Author and Perfecter of their faith. By God’s grace, they were preserved through the trials and temptations of this wilderness sojourn. No one was able to snatch them out of the Father’s hand. They finished the race. They kept the faith.

As I think of Teacher Weiser, or Pastor Lams, or the departed saints that we’ll see onscreen in a moment, I think of the transitory nature of this life and of those who speak the Word of God to us — transitory, and maybe even disappointing sometimes, in the case of our leaders, as the better we know them the more we see that the good they were permitted to do for us was mixed with sin and significant faults. And we see something similar in the churches, and schools, and institutions that they served — and the ups and downs, the good times and bad times for those institutions, in part resulting from the very leadership of “*those who spoke the Word of God to us.*”



But Jesus Christ is the same yesterday and today and forever!

He's "the same" — not only in that He's eternal — but that He's the same in His unending **LOVE** and perfect righteousness which He offered to the Father for you when He *"suffered outside the gate [of Jerusalem] in order to sanctify [you] through His own blood."*

And that's a good thing for us! Isn't it? Because it won't be too many years from now, when it'll be our turn to be up on that screen having joined the faithful cloud of witnesses that has gone before us ... with all the faults and sins that we confess to our God, and our pastors, and our loved ones and neighbors.

So, look around you today, dear brothers and sisters, dear co-workers. Look at your fellow "leaders" of the Lutheran Church—Missouri Synod who are blessed to represent this great Synod of ours at her 67th Regular Convention. Look around you and realize that it is you and I who will be commemorated before too long — with all our shared joys and accomplishments, as well as our disagreements and sins, and everything that goes along with a convention and with life together in the LCMS.

And as you look around, and then look at your own heart with humble repentance, **don't forget also to look to Jesus**, who is the same yesterday and today and forever! **The same, with forgiveness for you!**

For all this, *let us continually offer up a sacrifice of praise to God!*

A sacrifice of praise — a θυσία(ν) αἰνέσεως — the term used over and over again in the Greek Old Testament for a sacrifice of **thanksgiving** whose details are spelled out in Leviticus and whose observance is mentioned repeatedly in the psalms.

"What shall I render to the Lord for all His benefits to me? I will offer the sacrifice of thanksgiving [the θυσία(ν) αἰνέσεως] and will call on the name of the Lord" (Psalm 116:12–13).

As we rejoice, pray, and especially **GIVE THANKS** today, let us continually offer up a sacrifice of praise and **thanksgiving** — for our leaders who spoke the Word of God to us, **but especially for our changeless Jesus Christ** who sustained them, even as He continues to sustain this blood-bought Church that they served. **Jesus Christ, who is constant** yesterday, today, and forever ... **constant in His undying love for you, and me, and all people!**

Amen.

Joy in Jesus' Service

MARK 10:45

LCMS Second Vice-President Rev. Dr. Scott R. Murray

67th Regular Convention of The Lutheran Church—Missouri Synod • July 25, 2019 • Matins

Jesus finds all His joy in service. He does not stand on ceremony. He comes to serve. The Bible spends little time praising God; instead, it focuses almost exclusively on proclaiming the divine work of Christ for the salvation of the world. He is the Savior we need, who talks little about Himself and does everything for us. He seeks not His own honor and glory, but our good, our salvation, our righteousness before God and our eternal life. Jesus spends no time saying, “Hey, look at me! I’m God.” In fact, during most of His ministry, He commands the people not go about trumpeting that God has come into the world in His person (Mark 7:36). Jesus had no desire to be acclaimed God so that He would be carried off on the shoulders of the crowd like a footballer who has just scored the championship goal. His joy is not in His victory, but in us; His joy is not in His praise, but in our salvation.

Jesus is about doing the works of the One who sent Him. If you look at what He has done for you, you will have no doubt about who He is. Go where the Lord of glory offers Himself into crucifixion for you, and you will see into the heart of God. Look into the sorrow-streaming eyes of the Son of God hanging on the cross, and you will see your salvation. The crown of thorns, pressed upon His head by the weight of the world’s sin, caused delicate rivulets of blood to run down His temples. Only God was crucified for you. Only God looked with sorrowing eyes upon you. Only God bore the weight of your sins. What He does tells you who He is.

God has proven Himself, but only in the very signs of weakness that we despise. He hides us in the cleft of Calvary that we might see his “backside” on the cross. He passes by as the Suffering Servant that we might see Him for what He truly is: the God who does not come to be served, but to serve and to give His life as a ransom for many (Mark 10:45).

In so doing, He saves us from our worst enemy: ourselves. For while our desire to see God face to face is an exalted and blessed desire, to see His face and its full glory now is to sign our own death warrant. Now He shows us only what we need: our salvation in Christ. We see the back of God torn by our sins. We see His shoulders weighed down by our sorrow. We see His countenance marred beyond human semblance that we might see God’s face. A nail-scarred hand is thrown up before us that we might see the truth of His glory passing by only in His death. In the cleft

of Calvary, we see only the cross, suffering, weakness, death, blood and water flowing mingled down, and in these we see God’s true glory. Later we see face to face. Now we see only the backside of the cross. That is God’s hiding; in that hiding, all is revealed. Under the veil of that sorrow, all joy is revealed.

Jesus gives Himself to benefit us, to give us joy. Luther says, “[Christ] is present in the sacrament ... not really because he wants to be worshiped there, but because he wants there to work with us and help us; just as he also came to earth in the flesh not that men should worship him, but to serve us” (AE 36:294). If we fritter away our time seeking to give Jesus the praise we think He wants, we will miss the joyous fact that He came to serve us.

His ministry is not exemplary, but exculpatory — that is, it does not show us how to avoid sin, it takes our sin away. His whole life, death and resurrection are atoning for us sinners. So, Jesus comes not to demand but to do, to give up and not to take (Mark 10:45). He does not reiterate the law, as a new Moses (John 1:16–17), but He comes to bring grace and truth to us poor sinners. His great compassion is literally a suffering with us and in our place. He who was born of a woman placed Himself under the law (Gal. 4:4–5), experiencing both its burden and its ultimate sting: death. Jesus’ joy in service gives us the joy of being served by Him.





JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS

CONVENTION ESSAYS

Joy:fully Lutheran: Rejoice, Pray, Give Thanks

LCMS First Vice-President Rev. Dr. Herbert C. Mueller Jr.

67th Regular Convention of The Lutheran Church—Missouri Synod • July 21, 2019

Beloved Brothers and Sisters in Christ!

“Pastor,” she said, “we don’t want *Lutheran* theology! We want *biblical* theology.” I was brought up short. I had been showing my Bible class the Lutheran approach to the book of Revelation. So I told them the reason I am Lutheran is simply that Lutheran theology IS biblical theology.¹ We are “Joy:Fully Lutheran” because our teaching from the Bible brings the greatest possible comfort for hurting and broken people. I was new in that parish, so we spent the next year or more in class exploring how every aspect of Lutheran biblical theology is *laser-focused* on bringing maximum comfort to dying sinners, that is, hurting and broken people, one and all. “With joy,” as Isaiah said, we were “drawing water from the wells of salvation” (Is. 12:3).

Clear Lutheran theology points unerringly to Christ. In the introduction to the Convention Bible Study, Pastor Tim Pauls writes, “Joyfully Lutheran’ makes ... sense ... because joy is found *where Christ* is found, and Lutheran theology is all about being found *in Christ, with Christ*.”²

Christ for you is the reason St. Paul could write our convention theme verse: “*Rejoice* always!

Pray without ceasing! *Give thanks* in all circumstances; for this is the will of God in Christ Jesus for you” (1 Thess. 5:16–18). Christ crucified for your sins and raised again for your justification,³ is the *core* of our theology, the center around which everything turns.

- *Christ for you* brings joy.
- *Christ for you* enables us to pray.
- *Christ for you* is the reason we give thanks in all circumstances.
- *Christ for us* is why we are “Joy:Fully Lutheran.”

So explore with me... *Christ for you and for all*

1. First, Christ for you at the Font
2. *Christ for Sinners* Brings Joy in Forgiveness
3. [Christ for you brings] Joy in Vocation and Witness

4. Joy in Prayer, Even in Suffering
5. Christ for You at the Altar
6. Joy Even Through Our Tears

CHRIST FOR YOU AT THE FONT

Joy begins with *Christ for you* at the font. Baptism, in the Scriptures, is God’s work, God’s doing. The God of the universe puts His name on you, claims you for His own, unites you with His Son in His death and resurrection. There is nothing in all the universe more sure and certain than the name of the Father and of the Son and of the Holy Spirit, into whom we are baptized. God insists on having YOU! Years ago I conducted a graveside service for a little girl, Melanie was her name, who lived 30 minutes after birth. But she was baptized! God Himself had placed His own triune name on her. With her parents, through our tears, we could revel in *Christ for us*, Christ for their little girl. So also you, all who are baptized, be comforted! Know that the triune God will never abandon His name. We may run from Him, but He always remains true to His promise. God Himself has buried us with Christ “in baptism in which we were also raised with Him through faith in the powerful



working of God, who raised Him from the dead” (Col. 2:12). Is there any better comfort for dying sinners? In a soaring sermon on Baptism, C.F.W. Walther preaches:

Should the Christian stand all day long at the grave of all the joys which he enjoyed in past years, through Holy Baptism a great stream of joy [Freudenstrom] has been conducted in his heart, which does not drain away, but streams forward with his life until its waves carry him into the sea of a blessed eternity.⁴

Even if everything else seems uncertain, your Baptism remains. It happened, and God does not go back on His Word.⁵ This is why we bring even infants for Baptism. We want them to have the same promise of God.

The Bible is utterly clear about original sin. We sin because we are sinners through and through, and that sin leads to death. “Behold, I was brought forth in iniquity, and in sin did my mother conceive me,” said David.⁶ Thus “The imagination of man’s heart is evil from his youth,” says God through Moses.⁷ So Jesus taught, “Out of the heart proceed evil thoughts, murders, adulteries” (Mark 7:21). Paul writes by the Spirit, “No one does good, not even one” (Rom. 3:12). In other words, the Bible teaches that sin is not simply a minor blemish on the human character. Nor is sin something we can overcome if we just try harder, with better education. No, “the wages of sin is death,” says the Scripture.⁸ If sin is only a small problem, maybe all we need is a coach to give us a few helpful tips to overcome it. But I hate to tell you, none of you — not one — can wake up one morning and ultimately decide you are never going to die. We don’t need a few tips. We need a Savior. If our sin problem is small, we only need a small Savior. But in *Christ for you*, we have a great Savior. We have the very Savior we need, the One who has taken all our sin into Himself, who paid for every last one, who absorbed the wrath of God we deserved, who died our death, and has risen from the dead to justify us forever.

Christ for you means simply Christ for *all sinners* — real comfort for hurting and broken people.

CHRIST FOR SINNERS BRINGS JOY IN FORGIVENESS

All of this hangs on the fact that Jesus Christ is both fully God and fully human, God become one of us. There is a shuttle driver at the St. Louis Airport Hilton where I often park my car when flying. He sees me coming and right away wants to question me about the doctrine of the Trinity and the deity of Christ. This man is a committed Jehovah’s Witness, basically a full-on Arian. That means he sees Jesus as someone special,

divine in some sense, but NOT fully divine, on the same level as the Father. Jesus to him is a created being, NOT “of one substance with the Father, not God of God.”⁹ as we confess in the Nicene Creed. I come back with clear Scriptures such as: In Christ “dwells the whole fulness of the Godhead bodily” (Col. 2:9). Why is this so important? As a man Jesus knows our weakness and like us lived under God’s Law. Human through and through, Jesus suffers under the wrath of God for our sin and dies our death. Yet the Scriptures are abundantly clear: Jesus is at the same time the eternal Son of God, fully divine, living without sin, keeping the Law perfectly in our place. His shed blood stills the wrath of God we deserved. As God in our flesh, Jesus overcomes death and the devil and extends the fruit of His sacrifice for all. If Jesus died a mere man, there is no benefit for us. He is just another one of thousands crucified by the Romans. But because Jesus is completely human *and* at the same time “God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father,”¹⁰ not only does He know what we suffer, sin could never find a foothold in Jesus, not the devil, not even death itself could ever hold onto Him.¹¹ He is risen from the dead, alive forevermore. Now baptized into His name and trusting Jesus, the God-Man, now seated at the right hand of the Father, brings us eternal comfort, as the Bible explains:

Since therefore the children share in flesh and blood, He Himself likewise partook of the same things, that through death He might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people (Heb. 2:14–17).

Our God intimately knows our condition and has done everything to make us His own forever. *Christ for us* is pure JOY! In Him we find the help we need. He is God Himself in our flesh. God Himself come to pay the ransom price. So being wheeled down the hallway toward surgery, only one thing would come to my mind: the catechism I learned as a child (*say it with me*):

I believe that Jesus Christ, true God, begotten of the Father from all eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned person, purchased and won me from all sin, from death and from the power of the

*devil, not with gold or silver, but with his holy precious blood and his innocent suffering and death, that I may be His own and live under Him in His Kingdom and serve him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.*¹²

I love how Martin Luther in his Galatians commentary expands on the comfort of Christ's death and resurrection. He will go off on these Gospel "riffs."

*When I feel the terrors of death, I say, "Death, you have nothing on me. For I have another death, one that kills you, my death. And the death that kills [that is, the death and resurrection of Jesus] is stronger than the death that is killed."*¹³

The devil is sent off packing, as well.

*The more the devil attacks [the believer] with all his force and tries to overwhelm him with all the terrors of the world, the more hope [the believer] acquires in the very midst of all these terrors and says, "Mr. Devil, do not rage so. Just take it easy! For there is One who is called Christ. In Him I believe. ... And He is your devil, you devil, because He has captured and conquered you, so that you cannot harm me any longer."*¹⁴

Wonderful consolation for hurting and broken people like us! It is the joy of the forgiveness of sins and justification by faith in Christ alone.

The apostles of Christ were totally convinced that the whole Old Testament was all about Jesus and the forgiveness of sins. For example, Peter preached, "To Him all the prophets bear witness that everyone who believes in [Jesus] receives forgiveness of sins through His name" (Acts 10:43).¹⁵ Thus the Lutheran confessors called the doctrine of justification by faith the article by which the church stands or falls. Indeed, the *Apology* says the highest worship of God is to look to Jesus for the forgiveness of sins.¹⁶

Think of the parts of a bicycle wheel. There's the rim and tire. There are the spokes that connect the rim with the hub. But the most important part is at the center, the axle, around which it all turns. The rim could be bent and some of the spokes might be broken, but the wheel would still turn. Without a hub and axle though, not only will the wheel not turn, you really don't even have a wheel at all, just loose spokes and a rim. In Lutheran biblical theology the forgiveness of sins in Christ and justification by faith alone are the axle of the wheel. This is what holds everything together. If you put anything else at the center, no matter what, There's

no joy. Every other aspect of our theology — creation, ethics, even the sovereignty of God — MUST revolve around justification and the forgiveness of sins. With St. Paul "We hold that a man is justified by faith apart from the works of the law."¹⁷ God counts me righteous for the sake of Christ. *This is the center* around which everything turns, the source of everlasting, never ending joy. It is by faith in Christ alone. By faith we know God as Father. All other theological approaches steal the joy.

Being a Christian is at heart not a matter of doing but of receiving gifts. By faith we receive life and salvation in the water of Baptism. By faith we are clothed in the righteousness of Christ. By faith we receive the benefits of Christ's body and blood in the Sacrament. Everything about our theology is so arranged to give us joy in the forgiveness of sins, joy in the fact that God accounts us righteous in Christ, that He declares us not guilty for the sake of Christ. This brings maximum comfort to hurting and broken people, penitent sinners. Again, Luther writes:

*[By faith] "you are so cemented to Christ that He and you are as one person, which cannot be separated but remains attached to Him forever and declares: 'I am as Christ.' And Christ, in turn, says: 'I am as that sinner who is attached to Me, and I to Him. For by faith we are joined together into one flesh and one bone.' ... this faith couples Christ and me more intimately than a husband is coupled to his wife."*¹⁸

So how is all this delivered to us? How do we come to this faith? Earlier in First Thessalonians Paul wrote, "And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers" (1 Thess. 2:13). The word translated as "is at work" is *ἐνεργέω* — from which we get our words "energy" and "energize." The Word of God moves. God speaks. Stuff happens. Jesus says, "Your sins are forgiven,"¹⁹ and it's done. Sins are forgiven. Then on Easter evening Jesus gave His Church the same task: "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld." (John 20:21–23).

One of my responsibilities these past nine years has been to chair the Synod's Colloquy Committees. A Reformed Presbyterian pastor who was becoming Lutheran by colloquy described the difference this way.

In his former understanding the Word of God is information you can take or leave, like a poster on the wall. It's true, but it's up to you to accept it. So, he said, Baptism was important, but nothing happens beyond our action. The Lord's Supper is commanded, but it's only a symbol. Nothing really happens unless you make it happen.

In the Lutheran understanding, as this man was coming to know it, the Word of God does what it says. The "word of God is living and active."²⁰ Jesus says, "This is my body, given for you," and so it is. "My blood shed for you for the forgiveness of sins," and so it is.²¹ God's Word is not simply true information, but it actually delivers what it promises. It is energizing. It works. God's Word never returns empty, but it accomplishes God's own purpose²² and delivers *Christ for us*. In the Large Catechism we confess:

*The Word is so effective that whenever it is seriously contemplated, heard, and used, it is bound never to be without fruit. It always awakens new understanding, pleasure, and devoutness and produces a pure heart and pure thoughts. For these words are not lazy or dead, but are creative, living words.*²³

This is why there is joy in repentance. To repent is simply to admit your need for God, to turn away from sin and turn towards the Father, and to know that you have nothing without Him. Often the hardest thing we ever have to do is to admit when we've been wrong, but Jesus says there is joy before the angels of God for every sinner who repents.²⁴ Repentance is worked by the Holy Spirit through the Word followed by the energizing Word of forgiveness. This is why, through the years, I've always appreciated going to a pastor when I'm troubled by sin. He helps me peel back the onion layers of my feelings to get at the root pride and idolatry. Then, sent by Jesus, he becomes the voice of Jesus Himself, "Take heart, the Lord has put away your transgression. Your sins are forgiven you!" This Word of God is not lazy or dead, but creative, living and it does what it says and delivers what it promises! Here is real comfort for the broken, because of *Christ for us*.²⁵ This is why there is also...

JOY IN VOCATION AND WITNESS

Whatever the shape of your family, it is a gift of God. Christ for us gives joy in our families. A Christian home is often the first place where the Word of God is at work in our lives to reveal His grace. We learn to forgive one another for Jesus' sake and have joy in giving and receiving God's love. In families we live out our various vocations.²⁶ God does not need our good works, but

other people do, especially our family. God calls each of us to serve Him in His world to provide for others. Fathers, mothers, husbands, wives, grandparents, sons, daughters, workers, employers, government and other authorities are all people God uses to bring His blessings. Not one of our families is perfect but, forgiven in Christ, God gives joy as we serve others in Jesus' name. In all our vocations, but especially in our families, we are the arms, the feet, the mouth of Jesus to love and care for others.

Baptized into His name, Christ has also made us His royal priests, giving us joy in bearing witness to Him. All the baptized are called to tell the great things God does in Christ. When folks ask the reason for the hope and joy within us, we point to Christ alone, Christ for us. When we pray, "Thy Kingdom Come," we are not only praying that God would give us His Word and faith through that Word, we are also asking God to use even us in extending His Kingdom to many more.²⁷ That way we join in the joy of the angels when another sinner repents and receives the forgiveness of sins through Christ. So there is also...

JOY IN PRAYER, EVEN IN SUFFERING

Because Christ is for us, our Father commands us to pray, indeed, tenderly invites us to crawl up on His lap to address Him as "Abba Father," promising to hear. If, because of your experience, you have a hard time thinking of God as Father, come see Jesus, your brother, praying for you in the Garden. "Father, if it be possible, take this cup from me ... yet not my will, but thy will be done."²⁸ Because Jesus drank all the way to the bottom that cup of suffering, we can be sure the will of God is *always* for our good. That very night, Jesus had promised His disciples, "Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it." (John 14:13-14). Luther has this wonderful example:

*It's like a time when the richest and most mighty emperor would tell a poor beggar to ask whatever he might desire. The emperor was ready to give great royal presents. But the fool would only beg for a dish of gruel. That man would rightly be considered a rogue and a scoundrel, who treated the command of his Imperial Majesty like a joke and a game and was not worthy of coming into his presence. In the same way, it is a great shame and dishonor to God if we—to whom He offers and pledges so many inexpressible treasures—despise the treasures or do not have the confidence to receive them, but hardly dare to pray for a piece of bread.*²⁹

Christ for you is reason for joy even in suffering. Far from being a sign that God has abandoned us, in the nail-

scarred hands of Jesus, our crosses can be God's tool to strip away anything and everything that gets in the way of our relationship with God. Suffering, you see, has a way of crushing our idols. The saddest thing is when, in our pain, instead of clinging to Jesus, we cling to all that is crumbling before our eyes and turning to dust in our grasp, when God desires nothing more than to carry us through. At the end of the book of Job, after all Job's suffering, all his questions, all the foolishness of Job's friends, God appears to Job out of the whirlwind. He does not bring a logically reasoned out philosophical answer for Job's questions, but He *shows up*. He comes. That's what we have in Christ for us. God Himself shows up to suffer with us and for us, and to conquer even death by His resurrection. This leads to...

CHRIST FOR YOU AT THE ALTAR

I learned anew the meaning of this when I had the privilege of attending worship at one of our partner churches, Jesus Lutheran Church in Riga, Latvia. During the Agnus Dei, I sensed this great movement behind me. All the older members of the parish were surging forward. Out of respect, the younger people allowed them to approach the altar first, sometimes in walkers and wheel chairs. I thought of things they must have endured during the 50 years Latvia was ruled by the Soviet Union, when pastors were hauled off to Siberia never to be seen again simply for teaching children the Catechism. These older saints were pressing forward, hungry for the "medicine of immortality," Christ's body and blood. The Lord of heaven and earth, the one with all authority and power, the one who gave Himself into death for us, who allowed His body to be broken, His blood poured out, the one who rose again from the dead — this One was coming to meet them in His body and blood. *What joy!* Heaven itself touches our lips! It is not that we climb up somehow to the highest heaven to find Him in our hearts, but that He Himself deigns by His Word to come down, as the angel in Isaiah with the burning coal, to touch our lips with His grace. "Your guilt is taken away, and your sin atoned for" (Is. 6:7). It is not a matter of our doing, but simply receiving the gifts Jesus gives.

Our joy at the altar gives a quick glimpse of the eternal joy already ours in Jesus. Our congregations are part of that assembly "in which the Gospel is purely taught and the Sacraments are correctly administered" as we confess in the *Augustana*.³⁰ Our theme, "Joy:fully Lutheran" has nothing to do with a sectarian triumphalism but simply reflects the joy of living in the full and free Gospel, for there is "one Lord, one faith, one baptism" (Eph. 4:5), which is why we joyfully

confess "one, holy, catholic and apostolic Church." When Jesus gathers us around His throne, He will open our eyes to see the whole assembly,

a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (Rev. 7:9–10).

Amazingly, our worship there begins here and now when we received His body and blood.

JOY THROUGH OUR TEARS

Even as Holy Communion is a joyful foretaste of the feast to come, so also, every time we take one of our loved ones out to the cemetery, there can be, despite our tears, joy in Christ for us. Remember Luther saying, "Death, you have nothing on me!" Though we are staring death in the face, we truly defy that open grave when we commit the body to its resting place,

*earth to earth, ashes to ashes, dust to dust, in the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, who will change our lowly bodies so that they will be like His glorious body, by the power that enables Him to subdue all things to Himself.*³¹

We spit death in the eye whenever we confess, "I believe... in the resurrection of the body and the life everlasting."³²

Even now, though culture may be against us, though it may seem the leadership of our world is losing its collective mind, we can look around and see the signs foretold, remembering the words of Jesus, "when these things begin to take place, lift up your heads, because your redemption is drawing near" (Luke 21:28, 31). Just as Jesus called Lazarus from the grave, so will He call you forth, and raise you to eternal life with Him. There shall be a new heaven and a new earth where righteousness dwells.³³ And God Himself will be with us as our God.

He will wipe away every tear from [our] eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away. For the One who sits on the throne says, "Behold, I am making all things new" (Rev. 21:4–5).

CONCLUSION

We have taken a quick dash through the heart of Lutheran theology, which is biblical theology!³⁴ *Christ*

for us brings maximum comfort to broken sinners. This is what by the grace of God I've sought to proclaim and be about for 40 years as a Lutheran pastor. *Christ for you!* Indeed, we are "Joy:fully Lutheran" because the core of who we are, the center of our theology, is *Christ for you, Christ for all sinners*.

¹ Being "Joy:fully Lutheran" we accept without reservation the Scriptures as the written Word of God and the Book of Concord "as a true and unadulterated statement and exposition of the Word of God." (LCMS Constitution, Article II, LCMS 2016 *Handbook*, 12).

² Convention Bible study, 3.

³ Rom. 4:25.

⁴ The quote continues: "Should the Christian be reminded all day long that the flowers of his youth fall more and more, he stands planted by God in the water of his baptism as a palm tree which becomes greener and greener and whose leaves never wither; yes, his baptism makes death for him like a short winter's nap [*Winterschlaf*], out of which an eternal spring—an eternal youth—follows" [Walther, *Licht des Lebens*, 91, trans. Jon Vieker].

⁵ See also Eggold, *Selected Sermons*, 107.

⁶ Ps. 51:5.

⁷ Gen. 8:21.

⁸ Rom. 6:23.

⁹ Nicene Creed, *LSB*, 158.

¹⁰ Nicene Creed.

¹¹ The night before He died, Jesus told His disciples, "the ruler of this world is coming, he has no claim on me!" (John 14:30).

¹² SC, Creed, Meaning of the Second Article.

¹³ AE 26:162.

¹⁴ AE 26:162.

¹⁵ See also Luke 24:44–49; Acts 5:31–32, 13:38–40; Eph. 1:7.

¹⁶ Ap IV:154.

¹⁷ Rom. 3:28.

¹⁸ AE 26:168.

¹⁹ Luke 7:48.

²⁰ Heb. 4:12.

²¹ Matt. 26:26–28.

²² Is. 55:10–11.

²³ LC I:101, see Is. 55:11; Mark 4:20; Phil. 4:8; Heb. 4:12. See also LC II:55, "Everything, therefore, in the Christian Church is

The next three days Professor Tom Egger and Pastors Josemon Hoem and Gottfried Martens will expand on why therefore we *rejoice always*, why we *pray without ceasing*, and how we might *give thanks in all circumstances*.

Peace be with you all! – In the name of Jesus!

ordered toward this goal: we shall daily receive in the Church nothing but the forgiveness of sin *through the Word* and signs, to comfort and encourage our consciences as long as we live here. ... For we are in the Christian Church, where there is nothing but <continuous, uninterrupted> forgiveness of sin. This is because God forgives us and because we forgive, bear with, and help one another."

²⁴ Luke 15:10.

²⁵ The LCMS Commission on Theology and Church Relations (CTCR) recently published a great document on the gift of Confession and Absolution.

²⁶ We are assuming here the biblical understanding of marriage, that it is the union of one man and one woman for life (Matt. 19:4–9). Certainly, in this fallen world there are various forms of the family in which God can still bless us. Many children, through no fault of their own, because of death or divorce, grow up in single-parent homes. In addition, by way of contrast, the world offers various counterfeit forms with cohabitation, same-sex marriage, etc., all of which are examples of the brokenness of sin.

²⁷ See LC III:53–54.

²⁸ Luke 22:42.

²⁹ LC III:57.

³⁰ AC VII:1. This is the Lutheran (biblical) definition of the church.

³¹ Lutheran Burial Service, in *LSB Pastoral Care Companion*, 134, echoing Phil. 3:20–21.

³² Apostles Creed.

³³ 2 Peter 3:13.

³⁴ If you noted that this presentation echoes in some way the line of thinking in the *Augsburg Confession's* first few articles (e.g., the Triune Name, original sin, the person of Christ, justification, the means of grace, vocation, the church, the sacraments), this was not accidental!

Joy:fully Lutheran: Rejoice Always

1 THESSALONIANS 5:16

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INTRODUCTION

Good morning, and greetings in Christ to all of you from the faculty and students at Concordia Seminary in St. Louis, where I teach Old Testament. And greetings especially from my summer Hebrew students, who are pretty happy, I'm sure, to have a break from me this Monday!

This morning, we continue our series of essays under the convention theme “Joy:fully Lutheran,” which Dr. Herb Mueller kicked off for us yesterday by emphasizing that Lutheran theology is biblical theology, and that sound theology centers upon the proclamation of *Jesus Christ for you*, the Good News that alone brings true comfort to sinners. Following Dr. Mueller’s essay, there will be three more, which will unpack Paul’s wonderful exhortation in 1 Thessalonians, chapter 5: (1) Rejoice always, (2) pray continually and (3) give thanks in all circumstances. And my essay this morning takes up Paul’s first statement: “Rejoice always.”

Brothers and sisters, we are Christians. And Jesus Christ brings joy.

“Joy to the world, the Lord is come!” we sing at Christmas.

At Easter, we sing, “Awake, my heart, with gladness” (LSB, 467) We sing, “All the earth with joy is sounding, Christ has risen from the dead!” (LSB, 462). We sing, “This joyful Eastertide, away with sin and sorrow. My love, the Crucified, has sprung to life this morrow” (LSB, 482).

Even in our somber observances of Good Friday, we pray the ancient prayer of adoration: “We adore You, O Lord, and we praise and glorify Your holy resurrection. For behold, by the wood of Your cross, joy has come into all the world.”¹

We are Christians. And Jesus Christ brings joy. For this reason, Paul can write to the Thessalonians this simple exhortation: Rejoice always.

In the original Greek, it’s two words, just like in the English: *Pántote cháirete* (πάντοτε χαίρετε). Always rejoice. *Pántote* (πάντοτε) — always — at all times, in all circumstances, for all time. *Cháirete* (χαίρετε) — rejoice, all of you — be joyful, express joy.

THE YES! OF REJOICING, AND ITS OBSTACLES

To rejoice is to feel and to express a wonderful Yes!

Picture an athlete having just clenched a key victory: the winning pitch of the World Series. Yes! The winning goal of a hockey game. Yes! There was a fair amount of loud shouting in the Egger family living room earlier this summer, the night the St. Louis Blues won the Stanley Cup! Four times during that game, that final game, every time the Blues scored a goal, we all jumped from our seats and yelled, “Yes!” — and scared the crap out of the dog, every time. An employee gets news of a big promotion. Yes! A marriage is celebrated. A baby is born. A husband returns safely home from war. Yes! Rejoicing is feeling and expressing a wonderful Yes!



But there is nothing like the wonderful Yes! that we have been given in Jesus Christ. As many as were the promises of God, they have found their Yes and Amen in Christ Jesus.² Paul talks a lot about this joyous *Christian* Yes! in his first letter to the Thessalonians. The Thessalonians have come to know and trust in this Jesus. And that is cause for ceaseless joy.

As you all know, the challenges to joy in this world can be enormous. At the time of Paul's letter, the Thessalonian congregation was experiencing great suffering. They faced persecution and even murder at the hands of their own countrymen, precisely because they had abandoned the worship of idols and turned to the true God and His Son Jesus Christ.³ Persecution hardly seems like a circumstance in which people would rejoice, or in which they *could* rejoice. Yet Paul's exhortation rings out: Rejoice always. *Pántote* — at all times. To rejoice, then, does not mean “don't hurt,” “don't grieve,” or “don't die,” but it means that even along with the pain and tears of this life, along with the suffering and crosses, the Yes that we have been given in Christ Jesus cannot, will not, be taken from us. Paul speaks from experience. Elsewhere, Paul describes his “afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, and hunger” — and then says, “We are ... *sorrowful, yet always rejoicing!*”⁴

Sorrowful, yet always rejoicing. There will be tears. But even through tears, Christians utter the Yes! the Amen! the rejoicing given us by God in Christ Jesus.

Of course, religious persecution is not the only affliction that we confront in this vale of tears. If we made a list of all the reasons in this world NOT to rejoice, all the things that stand in the way of rejoicing, the list could grow very long: natural disasters, tragic accidents, separation and loneliness, divorce, abuse, wayward children, financial debt, job loss, addiction, injustice, physical illness, the suffering of loved ones, those wandering from the faith, death with its loss and grief. Who can rejoice — who can say “Yes!” — in the face of so many things that make us say, “Oh no. No, no, no.”? And yet, in Christ, we are called to rejoice, even in such a world, even in such circumstances. And in Christ we have reason to!

Yes, life brings dark times. But even in the brightest moments, true joy in this world is elusive. It has often been noted that, right in the most joyous moments of life, there is a tinge of sorrow, a tinge of fear, a tinge of unease. It's not dour pessimism but simple honesty to acknowledge that the joys of this life are fleeting, so easily swept away by sorrow, by loss and ultimately by

death. Luther observes how even the greatest joys of this world ultimately prove to be empty: “In comparison with Christian joy,” he writes, “all the joy that ever was on earth or is yet to come is to be considered mere child's play. For no worldly joy is so great and glorious that it is not impure and mixed with sorrow, or that sorrow does not follow it.”⁵ Over every bright, bright joy, over the loudest and greatest Yes! that the world has to offer, falls the dim shadow of death, and the stark No! of the grave, and beyond that, divine judgment.

This incompleteness of earthly joy, even in moments of greatest happiness, is recognized not only by Christians, but by all honest observers. The great Japanese poet Basho once wrote this haiku verse: “Even in Kyoto — hearing the cuckoo's cry — I long for Kyoto.” One commentator explains: “Basho loved the Japanese city Kyoto. So much so that when he was away from it, he was filled with longing. But more than this, even when Basho was in Kyoto, he felt the same longing. *Why so?* Because he knew that he could not always be there; that he would have to, at times, be separated from it; and that, at death, he would have to lose it forever. He understood that all earthly joys are fading and impermanent. This means that even when he was in his beloved city, hearing the cuckoo's cry, he felt a sense of loss, a tinge of sadness.”⁶

In the end, every earthly joy is fleeting, and death threatens to end all joy. It is a grim but undeniable reality facing us and all of our friends and relatives, co-workers and neighbors. This is the dim stage on which Christian joy can shine, must shine. And so St. Paul calls upon you and me to rejoice, always, and he adds: “for this is the will of God in Christ Jesus for you” (1 Thess. 5:18).

FIVE ASPECTS OF CHRISTIAN JOY

Jesus Christ brings joy. For the rest of this morning's essay, I would like to consider five aspects of Christian joy, building on Paul's phrase “this is *the will of God in Christ Jesus for you.*”

1. Joy is *the will of God.*
2. True joy is given *in Christ Jesus.*
3. This joy is *for you.*
4. This eternal joy can shine *in daily life.*
5. This joy is *a shared joy.*

1. JOY IS THE WILL OF GOD

First, joy is the will of God.

Does God want you to have joy? A few weeks ago, I was riding in the van with my wife and three of our children, and I asked them that question. True or False, I said: God wants us to be happy. God wants us to have joy. And they took a minute to think about it. And they gave varied answers, and varied explanations for their answers. All of their explanations made sense and had a certain truth to them. The will of God is a complex topic, especially as it relates to human suffering and human happiness in this world. But I suggest to you this morning that we should not hesitate to believe and to confess that God does indeed want us to be joyful.

Joy is the will of God. Sometimes we look at the world around us, sometimes we look at our lives, we look at the struggles of those we love, and we wonder. And we know that God indeed sends trials, and it is God Himself who sends calamities, disasters, bad things, sufferings, pains, griefs. God sends them. And yet, by faith, because His Word declares it to be so, we trust that joy — joy! and not grief — is the will of God. And what a joyous article of faith that is, that God desires joy for us and for those we love. Don't doubt it!

Even in Lamentations, as the people grieved the utter devastation of Jerusalem and the Temple of God, faith declared, "Though he cause grief, he will have compassion according to the abundance of his steadfast love; for he does not afflict or grieve the children of men *from his heart*" (Lam. 3:32–33). Yes, God allows pain and grief. He Himself brings these things. But not from his heart: "*lo' millibbô,*" *not from his heart*. The heart of God, the ultimate will of God for us, is *not* our sorrow, but our *joy*.

Luther saw testimony to this truth both in creation and in redemption, in both the First and the Second Articles of the Creed. "God wants us to be cheerful," Luther said, "and He hates sadness. For had He wanted us to be sad, He would not have given us the sun, the moon, and the various fruits of the earth. All these He gave us for our good cheer."⁷ Elsewhere, commenting on Galatians, Luther writes: "God loveth not heaviness ... He hateth ... heavy and sorrowful cogitations and loveth cheerful hearts. For therefore hath He sent His Son ... to cheer up our souls in Him."⁸

2. TRUE JOY IS GIVEN IN CHRIST JESUS

This brings us to the second point: True joy is given *in Christ Jesus*. Nothing in our Lutheran doctrinal heritage could be more emphatic than this. As Herb Mueller said yesterday, "God counts me righteous for the sake of Christ. This is *the center* around which *everything* turns, the source of everlasting, never ending joy."

Now I'm not sure who is more Lutheran — Herb, or Martin Luther — but Luther says much the same thing about justification and joy. He writes in the Large Catechism: "A confident and joyful heart can spring from nothing else than the certain knowledge of the forgiveness of sins."⁹ Commenting on Paul's exhortation in Philippians 4 to "rejoice in the Lord *always*," Luther writes, "[Paul] ... says that there should be joy at all times He has good reason to say that, for who can cause pain or suffering to someone who has a gracious God? Sin does nothing to him, death does nothing, hell does nothing It is certainly true that sin naturally brings with it sorrow and a fearful conscience, and we cannot always be without sin, but we should nevertheless *let joy rule and let Christ be greater than our sin*."¹⁰

And already in his 1518 elaboration of The Ninety-Five Theses, Luther could write: "This is the confidence of Christians and the joyousness of our conscience: that through faith our sins become, not ours but Christ's, upon whom God laid the sins of us all and who bore our sins (Is. 53:6) All the righteousness of Christ, in turn, becomes ours. For He places His hand upon us, and it is well with us!"¹¹

Yes, true joy is given *in Christ Jesus*. Just think for a moment about Christ's earthly ministry. The joy He brought to so many. The joy of leprosy cleansed! The joy of release from evil spirits! The joy of seeing a dead child awaken to life! But the greatest and most lasting joy given in Christ Jesus flows forth from His blood-stained cross and from His empty tomb.

A true and lasting joy has come into the world with the resurrection of our crucified Lord. Imagine the joy of Mary Magdalene in the garden outside Jesus' tomb, when one moment she was weeping and the next she was hearing her name — "Mary" — and there stood her dear Jesus, alive again. John writes that when the disciples saw the risen Lord, His hands and His side, "they were glad" — surely one of the greatest understatements in the Bible! The night of His betrayal, Jesus had promised His disciples, "I will see you again, and your hearts will rejoice, and no one will take your joy from you" (John 16:22).

It is in this resurrection light that we can "rejoice, always." As Luther writes, "The devil is the spirit of sadness, but God is the Spirit of joy, who saves us. We have more occasion for joy than for sadness; for we believe in the living God, and Christ lives, and we shall live also."¹²

Soon Jesus will come again, to raise us and all the dead, and to give eternal life to us and all believers. It will be

a day of unimaginable joy. We will see His face. We will behold His hands, His side. “With what rapture, with what rapture, with what rapture, gaze we on those glorious scars.”¹³ The promise of Jesus to His disciples before His death and resurrection rings out to us as well, as we await this great Day: “You have sorrow now, but I will see you again, and your hearts will rejoice, and *no one will take your joy from you*” (John 16:22).

Jesus has come and brings pleasure eternal. The joy He gives will never, ever, ever end. Article XVII of the Augsburg Confession pertains to Christ’s Return for Judgment. That article raised no objections from the Roman Catholic authorities. And so in the Apology, Article XVII, the Reformers simply repeat with little elaboration but with no little importance this glorious truth that on the Last Day Jesus Christ will return in judgment, and He will give “eternal life and *everlasting joys*” to His people.¹⁴

Joy is the will of God. And true, lasting joy is given *in Christ Jesus*.

3. THIS JOY IS FOR YOU

A third aspect of Christian joy is this: this joy is *for you*. The heart of Lutheran theology is not merely that Christ brings joyous forgiveness to sinners in general, but that He brings this joy to you.

You baptized child of God; the joy of God in Christ is *for you*. Rejoice always, for *your name* is written in heaven.¹⁵ A life-giving water, rich in grace, has been splashed on you. The name of the Triune God has been placed on you. Joy is God’s will in Christ Jesus *for you*.

In Holy Absolution as well, this joy is *for you*. C.F.W. Walther says about the Absolution, that having received it, we should go out *shouting joyfully*, “No devil shall *question* my salvation!”¹⁶ And regarding the Lord’s Supper, Walther says: “By the words “for you” ... [Christ] was reminding them that they ought to *explode with joy and gladness* because the ransom that would be paid for the sins of the whole world was ... being put in *their* mouths.”¹⁷ In Christ’s sacraments, joy is given *for you*.

So also with the divine Word. Walther observes: “The only way you can obtain the Holy Spirit is simply by believing the Word of God. Even if you *feel nothing* but still say, ‘God said it; I believe it!’ then you will notice that the Holy Spirit has moved into your heart and that you will be filled with peace and *joy* in the Holy Spirit!”¹⁸ And so God brings you His Word. On sacred page, in sacred pulpit, on the lips of Christian brother or sister — the Word of God, the Word so full of Christ, enters *your ears* and brings joy *for you*.

In His Word and Sacraments, God gives these joyous gifts and promises *surely, directly, and specifically FOR YOU* because God knows how weak you are, how weak your faith is, how hard it is for you to see the joy, find the joy, feel the joy, express the joy of Christ in the throes of life and in the muck of your own sinful heart. Luther himself, although he commended a joyous disposition, openly admitted how faint Christian joy sometimes was in his own heart. During the Advent season of 1543, Luther lamented: “I am intensely displeased with myself and detest myself because I know that all that Scripture says about Christ is true and that there is nothing greater, nothing more important, nothing more pleasant, nothing more joyful. It should fill me with supreme joy ... yet the malice of my own flesh prevents it, and the law of sin has so thoroughly taken me captive that I cannot fill all my members, all my bones, and my innermost being with this blessing of Christ as I surely would like to do.”¹⁹

Truly, Luther speaks for all of us. The Apostle’s exhortation, “Rejoice always,” is so fitting, it is so proper, it is so warranted, but we are weak. So again and again, God comes to us in His Means of Grace, rekindling and renewing His Spirit-worked joy in Christ *for you*.

And though, like Luther, our joy may be merely a beginning in this life, inconsistent, even at times detestable in its faintness, on the day of resurrection, Christ will perfect the joy of your heart. In that day, we will finally feel and express the joy of the redeemed as we should. We will finally heed Paul’s exhortation in its fullness: Rejoice always. We confess this hope beautifully in the Formula of Concord, which reads: “[At the Resurrection], just as people will see God face-to-face, so they will — through the power of God’s indwelling Spirit — *do the will of God with unmingled joy, voluntarily, unconstrained, without any hindrance, and with entire purity and perfection. They will rejoice in it eternally.*”²⁰ On that day, God’s gift of joy, in Christ, *for you*, will reach its goal, and the joy of *your heart* will never, ever fade or fail through endless ages.

4. THIS ETERNAL JOY CAN SHINE IN DAILY LIFE

Fourth, this eternal joy shines even now in the *daily lives* of Christians. Paul exhorts us, “Rejoice always.” And that includes every aspect of daily life: our prayers, our vocations, our home and family life.

It is interesting that in Luther’s catechisms, the theme of joy emerges most consistently in his discussion of the daily prayers and the Commandments.

At meals, we pray to Him who satisfies the desires of every living thing, Luther writes, “because God gives to us and to the animals so much food as to make us joyful and of good cheer.”²¹ It’s true, isn’t it? There can be a lot of joy in a good meal, and even more when it’s received as a gift from our loving Father.

With the Catechism’s Morning Prayer, after commending ourselves and all that is ours into God’s hands, Luther instructs that we should “go to [our] work *with joy*,” singing a hymn. This joy in daily work springs from the assurance that life is lived under God’s mercy and care. But there’s more. In his discussion of the Commandments, Luther delights in the assurance that our daily work is commanded by God and pleasing to Him. Here Luther writes, “Should not the heart, then, *leap and melt with joy* when going to work and doing what is commanded, saying, ‘Look! This is better than all the holiness of the monks,* even though they kill themselves fasting and praying upon their knees without ceasing! For here you have a sure text and a divine testimony that God has commanded this. But concerning the holiness of the monks He did not command a word.’”²² Whatever your vocation, go about your daily work with joy, serving others in accordance with the Ten Commandments, with the joyous assurance that your daily work is good, meaningful, and a joy for you, for others, and for God.

In particular, Luther extols the God-pleasing vocation of marriage and family life as a source of joy. In the Large Catechism, he deplores “the filthy, loose, disorderly behavior that runs riot the world over in open prostitution and other shameful vices arising from disregard for married life.” He says that parents and government should restore marriage to its place of honor by bringing up children with discipline and respectability and by providing for them to marry in the fear of God and honorably. And Luther adds, “God will not fail to add his blessing and grace, so that people would have *joy and happiness* from marriage.”²³

And since about half of you here are pastors, I should note the joy that God desires to give in that daily vocation as well. In one of his Friday Evening Lectures to seminarians, Dr. Walther said: “I cherish another wish concerning you ... that you may be filled with great *cheerfulness* to proclaim this most blessed doctrine some day *with joy to your congregations*. If you had to preach nothing else than sterile ethics, you might consider that a tedious task, yielding meager results. But if you have experienced in your heart what it means to convey to poor, lost, and condemned sinners the consolation of the Gospel ... *you cannot but look forward*

with joy to the day when you will stand for the first time before your congregations to deliver this august message. Moreover, you will surely be forced to say: ‘I have certainly chosen the most beautiful and glorious calling on earth.’”²⁴

But married or single, pastor or layperson, farmer, teacher, factory worker, engineer, nurse, son or daughter, neighbor, friend — whatever your vocation, day by day, the eternal joy which you have been given in Christ can shine. Eternal joy in Christ, shining in our daily lives.

5. THIS JOY IS A SHARED JOY

A fifth and final observation is that Christian joy is a *shared joy*.

In Paul’s charge, “Rejoice always,” “rejoice” is a *plural* imperative: “y’all rejoice.” He calls upon the Thessalonians as a body, as the family of God, together, to share in the joy of Christ. And throughout his letter, Paul makes clear that his own joy in Christ is a shared joy. Paul is writing this letter because he is physically away from these people; he is separated from them. And so again and again he conveys his longing to be with them again, to see them. The joy that Paul has in Christ, he wants to share with them again, by being with them.²⁵

As the one who first brought the Gospel to this place, Paul’s greatest concern is to see that they are walking in the faith. He speaks about the reports he has received regarding the Thessalonians’ faith and love, and writes, “Now we live, if you are standing fast in the Lord.”²⁶ Their faith in Christ is a great joy to Paul, and he anticipates that it will be an even greater joy on the Last Day. “For what is our hope or joy or crown of boasting before our Lord Jesus at his coming?” Paul writes. “Is it not you [O Thessalonians]? For you are our glory and joy” (1 Thess. 2:19–20).

You pastors know this; you labor for this. You long to share faith and joy in Christ with your people, forever. You Christian parents know this; you labor for this. You long to share faith and joy in Christ with your children, forever. We should all labor and long for this — sharing faith and joy in Christ with those around us, forever. For Jesus Christ brings joy, and joy is meant to be shared. Think of Jesus’ parables of the lost sheep and the lost coin. In the joy of finding, the shepherd and the woman in these parables invite their friends and their neighbors: Come, rejoice with me!²⁷

Joy in Christ is a shared joy, forever. And thus Paul encourages those Thessalonians who are grieving the loss of loved ones. He assures them that the day is

coming soon, when the dead in Christ will be raised, and they will meet their returning Lord, and those who are still alive, too, will meet together with them, and we will ALL be reunited, and never sundered again. In the end, death cannot snuff out the joy given in Christ. Death cannot part us from sharing *together* in our Lord's eternal joy. Paul writes, "And so we [all] will be with the Lord forever" (1 Thess. 4:17).

Joy in Christ is a shared joy. It is the shared joy of the One, Holy, Christian and Apostolic Church. It is the shared "Yes!" and "Amen!" of the church through all time, of those who have gone before us and, if Jesus does not return first, of those who will come after us. It is a joy and rejoicing shared even with the angels in heaven, as angels and archangels, bright seraphim and cherubim, say "Yes!" and "Amen!" to all which God has done for sinners in Jesus Christ. It is a joy shared by our Lord Jesus Himself, as Daniel Preus so beautifully reminded us this morning, and by God the Father who sent Him.

CONCLUSION

It is the joy we share together HERE. Even here at a Missouri Synod Convention, St. Paul's appeal rings out: "Rejoice always." *Pántote chaírete*. We are the baptized children of God; we are the fellow redeemed of Christ.

Shoulder to shoulder we will continue "rejoicing, always."

We will rejoice until the end of the world. And at the end of the world, we will stand, full of joy and joy-fully Lutheran, confessing with resolute hearts, with a certainty wrought by God's Spirit, confessing before the judgment seat of Christ, the sufficiency of Christ's holy, innocent, bitter suffering and death, and the power of His resurrection, for our salvation. As our forefathers wrote in the Preface to the Book of Concord: "By God's help, *we will retain this Confession to our last breath, when we shall go forth from this life to the heavenly fatherland, to appear with a joyful, undaunted mind and a pure conscience before the court of our Lord Jesus Christ.*" Lutherans cling to the Good News of Jesus Christ. And Jesus Christ brings joy.

Therefore (to borrow again from Luther), "let the accursed devil and his despondency scamper away like a whipped dog. He wanted to make me sad ...; he wanted to dash my joy in the Lord. Yes, if he could, he would swallow us all up in one gulp. But may Christ, our Lord, rebuke and punish him, and may He strengthen, comfort, and preserve you by His Spirit!"²⁸

Let us then *rejoice, in Christ, always!* Amen.

¹ *Lutheran Service Book: Altar Book* (St. Louis: Concordia Publishing House, 2006), 522.

² 2 Cor. 1:18–20.

³ 1 Thess. 1:8–9; 2:14–16.

⁴ 2 Cor. 6:4b–5, 10a. Scripture quotations are from *The ESV Bible (The Holy Bible, English Standard Version)*, copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission.

⁵ Luther on 1 Peter 1:8–9 (St. Louis Edition, 9:1134). Cited in translation in Ewald M. Plass, ed., *What Luther Says: A Practical In-Home Anthology for the Active Christian* (St. Louis: Concordia Publishing House, 1959), 688.

⁶ Gary Hayden, "When a Moment of Joy is Tinged with Sadness," *The Straits Times*, Nov. 28, 2013. asiaone.com/health/when-moment-joy-tinged-sadness.

⁷ Weimar Tischreden, 1:124. Cited in translation in Plass, *What Luther Says*, 689.

⁸ Martin Luther, *Commentary on St. Paul's Epistle to the Galatians*, corr. and rev. Erasmus Middleton (Grand Rapids: Eerdmans, 1930), 494. Cited in Ewald M. Plass, *This Is Luther: A Character Study* (St. Louis: Concordia Publishing House, 1948), 179. See also AE 27:93.

⁹ LC 3:92 (Lord's Prayer). All citations from the Lutheran Confessions are from Paul T. McCain, ed., *Concordia: The Lutheran Confessions: A Reader's Edition of the Book of Concord* (St. Louis: Concordia Publishing House, 2005).

¹⁰ AE 75:159, from Luther's postil sermon on Phil. 4:4–7. Following his final sentence here, Luther recites 1 John 2:1–2 and 1 John 3:20.

¹¹ From Luther's explanation of the thirty-seventh of his Ninety-Five Theses, 1518 (WA 1:593). Cited in translation in Plass, *What Luther Says*, 691.

¹² Walch XXII:305. Cited in translation in Plass, *This Is Luther*, 180.

¹³ "Lo! He comes with Clouds Descending," (LSB, 336).

¹⁴ AC XVII:2; Apol XVII:1.

¹⁵ See Luke 10:20.

¹⁶ Paraphrased from C.F.W. Walther, *Law and Gospel: How to Read and Apply the Bible* ed. Charles P. Schaum (St. Louis: Concordia Publishing House, 2010), 425.

¹⁷ Walther, *Law and Gospel*, 168.

¹⁸ Walther, *Law and Gospel*, 181.

¹⁹ Luther's *Explanation of the Ninth Chapter of Isaiah*, presented as an interruption of his Genesis lectures during the Advent/Christmas season of 1543. WA 40 III, 652. Cited in translation in Plass, *What Luther Says*, 693.

²⁰ FC SD VI:25.

²¹ SC VIII:8

²² LC 1:120 (Fourth Commandment). *In place of "monks," the original has "Carthusians."

²³ LC 1:218 (Sixth Commandment).

²⁴ C.F.W. Walther, *The Proper Distinction between Law and Gospel*, trans. W.H.T. Dau (St. Louis: Concordia Publishing House, 1986), 137–38.

²⁵ 1 Thess. 3:9–10.

²⁶ 1 Thess. 3:8.

²⁷ Luke 15:1–10.

²⁸ From Luther's August 21, 1544 letter to George Spalatin, who was experiencing guilt and inconsolable melancholy (St. Louis Edition, 10:1733). Cited by Walther, *Law and Gospel*, 122. Here the English word "despondency" (from Dau's translation) is substituted for "desperation," better rendering the German word *Traurigkeit*.

Joyfully Lutheran: Pray Without Ceasing

1 THESSALONIANS 5:17

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Australian author and Lutheran theologian John Kleinig likes to say, “if you ever want to burden a Christian’s conscience, just ask them about their prayer life.” This is true!

Paul tells us in 1 Thess. 5:17 that we are to “pray without ceasing.” When we hear this as Law, we immediately become burdened or overwhelmed by this seemingly unachievable obligation. But for the Christian, the encouragement to pray without ceasing is not intended as an obligation or burden but is meant to be a gift and a gracious invitation to talk directly to our heavenly Father whose ear is always open to hearing our prayer.

I think about the hours I spent in the arms of Ceciliamma, an Indian nun who prayed for me the night before I was adopted by my American family. We cried together as she prayed that the Lord’s will be done. I am also reminded of how my parents prayed for me before I was born and how they taught me to pray for my future bride. My wife, Kristin, and I now pray for our children and the plans God has in store for them.

Despite God’s gracious invitation, we may not always want to talk about prayer, because it can be too personal and, at times, it can even be painfully difficult. Yet, even in the midst of our struggles, what a joy it is to “pray without ceasing” for all those whom God has placed in our path.

PRAYER IS A LOVING AND FAITHFUL WORK, NOT A BURDEN

The year was 1973, but I am not sure of the exact date. The reason I don’t know the date is because I don’t actually know when I was born. Story has it that I was left abandoned near the steps of St. Joseph’s Orphanage in Kerala State, India. It was there in the orphanage that I first learned about prayer. There was a nun, by the name of Ciciliamma, who was very motherly and kind to me.

I had an opportunity to go back to the orphanage in March 2012, when Concordia Theology Seminary, Fort Wayne, set up a study abroad/mission trip to India.

Two of my classmates and I took a little detour from the rest of the group and traveled to the orphanage in which I had spent the first five years of my life.

We arrived late at night and I was surprised to see Ciciliamma there. Even though she no longer worked at the orphanage, she traveled two weeks prior by train and car to make sure she did not miss my arrival. When she saw me, she cried and embraced me. She did not speak English, but we communicated our admiration for each other perfectly.

The next morning, she walked me around the orphanage. She held my hand and said my name over and over. Then we got to a small room and she pointed to it. I asked the translator, “Is that the room she is staying in now?” Then somehow in English, Ciciliamma answered and said, “No that is the room that I held, cried and prayed for you the night before you left and went to America.” She pulled out a small clutch and said, “I have held this close to my heart for all these years; waiting for you to come back to see me.” It was a picture of the two of us.



I believe that Cicilamma kept that picture close to remind her to pray for me. She did that for all those years without knowing how I was doing, but trusting in God's perfect plan for me. She had no idea that the Lord had heard her prayer and allowed her to do this loving work on His behalf. She has taught me that prayer is one of the greatest gifts we have and can use to encourage and support our children, especially when we have to let go, trusting that our prayers will be used to fulfill God's perfect plan in their lives.

A few months after my return, I received a letter in the mail. It was her obituary. You see Cicilamma had no idea until the end of her life the impact of her prayers. Yet, she fully embraced what it meant to pray without ceasing and found great joy in praying for those whom God had placed along her path.

LEARNING TO PRAY IS LEARNING ABOUT JESUS

Prayer at times can be difficult — and often times it only gets harder as we strive to live the Christian life in the broken world. Prayer can also be difficult because of Satan. Anytime you or I push against darkness, the darkness eventually pushes back. It's personal actually, because Satan is prowling, looking for prey like us. Remember, the devil has no greater joy than preying on our doubts that the heavenly Father actually cares about our prayers.

Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. To him be the dominion forever and ever. Amen" (1 Peter 5:6–11).

Prayer is also difficult because of us. I serve a growing parish in rural Southern Illinois and I remind my members all the time that we are called to be *spiritually disciplined*. While prayer can be tough work that brings great joy and draws us into the will of Jesus, it is also tough because sometimes we get in our own way.

I am reminded of a member who came to me because he was angry with his neighbor. He said, "Pastor, I can't let go of the anger I am feeling towards my neighbor. He has hurt my family in very deep ways." I encouraged the member to pray for his neighbor, and told him that

is hard to be angry with someone you are praying for; just try it. I guided the member to read Matt. 5:44–45, "But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven."

A few weeks later he said, "my neighbor has still not asked for forgiveness, but my prayer now is that the Lord would be forgiving and merciful to him and I no longer harbor any anger." Luther said it best when he said: "There is no harder work than prayer ... But the Christian's prayer is easy, and does not cause hard work."¹ This reminds us that prayer is learning more about Jesus. Learning to pray is learning about Jesus. "Growing in prayer is not simply acquiring a set of special spiritual skills that operate in one bit of your life. It is about growing into what St. Paul calls 'the measure of the full stature of Christ' (Eph. 4:13). It is growing into the kind of humanity that Christ shows us. Growing in prayer, in other words, is growing in Christian humanity."²

PRAYER IS GOD'S GIFT TO US: OUR HOPE, HEALING AND JOY

My parents adopted nine children whom the world may have labeled unwanted. They fostered even more. At one point, they took in three Hispanic children whose mother abandoned them and moved to Mexico. Years later, my mother saw one of them and asked, "What was one of the best memories you made while living at our house?" He said that you took me to church and told me about Jesus. The young man now, in his 20s, proceeded to tell her about some dark times when he wanted to hurt himself and how he remembered hearing about Jesus' love in Sunday School and vacation Bible school. It was through the prayers of the faithful that this young man realized that Jesus loved him and that Jesus was essential for him to move on with his life. "One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord and to inquire in his temple" (Ps. 27:4).

Prayer is also a balm and gift for the troubled conscience. Prayer is giving Jesus permission to bind up our wounds and to use His almighty power to lighten our distress.

Often, when I hear private confession and absolution or when I counsel with people, they tell me that they have a guilty conscience. When we "pray without ceasing" we are pointed away from our sinful selves and our need for control. Prayer is where our focus is restored on the gift of forgiveness that Jesus secured for us through His death and resurrection. James 5:16 says,

“Confess your sins to each other and pray for each other.” What an absolute treasure and gift it is that Jesus uses sinners like you and me to do His holy work here on earth.

Remember that when you feel guilty, weak or defeated, our Lord forgives, redeems, cleanses and hallows. When your prayers are reduced to sighs, Jesus does it all, and does it to you, giving His righteousness to you for free. Then you are free to be whom He has called you to be and do what He has given you to do. “Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words” (Rom. 8:26).

We have a great comfort for our troubled conscience knowing that Jesus is praying for us too. Yes, that is right, Jesus is praying for you. The Holy Spirit is praying for you. Your heavenly Father is listening for you. Jesus is calling to you. The redeemed are given special access to the Father through the Son. The Holy Spirit is advocating for you. All so that your heavenly Father can love you and give you His very best. “He who did not spare his own Son, but gave him up for us all, how will he not also with him graciously give us all things?” (Rom. 8:32).

THE PRIVILEGE OF PRAYING WITH AND FOR YOUR SPOUSE

My wife Kristin and I have learned that often prayer is learning to let go our own expectations, trusting and believing that the Lord’s plan is always the perfect one. When I met my wife, Kristin, she had been raised as a Jehovah’s Witness. After our second date, I wanted to break it off because my prayer was to marry a Christian woman. God heard that prayer and shortly thereafter called Kristin to the saving waters of Holy Baptism. She is now a faithful, God-fearing Lutheran teacher in our day school. Now, we daily pray for our children, for their future, and ask that the Lord would guide them and whoever or whatever it is that the Lord has in store for them. We have adopted Jer. 29:11 as a Bible passage that often guides our ways.

Married couples have told me that one of the best things about my pre-marriage class is that I not only encourage the newlyweds to pray for each other, but I teach them how to pray *with* each other. Listening and hearing your spouse, friend or loved one physically praying for you is a tremendous gift to the troubled soul.

Prayer is a perfect example of — gift given, gift received, and gift used well — in love for God and

service to others. “And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mark 12:30–31).

Prayer should never be done out of pure obligation. We do not want to bully someone into prayer, for prayer it is meant to be a joyful privilege. Yet prayer must never be neglected, as it is a missed opportunity to receive the miracles that Christ has in store for you and your loved ones.

Prayer is the great equalizer for we have all sinned and fall short of the glory of God (Rom. 3:23). Prayer is a joyful reminder that you and I are a child of God and that we are an important part of His eternal family!

PRAYER IS THE JOY OF BEING HEARD

A few years ago, I had a faithful lifelong member who lost his son in a tragic farm accident. The father was about retirement age and he kept asking me “why would God allow this to happen?”

I could not say anything that would bring this man’s son back, and I could not do anything to relieve his pain. Yet, later, he told me that he found great comfort in the prayers of the faithful. When the tears were flowing for all the possibilities of the things that could have been, the best thing I could do was pray with him. For, in prayer, I was able to point him to Christ and remind him that both he and his son were in the loving arms of Jesus. My prayer was that the Lord would strengthen him in the midst of things we cannot understand.

What better way to point our loved ones to Christ, and the gift of His salvation, than to pray with them? What a joy and pleasure it was to bring the Gospel of Jesus Christ to a man who was completely broken, feeling alone and unloved. What a joyful reminder to all of us that the Lord always hears our prayers and blesses the one who comes to Him prayer.³

To “pray without ceasing” means you have an opportunity to pray in all situations. It’s just what Christian do! It’s just who Christians are! We find great joy in knowing our prayers are heard.

Now I, like most of you, have several family members who are not Christian and have fallen from the faith. What a joy it is to know that Jesus hears our prayers for the lost. What a privilege we have in continuing to pray that our loved ones will one day also feel and see the measure of Jesus’ love. Luther reminds us in the Small

Catechism that we pray because God the Father “has commanded us to pray ... and has promised to hear us.”⁴

Because He baptized you, God is your proud Papa — Abba! — *that’s* why He listens to you. And because He loves you so, He lets you pray! He loves you so, he lets you — *pray* — not just for yourself, but for others. To love is to do good — and among the good, beautiful, dazzling, loving works you do is prayer. With our prayers, we work together with Jesus, who is ever praying for His creation, His world, His creatures, His people — you — and everybody else.

PRAYER IS AN INVITATION TO MORE

When we go to Jesus in prayer, we are asking to be granted access to our heavenly Father who always wants to give us more. Jesus’ promises teach us that we pray in order to receive what God the Father promises to give to us. What a privilege it is to trust and know that Jesus hears every one of our prayers and longs to give you the desires of your heart.⁵

However, when we pray together with Jesus we get, “far more abundantly than all that we ask or think” (Eph. 3:20).

I had a member several years ago who said: “I don’t need you to pray for me Pastor, because God already knows what I need, and He will only heal me if He wants to.” What a wonderful opportunity to remind this member that prayer is not just notifying and asking God for everything we want. Rather, prayer allows us to seek God’s holy will in our lives all while humbly asking His will be done on earth as it is in heaven.

Like our earthly parents, God the Father opens the door and lets us in when we come to ask Him for something. We, therefore, don’t just get something from God when we pray; we receive the Father Himself, His company and life with Him. That is the unexpected joy of prayer.

Again, it’s like taking medicine. You don’t have to understand it or aid in the working of it. Just don’t skip it or work against it. Prayer, like medicine, is working in ways you don’t even know; all for your good.

Often times we get quickly frustrated with our prayers, because we have an expectation of how things should work out. But if God is there with all the answers — we can boldly trust that He will look at all the possibilities and give us the ones that are best for us. Bernard of Clairvaux says “God will give us either what we ask, or what He knows to be more profitable to us.”

In prayer, Jesus *always* makes the first move. It is because of what Jesus has done for us, and the command we are given by Him, that we pray. Jesus moves us to pray, we don’t pray to move Jesus — *He always makes the first move*. “Before they call, I will answer; and while they are yet speaking, I will hear” (Is. 65:24). Jesus wants to give you His very best and His Father never runs out of good gifts to give.

CONCLUSION

When Paul tells us in 1 Thess. 5:17 that we are to “pray without ceasing,” that does not mean that we lock ourselves in a room and pray non-stop. Instead, it means that in all things we go to Jesus in prayer so that we may have access to our heavenly Father who gives us good and gracious gifts. We are called to live all aspects of our lives in prayer as we constantly seek that “Thy will be done on earth as it is in heaven.” We know the will of Jesus by how He has revealed Himself to us in His Word.

Finally, we are reminded we don’t look to ourselves or to the world for our guidance and salvation, but we look to Jesus who has taught us what it truly means to “pray without ceasing.” What a joy, privilege and opportunity we have to be “Joy:Fully Lutheran” by taking everything to the Lord in prayer.⁶

¹ Martin Luther, AE 21:142–43.

² Rowan Williams, “In the Place of Jesus: Insights from Origen on Prayer,” July 23, 2014, www.christiancentury.org/article/2014-07/place-jesus.

³ “Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working” (James 5:16).

⁴ Luther’s Small Catechism, 22.

⁵ Ps. 37:4.

⁶ Phil. 4:6.

Joyfully Lutheran: Give Thanks in All Circumstances

1 THESSALONIANS 5:18

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67th Regular Convention of The Lutheran Church—Missouri Synod • July 24, 2019

Giving thanks to God can be a grave sin. That's what Jesus tells us in the parable of the Pharisee and the tax collector. "God, I thank you that I am not like other men" (Luke 18:11). That's the prayer of thanksgiving spoken by the Pharisee. Isn't it always good to give thanks to God, to praise Him with our prayers? No, it is not. Giving thanks to God can be a grave sin.

The Pharisee in Jesus' parable holds up a mirror to us, as this kind of thanksgiving is a constant temptation for the church and for those who bear responsibility in the church. For we love this kind of thanksgiving no less than the Pharisee in the parable.

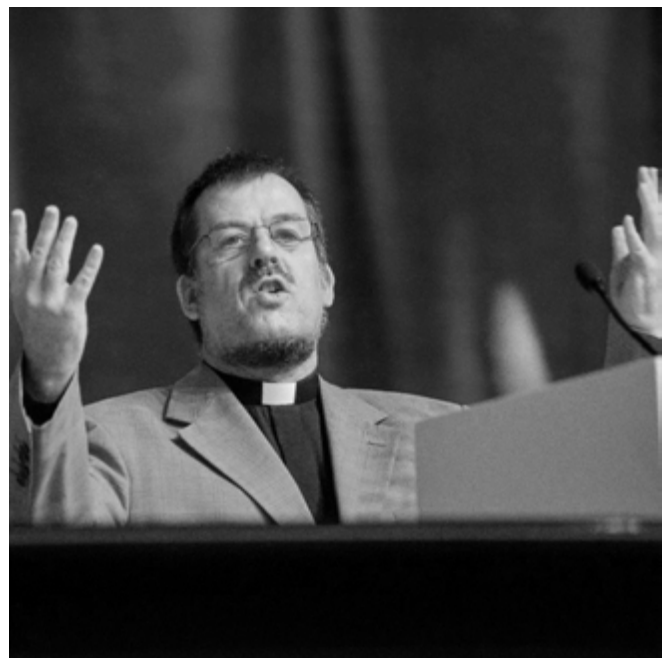
The Pharisee seems to give thanks to God — but, in reality, he uses God to praise himself in a pious way. If you praise God, if you give thanks to Him, you seem to be so humble, playing down your own merits in order to exalt God's wonderful work that He has done through you. But, of course, you take care that others will listen to your thanksgiving, that others will notice what has happened in your parish, in your district, in your church. God is used as a kind of projection screen for the presentation of your own success — which is, of course, not your success, I know. "We praise God from whom all blessings flow that our congregation, that our district has grown during this last year." Hey guys, did you listen? We have been really good — oh, no, of course, God has been really good!

The Pharisee gives thanks to God — for figures that he can present. That's the second great temptation for the church as well: Giving thanks for figures, for numbers: "I fast twice a week; I give ten percent of all that I get." In the church, we like figures as well. And we like to give thanks for them. "We praise God that our church attendance has grown from 97 to 104." "We praise God that we have succeeded in establishing 20 new congregations in our district." Yes, we like numbers, we like figures, and therefore we like to give thanks for them to God — as if God were actually interested in numbers and statistics! The Apostle Paul could not even remember the number of persons that he had baptized in Corinth, let alone that he thought about

giving thanks for his statistical successes in Corinth. Giving thanks to God can be a grave sin.

But what makes the Pharisee's thanksgiving especially disgusting in Jesus' eyes is the fact that he combines his thanksgiving with a comparison: "I thank you that I am not like" Praising God and, at the same time, looking at others, who are, by the grace of God, worse than us, is not a thanksgiving that will find delight in God's eyes. "We praise God that our district has performed better than many other districts, that our church could report more new members in the last year than others." If you want to give thanks to God, you need not impress Him or others by comparing yourself with others. Jesus makes it clear at the end of the parable: If you combine your thanksgiving with a comparison with others, you have not understood what justification is all about. That's it.

Therefore, let's not join the tax collector's eucharist, let's not join his poisoned pious praise song! Giving thanks in all circumstances means something different!



Well, it seems as if I had now gotten myself into trouble with this introduction. When I received the invitation to address you on this convention here in Tampa, it was pretty obvious that I should not only talk about giving thanks in general, saying some nice pious, edifying words on this subject. I am certain that there are plenty Lutheran pastors here in the United States who could have done this much better than me. But, of course, you expect me to talk about giving thanks in view of the fact that I am working with quite a few former Muslim converts at Trinity Lutheran Church in Berlin-Steglitz.

It would be easy for me to play the Pharisee now, talking about our great successes that we have experienced in our mission work, talking about the development of a congregation with a church attendance of 10 people to become the second largest confessional Lutheran congregation in Germany within 10 years. Yes, I could present you a lot of impressive figures. But I will not do this. I want to talk about giving thanks in *all* circumstances. And that's why I will tell you some totally different stories.

If it is evident what you are giving thanks for, it is easy to praise God. When you are feeling fine, when you are healthy, when you have a good job, when you have success, when your congregation is growing, when you have no financial problems, it is easy to praise God.

But because it is so easy to praise God, it does not mean that we are actually giving thanks to God the way we should. It is important that we school ourselves and that we again and again practice giving thanks to God for blessings that seem so evident, so ordinary. The Greek word “eucharisteo (εὐχαριστέω),” which is used by St. Paul here in 1 Thessalonians 5, refers first of all to the Jewish custom of table prayer which was adopted by the Christians. Giving thanks in all circumstances, therefore, means first of all that we practice the table prayer before and after each meal not only at home but at McDonald's and Taco Bell as well. It means that we teach our children to give thanks before and after each meal so that they cannot imagine starting to eat without a thanksgiving. Giving thanks in all circumstances means that we begin and end our days with Luther's Morning and Evening Prayer which starts with a thanksgiving: “I thank you, my dear heavenly Father” Giving thanks in all circumstances also means developing a spiritual routine for each day. Giving thanks is not only a spontaneous reaction, but a good spiritual exercise for every Christian.

But this exercise, at the same time, needs certain incitements again and again. It is meet, right and salutary to realize that so many things that seem to be

self-evident are not self-evident at all. I will tell you a few examples from members of our church:

Did you sleep in a warm bed last night? I will tell you of Benjamin, a member of our church. The journey had been hard for him, but finally he had made it from Iran to Germany. He received his Baptism in our church and became a very faithful Christian. But then he heard that his wife's family in Iran had found out that he had become a Christian. They wanted to divorce his wife from him together with their small child and give her to a Muslim man. Thus, Benjamin left Germany, went to Iran, secretly took his wife and his small child, and wanted to immediately return to Germany. I had warned him that the walls around Europe had become so high that he would not get a second chance, but he did not want to leave his wife alone. He tried many times to come to Europe from Turkey but was always sent back. He spent the winter together with his wife and his child on the street, was arrested in Turkey and taken into a closed camp at the Syrian border. They wanted to deliver him to the Iranian authorities who would have immediately arrested him, but he fled from the closed camp and lives somewhere in Turkey now on the street. Are you sleeping in a warm bed tonight? Then give thanks to God!

Were you afraid of going to church last Sunday? There are many thousands of Christians in Iran who risk their lives every week by secretly coming together in house churches. They must always be aware of spies who might have found out where they meet. And indeed, many Christians in Iran have been arrested, tortured, thrown into prison for many years, just because they wanted to attend a worship service. Some of them could flee to Germany after their imprisonment and their torture and are members of our church now. You were not afraid of going to church last Sunday? Then give thanks to God!

Have you been able to see your family, your children, your parents, your wife, your husband lately? We have so many members of our church who have not seen their children, their parents, their wife, their husband for many years. Some of them have heard that their parents have died meanwhile, others have heard that their wife has gotten divorced in Iran or Afghanistan after she had found out that her husband is a Christian. Many of them do not have any contact to their whole family after they had been baptized, because they are “kouffar,” infidels, now for their family. You have a Christian family and live together with your family? Then give thanks to God!

And if God takes everything away from you what you can thank Him for? If you are left with totally empty hands? How do you give thanks to the Lord if all these things are missing that made up your life until now?

I have experienced this in my life only on a very small scale. Before I started my mission work in Steglitz, I had been a pastor in a very active, growing, financially sound congregation. Everything seemed to be perfect, and I was convinced that I would stay in this congregation until my retirement. But then the first refugees showed up, and after a while more and more were coming, saying that they wanted to be baptized. After a couple of months, the board of elders told me that I should send away the refugees, as they disturbed our fine congregational life. I told them, “If you want these refugees to go away from our church, I will go with them.” Thus, I did. Together with the refugees, I went to a ramshackle old church building, and people were slanderously saying that these refugees would disappear pretty soon, and I would be without a job in a couple of months. God had other plans for us — but I will never forget the feeling when I arrived at this ramshackle church, having given up all safeguards that I had before. But, of course, my situation was still a hundred times better than the situation of most of our members in Berlin-Steglitz now. I have never been persecuted because of my faith — neither have you. We should not play the martyr in our countries, just because some people say nasty things about Christian faith or cause us some trouble here and there.

I want to introduce two persons from our congregation to you who will show you what it means to give thanks to God in all circumstances, with totally empty hands:

First is our brother A. I cannot tell his full name. He had become a Christian in Iran. He had been arrested because of his conversion, had been tortured in prison and finally thrown on a garbage dump, because they thought he was dead. But he survived and fled from Iran to Norway. In Norway he was a very active Christian and began to preach and lead Bible study groups. But the Norwegian government told him that he could become a Muslim again and wanted to deport him to Iran. Thus, he fled to Germany after seven years in Norway. Germany wanted to deport him to Norway immediately. Thus, we had to take him into church asylum in our church, until Germany agreed to take over his case. Then Germany also decided that it is acceptable for our brother A to become a Muslim again. Now, brother A has been waiting for years for his court trial. But even if he wins, the court can only force the German government to start our brother’s case again

— and we know that the German government will again say that it is OK for a Christian to reconvert to Islam. In the meantime, our brother A has heard that the Iranian secret service has come to his family’s house and told the twelve-year-old daughter that they will take her soon and dispose of her in marriage to a radical Muslim as a revenge for her father’s conversion to Christianity. It has almost been 15 years ago that our brother A became a Christian. He has lost everything in his life, but is still teaching the Bible in our church, leading many Iranians to the Christian faith.

There is our sister B. She is 16 years of age. She had to flee from Iran together with her mother, because she and her family had become Christian. The father could not flee with them. He was arrested in Iran and is still imprisoned. Every day the prison officers ask him whether he wants to return to Islam. If he returns to Islam, he can immediately leave the prison. But he stays in prison and sticks to his Christian faith. Our sister B is very active in our church. She has attended our Baptism class, and I hope to be able to baptize her soon. But I do not know whether I will still meet her when I return to Berlin from Tampa. Germany wants to deport her and her mother to Italy, where she would have to live under a bridge for the next years — without any prospect for the future. While you are sleeping in your beds, she and her mother cannot sleep at all — thinking of her father and always being afraid of policemen entering their room in their camp and deporting them to a life under a bridge.

These are the people that I am working with in our congregation. Meanwhile, we have hundreds of devout Christians among our members in our church, full of fear, because Germany wants to force them to return to Islam. We experience a more and more aggressive sentiment against Christian refugees who have converted from Islam to Christianity in our country — in the public authorities, in the courts and in the media. They all insinuate that our members are cheaters and spread slander about their conversion. A large portion of the donations from Germans has broken off after all this slander spread about our church. But these financial problems are small in comparison to the fear of death that many of our members experience in their lives every day.

How should these people, how should the members of our congregation, give thanks in these circumstances? A superficial “Praise the Lord”-piety does not help in these circumstances. Giving thanks does not mean having good feelings in your life. Giving thanks does not mean to ignore the circumstances in which you live.

Giving thanks is not a contradiction to lamentation. That's what we can learn from the psalms.

If your hands are totally empty, if all safeguards have vanished, there is just one place where you can go: Just one place, where your hands will be filled and where your thanksgiving will not cease: And that's the worship service.

Here your thanksgiving does not depend on your feelings. Here, the future becomes present, when heaven and earth become one in the celebration of the Holy Sacrament. It is such a moving experience for me every week: Christians, filled with fear and despair, come to our worship services, kneel at the altar, receive the holy body and blood of their Savior, thereby clinging to the only gift that they cannot lose. The Persian hymns that they sing mostly deal with the topic of Christ's presence and comfort amidst sorrow, fear and pain. Our brothers and sisters know that superficial worship songs with one or two lines do not help them in their situation. They know that their only hope is to look at Christ, at His cross, at His gifts, looking at Him who is stronger than the Iranian regime and stronger than the German government.

Our brothers and sisters know: Our worship service is not a nice event, not an enjoyable show. Here they can find rescue in a different world, having experienced how hollow all promises of this world ring, even all pious human promises.

Give thanks in all circumstances — our brothers and sisters know that the only place where they are able to do this is the worship service, in which Christ is proclaimed and in which the Holy Sacraments are distributed — a worship service that is not based on human emotions and feelings. Here they experience that Christ remains the Lord of the world and the Lord of the church throughout all ages, despite all resistance that they are confronted with every day. When they pray the Nicene Creed they remember that the bishop of Herat in Afghanistan was one of those bishops who were present at the Council of Nicaea, that they confess the faith of their fathers. And at the altar they experience that Christ alone does everything for them when they simply open their mouths to receive the holy body and blood of their Lord. That's the real basis for giving thanks in all circumstances!

When we celebrate our worship service, we experience a foretaste of heaven here on earth, in the midst of persecution. In heaven, human beings from all nations are united before the throne of the Lamb — and that's what we experience already now in our worship services, when brothers and sisters from many

different countries drink the blood of Christ from the one chalice. That's heaven on earth, part of the eternal Eucharist. And it always fills my heart with special joy when groups from The Lutheran Church—Missouri Synod come to our church, and Americans and Afghans and Iranians kneel together at the Lord's table, united by the same gift of our Lord's real presence.

As I experience so much pain and fear and despair, so much injustice and Christianophobia every day, the worship service has remained the one place where I can always give thanks in all circumstances. I do not give thanks for numbers and figures, but rather for brothers and sisters, in whom Christ has wrought this incredible miracle of faith. And again and again, I give thanks for these refugees who have made their way to Germany. They are such a blessing not only for our church in Berlin-Steglitz, but in so many congregations of our Lutheran church. They are such a blessing for us, as they ask this one question, "How important is Christ to you, how important is your belief in Christ to you?" Is Christ so important to you that you would be willing to give up everything for Him — your home country, your possessions, your health, your life? Then you have indeed reason enough to give thanks in all circumstances.

In heaven we will give thanks to God without end. In comparison to this our three-hour worship services on Sunday are short. But they carry us through the turmoil of our everyday lives, they help us to keep focused on Christ, on His return in glory which will terminate all the injustice and persecution that we experience now. And that's why we say in all circumstances: Thanks be to God!

In the name of Jesus! Amen!

A Brief Overview of the LCMS Processes for Ecclesiastical Supervision and Removal from Membership in the Synod

PRESENTED AT THE REQUEST OF FLOOR COMMITTEE 10 IN INTRODUCING RESOLUTION 10-03A

Rev. Dr. George Gude
Chairman, LCMS Commission on Constitutional Matters

67th Regular Convention of The Lutheran Church—Missouri Synod • July 25, 2019

When the Synod was founded in 1847, it was assumed that anyone who joined the Synod wanted from their innermost being to remain faithful to the Scriptures and the Confessions. *Visitation*, which we now call *ecclesiastical supervision*, was intended to assist the members in remaining faithful and to ensure that the doctrine and practice of the congregations and pastors were in conformity with the Scriptures and the confessions. This visitation duty was assigned to the President of the Synod. Initially, since the Synod held annual conventions and membership matters were handled at the convention, it was assumed that any problem involving a member of the Synod could be dealt with and resolved at the next session of the Synod. However, in 1848, the actions of F. W. Poeschke, who was one of the original members of the Synod in 1847, were of such a serious nature that President Walther concluded the situation could not wait until the next convention of the Synod to be resolved. After discussing the matter with the St. Louis pastoral conference, Walther temporarily *suspended* Poeschke from membership in the Synod until the 1849 convention could take action. The 1849 convention confirmed the suspension of F. W. Poeschke, removing him from membership, and it also inserted a new paragraph into the Constitution giving the President of the Synod the power of suspension until action could be taken by a convention.

Due to the rapid growth of the Synod, by 1852, it was with reluctance determined to be necessary for the Synod to divide into districts. This reluctance was due to a concern that a division into districts would make it difficult to maintain the theological unity of the Synod. An 1852 resolution laid out some guidelines for the committee which was to draft a new constitution for presentation to a convention of the Synod. These guidelines clearly reflected this concern for maintaining the unity of the Synod. The Synod was to be divided into three or four districts, each with its own president, and one of these district presidents would also be elected as President of the general Synod. Each district president was given visitation duties for his

district. Since he would have had the visitation duties for his own district, the President of the general Synod was not to have general visitation duties. However, if he became aware of a problem that a district president was not dealing with, he could on his own deal with that situation personally.

The constitution adopted in 1854, establishing districts, carried out the spirit but not the specifics of these recommendations. The Synod was divided into four districts, each with its own president. However, the President of the general Synod was not to be selected from among the four district presidents, as had been suggested, but rather was a separate office. The matter of maintaining the theological unity of the entire Synod was resolved by giving the President of the general Synod the supervision over the entire synod, including the congregations and individual members, and the duty to visit every parish in the Synod during his three-year term. If admonishment by the President of the Synod was not heeded, his duty was to bring the matter to a district or Synod convention, which was where membership matters were handled, according to the proper steps. Since the same visitation/supervision responsibilities were also given to each district president for his district, action by the President of the general Synod was anticipated to be used only in very extraordinary, extreme situations. In essence, the district presidents were the agents of the President of the general Synod in the carrying out of his duties of ecclesiastical supervision. In the case of a public offense between conventions, the district president was given the power of temporarily suspending a member until the case could be decided at the next convention of the district or Synod.

Due to the continued rapid growth of the Synod, the proposed solution for maintaining the unity in theology and practice of the Synod by having the President of the general Synod visit each parish of the Synod during a three year period was not workable. Thus, in 1864, these visitation/supervision responsibilities for all the members of the Synod listed in the 1854 Constitution, were removed from the duties

of the President of the general Synod. In 1864 the duties of the President of the general Synod were described as supervision “over the individual districts as such,” without including the words from the 1854 Constitution, “over the pastoral conferences, and over the individual congregations of the district-Synods.” However, this was not intended as a diminishing of the supervision authority of the President of the general Synod, since the convention added an addendum to the Handbook stating, “The Synod declared that the synodical President is directed to serve as inspector of the district presidents, and that he therefore has the right and authority in cases where he is convinced that the district president has erred in his dealings [with the local congregation / member] to convince himself of the situation by a personal investigation at his discretion.” This wording remained in the Synod *Handbooks* from 1864 through at least 1899. Beyond this specific reference, the President of the general Synod had supervision of the districts of the Synod, which consisted of the individual members of the Synod and the congregations of that district.

The process for removal from the Synod, by which decisions regarding termination of membership in the Synod were decided at conventions of the districts with a right to appeal to a convention of the Synod, remained in place through the major revision to the constitution that began in 1917 and concluded in 1924. However, due to the growth of the Synod, adjustments were occasionally made to the process. One example is that rather than a matter being debated on the floor of the convention, it was delegated to a special committee. After examining the matter, the committee would then bring a recommendation to the convention for ratification.

While not changing the *substance* of the 1854 constitution, the 1924 constitution did significantly alter its *structure*, putting it into the format which is still current today. Gradually, the process of expulsion from the Synod began to grow in detail.

Without explanation, the 1924 revised Constitution, bylaws, and regulations of the Synod, excluded the specific 1864 reference to the authority of the President of the Synod to conduct a personal investigation of a case when he was convinced that a district president had erred in his dealing with a local congregation or individual member of Synod. This was not intended to reduce the authority of the President of the Synod, because he still was given ecclesiastical supervision over the districts of the Synod, which consist of the

congregations and individual members of the Synod in each district.

Regularly, conventions of the Synod attempted to refine the process for removal. Both the 1932 and 1935 conventions struggled with the problem of properly dealing with the appeals from conventions of a district that were coming to the conventions of the Synod. The Committee on Constitutional Matters brought a recommendation to the 1938 convention of the Synod that appeals of a suspension should be handled by a permanent committee. The proposal was referred to the committee working on a revision of the *Handbook*.

A new procedure was adopted at the 1944 convention: There was to be a Board of Appeals for each district and for the Synod. In the event that an individual member was charged with an offense and did not plead guilty, the district president was to present the case to the district board of appeals. If the district board of appeals found him guilty, the district president was to suspend him. The suspended member could appeal for a rehearing before the district board of appeals, and if the decision did not change, he could appeal to the district convention. A committee would be formed at the convention that was to review the matter, which was to determine if the board of appeals had made an error in procedure or if new evidence had been produced. Since the bylaws in the 1945 Handbook were somewhat unclear, subsequent conventions would regularly refine the process. One such adjustment limited the decision of the convention to determining if there was an error in procedure.

While the specific circumstances which prompted the resolution are not identified, the 1956 convention determined that it was necessary to clarify Constitution Article XI B 1–3 regarding the authority of the President of the Synod, and adopted 1956 Resolution 6-11, specifically as a clarification of Const. Art. XI B 1–3, concerning the powers of the President, in the event that district officers fail to act, in cases involving ineligibility for service of pastors, professors, or teachers. The resolution added a bylaw (1956 Bylaw 5.23) authorizing the President of the Synod to take action in such a case. This was essentially similar to what had been put in place in 1864. Without explanation, the 1989 convention transferred this authority from the President to the Praesidium of the Synod.

After 1956, the procedures remained basically unchanged for several conventions of the Synod until the 1965 convention, which eliminated all appeals of an expulsion from Synod to a convention of a district or

the Synod. In place of appeal to conventions, appeals from a district Board of Appeals went to the Synod Board of Appeals.

Following conventions again regularly refined the process, while leaving it essentially intact until 1992. The 1992 convention adopted a new process of dispute resolution. With the adoption of this new process, a change was also made in the authority to make the final decision regarding removal from membership. This decision was now assigned to a dispute resolution panel, consisting of three Synod reconcilers, selected as prescribed in the bylaws.

Virtually every following convention made adjustments to the process without a major change until 2004, when the convention adopted an entirely new process in which the final decision regarding expulsion from membership was now placed into the

hands of a panel of three district presidents. The new process also again shifted the right of an appeal from a failure of a district president to take action, this time, transferring it from the Praesidium of the Synod to a Referral Panel consisting of three of the district's circuit visitors.

Virtually every following convention after 2004 made minor adjustments to the process, including the makeup of panels. Most recently, the 2016 convention authorized (2016 Res. 12-14) the insertion into the bylaws of the right of an appeal to the President of the Synod in the event a district president failed to initiate formal proceedings, when a member of the Synod has been accused in a matter of doctrine and practice. This is similar to the arrangement made in 1864, and continued in various forms until 2004, although it is now spelled out in much greater detail.



JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS

RESOLUTIONS

1. NATIONAL WITNESS

To Encourage God's People to Engage in Active Witness

RESOLUTION 1-01A

Report R1.2 (CW, 38–40); Overtures 1-01–02 (CW, 385–86)

WHEREAS, Our Lord Jesus Christ stated His purpose in coming into the world was “to seek and to save the lost” (Luke 19:10); and

WHEREAS, Jesus identified His followers as His “witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8); and

WHEREAS, As Christ’s witnesses today we participate in His mission to seek and to save the lost, and we share in His joy as the elect are gathered into His Church; and

WHEREAS, Opportunities for evangelism arise primarily from the relationships God’s people cultivate with their friends, neighbors, and family; and

WHEREAS, Intentional evangelism is vital for the work of the Great Commission in our “post-church” culture; and

WHEREAS, A stated objective for the Synod in the Synod’s Constitution is to “strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world” (Constitution Article III 2); and

WHEREAS, The Office of National Mission (ONM) is “responsible for domestic ministries that especially serve congregations and schools through the districts of the Synod,” specifically including evangelism (Bylaw 3.8.2.3); and

WHEREAS, The Witness & Outreach Ministry of the ONM has developed *Every One His Witness*, a theologically sound evangelism program that includes many contextual supplements, including a Spanish language version, to equip Lutherans to be more active and effective witnesses of Jesus Christ in the contexts of their vocations; and

WHEREAS, The Synod in convention has repeatedly encouraged congregations to make witnessing and evangelism a top priority in their ministry efforts. (1995 Resolution 1-08, “To Affirm That the Mission of the Church Is Urgent and to Raise Mission Awareness,” *Proceedings*, 107–8; 2001 Res. 1-01, “To ‘Tell the Good News about

Jesus,” Res. 1-02, “To Be Passionate for Great Commission,” and Res. 1-03A, “To Intensify Mission Effort,” *Proceedings*, 120; 2004 Res. 1-01A, “To Affirm Mission 21st Century Response To Great Commission,” and Res. 1-02, “To Promote ‘Mission Outpost’ Attitude,” *Proceedings*, 119–20; 2013 Res. 1-05A, “To Encourage the Congregations and People of the LCMS for the Joy of Evangelization and the Making of New Disciples,” *Proceedings*, 101); and

WHEREAS, Called workers have been theologically trained to discern, effectively utilize, and train God’s people in the adaptation and use of a variety of witnessing tools; therefore be it

Resolved, That the Synod in convention encourage God’s people to seek purposefully opportunities to nurture relationships with people in their communities; and be it further

Resolved, That the Synod encourage congregations and ministries to pursue ways in which they can tangibly meet the needs of those who live in their communities, providing those congregations and ministries with opportunities to share the Gospel; and be it further

Resolved, That because of the hope that fills God’s people (1 Peter 1:3–9, 3:15), they be prepared to share this life-giving message of the Gospel with others; and be it further



Committee 1 Chairman Lee Hagan

Resolved, That the Synod once again encourage all LCMS districts, congregations, recognized service organizations, and auxiliaries to make use of the *Every One His Witness* evangelism program; and be it further

Resolved, That the Synod encourage all LCMS entities involved in evangelism training and/or the development of evangelism materials to work with the ONM to incorporate *Every One His Witness* into their resources, to assist with creating needed supplements to or translations of the *Every One His Witness* core module, and to participate in the development of additional *Every One His Witness* context modules; and be it further

Resolved, That the Synod support the ONM in the further production of additional *Every One His Witness* resources to address evangelism needs; and be it further

Resolved, That the Synod support the ONM in developing additional methods of delivering *Every One His Witness* resources to make them more widely available to LCMS entities; and be it further

Resolved, That congregations and workers be encouraged to identify additional theologically sound resources that can further inform and train them for the witnessing task; and be it further

Resolved, That congregations and workers be encouraged to bear witness to Christ in their daily vocations in their communities; and be it finally

Resolved, That God's people pray regularly, asking Him to provide them with opportunities to share His Gospel with other people.

Action: Adopted (3)

An amendment was proposed to amend the second-last resolve that this include training and follow-up sessions, but the amendment failed to receive a second. It was moved and seconded to amend the eighth resolve to add, after the words "theologically sound," the words "and doctrinally approved." After some discussion, debate was closed [Yes: 786; No: 89] and the amendment failed [Yes: 345; No: 546]. Noting the orders of the day approaching, the chair asked to bring the matter to a vote; without objection to doing so, Res. 1-01A was adopted as presented [Yes: 873; No: 85].

To Encourage the Planting of Churches

RESOLUTION 1-02

Reports R1.2, R7 (CW, 40–41, 90–91)

Preamble

From its inception The Lutheran Church—Missouri Synod has been a church planting body. Church planting arises out of God's desire that "all people be saved and come to a knowledge of the truth" (1 Tim. 2:4). It rests on the promise that God will accomplish His will through His people as He

empowers and strengthens them through His gifts of Word and Sacrament.

WHEREAS, Our Lord, Jesus Christ, has promised that wherever two or three are gathered in His name, He is in their midst (Matt. 18:20); and

WHEREAS, The Church is the congregation of saints in which the Gospel is purely taught and the Sacraments are correctly administered (Augsburg Confession VII); and

WHEREAS, The 2016 Synod convention passed Resolution 1-02, "To Encourage Church Planting throughout the Synod and Supporting the 'Mission Field: USA' Initiative"; and

WHEREAS, The support of existing churches in the immediate geographical area helps new church plants take root and grow; and

WHEREAS, The Office of National Mission (ONM) has produced training resources to assist congregations, circuits, and districts in the planting of new churches; and

WHEREAS, ONM has worked with Lutheran Church Extension Fund in establishing the Merle Freitag Church Planting Revolving Loan to assist in providing resources for new mission starts; therefore be it

Resolved, That the Synod in convention reaffirms its first mission priority to "plant, sustain, and revitalize Lutheran churches" (2013 Res. 3-06A); and be it further

Resolved, That congregations and circuits be encouraged and supported by their respective districts to investigate and identify new mission plants; and be it further

Resolved, That congregations, circuits, and district leaders be encouraged to think strategically and plan collaboratively when establishing these new mission plants; and be it further

Resolved, That congregations and circuits be encouraged to make use of ONM resources in the establishment of these new mission plants; and be it further

Resolved, That the ONM, in partnership with the districts, issue a report telling the stories of new mission plants prior to the 2022 Synod convention; and be it finally

Resolved, That the congregations and workers of the Synod regularly pray that the Lord of the Harvest would bless these efforts and enlarge His Kingdom.

Action: Adopted (1)

Without discussion, the resolution was adopted by the assembly [Yes: 900; No: 6].

To Study Shared Ministry among Small Congregations

RESOLUTION 1-03

Overtures 1-03–05 (CW, 386–87)

WHEREAS, Shifts in demographics and living patterns in both rural and urban areas threaten the existence of many congregations; and

WHEREAS, Distance, declining population density, and other factors heighten difficulties in conducting ministry in rural and small town situations; and

WHEREAS, Urban and inner-city congregations face significant challenges due to changing demographics and declining membership; and

WHEREAS, Due to these converging factors of economics and demographics, many more congregations will be exploring some form of partnership arrangement to meet Word and Sacrament needs into the future; and

WHEREAS, The Lutheran Church—Missouri Synod currently has over 500 dual- and multi-congregation parish arrangements being served by sole pastors (which constitutes over 15 percent of our congregations); and

WHEREAS, More than 60 percent of reporting congregations of the Synod have an average weekly worship attendance fewer than 100; and

WHEREAS, Declining seminary enrollments have also made it difficult for smaller congregations to receive pastors through the Synod's placement process; and

WHEREAS, Dual- and multi-congregation parish arrangements permit many smaller congregations to benefit from having a trained and ordained pastor; and

WHEREAS, There is a great need for resources to assist congregations and districts in developing shared ministry partnerships; and

WHEREAS, Congregational collaboration in ministry and service provides support for the pastoral office (Augsburg Confession V, XIV and Romans 10); therefore be it

Resolved, That Synod in convention give thanks to God for the congregations currently engaged in shared ministry, such as multi-point parishes and the pastors who serve them; and be it further

Resolved, That the congregations, circuits, and districts of the Synod be encouraged to explore greater opportunities for collaboration for the care of members and the mission to proclaim the Gospel to those who have not yet been brought to faith in our communities; and be it further

Resolved, That Synod in convention direct the Office of National Mission (ONM), in collaboration with the Council of Presidents (COP), to study the critical issues that threaten the sustainability of small congregations; and be it finally

Resolved, That ONM, in collaboration with the COP, prepare a report to the 2022 convention that includes recommendations to assist small congregations in developing strategies related to shared ministry.

Action: Adopted (1)

After discussion by the assembly, the resolution was adopted [Yes: 908; No: 69].

To Support the Continuing Legacy of Dr. Rosa J. Young and Commend All Those Who Are Working to Preserve It

RESOLUTION 1-04

Overtures 1-11–13 (CW, 389–91)

WHEREAS, The closing of Concordia College Alabama (CC Alabama), a ministry idea of Dr. Rosa J. Young, has left a deep chasm in the hearts of members and congregations of The Lutheran Church—Missouri Synod (LCMS); and

WHEREAS, The LCMS produced the movie, *The First Rosa*, based upon Dr. Rosa J. Young's book, *Light in the Dark Belt—The Story of Rosa Young* that made more people aware of her pioneering work in black ministry and her significant contribution in Lutheran education and the cause of the Gospel; and

WHEREAS, The 2019 sale of the property of CC Alabama, which included the housed location of the Rosa J. Young Museum for more than 10 years, forced the move of the museum to a temporary storage location until an adequate permanent location of the museum can be established; and

WHEREAS, The Rosa J. Young (RJY) Memorial Committee has a plan to include the relocation, management, and direction of the Rosa J. Young Museum, and many others are working diligently to secure her legacy; therefore be it

Resolved, That Synod in convention give thanks to God for all of those who worked and continue to work to preserve the legacy of Dr. Rosa J. Young, including the RJY Memorial Committee, Black Clergy Caucus, the Rosebud Memorial Committee, the Southern District, including its Black Ministry Task Force, and the National Alumni & Friends of Concordia College Alabama; and be it further

Resolved, That the Office of National Mission's Black Ministry work to advocate for the legacy of Dr. Rosa J. Young; and be it finally

Resolved, That Synod in convention give thanks to God for the mission zeal of Dr. Rosa J. Young and her pioneering and educational work in black ministry, and encourage the congregations of Synod to follow her example in seeking to reach all people with the Gospel of our Lord, Jesus Christ.

Action: Adopted (1)

After discussion by the assembly, the resolution was adopted [Yes: 946; No: 24].

To Strengthen Multi-Ethnic Outreach

RESOLUTION 1-05A

Report R1.2 (CW, 40–41, 46)

WHEREAS, God our Savior “desires *all people* to be saved and come to the knowledge of the truth. For there is one God, and there is one mediator between God and humankind, the man Christ Jesus, who gave Himself as a ransom for *all*.” (1 Tim. 2:4–6a); and

WHEREAS, Those who have been ransomed by His blood are “from every *tribe* and *tongue* and *people* and *nation*.” (Rev. 5:9b); and

WHEREAS, God, who determines where every nation shall live (Acts 17:26), has arranged for the nations of the world to come in increasing numbers to the United States; and

WHEREAS, It is His will “that repentance and forgiveness of sins should be preached in His name to *all nations*, beginning from Jerusalem.” (Luke 24:47 RSV); and

WHEREAS, His disciples of every time and place are to “go and make disciples of *all nations*, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matt. 28:19–20a) and to be His “witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” (Acts 1:8); and

WHEREAS, Many congregations of The Lutheran Church—Missouri Synod (LCMS) are located in areas that are richly diverse in cultures, races, ethnic groups, languages, and age groups. (The estimated U.S. population as of July 1, 2018, was 328 million Americans; of which 44 million were African Americans [13.4 percent], 59 million Hispanics [18.1 percent], 19 million Asians [5.8 percent], and 4 million American Indian [1.3 percent]. Each year more than 1 million people immigrate to the U.S. along with another 1 million international students, and their families, who have come to study in U.S. colleges and universities. [United States Census Bureau]); and

WHEREAS, The LCMS remains ethnically homogenous—95 percent Caucasian according to the 2014 Pew Research Center report, “Religious Landscape Study: Members of The Lutheran Church—Missouri Synod” (www.pewforum.org/religious-landscape-study/religious-denomination/lutheran-church-missouri-synod/); and

WHEREAS, Jesus exhorts us to “open your eyes and look at the fields! They are ripe for harvest.” (John 4:35 NIV); therefore be it

Resolved, That Synod in convention thank God for the gifts of new and existing multi-ethnic populations that He is giving His Church in North America; and be it further

Resolved, That Synod 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 congregations of the LCMS be encouraged to seek out and welcome all multi-ethnic populations, showing the love of Jesus in both word and deed; and be it further

Resolved, That each district be encouraged to make church planting among multi-ethnic populations a priority of mission work in their district or in partnership with other districts; and be it further

Resolved, That pastors who serve in areas where there are prominent second languages be sensitive to the need to reach out to people in their primary language; and be it further

Resolved, That the Office of National Mission provide resources to assist districts in training workers for multi-ethnic ministry; and be it finally

Resolved, That Synod reaffirm the formation of church workers through the Ethnic Immigrant Institute of Theology, Center for Hispanic Studies, Cross-Cultural Ministry Center, and other such programs that provide education for ministry to multi-ethnic groups via distance education.

Action: Adopted as read (9)

Res. 1-05A was read and introduced by the committee, with the addition of the Cross-Cultural Ministry Center to the list of programs in the final resolve. Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

To Support Marriage, Life, and Family

RESOLUTION 1-06A

Overture 1-06 (CW, 387–88)

WHEREAS, “God created man in his own image, in the image of God he created him, male and female he created them,” (Gen. 1:27) and brought them together thereby instituting holy marriage between a man and a woman (Gen. 2:21–24; Matt. 19:4–7; Eph. 5:22–33); and

WHEREAS, God’s will for the married man and woman is clearly stated, “Be fruitful and multiply ...” (Gen. 1:28), thus perpetuating the gift of life; and

WHEREAS, Marriage and life lead to family for God’s Word to spread: “You shall therefore lay up these words of mine in your heart and in your soul ... You shall teach them to your children ...” (Deut. 11:18a, 19a); and

WHEREAS, The marriage rite from *Lutheran Service Book* reminds us:

- Marriage is an honorable estate instituted and blessed by God in Paradise, before humanity’s fall into sin

- In marriage we see a picture of the communion of Christ and His bride the Church
- Marriage and family are to be confessed and taught in the church in accordance with the purposes for which it was instituted by God for the benefit of both church and society
- The union of husband and wife in heart, body, and mind is intended by God for mutual companionship, help, and support that each person ought to receive from the other, both in prosperity and adversity
- Marriage was also ordained by God so that man and woman may find delight in one another and thus avoid sexual immorality
- God also established marriage for the procreation of children, where and when He wills;

and

WHEREAS, Marriage is the foundation for family and the care and nurture of children; and

WHEREAS, Marriage, life, and family are inextricably linked, as Dr. Martin Luther emphasized and taught on the household estate, and the family vocations of husband and wife, father, mother, and child were a key insight of the Reformation; and

WHEREAS, The Synod in the 2016 convention resolved (Res. 16-02A, *Proceedings*, 253–54) to add a seventh Synod mission priority, “Strengthen and support the Lutheran family in living out God’s design,” effectively launching the Office of National Mission’s (ONM) Lutheran Family Initiative; and

WHEREAS, The Synod has commended the essay entitled, “Marriage, Life and Family: Reflecting the Holy Trinity,” by The Lutheran Church—Missouri Synod and the booklet, *A Small Catechism on Human Life*, by John Pless, as well as other excellent resources further demonstrating these three—marriage, life and family—should be treated and defended together; and

WHEREAS, The Synod’s publishing arm, Concordia Publishing House (CPH), has produced a wealth of materials in this area, e.g.: *Your Marriage by God’s Design*; *Grounded in God’s Word: Commentaries on Life Issues*; *The Lutheran Difference: Marriage and Family*; *Five Things You Can Do to Make Your Marriage Stronger*; *Made for Each Other: Newlywed Resource*; *Ethics of Sex: From Taboo to Delight*; *United in Christ: Preparation for Christian Marriage*; *Devoted to God and Each Other; Together is Better: Marriage Devotions and Activities*; *Hello My Name is Single*; *Commitment: God’s Plan for Engagement and Marriage* (high school curriculum); *Without This Ring: Surviving Divorce*; *Changing Currents: The Bible and Same-Sex Marriage*; *Five Things You Can Do to Have a Stronger Family*; *Family Trees and Olive Branches: Creating a Culture of Grace in Your Family*; *Renewing the Family Spirit*; *Blessings and Prayers for Parents*; *Faithfully Parenting Pre-*

Schoolers; *Faithfully Parenting Tweens*; *Faithfully Parenting Teens*; *Sexuality Mentality: Creating a Culture of Biblical Integrity*; *Learning About Sex* (sex education curriculum); *Sexual Morality in a Christless World*; *In the Image of God: Gender and Sexual Identity*; and many others; and

WHEREAS, Sin, the world, and Satan are clearly attacking marriage and the family by seeking to sever the bond between husbands and wives, and also between parents and children; and

WHEREAS, Murder is condemned by the Fifth Commandment (including abortion, infanticide, physician-assisted suicide, and euthanasia); and

WHEREAS, There are moral and ethical implications surrounding contraception, assistive reproductive technologies, and related research; and

WHEREAS, There is increased cultural acceptance of gender confusion leading to a denial of one’s own God-given sexuality and ever-new anti-Scriptural categories for “gender identity,” further eroding God’s design for marriage; and

WHEREAS, These assaults against marriage and life are undermining the family and causing harm to society; therefore be it

Resolved, That the Synod rejoice in the truth that the Lord Jesus Christ has promised to be with His Church until the end of the age, not simply to sustain us, but through the means of grace to bless us; as we call on His name to help marriage, life, and the family (John 14:14); and be it further

Resolved, That the ONM implement the seventh mission priority by boldly promoting the biblical and crucial relationship between marriage, life, and family by generating resources and strategies which counter the cultural assaults against these while also encouraging, uplifting, and equipping the Body of Christ in all three areas; and be it further

Resolved, That the ONM offer resources to districts for the development and equipping of district marriage, life, and family coordinators; and be it further

Resolved, That the Synod direct the ONM to work diligently with our recognized service organizations, the Lutheran Center for Religious Liberty, Lutherans For Life, and other appropriate entities to coordinate in upholding and defending the link between marriage, life, and family; and be it finally

Resolved, That the Synod direct the ONM, CPH, the seminaries and universities, and the Commission on Theology and Church Relations to provide resources that help the families of our Synod and enable the church to confess the biblical teaching on marriage, life, and family.

Action: Adopted (9)

Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

To Promote Adoption of Policies that Continue Vigilance in Child Protection

RESOLUTION 1-07A

Overture 1-09 (CW, 389)

WHEREAS, Many congregations and recognized service organizations of The Lutheran Church—Missouri Synod (LCMS) have significant ministries in schools and early childhood learning centers; and

WHEREAS, The devil prowls about like a roaring lion, seeking someone to devour, and Christians are called to resist him, standing firm in the faith (1 Peter 5:8); and

WHEREAS, The LCMS Council of Presidents has adopted a zero-tolerance policy with respect to sexual abuse; and

WHEREAS, Synod has provided resources to districts, congregations, schools and others within the Synod for the prevention of child abuse, *e.g.*, www.lcms.org/social-issues/child-abuse; and

WHEREAS, The President of the Synod and the Council of Presidents (COP) in April 2019 resolved unanimously to assert and re-affirm the COP's long-standing zero-tolerance policy with respect to child sexual abuse; therefore be it

Resolved, That Synod in convention encourage congregations, schools, and early childhood centers to adopt policies and actions to protect children in their churches and schools; and be it further

Resolved, That the Synod commend the COP for their zero-tolerance policy with respect to child sexual abuse; and be it further

Resolved, That the Synod encourage church and school leaders to be aware of the mandatory reporting laws of their states and/or local jurisdictions as they develop and adopt child protection policies; and be it further

Resolved, That all congregations and schools of the Synod be vigilant in protecting children from abuse; and be it finally

Resolved, That the Office of National Mission provide recommended policies and strategies toward the same through the Making Disciples For Life initiative.

Action: Adopted (3)

An amendment to line 16 was moved and seconded to change "encourage" to "require." Upon guidance that such would be contrary to the Synod's polity, the amendment was withdrawn. An amendment was moved and seconded to add, after "local jurisdictions" in line 21, the words, "insofar as they do not violate the seal of the confessional." After debate on the amendment, a vote to close debate prevailed [Yes: 813; No: 81] and the amendment failed [Yes: 242; No: 651]. Noting the orders of the day, the chair called the question; this carried [Yes: 837; No: 62] and Res. 1-07A was adopted as presented [Yes: 919; No: 13].

To Give Thanks to God for 100 Years of LCMS Campus Ministry

RESOLUTION 1-08

Report R1.2 (CW, 44–46)

WHEREAS, 2020 will mark the 100th anniversary of the first Lutheran Church—Missouri Synod campus ministry at the University of Wisconsin in Madison; and

WHEREAS, Many districts, congregations, church workers, and lay people have taken great initiative over these years to do the pioneering work of planting, cultivating, and expanding campus ministries, big and small, throughout the Synod; and

WHEREAS, The work of LCMS U continues to build on the foundations of their work as evidenced by the now nearly 250 campus ministry chapters and a biennial National Campus Ministry Conference that attracts 400 college students on average for a time of worship, study, fellowship, and collaboration; and

WHEREAS, Local LCMS U campus ministries continue to provide solid Biblical teaching and caring Christian support during an extremely critical time in the lives of young people; therefore be it

Resolved, That the Synod give thanks to God for the work of all our LCMS campus ministries and their important work of teaching and supporting college students from our own congregations as well as witnessing to students from around the world and confessing the faith in the public square; and be it further

Resolved, That to mark the occasion LCMS U prepare an accessible history of the first 100 years of campus ministry and that the Synod communications department highlight the centennial in various media formats; and be it further

Resolved, That districts, congregations, church workers, individuals, and all other campus ministry stakeholders be commended for their ongoing support of LCMS campus ministries, through their prayers, service, and financial gifts; and be it finally

Resolved, That the Office of National Mission be commended for its support of campus ministry and encouraged to continue to develop and expand the work of LCMS U in supporting college-age students and local campus ministries.

Action: Adopted (1)

In discussion, an amendment was moved and seconded to replace "LCMS U" in line 25 with "Concordia Historical Institute." After discussion, it was moved and carried to close debate on the amendment [Yes: 868; No: 58]; the amendment failed [Yes: 273; No: 684]. The resolution was adopted as originally introduced [Yes: 914; No: 52].

2. INTERNATIONAL WITNESS

To Thank God for 125 Years of International Mission through The Lutheran Church—Missouri Synod

RESOLUTION 2-01

Report R1.2 (CW, 16–71); Overture 2-02 (CW, 392)

WHEREAS, In 1893 the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States (now known as The Lutheran Church—Missouri Synod [LCMS]) in convention resolved to begin international mission work; and

WHEREAS, In 1894 Rev. Theodore Naether was called to be the Synod's first official missionary (Heather C. Smith, "Theodore Naether," *The Lutheran Witness*, Jan. 2019); and

WHEREAS, In January 1895 Rev. Naether arrived in India, began preaching, establishing Lutheran schools, and writing tracts; and

WHEREAS, We are blessed today to continue interacting with the descendants (natural and theological) of what our Lord accomplished through Rev. Naether; and

WHEREAS, There are currently approximately 130 full-time missionaries and about 225 accompanying family members spread over some 90 nations; and

WHEREAS, The planting of churches and raising up of pastors and church workers has resulted in the formation of 35+ partner church bodies; and

WHEREAS, In fiscal year 2019 there were 50 short-term volunteers and 300+ individuals who served as members of short-term teams; and

WHEREAS, There are currently 1,900+ congregations of Synod financially supporting LCMS Office of International Mission (OIM) missionaries; and

WHEREAS, International mission work through the LCMS has been blessed for the past 125 years and the Holy Spirit continues to bless the work of international missionaries; therefore be it

Resolved, That Synod in convention give thanks to God for the international missionaries past and present, for the OIM, and for the Synod's previous international missionary sending and supporting agencies; and be it further

Resolved, That all current and former internationally deployed missionaries in attendance stand and be recognized; and be it finally

Resolved, That Synod in convention stand and sing the common doxology in thanksgiving for the past 125 years of international work.

Action: Adopted (1)

The resolution was adopted in a rising vote, culminating with the singing of the Common Doxology and recognition of those with present and past missionary service.

To Give Thanks to God for the Work of the Office of International Mission in the Asia Region

RESOLUTION 2-02

Report R1.2 (CW, 31–32)

WHEREAS, The Great Commission of Matthew 28 has been and will until the Last Day remain the heart of the Church's mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has been engaged in mission work in the Asia region since 1895; and

WHEREAS, The Asia region extends from remote villages in Papua New Guinea to modern metropolises such as Hong Kong; and

WHEREAS, Many of our partner churches in the Asia region are the fruit of first-generation LCMS missionary work; and

WHEREAS, The Office of International Mission (OIM) currently has 29 full-time missionaries with 75 accompanying family members serving in the Asia region; and



Committee 2 Chairman Peter Lange

WHEREAS, Theological education remains a priority in the Asia region through numerous seminaries and Bible institutes for pastoral and deaconess formation; and

WHEREAS, LCMS Disaster Response, in full collaboration with the OIM regional staff, has provided robust financial and administrative support to our church partner, India Evangelical Lutheran Church, in extensive repairs to her seminary after a typhoon devastated the antiquated campus; and

WHEREAS, The LCMS has a well-established tradition of primary and secondary education, including three international schools in the Asia region; and

WHEREAS, The LCMS has worked for many years to create theological literature and hymnals in multiple countries and languages; and

WHEREAS, Over the history of LCMS mission work in Asia, missionaries and their families have made great sacrifices, even giving their lives for the sake of the Gospel; and

WHEREAS, The OIM is dedicated to spreading the Gospel far and wide and planting churches by the leading of the Holy Spirit in His Word; therefore be it

Resolved, That Synod commend the OIM for its continued work in the Asia region; and be it further

Resolved, That Synod in convention give thanks to God for the Asia region missionaries, their families, supporters, and the region's director Rev. Charles Ferry.

Action: Adopted (4)

The resolution was read and introduced by the committee. After discussion by the assembly, the resolution was adopted [Yes: 810; No: 16].

To Give Thanks to God for the Work of the Office of International Mission in the Latin American and Caribbean Region

RESOLUTION 2-03

Report R1.2 (CW, 16–37)

WHEREAS, The Great Commission of Matthew 28 has been and will until the Last Day remain the heart of the Church's mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, The Latin American and Caribbean Region (LAC), which includes Spain, makes a priority of spreading the Gospel, planting Lutheran churches, and showing mercy; and

WHEREAS, The Office of International Mission (OIM) currently has 40 full-time missionaries with 57 accompanying family members as well as 11 alliance missionaries serving in the LAC region; and

WHEREAS, The LAC region in 2018 established the Concordia Reformer Seminary and Mercy Center in Santiago, Dominican Republic, to provide Spanish language pastoral formation and deaconess preparation; and

WHEREAS, The LAC region has established 13 *foros* (partnerships) in 13 countries with 16 Lutheran Church—Missouri Synod (LCMS) districts for strategic planning to support specific projects and ministries; and

WHEREAS, The LCMS has worked for many years to create theological literature and a Spanish-language hymnal for the region; and

WHEREAS, The LCMS mission effort in Brazil, begun in 1900, has now resulted in the establishment of a seminary and multi-generational church planting, including cross continentally in Angola and Mozambique; and

WHEREAS, Disaster Response has purposefully walked alongside OIM and church partners in responding to Hurricane Maria in Puerto Rico, as well as to multiple disasters in Chile, serving hurting populations in proximity to Word and Sacrament; and

WHEREAS, Over the history of LCMS mission work in the LAC region missionaries and their families have made great sacrifices for the sake of the Gospel; and

WHEREAS, The OIM is dedicated to spreading the Gospel far and wide and planting churches by the leading of the Holy Spirit in His Word; therefore be it

Resolved, That Synod commend the OIM for its continued work in the LAC region; and be it further

Resolved, That Synod in convention give thanks to God for the LAC region missionaries, their families, supporters, and regional director Rev. Ted Krey.

Action: Adopted (2)

Having been read and introduced by the committee, the resolution was adopted without discussion, [Yes: 787; No: 12].

To Give Thanks to God for the Work of the Office of International Mission in the Eurasia Region

RESOLUTION 2-04

Report R1.2 (CW, 16–37)

WHEREAS, The Great Commission of Matthew 28 has been and will until the Last Day remain the heart of the Church's mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, The Eurasia region supports partner and emerging churches through theological education, mercy work, church planting, and Gospel proclamation; and

WHEREAS, The Office of International Mission (OIM) currently has 26 full-time missionaries with 21 accompanying family members as well as one alliance missionary serving in the Eurasia region; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) sponsors many joint theological workshops for clergy and laity of partner and emerging partner church bodies throughout the region; and

WHEREAS, These workshops are vital for the mutual consolation of our brethren in this highly secular region in the world; and

WHEREAS, The LCMS has two missionaries and two theological educator missionaries working in cooperation with the seminary of the Evangelical Lutheran Church of Ingria in Russia; and

WHEREAS, In Germany, OIM is involved with strategic mercy work among refugees alongside our partner church, the Independent Evangelical Lutheran Church (SELK), and oversees with the spiritual care of deployed U.S. Military personnel and expatriates; and

WHEREAS, The region is collaborating with LCMS districts and congregations and partner churches to provide pastoral formation for Middle Eastern Lutherans in closed countries; and

WHEREAS, The OIM recognizes the significant challenge of missionary work in Eurasia, the birthplace of the Reformation, and is working to reconnect a post-Christian people to their Christian heritage; therefore be it

Resolved, That Synod commend the OIM for its continued work in the Eurasia region; and be it further

Resolved, That Synod in convention give thanks to God for the Eurasia region missionaries, their families, supporters, and regional director Rev. James Krikava.

Action: Adopted (5)

Without discussion, the resolution was adopted [Yes: 744; No: 1].

To Give Thanks to God for the Work of the Office of International Mission in the Africa Region

RESOLUTION 2-05

Report R1.2 (CW, 16–37)

WHEREAS, The Great Commission of Matthew 28 has been and will until the Last Day remain the heart of the Church's mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, In 1928 Jonathan Ekong came to the United States seeking a church that would teach the Word of God in its purity and also help establish good schools in Nigeria; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) is active in 25 African nations, working with seven partner churches, 29 full-time missionaries deployed by the Office of International Mission (OIM) with 46 accompanying family members; and

WHEREAS, The OIM has deployed five mercy medical teams in fiscal year 2019, engaging in both wellness and general health awareness as well as spiritual care; and

WHEREAS, The African region of the OIM has partnered with LCMS congregations to send short-term teams to Africa resulting in long-term relationships; and

WHEREAS, Numerous African church bodies, both English- and French-speaking, have requested fellowship with the LCMS; and

WHEREAS, Theological education remains a priority in the Africa region through numerous seminaries and Bible institutes for pastoral, deaconess, and evangelist formation; and

WHEREAS, The LCMS has worked for many years to create theological literature and hymnals in multiple countries and languages; and

WHEREAS, The OIM is dedicated to spreading the Gospel far and wide and planting churches by the leading of the Holy Spirit in His Word; therefore be it

Resolved, That Synod commend the OIM for its continued work in the Africa region; and be it further

Resolved, That Synod in convention give thanks to God for the Africa region missionaries, their families, supporters, and the region's directors Rev. Gary Schulte and Rev. Shauen Trump.

Action: Adopted (8)

The resolution was adopted, without discussion and unanimously, by a rising voice vote.

To Encourage Support of Short-Term International Mission Activities

RESOLUTION 2-06

Overtures 2-02–08 (CW, 392–97)

WHEREAS, The congregations of the Synod have shown great zeal in sending short-term teams; and

WHEREAS, Short-term mission often serves as a positive influence in the mission field; and

WHEREAS, The Commission on Constitutional Matters (CCM) has addressed short-term mission in a 2015 opinion: "The Synod itself, in keeping with its foreign missions jurisdiction, has addressed matters related to short-term mission efforts by requiring the creation of the short-term missions document [2013 Res. 1-08, "To Work Together in Mission," *Proceedings*, p. 103]. Hence, ... the Synod itself has already made this distinction between short- and long-

term mission efforts, ... the definition of ‘short-term mission’ necessarily becoming mission activity other than what is specifically addressed by Bylaw 3.8.3. Districts and congregations engaged in mission projects are therefore encouraged to communicate their international mission activities to appropriate Synod entities ‘for the purposes of healthy coordination and good stewardship’ (2013 Res. 1-08)” (CCM Op. 15-2771, “Follow-Up Questions Regarding CCM Opinion 14-2724”); and

WHEREAS, Prior to the above-mentioned clarification, the Synod had not adequately communicated a proper separation between Bylaw 3.8.3 and the implementation of short-term mission activities; and

WHEREAS, To date, the “LCMS Best Practices in Short-Term Mission” document, rather than clarifying the position of the Synod in regard to short-term mission activities, has instead created confusion; and

WHEREAS, The Office of International Mission’s (OIM) intention and desire are to encourage short-term mission activities that harmonize with what we believe, teach, and confess; and

WHEREAS, The OIM’s intention and desire are also to provide preventative measures and solutions for problems that may be faced by those who are engaged in such short-term mission activities; and

WHEREAS, The OIM’s intention and desire are also to provide assistance to safeguard the rights of partner churches for those who are engaged in such short-term mission activities; and

WHEREAS, The OIM’s intention and desire are also steadfastly to avoid a “gatekeeping” or “supervisory” role over those engaged in such short-term mission activities, but rather to provide, to the extent made possible by all available resources, a framework for fruitful collaboration and coordination with those engaged in such short-term mission activities; and

WHEREAS, Perceptions persist that the “Best Practices” document and CCM Op. 14-2724, “Synod as the ‘Only Sending Agency’—Bylaw 3.8.3,” discourage short-term mission activities and do not adequately represent the OIM’s aforementioned intentions and desires, to encourage short-term mission activities; and

WHEREAS, It is apparent that clarifications should be made to the “Best Practices” document that would benefit all involved in short-term mission activities; therefore be it

Resolved, That the “Best Practices” document be referred to the Board for International Mission and the OIM for review and revision with the intent of making it clear that short-term mission activities are encouraged; and be it further

Resolved, That the revised document be made available on the Synod website by the end of 2019; and be it finally

Resolved, That we give thanks for the great interest that members of our Synod have expressed for short-term mission activities.

Action: Adopted (8)

Res. 2-06, “To Encourage Support of Short-Term International Mission Activities” (TB, 1:57–58), was read and introduced by the committee, with prefatory remarks by the Rev. Daniel McMiller, executive director of the Office of International Mission. McMiller pointed out that this resolution does not deal with Bylaw 3.8.3, with the sending of career missionaries or funds overseas—only with short-term mission initiatives. He begged forgiveness for confusion that has arisen from an “ill-worded” best practices document that “implied a desire to control or diminish congregational short-term mission activities.” Noting that a thorough revision is underway, McMiller continued: “We want to support and expand the fruits of congregation-sponsored short-term missions. LCMS history has shown that when we work closely and intentionally with partner churches and our in-country career missionaries, great things happen on the global mission field. On the other hand, when we fail to respect the rights and concerns of our partner churches, to keep a keen eye on rapidly changing circumstances in the field, to heed the divine call that came through you to our career missionaries, to hold up our congregations as plainly visible partners in the work of the kingdom beyond our borders, or to share critical information with one another that keeps people on the field safe and secure, well, then, the devil loves to stir up divisions, and chaos unbefitting the bride of Christ.” He noted he and his co-workers “stand ready to support” those seeking to send short-term mission teams, making introductions to career missionaries and overseas church partners who “will live with your work long after you return home.” “The Church is at her best as a people walking in unity of confession and harmony of practice. This is our mission: to make Christ known to the world.”

After discussion, it was moved and seconded to close debate; this succeeded [Yes: 753; No: 21]; Res. 2-06 was adopted [Yes: 791; No: 18].

To Strengthen and Encourage the Partnership of our Congregations in International Mission through the Board for International Mission

RESOLUTION 2-07

Overtures 2-01, 2-03–11, 4-20 (CW, 392–99, 420–21)

WHEREAS, The International Witness floor committee has carefully considered the issues and concerns stated in the above referenced overtures; and

WHEREAS, One of the central objectives of congregations in coming together as Synod is to give bold witness to the Gospel of Jesus Christ in word and deed; and

WHEREAS, This unity of doctrine and practice led to the early desire to organize as a Synod for international mission; and

WHEREAS, “Congregations, the basic units of the Synod, have joined together to form the Synod and relate to one another through it.” (Bylaw 1.3.1); and

WHEREAS, “Committed to a common confession and mission, congregations of The Lutheran Church—Missouri Synod join with one another in the Synod to support one another and to work together in carrying out their commonly adopted objectives.” (Bylaw 1.1.1); and

WHEREAS, Congregations, by voluntarily joining Synod, have entered into a relationship with each other to partner in joint activities; and

WHEREAS, Since 1983, this voluntary partnership in international mission has been formally addressed through clear and careful language in Bylaw 3.8.3 (2016 *Handbook*) which says, “the [Board for International Mission] shall serve as the only sending agency through which workers and funds are sent to the foreign mission areas of the Synod, including the calling, appointing, assigning, withdrawing, and releasing of missionaries (ministers of religion—ordained and ministers of religion—commissioned) and other workers for the ministries in foreign areas;” and

WHEREAS, Since 2010, the Synod has addressed this partnership in international mission through the leadership of the Board for International Mission (BIM) and the Office of International Mission (OIM); and

WHEREAS, Our voluntary partnership on the international mission field has been greatly blessed by God for 125 years; and

WHEREAS, Significant threats exist in the international community (such as natural disasters, terrorist activities, medical emergencies, and/or political unrest), placing an ever-greater burden of responsibility on those who send and those who are sent into the mission field; and

WHEREAS, Governments, banking institutions, and immigration offices are increasing scrutiny of mission entities and personnel, thus requiring significant administrative support from the sending agencies; and

WHEREAS, Our partner and emerging partner churches are pleading for clarity on who is and who is not a Lutheran Church—Missouri Synod (LCMS) missionary; therefore be it

Resolved, That Synod in convention reaffirm her commitment to working within the voluntary partnership described in Bylaw 3.8.3; and be it further

Resolved, That the LCMS give thanks to God for the 19,602 contributors (such as congregations, households, and foundations) who contributed more than \$41 million to support missionaries directly through the BIM and OIM in the past triennium; and be it further

Resolved, That Synod in convention reaffirm its desire to work in coordination and cooperation with our international partner churches, and where there are no international partner churches, to start new international initiatives to share the Gospel with the unchurched; and be it finally

Resolved, That we celebrate 125 years of spreading the Gospel of Jesus Christ, planting Lutheran churches and showing mercy by renewing our work together through the BIM and OIM, encouraging more people to consider becoming international missionaries, increasing our financial support of the Synod’s international mission work, and expanding the number of missionaries sent by the BIM.

Action: Adopted (8)

Res. 2-07, “To Strengthen and Encourage the Partnership of our Congregations in International Mission through the Board for International Mission” (TB, 1:58–59), was read and introduced by the committee. Chairman Lange stressed that this resolution does not deal with short-term missionaries or have in mind the work of auxiliaries or recognized service organizations, and that it is the committee’s carefully considered response to the many overtures received related to Bylaw 3.8.3. “The issues under consideration here are not just about one bylaw, but about the way we live, work, and walk together as a Synod. Because our Synod is a balance of what we, the congregations of the Synod, do independently, and what we do together.” Noting 1 Cor. 12:12–20, the analogy of members in the body of Christ, Lange noted the 125-year history of Synod “sending and supporting foreign missionaries, as we’ve been celebrating during this convention. And even as we give thanks for how richly the Lord has blessed us during these 125 years, so we look forward to an even more expansive future, as a result of our walk together.” After discussion, closure of debate was moved, seconded and carried [Yes: 643; No: 110]. The resolution was adopted [Yes: 694; No: 89].

**To Give Thanks for
Lutheran Church—Missouri Synod
Ministry to the Armed Forces**

RESOLUTION 2-08

Report R1.2 (CW, 32–33)

WHEREAS, From the Civil War through both World Wars, Korea, Vietnam, and more recent areas of conflict, Lutheran Church—Missouri Synod (LCMS) pastors, serving honorably and with distinction as military chaplains, bring the Good News of Jesus Christ to those protecting our great nation; and

WHEREAS, Some chaplains serve on forward bases in harm’s way, others onboard ships maintaining vigilant watch over the seven seas, and others walk the flight line on

isolated air bases engaging airmen on faith and family as they load fighter aircraft for combat operations; and

WHEREAS, These “pastors in uniform” provide Word and Sacrament ministry while enduring hardship, constant peril, and danger; and

WHEREAS, These chaplains meet the needs of military personnel and their families stationed around the world and provide a vital link to home; and

WHEREAS, LCMS chaplains have been recognized for their excellence in theology and pastoral care by their peers and frequently called to significant leadership posts within the US Department of Defense at the Pentagon; and

WHEREAS, The LCMS Ministry to the Armed Forces (MAF) supports almost 200 chaplains representing the church on active duty, the reserves, the National Guard, and Civil Air Patrol; and

WHEREAS, The LCMS MAF assists and trains congregations through Operation Barnabas, working to equip and encourage local LCMS members in compassionate care and witness by training them for outreach to all military-connected people (active, reserve, retired, veterans, and their loved ones); and

WHEREAS, The LCMS cares deeply for those who currently serve, for those who have donned the cloth of our nation in uniform, and for those who served our nation and live in our communities; therefore be it

Resolved, That the LCMS encourage the congregations of Synod to intentionally recognize and care for current and former military members, veterans, and family members in their midst by joining the network of care provided through Operation Barnabas; and be it further

Resolved, That the LCMS give thanks to God for MAF, Operation Barnabas, and the leadership of MAF Director Rev. Craig Muehler and Assistant Director Rev. Dr. Steven Hokana.

Action: Adopted (8)

Res. 2-08 was read and introduced by Chaplain Steven Hokana, assistant director of LCMS Mission to the Armed Forces, on behalf of the committee. The resolution was adopted by a rising voice vote. Military veterans in the assembly were asked to stand and be recognized.

To Encourage and Support International Theological Education by the Synod and Our Seminaries in Aid of World Lutheran Churches

RESOLUTION 2-09

Report R1.2 (CW, 16–71); Overture 2-12 (CW, 399–400)

WHEREAS, Numerous Lutheran church bodies throughout the world are seeking closer relations with The Lutheran Church—Missouri Synod (LCMS) (including 17 new churches being received into membership in the International Lutheran Council in 2018); and

WHEREAS, In recent years, a number of Lutheran church bodies throughout the world have, by God’s grace, experienced unprecedented growth, with millions of baptized members and prospects for much further growth in the future; and

WHEREAS, Many world Lutheran churches, including our long-established international partner churches, look to the seminaries of our church to assist them with theological education, either by sending our professors overseas to teach or by receiving international students in our seminaries’ pastoral formation programs or, especially, graduate programs; and

WHEREAS, Our seminaries have already been responding to these requests for assistance to the extent that their limited financial resources available to support this work allows; and

WHEREAS, God has blessed the people and congregations of our Synod with financial resources that are truly rich and far beyond the capacities of other world Lutheran churches; therefore be it

Resolved, That the Synod in convention endorse our seminaries’ continued engagement in international theological education in support of world Lutheran churches through collaboration with the Board for International Mission, the Chief Mission Officer, the Office of International Mission, and the Office of Pastoral Education; and be it further

Resolved, That the seminaries, in close coordination and collaboration with the above-mentioned offices, be encouraged to continue their commitment to support world Lutheran churches by sending professors overseas to teach, by developing online resources to support international theological education, and by receiving international students in their pastoral formation and graduate programs as appropriate; and be it finally

Resolved, That the Synod and our seminaries work together to foster financial support for the Global Seminary Initiative to provide the financial resources necessary to allow our seminaries to continue and extend this God-pleasing work.

Action: Adopted (8)

Without objection, the resolution was put to an immediate voice vote and carried.

To Commend the Lutheran Heritage Foundation on its 25th Anniversary

RESOLUTION 2-10

Overture 2-13 (CW, 400)

WHEREAS, The Lutheran Heritage Foundation (LHF), founded on Nov. 10, 1992, is a recognized service organization of The Lutheran Church—Missouri Synod (LCMS); and

WHEREAS, The LHF works in close collaboration with the Office of International Mission; and

WHEREAS, Many Lutheran churches around the world do not have the books vital to understanding the Lutheran Confession of the Christian faith because no one had translated them into their language; and

WHEREAS, In more than 90 countries and 100 languages, thousands of people have come to faith in Christ because they have been able to read books in their own languages that include the *Book of Concord* (12 translations), *Luther's Small Catechism* (86 translations), and *A Child's Garden of Bible Stories* (29 translations); and

WHEREAS, In the past decade, LHF has published and distributed more than 925 titles in 102 languages with many more in progress; and

WHEREAS, Over 3 million Lutheran books have been distributed to pastors, seminary students, missionaries, and churches—at no cost to them; therefore be it

Resolved, That Synod in convention give thanks for 25 years of ministry of LHF and encourage support of its work.

Action: Adopted (8)

Without objection, the resolution was put to an immediate voice vote and carried.



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3. MERCY

To Commend and Give Thanks for the Work of Synod regarding Disaster Response

RESOLUTION 3-01

Reports R1, R54 (CW, 1–9, 167–68)

WHEREAS, Jesus says, “Love your neighbor as yourself” (Matt. 22:39); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has for many years focused on supporting churches and its members during disaster; and

WHEREAS, LCMS Disaster Response has continued to grow and learn to be more effective in its responses from its inception; and

WHEREAS, LCMS Disaster Response is currently providing ongoing support for 1) Hurricane Michael in the Florida panhandle; 2) North Carolina hurricane and flood relief; 3) Germany aftercare event with DOXOLOGY for relief of pastors and spouses who have endured major disasters; 4) Puerto Rico response; 5) India hurricane response; 6) Texas hurricane response; 7) Developing the Latin American network of disaster responders; 8) Expanding Lutheran Emergency Response Team volunteer program; 9) Chile disaster response; and 10) Nebraska flood response; and

WHEREAS, The Church at large has been faithful in supporting such disaster response across the US and the world with financial, physical, and prayerful support; and

WHEREAS, The LCMS has faithfully managed these donations and support over time and helped the coordination of those resources throughout the US and the world diligently and with a responsible sense; and

WHEREAS, The Synod has partnered with its districts and recognized service organizations in recent disasters over the last triennium; and

WHEREAS, For example, the Texas District has been one of those partners who took the lead in dealing with hurricane Harvey and all the devastation that occurred during that hurricane; and

WHEREAS, The Synod has passed along funds donated by loving individuals and organizations to support such work; and

WHEREAS, Those partnerships have been able to combine to serve many people during and after disasters as a long-term recovery effort to care for God’s people as needed; therefore be it

Resolved, That Synod in convention recognize and give thanks to God for the work of the church during the early response and long-term recovery process; and be it further

Resolved, That Synod in convention give thanks for the faithful, diligent, and responsible actions of the Synod and its agencies as its partners in response to disasters with many different organizations and individual congregations; and be it finally

Resolved, That Synod continue to stand ready when disasters occur to support and respond with Christian love and action as needed in the US and throughout the world.

Action: Adopted (6)

Without discussion, the resolution was adopted [Yes: 897; No: 7].

To Commend Lutherans for Life and LCMS Life Ministries

RESOLUTION 3-02A

Report R1.2, R38 (CW, 16–68, 149–50); Overtures 3-01–02 (CW, 401)

WHEREAS, The value of life is an ongoing debate in the public square where some state legislatures have devalued life and other state legislatures have placed an increased value on life; and

WHEREAS, God is the Author of life and has declared an inherent value for human life and dignity (Gen. 1:27; Jer. 1:5; Psalm 127; Psalm 139); and



Committee 3 Chairman Jamison Hardy

WHEREAS, The fall into sin has caused human life to be devalued, as evidenced by cultural support for abortion and the horrific concept of “post-birth abortion,” e.g., infanticide, as well as so-called “quality of life” measures for the disabled and aging, e.g., euthanasia; and

WHEREAS, Jesus Himself proclaims, “I am the Way, the Truth, and the Life.” (John 14:6); and

WHEREAS, The LCMS Life Ministry has conducted national life conferences in conjunction with the March for Life in 2013, 2015, 2017, and 2019; and

WHEREAS, The LCMS Life Ministry has prepared an informational campaign known as *Eyes of Life* (www.eyesoflife.org) to help each person see the God-given value of all human lives; and

WHEREAS, The LCMS Life Ministry is working closely with the newly formed Lutheran Center for Religious Liberty (LCRL) to advocate for life-affirming policies and practices within the civil realm; and

WHEREAS, Lutherans For Life (LFL) is serving the congregations of the LCMS and all Lutherans who support life; and

WHEREAS, LFL is a recognized service organization within the LCMS; and

WHEREAS, LFL advocates for people at all stages of life through various educational and service activities; and

WHEREAS, LFL is organized at the local level in chapters organized within congregations or groupings of congregations; therefore be it

Resolved, That we boldly condemn the most recent actions of the states of New York (2017 Senate Bill [SB] S2796), Illinois (2019 SB 25), Virginia (2019 House Bill [HB] 2491), and similar legislative actions, and stand with the recent actions of the states of Missouri (2019 HB 126), Alabama (2019 HB 314), Louisiana (2019 SB 184), Georgia (2019 HB 481), and similar actions; and be it further

Resolved, That we actively and purposely continue to proclaim the forgiveness of sins and provide Gospel love and care for those who are hurting from the guilt of the devastation of abortion or from premature loss of life, especially mothers and fathers; and be it further

Resolved, That we commend the LCMS Life Ministry and LFL for their work in advocating for the life, dignity, and health of all people from conception to natural death, particularly mothers, unborn children, those with physical and/or mental disabilities, those who are gravely ill, and those who are dying; and be it further

Resolved, That we encourage each circuit of the LCMS districts to send at least one pastor, one lay adult, and one youth representative to future LCMS Life Ministry life conferences; and be it further

Resolved, That we encourage LCMS congregations and church workers to participate in national (Jan. 24, 2020) and local life marches and events; and be it further

Resolved, That we encourage each congregation of the Synod to avail itself of the resources available from LCMS Life Ministry through *Eyes of Life* (www.eyesoflife.org) and from LFL, to encourage its members toward a more life-affirming outlook; and be it finally

Resolved, That we encourage each congregation of the Synod to utilize the work and materials of the LCRL in effecting change toward more God-pleasing policies and practices at the federal, state, and local levels.

Action: Adopted as amended (6)

Without objection, the word “from” was added to the second resolve, prior to the words “premature loss of life.” It was also proposed and received without objection, in the third-final resolve, to add after “life marches,” the words “and events.”

It was moved to amend the first resolve to insert, after “legislative actions,” the words “which will result in a greater number of abortions and loss of innocent life” and, after “similar actions,” the words “which will protect more children from abortion.” The amendment was ruled out of order by the chair as not substantively modifying the resolution. After further discussion by the assembly, closure of debate was moved and seconded, and carried [Yes: 935; No: 27]. Res. 3-02A was adopted as modified [Yes: 951; No: 19].

To Encourage Training of Our Pastors, Church Workers and Congregations to Recognize and Provide Pastoral Care for Those Suffering from Clinical Depression, Mental Illnesses, and Other Mental Disorders

RESOLUTION 3-04A

Overtures 3-03–05 (CW, 401–3)

WHEREAS, Our Lord commands us to love our neighbor as ourselves (Mark 12:31); and

WHEREAS, Our Lord also calls us to “bear one another’s burdens” (Gal. 6:2) and clinical depression, mental illness, and other mental disorders are a great burden for those who suffer from them; and

WHEREAS, Paul, the apostle, reminds us, “If one part [of the Body of Christ] suffers, every part with it; if one part is honored, every part rejoices with it” (1 Cor. 12:26); and

WHEREAS, Jesus, in fulfilling the Scripture, quoted Isaiah, saying, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor” (Luke 4:18–19); and

WHEREAS, The Psalmist declared, “Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in

Him! For those who fear Him have no lack!” (Ps. 34:8, 9b); and

WHEREAS, According to the National Alliance on Mental Illness (NAMI), an estimated 22.1 percent of Americans ages 18 and older, about one out of five adults, suffer from an array of diagnosable mental disorders in a given year (one of our churches with a membership of 100 has an estimated 20 persons with a mental illness); 10 percent of children aged 5–16 have a clinically diagnosable mental health problem and 70 percent have not had appropriate interventions to treat them (National Mental Health Foundation)—such diagnosable mental disorders ranging from traumatic brain injury, post-traumatic stress, bipolar disorder, depression, attention deficit hyperactivity disorder, and schizophrenia and including addictions and eating disorders like bulimia and anorexia, with other disorders on the increase that include autism and Alzheimer’s Disease; and

WHEREAS, Mental illness or a mental disorder has a downward spiral effect in families and among people that may include behavioral malfunctions, addictions, marital problems leading to divorce, loss of job, incarceration, and suicide, and it is estimated that 90 percent of people committing suicide suffer from a diagnosable mental illness (American Foundation for Suicide Prevention); and

WHEREAS:

- There is a stigma among the mentally ill to understand their illness and a fear of being identified with a mental illness/disorder;
- Because mental illness carries with it an undesirable regard, there is indecision among the mentally ill to get help;
- Mental illness is different from a physical illness in the way it is treated and understood;
- Due to reasons like stigma and lack of access to the mental health system, the average delay between experiencing symptoms and seeking help is 10 years (the executive director of NAMI, Mary Giliberti); and
- Mental illnesses and mental disorders present both challenges and problems for pastors and congregations because of the stigma connected with the illness and/or disorder from the one suffering from it to the ones ministering to them, attempting to provide care and compassion to their members;

and

WHEREAS, Our pastors, church workers, and congregations may be ill-equipped to provide ministry and compassionate care to those suffering from a mental illness/disorder—to more fully understand the plight of human need regarding those suffering mental illness and to draw from Scripture that which is needed to provide them

with compassionate, caring, knowledgeable, effective ministry; therefore be it

Resolved, That our seminaries, universities, and recognized service organizations be encouraged to continue to strive for improved training in mental illness, health, and wellness for those studying to be pastors and church workers; and be it further

Resolved, That we encourage the seminaries and universities to include continuing education opportunities and resources regarding the topic of mental illness; and be it further

Resolved, That The Lutheran Church—Missouri Synod districts work to provide additional training to all workers through partnerships with our seminaries, our Concordias, and other trusted experts in the field; and be it finally

Resolved, That we encourage our pastors, church workers, and congregations to actively advocate for mental health and wellness in their congregations, among their people, and provide Christ-centered compassion and ministerial supportive care to those in need through prayer, private confession and absolution, and the means of grace.

Action: Adopted as amended (6)

It was suggested after some discussion to substitute “mental illness” for “mental health” in the second resolve; this carried [Yes: 822; No: 90]. It was subsequently suggested, without objection, to insert “illness” before “health and wellness” in the first resolve.

It was moved and seconded to amend the resolution’s seventh whereas by striking the words “mental illness or a mental disorder has” and inserting instead “severe mental illnesses are biological brain disorders which have.” During discussion on the amendment, the orders of the day were called; the chair put close of debate on the amendment to a vote; this carried [Yes: 810; No: 107]. The amendment failed [Yes: 99; No: 836]. The chair put the closure of debate on the resolution before the body; this carried [Yes: 777; No: 120] and Res. 3-04A was adopted as amended [Yes: 794; No: 150].

3. MERCY



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4. LIFE TOGETHER

To Affirm and Celebrate 60 Years of Director of Christian Education Ministry in the Synod

RESOLUTION 4-01

Overture 4-24 (CW, 422)

WHEREAS, Our church body approved Resolution 4-26 at its 1959 convention, which established the office of Director of Christian Education (DCE) in order to “provide additional leadership for the educational program of the congregation”; and

WHEREAS, DCEs comprise the third largest category of rostered workers in our Synod, with hundreds of certified DCEs serving in congregations, schools, districts, universities, and other Synod entities; and

WHEREAS, Five of our Concordia universities provide innovative DCE programs, preparing today’s DCEs for cradle-to-grave Christian education in the congregation; and

WHEREAS, The Scriptures direct the church to teach God’s Word, to equip the “priesthood of all believers” for acts of service and to be built up into Christ (1 Peter 2:9; Eph. 4:7–16; 2 Tim. 3:16–17); and

WHEREAS, DCEs teach Jesus’ disciples to observe all that Jesus has commanded us (Matt. 28:20; Deuteronomy 6) and lift up the Word of God as living and active (Heb. 4:12) and our light (Ps. 119:105); and

WHEREAS, Research indicates that effective educational practices, like those promoted in the preparation of DCEs in our Synod schools, are significantly correlated to the development of characteristics of faith maturity; therefore be it

Resolved, That the Synod thank God for 60 years of DCE ministry in the LCMS; and be it further

Resolved, That the Synod affirm the important work that has been done for our Synod and the Church by certified DCEs for the past 60 years; and be it finally

Resolved, That the LCMS in convention support and celebrate those individuals who are preparing to serve as DCEs, those who are currently serving, and those who have served as DCEs in our Synod.

Action: Adopted (1)

Without discussion, the resolution was adopted [Yes: 887; No: 57].

To Commend LCMS Deaconesses and Diaconal Work

RESOLUTION 4-02

Overture L4-31 (TB, 1:31–32)

WHEREAS, The year of our Lord 2019 marks 100 years of training Lutheran deaconesses in the United States of America; and

WHEREAS, This convention marks the 40th anniversary since the first Synod deaconess training program was mandated by the Synod in convention to begin at Concordia University Chicago (CUC); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) offers multiple deaconess training programs, including one undergraduate and three master’s degree programs through the two seminaries and CUC, as well as deaconess training through the Center for Hispanic Studies, for the sake of congregational, institutional, and missionary support in education, mercy, and outreach grounded in the Word and understanding of the Lutheran Confessions; and

WHEREAS, The LCMS and its congregations have helped to introduce nine international deaconess programs for the support of our missionaries and international partner churches as we seek to accompany Word and Sacrament ministry with human care components for widows, orphans, sojourners, and others, over whom our Lord watches (Ps. 146:9; James 1:27); and



Committee 4 Chairman Allan Buss

WHEREAS, LCMS deaconesses, with their training in both theology and churchly assistance, make a significant contribution in religious education, women's ministry, children's ministry, visitation, mercy outreach, missionary work, and—according to personal talents—music, administration, prison ministry, and other charitable endeavors; and

WHEREAS, The twenty-first century has proven to be a time of social and legal upheaval in families, congregations, communities, and colleges, and deaconesses increasingly serve in pro-life and family ministry, campus ministry, migrant and refugee ministry, housing ministry, and more; and

WHEREAS, Deaconesses help to support a Lutheran understanding of the relationship between Word and Sacrament Ministry and lay vocations within a Christian life of love; and

WHEREAS, Women undergo theological and practical training in an earnest desire to serve their church as full-time professionals, trained to share the Gospel of Jesus Christ through works of mercy, spiritual care, and teaching the Christian faith, without guarantee of paid placement; therefore be it

Resolved, That the Synod in convention thank God for a century of deaconesses and diaconal training in this country; and be it further

Resolved, That the Synod in convention pray for wisdom, discernment, support, and our Lord's leadership for all deaconesses working in congregations, missionary fields, educational and charitable institutions and programs; and be it further

Resolved, That the Synod in convention join in prayer on behalf of Lutheran deaconesses and those preparing to serve as Lutheran deaconesses domestically and abroad who work to embody our Lord's care for body and soul; and be it further

Resolved, That the Synod in convention encourage congregations, recognized service organizations, and other related organizations, including the Concordia University System, in their pursuit of a stronger Lutheran identity, to embrace LCMS deaconesses as they enact a clear understanding of how auxiliary offices accompany the Word and Sacrament ministry of the Office of Holy Ministry; and be it finally

Resolved, That the LCMS in convention commend LCMS deaconesses and diaconal service.

Action: Adopted (1)

After discussion by the assembly, the resolution was adopted [Yes: 912; No: 30]. The chairman offered a prayer of thanksgiving for directors of Christian education and for deaconesses.

To Commend to Synod Priorities for Mission and Ministry Emphasis for the 2019–2022 Triennium

RESOLUTION 4-03A

Reports R1, R1.1, R1.2 (CW, 1–9, 10–16, 16–71); Overtures 4-01–07 (CW, 408–10)

WHEREAS, Our commitment together as The Lutheran Church—Missouri Synod (LCMS) congregations and workers is to walk together with the Word of God as our only norm and guide for doctrine and practice; and

WHEREAS, Bylaw 4.2.1 (d) directs that the “district convention shall, through delegate vote, forward to the national convention a list of two or three triennial mission and ministry emphases for consideration by the national convention”; and

WHEREAS, The current triennial emphasis of “Witness, Mercy, Life Together” has served the Synod well since 2013 and has blessed congregations with a richer understanding of the nature and mission of the Church of Christ; and

WHEREAS, New studies have been helpful in dispelling myths and in taking an honest look at demographic trends, calling us to an enhanced vision for LCMS mission and ministry; and

WHEREAS, The seven mission priorities previously affirmed at the 2016 Synod convention will appropriately continue to guide the ministry of the Synod through the policymaking work of the Boards for National Mission (BNM) and International Mission (BIM) in the coming 2019–2022 triennium:

- plant, sustain, and revitalize Lutheran churches;
- support and expand theological education;
- perform human care in close proximity to Word and Sacrament ministries;
- collaborate with the Synod's members and partners to enhance mission effectiveness;
- promote and nurture the spiritual, emotional, financial, and physical well-being of pastors and professional church workers;
- enhance early childhood education, elementary and secondary education, and youth ministry; and
- strengthen and support the Lutheran family in living out God's design;

and

WHEREAS, Dr. C. F. W. Walther asked to whom the responsibility to preach the Gospel among all people of the earth has been committed. He answered, “Here we see that it is the people of the New Testament, or the Holy Christian Church, that God has prepared or established, to show forth His praise in all the world. That means that the church

is to make known the great works of God for the salvation of men, or that which is the same thing, to preach the Gospel to every creature” (“The Mission Society Established by God,” in *The Word of His Grace* [Lake Mills: Graphic Publishing Co., 1978], cited in R1.1, “A Theological Statement for Mission in the 21st Century,” CW, 11); and

WHEREAS, The Constitution and Bylaws of the Synod give primary responsibility for church planting and national mission to districts and congregations, and the national Synod has the responsibility of providing resources to aid these efforts; therefore be it

Resolved, That Synod in convention thank the districts, circuit forums, and congregations for their submission of proposed mission and ministry emphases, and be it further

Resolved, That Synod in convention establish *Making Disciples for Life* as its mission and ministry emphasis for the 2019–2022 triennium and directs the Office of National Mission and Office of International Mission under ends policies established by the BNM and BIM to resource congregations, schools, circuits and districts to do the following:

- evangelize and disciple the lost;
- retain the faithful;
- strengthen congregations and schools;
- plant new congregations and schools wherever possible, especially in urban and multi-cultural communities; and
- engage in international mission in partnership with the Office of International Mission;

and be it finally

Resolved, That the Synod encourage all LCMS districts, congregations and schools to make use of the *Making Disciples for Life* resources and tools as these become available.

Action: Adopted as amended (4)

An amendment was proposed to the final resolve on TB 2B:259, to reorder the three bullet points; advised that this was not a substantive change, the delegate withdrew the amendment.

Another amendment was moved to make the first bullet point of the second resolve read, “To evangelize and disciple the lost.” This modification proved acceptable to the committee and was received without objection.

A final amendment was moved to the third bullet point of the second resolve, to have it read “Strengthen congregations and schools” This was acceptable to the committee and received without objection.

It was moved and seconded to close debate; the motion carried [Yes: 799; No: 56]; thereupon, Res. 4-03A was adopted as amended [Yes: 841; No: 20].

To Expand and Strengthen the Input with Which the Synod’s Triennial Mission and Ministry Emphases Are Determined

RESOLUTION 4-04A

Reports R1, R1.1, R7–8 (CW, 1–9, 16–71, 90–92); Overtures 4-01–7 (CW, 408–10)

WHEREAS, Bylaw changes adopted at the 2010 convention of The Lutheran Church—Missouri Synod set forth a process by which the Synod’s district conventions and circuit forums are encouraged and expected to intentionally and directly participate in the establishment and adoption of the Synod’s triennial mission and ministry emphases in the Synod’s national conventions (2016 Bylaws 3.1.1, 4.2.1 [d], 5.2.3 [g], 5.3.1 [b][5] and 5.3.4); and

WHEREAS, The aforementioned process has resulted in good, salutary, and much-appreciated participation by Synod districts and circuit forums at subsequent Synod conventions in 2013, 2016 and 2019; and

WHEREAS, Experience has shown that the Synod’s Boards for National Mission and International Mission (BNM and BIM)—both of which were also established by bylaw changes adopted at Synod’s 2010 convention—have developed an intimate familiarity with the Synod’s triennial mission and ministry emphases; and

WHEREAS, This aforementioned familiarity has arisen out of the BNM’s and BIM’s bylaw-mandated ongoing work as set forth in Bylaws 3.8.2–3.8.2.1 and 3.8.3–3.8.3.1, respectively, especially in the BNM’s and BIM’s establishment of policies guiding the work of the Offices of National Mission and International Mission; and

WHEREAS, This aforementioned familiarity consistently positions the BNM and BIM well to assess, evaluate and offer to the Synod valuable insights and recommendations regarding the effectiveness of the Synod’s triennial mission and ministry emphases and beneficial suggestions for amendments thereto; therefore be it

Resolved, That Bylaw 3.8.2 be amended as follows:

~~PRESENT~~/PROPOSED WORDING

Board for National Mission

3.8.2 The Board for National Mission is charged with developing and determining policies for the coordination of and in support of district ministries which support congregations and schools (Bylaw 1.2.1 [m]). These policies shall embrace and apply the mission and ministry emphases adopted by the national convention. Under the leadership of the President of the Synod, pursuant to Bylaw 3.3.1.1.1, the board shall assist in identifying the specific goals for the Office of National Mission. Policies determined by the board (implemented by staff) may include but not be limited to:

- strong national mission leadership

4. LIFE TOGETHER

- Lutheran school ministries and accreditation
- human care and domestic mercy efforts
- stewardship
- evangelism
- church planting and revitalization
- youth ministry

Upon recommendation of the Office of National Mission, the Board for National Mission shall serve as a calling agency for institutional and agency chaplains and other non-foreign specialized ministers (e.g., Veterans Administration chaplains, Bureau of Prison chaplains, hospital chaplains, pastoral counselors, and teachers of chaplaincy and pastoral counseling) after consultation with the appropriate district presidents(s) (cf. Bylaw 2.12.1.4).

3.8.2.1 The Board for National Mission shall have oversight of the implementation of policies adopted by the board and implemented by the Office of National Mission for the coordination of and in support of district ministries which support congregations and schools. The board shall be under the ecclesiastical supervision of the President of the Synod regarding doctrine and administration consistent with the President's responsibility under Constitution Art. XI B 1–4 (also Constitution Art. XI B 7; Bylaws 3.3.1.1–3.3.1.3) between conventions of the Synod and ultimately shall be responsible to the Synod in convention (Constitution Art. XI A 1–2).

3.8.2.2 The Board for National Mission shall, during the course of each triennium between national conventions of the Synod, work with the Board for International Mission to gather pertinent and sufficient information from the Synod's members that will facilitate the boards' assessment and evaluation of the effectiveness of the Synod's triennial mission and ministry emphases, and shall develop accordingly a joint overture to the national convention for beneficial amendments thereto. The boards shall also provide a joint report in advance of the Synod's district conventions, offering ideas and guidance for proposing triennial mission and ministry emphases to the national convention.

3.8.2.23 The Board for National Mission shall be comprised of eleven members:

1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are regional members of the Board of Directors of the Synod (Bylaws 3.12.1 and 3.12.2.8)
2. The President of the Synod or his representative

and be it further

Resolved, That Bylaw 3.8.3 be amended as follows:

PRESENT/PROPOSED WORDING

Board for International Mission

3.8.3 The Board for International Mission is charged with developing and determining policies in support of mission and ministry in foreign countries for the Office of International Mission (Bylaw 1.2.1 [m]). These policies shall

embrace and apply the mission and ministry emphases adopted by the national convention. Under the leadership of the President of the Synod, pursuant to Bylaw 3.3.1.1.1, the board shall assist in identifying the specific goals for the Office of International Mission. Policies determined by the board (implemented by staff) may include but not be limited to:

- strong mission leadership
- training of missionaries
- ministry for all of the Synod's military personnel
- safeguarding the rights of partner churches
- ministry for all civilians and their dependents overseas
- international human care
- liaison with the colleges, universities, and seminaries of the Synod
- liaison with the chief ecumenical officer of the Synod
- international schools

Upon the recommendation of the Office of International Mission, the board shall serve as the only sending agency through which workers and funds are sent to the foreign mission areas of the Synod, including the calling, appointing, assigning, withdrawing, and releasing of missionaries (ministers of religion—ordained and ministers of religion—commissioned) and other workers for the ministries in foreign areas.

3.8.3.1 The Board for International Mission shall have oversight of the implementation of policies adopted by the board and implemented by the Office of International Mission for the coordination of and in support of ministries of the Synod in foreign countries. The board shall be under the ecclesiastical supervision of the President of the Synod regarding doctrine and administration consistent with the President's responsibility under Constitution Art. XI B 1–4 (Constitution Art. XI B 7; Bylaws 3.3.1.1–3.3.1.3) between conventions of the Synod and ultimately shall be responsible to the Synod in convention (Constitution Art. XI A 1–2).

3.8.3.2 The Board for International Mission shall, during the course of each triennium between national conventions of the Synod, work with the Board for National Mission to gather pertinent and sufficient information from the Synod's members that will facilitate the boards' assessment and evaluation of the effectiveness of the Synod's triennial mission and ministry emphases, and shall develop accordingly a joint overture to the national convention for beneficial amendments thereto. The boards shall also provide a joint report in advance of the Synod's district conventions, offering ideas and guidance for proposing triennial mission and ministry emphases to the national convention.

3.8.3.23 The Board for International Mission shall be comprised of eleven members:

1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are regional members of

the Board of Directors of the Synod (see Bylaws 3.12.1 and 3.12.2.8)

2. The President of the Synod or his representative

Action: Adopted as amended (9)

It was suggested by an advisory representative to modify proposed Bylaws 3.8.2.2 and 3.8.3.2, to replace “to the Synod’s district conventions” with “in advance of the Synod’s district conventions;” without objection, the chair accepted this as a modification. It was moved, seconded, and carried to close debate [Yes: 701; No: 18] and the resolution was adopted as modified by a show of hands.

To Commend the Celebration of the 175th Anniversary of The Lutheran Church—Missouri Synod in 2022

RESOLUTION 4-05

Report R13 (CW, 104–6)

WHEREAS, April 26, 2022, will be the 175th anniversary of the founding of The Lutheran Church—Missouri Synod; and

WHEREAS, An anniversary is a celebration of God’s blessing in the past, as well as a time of joyful anticipation of what the Lord of the Church has in store for the furthering of His Kingdom; and

WHEREAS, We, like those who have gone before us, will, “Joy:fully Lutheran,” bring His message of salvation by grace through faith in the merits of Jesus Christ our Savior to all the world; and

WHEREAS, The harvest fields are evermore ripe for our joyful outreach in our day and beyond; and

WHEREAS, Our Lord is always able to do far more abundantly than all we can ask or imagine, according to the power at work within us to His glory in the church throughout all generations (Eph. 3:20–21); therefore be it

Resolved, That the President’s office coordinate with the Council of Presidents and the Boards for National and International Mission to designate a date for synodwide celebration of this anniversary and how to facilitate this joyous celebration beginning with the 2021 district conventions, with special emphasis on the involvement of the younger generations of our Synod; and be it further

Resolved, That the Synod in convention commend the observance of the 175th anniversary to all our people, so that according to our Lord’s power at work within us, we all prayerfully seek new opportunities for the sake of the future of our joyful ministry and mission through the stewardship of His bountiful gifts—all to the glory of His name.

Action: Adopted (9)

Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

To Amend Bylaw Section 6.2 to Revitalize Synod’s Recognized Service Organization Program

RESOLUTION 4-06A

Overture 4-08 (CW, 410–14)

Rationale

The 2016 convention, noting the Synod’s long history of recognizing contributions made by service organizations, as well as the changing needs of the Synod and of social service organizations (especially with changes in governmental regulation and oversight) and the concerns raised over the years as to the continued health and usefulness of the recognized service organization (RSO) program, assembled and charged (*Proceedings*, 146–7) the 2016 Res. 4-03B Task Force:

- to review and report on the original purpose and intent of the RSO program and its predecessors.
- to determine the needs of and benefits to the Synod with respect to the RSO program.
- to identify the best model for the Synod to engage with organizations that: (1) foster the mission and ministry of the church and that (2) engage in programs that are in harmony with the programs of the Synod.
- to recommend changes to the RSO program, and/or the elimination of the program, and/or replacement of the current RSO program with a new relationship model that provides benefit to the Synod and the social service agency, and/or develop and recommend other solutions.
- to recommend appropriate changes to the bylaws, as needed.
- to ensure that all recommendations maintain the important relationships with the organization that are recognized by the Synod, foster the mission and ministry of the church, engage in program activity that is in harmony with programs of the Synod, and respect and not act contrary to the doctrine and practice of the Synod.

The task force, having met throughout the triennium and consulted with various Synod and RSO constituents of the existing program, has produced its report (included as R61 in the *Convention Workbook*) and, in accordance with Bylaw 3.1.6.2, this overture, which would enact the report’s fundamental recommendations in the form of bylaw changes and directives to responsible boards and offices to develop implementing policies and procedures. Another

overture proposes further enhancements and future directions that build on the model presented here.

Briefly, the task force reported as required, noting the following, each point of which is developed in much more detail in its report:

- The RSO program has proven itself of significant value to the Synod as a whole and should be maintained. The mutual benefit of the Synod—RSO relationship should not be underestimated but rather should be promoted and expanded, wherever and whenever possible. The task force's recommendations intend to bring clarity and direction to how best the Synod can continue to identify, develop and expand collaborative efforts with an increasing complex and diverse set of RSOs.
- Simultaneously ensuring that “the important relationships with the organizations that are recognized” are maintained *and* that the model improve the engagement of the Synod and recognized organizations to increase the mutual benefit to the organizations and the congregations of the Synod requires a diversification of approach, so that the very different types of organizations under the RSO “umbrella” can each receive the attention and counsel they need, and so that *positive* goals can be stated for each type of organization's relationship to the Synod. The program needs to move beyond a “one size fits all” approach.
- A revitalized RSO program should distinguish witness (WSO), education (ESO), and mercy (MSO) service organizations under the existing title, with a clearer and more positive statement of Synod's expectations for each. WSOs, for example, are to be expected to advance doctrine and practice of the Synod's confessional position overtly in the foreground of all they do; MSOs, by the nature of their work, are involved in cooperation-in-externals mercy activities and may rely on government or other support that enables the scale or reach of their work but also limits the degree to which unbridled proclamation can be at the forefront. To “respect and not act contrary to the doctrine and practice of the Synod” has a particular application to each situation, which should be more explicit and more positively elaborated than it now can be under one umbrella.
- A revitalized RSO program should further acknowledge a distinction, where appropriate and only within the ESO and MSO categories, of those organizations that, due to operating constraints, including government funding and regulation, cannot in all their activities directly advance the confessional position of the Synod (*i.e.*, may have

to suffer odious regulation or cease activities). Recognition of these organizations, which already exist in the RSO program, *does* provide mutual benefit *if* the organizations are truly *suffering* regulation and not themselves taking an adverse position, and *if* the organizations offer services in a way that concretely and demonstrably multiplies the ministry of congregations. Acknowledging this distinction is a first step toward better relationships. Such a distinction is not possible in the WSO category, where “witness” activity is intrinsically bound up with the Church's confession.

- Tier I RSOs have the ability to advance the mission of the church purely and explicitly in every circumstance, positively advancing our churchly confession, *performing the mission of the church*, so that these may be urged to that standard of practice.
- Tier II MSOs and ESOs, on the other hand, operate under such regulatory and financial constraints that the doctrine and teaching of the church cannot be at the overt forefront of all activities. Nonetheless, these latter are recognized for *multiplying the mission of the church*. Tier II organizations are expected to demonstrably do what they do in coordination with, alongside, congregations and schools so that *their mission is multiplied*. It may be the best they can do is carry out some merciful purpose in a moral fashion, and to do it in close proximity to congregational ministries of the Synod, which have the freedom to proclaim Law and Gospel with all the fullness of the church's confession and practice. The distinction of tiers is not a value judgment; simply an acknowledgement that RSOs operate in two chief domains—different domains, but both of service to the church and those in need. Organizations operating in those generally larger domains where the church is not the only input or authority, although pressed hard in these days, are of immense value to multiplying the church's mercy *and* in supporting and surrounding the church's nearer and higher work of the proclamation of Law and Gospel.
- A revitalized RSO program should seek an expanded role for districts in managing RSOs with local impact, involving more significant district—RSO conversation in the application and review process. Appropriate instruments would be developed, completed by an RSO with the district and then reviewed by Synod's RSO office, to ensure that program expectations are being applied uniformly. The program should also provide much more explicitly for a district president's

ecclesiastical oversight of an RSO's operations within his district. Association schools, governed exclusively by Synod congregations (which do not require RSO status to receive any benefit status could offer), should as soon as possible be transitioned to simple district recognition—reducing overhead and improving connections with the appropriate district.

- The nature of calls by RSOs—especially by those not governed exclusively by members of Synod member congregations—should receive careful attention. RSOs will be able to call if they agree to conditions similar to those for other Synod calling organizations, including resolution of call-related disputes through the Synod dispute resolution process.
- A revitalized program should include increased interaction and opportunities for cross-pollination among the RSOs and Synod ministries. The task force suggests investigation of triennial RSO conferences or other opportunities, without dictating a specific, untried course.
- A revitalized program should include the possibility of granting offices recovering a portion of their administrative costs through appropriate fees, sharing mutually with the organizations the cost of a mutually valuable relationship.

The task force's proposals were presented in brief to the Council of Presidents and Board of Directors of the Synod in November 2018. Comment was also sought from Concordia Plan Services, the Lutheran Church Extension Fund, and a representative swath of various types of RSOs across the five regions of the Synod, with comments incorporated into the final report of the task force in January 2019. The task force feels that its proposal shows a way forward supported by a broad consensus of Synod and RSO constituents and is grateful for much fruitful and hopeful conversation in the course of its work.

These proposals together, offered by consensus of the convention task force membership at the conclusion of its work, with direction given in the report for further development of policy and procedure by responsible boards and offices, propose a revitalization of the RSO program that can be expected—with the Lord's blessing—to strengthen the relationships between the Synod (and the Synod's congregations, schools, and agencies) and the incredible variety of recognized organizations, and to increase the benefit of the program to both.

Therefore be it

Resolved, That the report of the Res. 4-03B Task Force on RSOs, as included as R-61 in the 2019 *Workbook*, be approved as guidance for revitalization of the program by the appropriate boards and offices of the Synod, and that those boards and offices be directed to proceed with

development of policies and procedures required for its implementation; and be it further

Resolved, That Bylaw 6.2.1 be amended, to consolidate the basic program definition, to clarify that congregations *may* form RSOs, to clarify ecclesiastical supervisory and oversight (cf. Bylaws 1.2.1 [k] and [o]) relationships between the RSOs and relevant district presidents, to make explicit Synod's expectations of RSOs coordination in mission (both domestic and foreign), and to clarify that Synod does not endorse or assume financial liabilities for the organizations (long part of policies but heretofore omitted from the bylaws), as follows:

PRESENT/PROPOSED WORDING

6.2.1 The granting of recognized service organization status by the Synod signifies that a service organization, while independent of the Synod, fosters the mission and ministry of the church, engages in program activity that extends the mission and ministry of the Synod, is in harmony with the programs of the boards of the Synod, and respects and does not act contrary to the doctrine and practice of the Synod.

(a) Under the governance and policies of its own board, a recognized service organization operates with freedom and self-determination ~~as a ministry organization, structurally independent of the Synod or districts or member congregations of the Synod and its agencies~~, in the establishment and evaluation of its own objectives, activities, and programs, in organization and administration, and in financial matters.

(b) ~~The Board of Directors of The Lutheran Church—Missouri Synod shall adopt common policies for granting recognized service organization status.~~ A recognized service organization respects the rights and obligations of Synod's members, individual and congregational. Respecting proper evangelical supervision, counsel, and care of church workers and congregations, a recognized service organization accepts and agrees to facilitate the respective district president's ecclesiastical supervision of its rostered workers and his role in the recognized service organization's call process. A recognized service organization recognizes a congregation's right and duty to regularly call its own pastor and agrees not to extend pastoral ministry to a congregation without the specific consent of the congregation and the congregation's district president.

(c) ~~Each other granting office or agency may also adopt policies and criteria approved by the Synod's Board of Directors to assure that that the office or agency's unique needs are met.~~ A recognized service organization respects the authority of Synod's districts. A recognized service organization working within a geographical district, or with a congregation of a non-geographical district, accepts and agrees to facilitate the ecclesiastical oversight of the respective district's president over the organization's activities within his district. The overseeing district president shall report unresolved

doctrinal and practical concerns to the Synod mission office granting status.

(d) A recognized service organization operating domestically respects the role of all districts impacted by its mission planning. A recognized service organization shall pursue church planting or establishment of preaching stations/missions only after consulting with and obtaining the concurrence of the same districts' president and boards or committees responsible for missions.

(de) Operating with freedom and self-determination in its mission independent of control by the Synod, a A recognized service organization also—operating internationally agrees to inform, seek the counsel of, and cooperate with the Office of International Mission in its international work and respects protocol documents that may exist between The Lutheran Church—Missouri Synod and her partner churches that have been made available to the recognized service organization.

(f) Each recognized service organization shall be required to give its assurance in its governing documents that recognition as a service organization is not an endorsement by the Synod or a guarantee of financial responsibility for the debts and obligations of the organization or for services provided or offered.

and be it further

Resolved, That Bylaw 1.2.1 be amended to include a definition of *ecclesiastical oversight*, as follows:

PRESENT/PROPOSED WORDING

1.2.1 The following definitions are for use in understanding the terms as used in the Bylaws of The Lutheran Church—Missouri Synod:

...

(i) **Ecclesiastical oversight:** The responsibility, primarily of district presidents, to monitor; to make inquiry and receive a response thereto; to make suggestions; to bring concerns to the attention of a higher authority, namely the Synod status granting office, as relates specifically to the ecclesial relations of a recognized service organization operating within his district, and the impact and/or reflection of its work on the mission and ministry of the church.

(j) ...

and be it further

Resolved, That new Bylaws 6.2.2 and 6.2.2.1 be added, renumbering existing Bylaw 6.2.2 as Bylaw 6.2.4, to provide for distinction of three classes of RSO based on the type of work done by the RSO, providing a basis for a positive definition of Synod's expectations for each, and for a further distinction of ESOs and MSOs regarding their degree of churchly governance and support (and therefore freedom to act in an unconditioned, churchly manner), as follows:

PRESENT/PROPOSED WORDING

6.2.2 Policies shall distinguish the three classes of recognized service organization, with criteria, procedures, and benefits appropriate to each, further distinctions being drawn within the categories as needed:

(a) A witness service organization, under the Scriptures and Lutheran Confessions, engages in Word or Word-and-Sacrament ministry (including chaplaincy), religious media/programming, mission society activity, support of specific missions, mission-and-ministry training, church worker professional development, church worker care, or other work directly related to the church's proclamation. A witness service organization is governed solely by Synod (or partner church) congregations or a board comprised solely of members of member congregations of the Synod (or its partner churches).

(b) An educational service organization, under the Scriptures and Lutheran Confessions, operates a Christian school (other than one governed solely by a Synod congregation or congregations), camp (with Christian programming), or the like. (Schools governed solely by Synod congregations, by virtue of their recognition as such by their districts, do not need recognized service organization status and have the rights and responsibilities of parish schools without obtaining recognized service organization status.)

(c) A mercy service organization facilitates the church's extension of the divine mercy without compromising the church's scriptural and confessional standards. It does so in areas in which cooperation in externals is possible, in demonstrated coordination and connection with member congregations of the Synod or its partners and, wherever possible, in close proximity to the Word-and-Sacrament ministry of the Synod and/or its partners.

6.2.2.1 Policies of the Board of Directors and the mission boards and offices of the Synod may distinguish, within the educational and mercy service classes (educational service organization and mercy service organization), tiers of status recognizing different degrees of churchly governance and support and commensurate expectations for performance of activities and realization of mutual benefits.

6.2.2.4 According to policies ...

and be it further

Resolved, That Bylaw 6.2.2.2 be added, to make explicit Synod's expectations of an RSO allowed to call a rostered worker of the Synod, and to provide enhanced protection for such called workers, as follows:

PRESENT/PROPOSED WORDING

6.2.2.2 The right to extend a Synod-recognized, regular call to a rostered worker is afforded to the board of directors of a recognized service organization, provided that:

(a) the board's composition contains at least the proportion of members of Synod member congregations

required by recognized service organization program policies; and

(b) the appropriate district president is properly consulted in the call process; and

(c) the call document is approved by the district president who would assume ecclesiastical supervision of the member as clearly stating that the organization:

(1) expects that the worker will, without compromise or constraint, carry out the ministry for which ordained or commissioned, and to which called, according to the doctrine and practice of the Synod.

(2) agrees to accommodate and encourage the ecclesiastical supervision of the worker by the appropriate district president.

(3) submits, as an exclusive remedy, to the dispute resolution process of the Synod for the resolution of any issues arising under the divine call.

(d) the organization demonstrates to the district president its ability to provide for the reasonable needs of the called worker for the duration of the period of the call.

and be it further

Resolved, That Bylaw 1.10.2 be amended to include auxiliaries and RSOs agreeing to use the dispute resolution process to address call-related disputes, as follows:

1.10.2 This procedure is established to resolve, in a God-pleasing manner, disputes that involve as parties, (1) members of the Synod; (2) corporate Synod or an agency of the Synod; (3) members of congregations challenging the procedure used in their excommunications; (4) Auxiliaries and recognized service organizations that have agreed to address call-related disputes through the dispute resolution system, in regard to such disputes; or (45) members of congregations of the Synod elected or appointed to positions with the LCMS Board of Directors or an agency of the Synod. It shall be the exclusive remedy to resolve such disputes that involve theological, doctrinal, or ecclesiastical issues except those covered under Bylaw sections 2.14–2.17 and except as provided in Bylaw 1.10.3, and shall be binding on all parties. It is applicable whether the dispute involves only a difference of opinion without personal animosity or is one that involves ill will and sin that requires repentance and forgiveness. No person, congregation, or agency to whom or to which the provisions of this dispute resolution process are applicable because of their membership in the Synod may render this procedure inapplicable by terminating that membership during the course of the dispute resolution process.

and be it finally

Resolved, That Bylaws 6.2.3–4 (as the latter was renumbered above) be amended to apply the effects of Synod's 2010 restructuring, to allow for gradual expansion of the administrative role of districts in the program, to remove unused provisions, and to provide for the development of appropriately scoped policies and of a possible cost recovery model, as follows:

PRESENT/PROPOSED WORDING

6.2.3 ~~Each granting agency authorized by the Synod Board of Directors' policy shall adopt policies requiring each recognized service organization to give its assurance in its governing documents that recognition as a service organization is not an endorsement by the Synod or a guarantee of financial responsibility for the debts and obligations of the organization or for services provided or offered. Program administration shall be carried out by the Offices of National and International Mission according to these bylaws, and according to policies and criteria developed by the Synod Board of Directors, mission boards, and mission offices.~~

(a) The Board of Directors of The Lutheran Church—Missouri Synod shall adopt common policies and criteria for granting of recognized service organization status by Synod's mission offices, such policies relating to expectations for the corporate structure and governance of the organizations, statements regarding their legal and corporate independence from the Synod, and the necessary relation of their work to the mission and ministry of the Synod as generally expressed in its Constitution and Bylaws. The Board of Directors shall approve the standard form of agreement to be entered into by the Synod and each recognized service organization.

(b) Each mission board of the Synod in consultation with the Council of Presidents shall adopt further policies and criteria, related to its area of responsibility for granting of recognized service organization status by its respective mission office, such policies relating to the organizations' alignment with and augmentation of the mission and ministry of the Synod, as the Constitution and Bylaws relate to the board's area of responsibility and as further expressed in the Synod's triennial emphases and the board's specific goals and activities.

(c) Each mission office shall, subject to 6.2.3 (a) and (b) above, adopt further policies and criteria, for granting, renewal, and withdrawal of recognized service organization status, and shall develop such instruments as are necessary for coordination with districts.

6.2.4 ~~According to policies adopted by the Synod's Board of Directors and the respective mission board, recognized service organization status may be granted by the Office of National Mission, or the Office of International Mission, the boards of the synodwide corporate entities, and other agencies as identified in the Board of Directors' policy to a service organization (other than an auxiliary) that extends the mission and ministry of the Synod but is not part of the Synod as defined by its Constitution and Bylaws.~~

(a) Applications for recognized service organization status shall be made to the Office of the Secretary of the Synod for processing according to policies developed by the Synod Board of Directors, which will facilitate the application as follows:-

(1) Educational service organization status is evaluated by the geographical district in which the school or camp is located, unless all voting members of its Board of Directors are members of a non-geographic district, on the basis of an instrument jointly developed by the Office of National Mission and the Council of Presidents. The instrument, completed by the organization and district, is reviewed and approved by the Office of National Mission. The status of schools is managed on a per-site basis.

(2) Witness or mercy service organization status, if the organization's activity is entirely within a single geographical district, may, if the policies of the Board for National Mission permit, be evaluated by the relevant district on the basis of an instrument developed by the Office of National Mission. The instrument, completed by the organization and district, is reviewed, further investigated, if needed, and finally approved by the Office of National Mission. Until and unless such policies and instrument are developed, applications for witness service organization or mercy service organization status shall be handled under (3) below.

(3) Status of all other organizations, and the application therefor, is administered directly by the Office of National or International Mission, as appropriate, with district presidents exercising ecclesiastical oversight of the operations of recognized service organizations within their boundaries.

(b) Within the area of its responsibility and in accordance with ~~the Synod Board of Directors' policy~~ policies and criteria developed by the Synod Board of Directors, the respective mission board; and office, each ~~granting mission office or agency may shall~~ determine ~~those to which~~ organizations to which recognized service organization status will be granted.

(c) Granting offices may be authorized to set and charge application, renewal, and maintenance fees to recoup the cost of administration, subject to policies set by the Board of Directors of the Synod.

Action: Adopted (9)

Res. 4-06A was introduced by the committee. After Chief Mission Officer Kevin Robson, chairman of the 2016 Res. 4-03B Task Force, offered introductory remarks on the basis of an infographic, both James Sanft, President and Chief Executive Officer of Concordia Plan Services, and Kurt Senske, Chief Executive Officer of Upbring (Lutheran Social Services of the South, a recognized service organization in the mercy and education realms) and member of the Board of Directors, urged adoption. After discussion by the assembly, it was moved, seconded, and carried to close debate [Yes: 632; No: 109]; Res. 4-06A was adopted [Yes: 699; No: 61].

To Commend Actions to Synod Boards and Offices to Revitalize Synod's Recognized Service Organization Program

RESOLUTION 4-07

Overture 4-09 (CW, 414)

WHEREAS, Pending approval by the current 2019 Synod convention, the report of the 2016 Resolution 4-03B Task Force on Recognized Service Organizations (RSO), included in the 2019 *Workbook* as Report R61 (CW, 329–43), provides guidance for revitalization of the program by the appropriate boards and offices of the Synod, and those boards and offices will thus desire to proceed with development of policies and procedures required for the implementation of the report's recommendations; and

WHEREAS, The 2016 Res. 4-03B Task Force, during the course of its work and at various points in its report, noted opportunities for a number of specific, anticipated, and beneficial action items that will improve the Synod's RSO program and therefore could be carefully considered, planned, and subsequently implemented by the appropriate boards and offices of the Synod; and

WHEREAS, These anticipated beneficial action items fall outside the direct purview of proposed amendments to Bylaw section 6.2, which have been delineated in a separate overture by the 2016 Res. 4-03B Task Force; therefore be it

Resolved, That The Lutheran Church—Missouri Synod (LCMS) Office of National Mission (ONM), Council of Presidents and district staffs, over the 2019–2022 triennium, work together to create, document, and implement standard practices that promote synodwide uniformity and best practices in: (1) ecclesiastical oversight of RSO relationships with the Church; (2) ecclesiastical supervision of workers called by RSOs; and (3) administration of the program by Synod and districts for the support of RSOs; and be it further

Resolved, That as the aforementioned standard practices are developed, consideration be given to the identification of cost-effective means of gathering RSO, congregation, district, and Synod representatives together (e.g., in conference, webinar, or other formats) to enhance communication, coordination, collaboration, and cooperation between participants in mission and ministry efforts; and be it further

Resolved, That the ONM consider and implement, with the assistance of LCMS Communications, an improved RSO “home presence” on the Synod's website, including but not limited to an effective public-facing RSO search engine and an expanded clarification of the nature of the Synod's working relationship with RSOs; and be it further

Resolved, That the ONM and LCMS Communications work cooperatively to develop an effective communication

plan that highlights the work of RSOs to a wide audience of Synod and RSO stakeholders; and be it further

Resolved, That this aforementioned communication plan include provisions to inform such stakeholders of changes to the RSO program adopted by the 2019 Synod convention, especially during the first six months immediately following the convention; and be it further

Resolved, That this aforementioned communication plan include production of materials by LCMS schools and the RSO office for the use of schools and districts to ease and lend confidence to the transition of association schools off of RSO status and on to district recognition, without loss of benefits, and to ensure that districts are prepared properly to recognize association schools as those schools strictly governed by multiple LCMS member congregations; and be it further

Resolved, That the Synod's districts and congregations be encouraged to continue to learn about the resources and opportunities available for the enhancement of their mission and ministry efforts through the work of RSOs; and be it finally

Resolved, That The 67th Regular Convention of The Lutheran Church—Missouri Synod joyfully give thanks to God for the work of RSOs in carrying out and enhancing the mission of the Church.

Action: Adopted (9)

There being objection to voting without debate, after discussion by the assembly, a call of the question failed [Yes: 422; No: 351]. After further discussion, a call of the question succeeded [Yes: 718; No: 43] and Res. 4-07 was adopted [Yes: 729; No: 34].

To Thank and Praise God for Concordia Publishing House's 150th Anniversary

RESOLUTION 4-08

Overture 4-29 (CW, 423)

WHEREAS, On September 11, 1869, the Board of Directors of the Synod's newly created printery met in St. Louis, Mo., for the very first time; and

WHEREAS, In 1878, the new printer was named *Concordia-Verlag*, Concordia Publishing House (CPH); and

WHEREAS, Dr. C. F. W. Walther, the first President of The Lutheran Church—Missouri Synod, dedicated CPH's first building and prayed the following:

May the Lord always permit all who go in and out of our Concordia Publishing House to walk under His blessing and protection and may He guard it according to His almighty power and goodness from all misfortune and make it a place of blessing, in time and eternity, until the end of days, through Jesus Christ, the Son of the living God and Savior of the world of sinners. Amen.

and

WHEREAS, Over the past 150 years, CPH has served as the Synod's "publishing arm," as it is described in the Synod's Constitution and Bylaws, for the purpose of providing resources that are faithful to the Holy Scriptures and the Lutheran Confessions; and

WHEREAS, CPH is the largest confessional Lutheran publishing house in the world and its resources are being used throughout the world in support of the Gospel of Jesus Christ as it is preached, taught, and proclaimed in churches, schools, and homes around the globe; therefore be it

Resolved, That Synod in convention commend the many resources of its publishing arm to church workers, congregations, and laity of our church body, urging their widespread and diligent use across the Synod in its churches, schools, and homes; and be it further

Resolved, That Synod in convention recognize and thank CPH as the Synod's exclusive publishing arm and its provider of choice for all published materials; and be it finally

Resolved, That the convention chaplain lead the convention in the praying of the prayer of C.F.W. Walther at the dedication of CPH and following the Synod in convention rise and sing "Lord, Help Us Ever to Retain" (*Lutheran Service Book*, 865) in thanks and praise to almighty God for so richly blessing our Synod with CPH, and seeking His blessing and guidance on its further endeavors.

Action: Adopted (9)

Without objection, the chair put the resolution to an immediate voice vote using the words, "Yea, yea, it shall be so," by which the resolution was adopted. Thereupon, the chaplain offered the prayer offered by C.F.W. Walther at the dedication of CPH and the convention sung, "Lord, Help Us Ever to Retain."

To Declare April 18, 2021,
as “Here I Stand” Sunday
and to Encourage
Multi-Congregation Celebrations

RESOLUTION 4-09

Overture 4-27 (CW, 423)

WHEREAS, We are now in the midst of several important half-millennium anniversary dates of important events regarding the Reformation; and

WHEREAS, The first such event, the 500th anniversary of the nailing of the 95 Theses, was a tremendous success, with many congregations of the district and the Synod gathering together for mass worship celebrations; and

WHEREAS, Scripture gives us encouragement with these words: “Let us hold fast the confession of our hope without wavering, for He who promised is faithful” (Heb. 10:23); and

WHEREAS, Martin Luther made his “Here I stand” proclamation at the Diet of Worms, before the emperor and leading Roman church officials, on April 18, 1521; and

WHEREAS, April 18, 2021, is a Sunday and falls two weeks after the celebration of Easter that year; therefore be it

Resolved, That April 18, 2021, be declared “Here I Stand” Sunday throughout The Lutheran Church—Missouri Synod, its districts, circuits, and congregations; and be it further

Resolved, That these entities be encouraged to gather for worship celebrations to commemorate the event; and be it further

Resolved, That a synodwide thank offering be coordinated and collected for that day, to be used toward the continued proclamation of the Gospel throughout the world; and be it finally

Resolved, That our churches and people be encouraged to spend time in prayer, asking the Lord to continue to bless the proclamation of the Gospel.

Action: Adopted (9)

Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

To Continue the Celebration
of the 500th Anniversary
of the Reformation, including
Commemoration of Events
from 1519 through 1522

RESOLUTION 4-10

Overture 4-26 (CW, 422–23)

WHEREAS, 2020 is the 500th anniversary of the publication of Martin Luther’s *The Freedom of a Christian, To the Christian Nobility of the German Nation*, and *On the Babylonian Captivity of the Church*, and the contents of these writings that extol the freedom of Christians in the Gospel, the role of the priesthood of the baptized in the church, and the correct understanding of Baptism, the Lord’s Supper, and absolution are pertinent to Christians today; and

WHEREAS, 2021 is the 500th anniversary of Martin Luther’s appearance before the imperial diet of Worms, where he boldly confessed the truth of the Gospel before the emperor of the Holy Roman Empire and the princes thereof, and Martin Luther’s example to speak the truth of the Gospel to secular authorities can serve to “strengthen our faith” (*Augsburg Confession XXI*); and

WHEREAS, 2022 is the 500th anniversary of the publication of Martin Luther’s translation of the New Testament into German, and the translation of the Bible into the vernacular and the wide distribution of such translations made it possible for Christians to read the Word of God in their language; therefore be it

Resolved, That the Synod and its members give thanks to God that by “the Almighty’s special grace and mercy the teaching of the chief articles of our Christian religion (which had been hideously obscured by human teaching and regulation under the papacy) was purified and elucidated anew on the basis of God’s Word by Dr. Luther, of blessed and holy memory” (Formula of Concord, Solid Declaration, Introduction 1 [*Book of Concord*, ed. Kolb/Wengert, 524]); and be it further,

Resolved, That pastors and congregations are encouraged to study the freedom of Christians in the Gospel, the role of the priesthood of the baptized in the church, and Baptism, the Lord’s Supper, and absolution, using the above-mentioned writings of Martin Luther; and be it further

Resolved, That pastors and congregations encourage each other to confess the Gospel boldly in the face of adversity; and be it finally

Resolved, That the Synod in convention thanks Lutheran Bible Translators for their work in carrying on Dr. Luther’s precious work of translation and asks the members of Synod to support their work.

Action: Adopted (9)

Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was unanimously adopted.

To Encourage the Study of the Doctrine of Close(d) Communion and Faithful Practice in All Congregations

RESOLUTION 4-11A

Overture 4-14–16 (CW, 416–19)

WHEREAS, Oneness at the altar presupposes oneness in faith and doctrine (Acts 2:42), with the result that close(d) Communion requires that the pastors and congregations of Synod commune individuals of only those synods which are now in altar and pulpit fellowship with us; and

WHEREAS, In the Holy Supper of our Lord, Jesus gives the communicant His own precious body and blood given for the forgiveness of sins for all on the cross, but which to fail to discern the body and blood brings judgment (Greek: *krima*) (1 Cor. 11:27–29); and

WHEREAS, The conventions of The Lutheran Church—Missouri Synod (LCMS) have addressed this issue in 1967 Resolution 2-19; 1986 Res. 3-08; 1995 Res. 3-08; 1998 Res. 3-05; 2007 Res. 3-09; 2013 Res. 4-10; and 2016 Res. 5-15; and

WHEREAS, All members of Synod subscribe and accept without reservation the authority of Holy Scriptures and the Lutheran Confessions contained in the Book of Concord; therefore be it

Resolved, That Synod in convention encourage the study of God's Word and the Lutheran Confessions by all members of Synod with an eye to teaching and upholding our confession and practice regarding the administration of the Lord's Supper; and be it further

Resolved, That all pastors and members of the LCMS recognize the Scriptural and practical necessity of adhering publicly to both a professed and functional close(d) Communion practice.

Action: Adopted (9)

It was moved to amend, in the first resolve, second line, to replace the words "with an eye to teaching and upholding our confession" with the words "to strengthen our understanding." After discussion, a call of the question on the amendment carried by voice vote; the amendment was ruled to have failed. Division of the house was called, in which the amendment failed [Yes: 193; No: 555]. The chair called the orders of the day, and closure of debate carried [Yes: 605; No: 124]. Res. 4-11A was adopted as presented [Yes: 586; No: 157].

To Thank and Praise God for the 10th Anniversary of the Publication of *The Lutheran Study Bible*

RESOLUTION 4-12

Overture 4-30 (CW, 423–24)

WHEREAS, *The Lutheran Study Bible* (TLSB) was published in 2009 by Concordia Publishing House; and

WHEREAS, TLSB is the first study Bible in the English language using entirely new Lutheran notes, helps, and other resources in the history of The Lutheran Church—Missouri Synod (LCMS); and

WHEREAS, Over 400,000 copies of TLSB are in print and being used across the globe; and

WHEREAS, TLSB has been translated into Spanish, and

WHEREAS, TLSB provides a genuine, confessionally faithful Lutheran presentation of the meaning of the Sacred Scriptures; and

WHEREAS, TLSB was developed after close consultation with and includes contributions by pastors, laypersons, and various Lutheran institutions and church bodies from across the world; and

WHEREAS, TLSB is unique in that, unlike any other study Bible available today, TLSB presents justification by grace alone, through faith alone, in Christ alone, as the chief teaching of Scripture; properly distinguishes and applies Law and Gospel; emphasizes God's work through the Means of Grace; functions from a "Scripture alone" point of view and presents a "Scripture interprets Scripture" approach to using the Bible; equips the laity for works of service, with a particular focus on evangelism in their various vocations and callings in life; presents a uniquely Lutheran study Bible that features genuinely Lutheran notes and comments throughout; references the Lutheran Confessions as contained in the *Book of Concord*, where appropriate; and provides a special focus on the Small Catechism for helps and explanations, with citations from Martin Luther and many other fathers of the Lutheran and Christian Church; therefore be it

Resolved, That the LCMS in convention recommend TLSB for use by the laity, pastors, teachers, and other rostered church workers, along with their congregations, schools, and various agencies and entities for their reading, study, and edification; and be it finally

Resolved, That the LCMS in convention, at the 10th anniversary of its publication, give all thanks and praise to God for the blessing of TLSB.

Action: Adopted (9)

Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

4. LIFE TOGETHER



JOY:FULLY
LUTHERAN
1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS

5. THEOLOGY AND CHURCH RELATIONS

To Recognize Altar and Pulpit Fellowship with the Evangelical Lutheran Church in Belgium

RESOLUTION 5-01

Overture 5-01 (CW, 425)

Preamble

The Lutheran Church in Belgium goes back to the very beginnings of the Reformation in the 16th century. Many writings of the Reformer Martin Luther were already printed and distributed in Antwerp as early as 1518. However, after the Diet of Worms, opposition to the Reformation gradually grew in Belgium. Persecutions began and many were taken prisoner to die at the stake, burned alive. In 1523 the first two martyrs of the Reformation were executed in Brussels. When Luther heard about this, he wrote his letter to the Christians in the Low Countries (Belgium and the Netherlands or Holland) “*Eyn Brieff an die Christen ym Nidderlande*” and also the hymn “*Ein neues Lied wir heben an.*”

Just 40 years later, after Luther’s death and the peace of Augsburg, the Reformation became influential again in Belgium, particularly in Antwerp. In 1566 the first Lutheran congregation was organized and recognized by the city magistrates. This was the first Lutheran congregation in the entire region of the Low Countries. One of its pastors was not so unknown—Matthias Illyricus Flacius. Unfortunately, the period of religious freedom in Antwerp was short. In 1585, Antwerp fell to Roman Catholic Spaniards, who all but extinguished Lutheranism and Protestantism in Antwerp. This was one of many battles in the 80 years of religious war between the Dutch and the Spaniards, a war that eventually spread throughout Europe (the Thirty Years War) before its eventual end with the peace of Muenster/Westphalia in 1648. In this treaty almost half of the territory of the Low Countries, including Belgium and the southern part of the Netherlands, remained under a Roman Catholic government. The northern part of the Netherlands was finally free from Spanish dominion and established a Protestant government. After the Fall of Antwerp most of the Lutherans had fled to the north and established the first Lutheran congregations in Amsterdam and other cities. A Calvinistic environment prevailed, however, and Lutheranism would remain a minority church, supported mainly by German merchants.

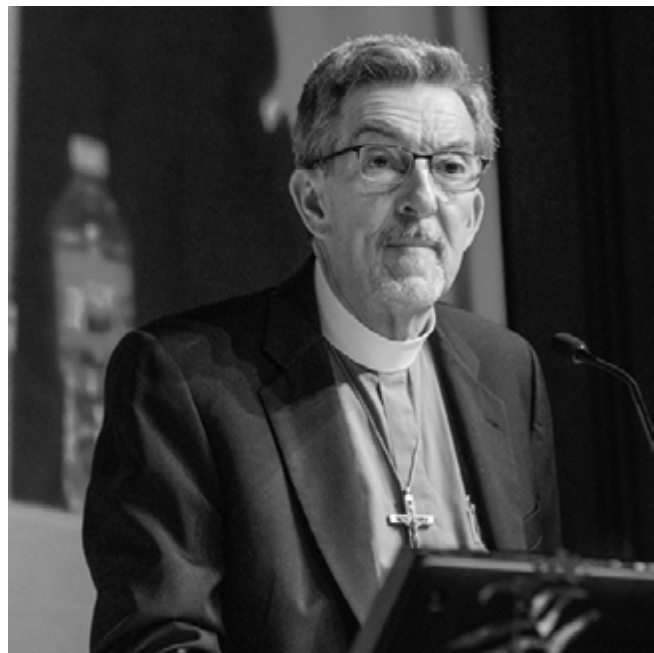
In 1830, Belgium won its independence and crowned a Lutheran monarch, King Leopold I of Saxe-Coburg. Religious freedom was also guaranteed by the new constitution. Nonetheless, apart from some Scandinavian

Seamans missions, it was not until 1939 that a Lutheran congregation would exist anew in Belgium, once again in Antwerp.

The origin of this Antwerp congregation is closely tied together with the life and work of Pastor Lambert Hellings (1889–1956). Reading the New Testament transformed his life. He studied theology and began to work as an evangelist in the suburbs of Antwerp in the early 1930s. Through his friendship with a Norwegian Seamans pastor he became aware of Lutheran theology. He also obtained the address of Concordia Seminary in St. Louis, resulting in other contacts with Lutheran churches in England and France. In 1939 the small free evangelical Lutheran congregation in Antwerp became a member of the French Synod, which later changed its name to the Evangelical Lutheran Church—Synod of France and Belgium.

In 1987 services in the Netherlands started. In 1992 English speaking services in Brussels began. Unfortunately, current work in the Netherlands is temporarily suspended, but the work in Brussels has led to the establishment of a Lutheran congregation: the All Lutheran Church of Brussels. Presently, only services in English are offered.

The desire for independence from the French Synod eventually took shape, since the Synod of France and Belgium was formed by churches in two different countries and contacts were nearly all administrative. In May 2002 the French and Belgian synods became separate entities, but at the same time formed a partnership in order to stress the good relationship that existed between the two churches. In 2004, the Evangelical Lutheran Church in Belgium (Evangelisch-Lutherse Kerk in België, ELKB),



Committee 5 Chairman Scott Murray

formed by the Antwerp and Brussels congregations, was established. The ELKB is a member of the International Lutheran Council.

WHEREAS, The Evangelical Lutheran Church in Belgium has had a long-standing association with The Lutheran Church—Missouri Synod dating back to the 1930s; and

WHEREAS, The ELKB was in altar and pulpit fellowship with the Synod when it was a part of the Evangelical Lutheran Church—Synod of France and Belgium; and

WHEREAS, The ELKB cordially separated from the Evangelical Lutheran Church—Synod of France (Église Évangélique Luthérienne—Synode de France, EEL—SF) in 2002 and became a self-governing church body which was legally recognized in 2004; and

WHEREAS, The ELKB has requested altar and pulpit fellowship with the Synod; and

WHEREAS, The ELKB is in altar and pulpit fellowship with many Synod partner churches; and

WHEREAS, The ELKB accepts all the canonical books of the sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God and the symbolic books of the Evangelical Lutheran Church, compiled in the *Book of Concord* of 1580, as the correct exposition of the sacred Scriptures, and it will not admit any modification to this rule; and

WHEREAS, The 2016 *Handbook*, Bylaw 3.9.5.2.2 (b) says, “When a church body applies for formal recognition of altar and pulpit fellowship with the Synod, such recognition shall be proposed at a convention of the Synod only after the approval of the commission”; and

WHEREAS, The Commission on Theology and Church Relations has examined and approved the doctrine and practice of the ELKB as faithful to Scripture and the Lutheran Confessions, and has proposed the recognition of fellowship between the Synod and the ELKB; therefore be it

Resolved, That the Synod formally recognize the existence of altar and pulpit fellowship between the ELKB and the Synod; and be it further

Resolved, That we acknowledge with gratitude the unity of confession that has been given to our two churches under the guidance of the Holy Spirit; and be it further

Resolved, That we give thanks to God for the Lutheran confession of the Gospel the ELKB provides; and be it further

Resolved, That we encourage and walk with the ELKB as it proclaims the saving Gospel of Jesus Christ to a lost world; and be it further

Resolved, That we pray for God’s blessings in the coming years on this agreement in the confession of the Gospel that we enjoy as partner churches; and be it finally

Resolved, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the common doxology.

Action: Adopted (3)

After discussion by the assembly, during which a delegate suggested affirming fellowship with full voice, the convention adopted the resolution by saying, “Yea, yea, it shall be so,” and the common doxology was sung.

To Endorse Altar and Pulpit Fellowship with the Portuguese Evangelical Lutheran Church

RESOLUTION 5-02

Overture 5-02 (CW, 426)

Preamble

The Portuguese Evangelical Lutheran Church (*Igreja Evangélica Luterana Portuguesa*, IELP) was founded by the Evangelical Lutheran Church of Brazil (*Igreja Evangélica Luterana do Brasil*, IELB). In 1952, the president of the Brazil district of The Lutheran Church—Missouri Synod, Rev. Rodolpho Hasse, visited Portugal with the intention of introducing a radio program and to explore the possibility of conducting mission work there. The IELB’s 32nd national convention in 1954 officially authorized the beginning of the mission in Portugal. On July 3, 1958, the first Lutheran congregation was organized in Lisbon. May 28, 1959, marked the foundation of the IELP. Initially, the activities of the IELP were concentrated in the region between Lisbon and Caldas da Rainha. In the 1970s, mission efforts were expanded northward within the country of Portugal. At the beginning of the 1990s, the first parish in the region of Porto was established. The IELP currently maintains regular activities in four localities: Mercês (Lisbon), Maia (Porto), Ponte de Lima (North) and Angra do Heroísmo (Azores Island). In 2007, the IELP joined the European Lutheran Conference and the International Lutheran Council.

WHEREAS, The mission efforts of the Brazil district of the Synod and later, the IELB, have led to the establishment of the IELP; and

WHEREAS, The Synod and the IELB are partner church bodies; and

WHEREAS, The IELP is now an independent, self-governing church body; and

WHEREAS, In 2016, President Adalberto Hiller of the IELP recognized that even though the IELP began as the mission work of the Brazil district of the Synod and continued with the support of the IELB (after the IELB was recognized by the Synod as a self-governing partner church), the Synod and IELP had never entered into formal fellowship; and

WHEREAS, President Hiller of the IELP contacted the Synod and requested formal recognition of altar and pulpit fellowship; and

WHEREAS, The IELP accepts all the canonical books of the Sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God and the symbolic books

of the Evangelical Lutheran Church, compiled in the *Book of Concord* of 1580 as a correct exposition of the Sacred Scriptures, and it will not admit any modification to this rule; and

WHEREAS, The IELP is in altar and pulpit fellowship with other partner church bodies of the Synod such as the IELB and the Independent Evangelical-Lutheran Church in Europe; and

WHEREAS, The 2016 *Handbook* says, “When a small, formative, emerging confessional Lutheran church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to endorsement of the subsequent Synod convention” (Bylaw 3.9.5.2.2 [c]); and

WHEREAS, The Commission on Theology and Church Relations (CTCR) has examined pertinent theological and organizational documents of the IELP and found these documents to be faithful to Scripture and the Lutheran Confessions; and

WHEREAS, Church fellowship has been recognized by the President of the Synod after consultation with the Praesidium and approval by CTCR; therefore be it

Resolved, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

Resolved, That we give thanks to God for the Lutheran confession of the Gospel the IELP provides to its country; and be it further

Resolved, That this convention endorse the President of Synod’s recognition of altar and pulpit fellowship between the Synod and the IELP; and be it further

Resolved, That we encourage and walk with the IELP as they proclaim the saving Gospel of Jesus Christ to a lost world; and be it further

Resolved, That we pray for God’s blessings in the coming years on this agreement in the confession of the Gospel that we enjoy as partner churches; and be it finally

Resolved, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the common doxology.

Action: Adopted (3)

After discussion by the assembly, IELP President Adalberto Hiller was invited forward and the convention adopted the resolution by saying, “Yea, yea, it shall be so,” and the common doxology was sung. President Hiller brought the warm greetings of his church body, which sees the LCMS as its “grandmother” church, and the church bodies’ respective members as brothers and as children, together, of God. He spoke of the great encouragement it is for the synods to be part of the same confessional “family.”

To Recognize Altar and Pulpit Fellowship with the Confessional Lutheran Church of South Africa

RESOLUTION 5-03

Overture 5-03 (CW, 426–27)

Preamble

The Confessional Lutheran Church of South Africa (CLCSA) was established as an independent church body in 1989. The church is primarily located in Middelburg, South Africa. The church reports 10 congregations and six preaching stations with a total of about 15,000 members. The Lutheran Church—Missouri Synod (LCMS) has had a long relationship with this church body and its founding pastor and bishop, Mandla Khumalo, via St. Peter Lutheran Church in Arlington Heights, Ill., and more recently through the Michigan District. In 1988, St. Peter Lutheran Church, in cooperation with Dr. Robert Preus of Concordia Theological Seminary in Fort Wayne, provided Rev. Khumalo with a Synod seminary education.

The Synod is in altar and pulpit fellowship with two other church bodies in southern Africa. The first of those churches, the Free Evangelical Lutheran Synod in South Africa (FELSISA) was founded in 1892 to avoid unionistic practices found in Germany. The Synod is also in altar and pulpit fellowship with the Lutheran Church in Southern Africa (LCSA) which was founded as an independent church in 1967 with roots in the missionary work of FELSISA. These two church bodies have maintained friendly relations with the CLCSA over the years. It is our prayer that the three church bodies will grow closer to one another. In 2018, the International Lutheran Council welcomed the CLCSA into membership.

WHEREAS, The CLCSA formally requested altar and pulpit fellowship with the LCMS in October 2015; and

WHEREAS, The CLCSA accepts all the canonical books of the Sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God. As a correct exposition of the Sacred Scriptures, the CLCSA accepts the symbolic books of the Evangelical Lutheran Church, compiled in the *Book of Concord* of 1580, and it will not admit any modification to this rule; and

WHEREAS, The 2016 *Handbook*, Bylaw 3.9.5.2.2 (b), says, “When a church body applies for formal recognition of altar and pulpit fellowship with the Synod, such recognition shall be proposed at a convention of the Synod only after the approval of the commission;” and

WHEREAS, The Commission on Theology and Church Relations has examined pertinent theological and organizational documents of the CLCSA and found these documents to be faithful to Scripture and the Lutheran Confessions; therefore be it

Resolved, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

Resolved, That the Synod formally recognize the existence of altar and pulpit fellowship between the CLCSA and the Synod; and be it further

Resolved, That we encourage and walk with the CLCSA as they proclaim the saving Gospel of Jesus Christ to a lost world; and be it further

Resolved, That the Synod renew its commitment to work together and cooperate in the mission of the Gospel in South Africa with the CLCSA, FELSISA, and LCSA; and be it further

Resolved, That we pray for God's blessings in the coming years on this agreement in the confession of the Gospel that the CLCSA and Synod enjoy as partner churches; and be it finally

Resolved, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the common doxology.

Action: Adopted (7)

It was moved and seconded to postpone the resolution until the next convention; this was ruled out of order. It was subsequently moved and seconded to refer the matter to the President's Office for further study of the relationship of the two other partner churches in South Africa with CLCSA. After discussion by the assembly—during which Commission on Theology and Church Relations Chairman Lawrence Rast described the past decade's work regarding the relationship of these three South African church bodies as a "long, arduous, and very fruitful process" and clarified the nature of this resolution as recognizing fellowship in doctrine and practice rather than creating it—the question on referral was called [Yes: 793; No: 87] and the motion to refer failed [Yes: 229; No: 679]. Thereupon it was moved and carried to close debate on the resolution [Yes: 793; No: 108]. Res. 5-03 was adopted [Yes: 741; No: 161] and the common doxology was sung. CLCSA Bishop Mandala Khumalo spoke words of appreciation for this resolution, of his personal "coming home" to the Missouri Synod" and strong words of assurance that he and his church body would be a strong partner with the Synod's two other partner churches in South Africa, enhancing, working with, listening to, and "strengthening [them] to make confessional Lutheranism even stronger in the region," to "win more souls for the kingdom of God." Responding to the bishop's speech, a delegate moved that the previous vote be affirmed with the saying of "Yea, yea, it shall be so," and it was so.

To Recognize Altar and Pulpit Fellowship with the Evangelical Lutheran Free Church in Denmark

RESOLUTION 5-04

Overture L5-42 (TB, 1:32–33)

Preamble

The Evangelical Lutheran Free Church in Denmark (*Den evangelisk-lutherske Frikirke i Danmark*, ELFCD) was founded on Nov. 4, 1855, by Niels Pedersen Grunnet in opposition to the state church of Denmark, which was being overtaken by rationalism and secularism. The ELFCD was founded only a short time after the Danish government formally allowed for religious freedom.

The Lutheran Church—Missouri Synod (LCMS) and some other churches provided financial support for the young ELFCD and a number of the ELFCD's pastors have been trained in LCMS seminaries. As a result of these close historical ties, it has been assumed for more than a century that the LCMS and the ELFCD were in fellowship. Though the ELFCD affirmed fellowship with the LCMS at its last convention in July 2018, the LCMS in convention has never formally declared fellowship with the ELFCD.

WHEREAS, The ELFCD accepts all the canonical books of the sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God and the symbolic books of the Evangelical Lutheran Church, contained in the *Book of Concord* of 1580, as a correct exposition of the sacred Scriptures; and

WHEREAS, The Commission on Theology and Church Relations has examined and approved the doctrine and practice of the ELFCD as faithful to Scripture and the Lutheran Confessions and has proposed the formal recognition of fellowship between the LCMS and the ELFCD; therefore be it

Resolved, That the LCMS formally recognize the existence of altar and pulpit fellowship between the ELFCD and the LCMS; and be it further

Resolved, That we acknowledge with gratitude the unity of confession that has been given to our two churches under the guidance of the Holy Spirit; and be it further

Resolved, That we give thanks to God for the Lutheran confession of the Gospel the ELFCD provides; and be it further

Resolved, That we continue to encourage and walk with the ELFCD as it proclaims the saving Gospel of Jesus Christ to a lost world; and be it further

Resolved, That we pray for God's continued blessings in the coming years on this agreement in the confession of the Gospel that we enjoy as partner churches; and be it finally

Resolved, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the common doxology.

Action: Adopted (3)

After discussion by the assembly, the convention adopted the resolution by saying, “Yea, yea, it shall be so,” and the common doxology was sung. ELFCF President Leif Jensen spoke of the importance of having confessional Lutheran partners; of the blessing of the exchange of faithful church workers among such partners, which ELFCF now formally enjoys with the LCMS; and of his church body’s thankfulness for the faithful, biblical, and confessional leadership of the LCMS.

To Clarify Status of LCMS Relationships in Sri Lanka

RESOLUTION 5-05

Overture 5-04 (CW, 427)

Preamble

The Lanka Lutheran Church was a mission start of The Lutheran Church—Missouri Synod beginning in 1927, achieving recognition as a self-governing church by the Synod in 2001. In 2001 the Lanka Lutheran Church also became a member of the International Lutheran Council (ILC) and the Lutheran World Federation. The Lanka Lutheran Church was declared defunct by the Sri Lankan government in 2007. The Synod continued to work in Sri Lanka, and the former Lanka Lutheran Church was reconstituted as the legally registered Ceylon Evangelical Lutheran Church (CELC) in 2017. The CELC was inducted as a member of the ILC in 2018 at the same time that the defunct Lanka Lutheran Church was removed from membership. The CELC has requested recognition by the Synod as a self-governing partner church body.

WHEREAS, The Lanka Lutheran Church was recognized in 2001 as being in altar and pulpit fellowship with the Synod; and

WHEREAS, The Lanka Lutheran Church ceased to exist as a legal entity in 2007; and

WHEREAS, The Synod has continued its mission work in Sri Lanka that began in 1927 and has assisted in the reorganization of the former Lanka Lutheran Church as the new and legal CELC; and

WHEREAS, The ILC in 2018 removed the Lanka Lutheran Church from its membership and welcomed the CELC into membership; therefore be it

Resolved, That the Synod formally recognize that it is no longer in altar and pulpit fellowship with the now-defunct Lanka Lutheran Church and that it has removed the Lanka Lutheran Church from the roster of church bodies with whom it is in altar and pulpit fellowship; and be it further

Resolved, That the convention give thanks for the Synod’s mission work and the work of the Office of International Mission (OIM) in Sri Lanka; and be it further

Resolved, That the convention and the Synod will continue to pray to the Lord of the harvest for the work being done in Sri Lanka by the CELC; and be it finally

Resolved, That the Synod will continue to support and pray for the work being done by the OIM in Sri Lanka and by the CELC.

Action: Adopted (6)

Without discussion, the resolution was adopted [Yes: 824; No: 8].

To Amend Bylaw 3.9.5.2.2 regarding Altar and Pulpit Fellowship with New Church Bodies Formed by Partner Churches

RESOLUTION 5-06

Overture 5-06 (CW, 428–29)

WHEREAS, The first objective of The Lutheran Church—Missouri Synod (LCMS) is to: “Conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy”; and

WHEREAS, The President of the Synod is its chief ecumenical officer (Bylaw 3.3.1.1.2) and the Commission on Theology and Church Relations (CTCR) has the responsibility to “assist the President of the Synod at his request in discharging his constitutional responsibilities for maintaining doctrinal integrity as he relates to other church bodies” (Bylaws 3.9.5.2.2); and

WHEREAS, This bylaw requires CTCR approval before a church body may apply “for formal recognition of altar and pulpit fellowship with the Synod” at a Synod convention (Bylaw 3.9.5.2.2 [b]); and

WHEREAS, The President of Synod may declare fellowship with a small, formative emerging confessional Lutheran church body that requests recognition of altar and pulpit fellowship with Synod, after consultation with the Praesidium and approval by the commission, subject to the endorsement of subsequent Synod convention (Bylaw 3.9.5.2.2 [c]); and

WHEREAS, The Board for International Mission may propose at convention a recognition of fellowship with a mission of the Synod that becomes a self-governing church body with the approval of the commission (Bylaw 3.9.5.2.2 [d]); and

WHEREAS, Partner churches of the Synod may on occasion amicably reorganize, divide, or release a mission or group of congregations to become a self-governing,

independent confessional Lutheran church body which, in turn, requests a recognition of church fellowship with the Synod; therefore be it

Resolved, That the President of Synod, upon the recommendation of the CTCR, may be empowered to declare fellowship with a self-governing, confessional Lutheran church body that is established as a result of the mission efforts or the reorganization of a confessional Lutheran partner church of the LCMS; and be it further

Resolved, That Bylaw 3.9.5.2.2 be amended as follows:

PRESENT/PROPOSED WORDING

3.9.5.2.2 The Commission on Theology and Church Relations shall assist the President of the Synod at his request in discharging his constitutional responsibilities for maintaining doctrinal integrity as he relates to other church bodies.

(a) It shall address itself to and evaluate existing fellowship relations for the purpose of mutual admonition and encouragement.

(b) When a church body applies for formal recognition of altar and pulpit fellowship with the Synod, such recognition shall be proposed at a convention of the Synod only after the approval of the commission.

(c) When a small, formative, emerging confessional Lutheran church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to the endorsement of the subsequent Synod convention.

(d) When a mission of the Synod applies for formal recognition as a self-governing partner church, such recognition shall be proposed at convention of the Synod by the Board for International Mission with the approval of the commission.

(e) When an entity (e.g., a district, mission, group of congregations, etc.) of a self-governing partner church is established as an independent church body in altar and pulpit fellowship with that partner church body, and subsequently requests recognition of altar and pulpit fellowship with Synod, such recognition may be declared by the President of Synod, after consultation with the Praesidium and approval by the commission, subject to the endorsement of the subsequent Synod convention.

Action: Adopted (6)

Without discussion, the resolution was adopted [Yes: 852; No: 46].

To Clarify the Relationship between LCMS Partner Churches and the Lutheran World Federation

RESOLUTION 5-07

Overtures 5-07-08 (CW, 429-31)

Preamble

The Lutheran World Federation (LWF) “is a global communion of 145 churches in the Lutheran tradition, representing over 74 million Christians in 98 countries.” And it declares of itself that its member churches “share a vision, purpose, and values. We work to strengthen our relationships and build an inclusive, respectful communion. We are on a common journey of renewal shaped and enriched by the different contexts within which we live” (www.lutheranworld.org/content/about-lwf). Article III of the LWF Constitution states, “The Lutheran World Federation is a communion of churches which confess the triune God, agree in the proclamation of the Word of God and are united in pulpit and altar fellowship.” The Lutheran Church—Missouri Synod (LCMS) is not a member of the LWF. The LCMS is a member of the International Lutheran Council (ILC), which is not a communion fellowship. However, the majority of ILC member churches are partner churches of the LCMS with whom we share altar and pulpit fellowship. The LCMS currently has 35 official partner churches and 44 “allied church bodies,” which have some degree of partnership but do not yet have altar and pulpit fellowship. An additional 16 “emerging church bodies” have made contact with the LCMS to learn more about its doctrine and practice.

The LCMS has remained faithful and continues to confess the truth of God’s Word as its members subscribe unconditionally to the *Book of Concord*. By contrast, the LWF has advocated for women’s ordination, acceptance of the lesbian, gay, bisexual, and transgender (LGBT) lifestyle, and the use of a higher critical approach to interpreting Scripture. As a result of its confessional subscription (Constitution Article II), the LCMS has not joined the LWF. The fact that some partner churches with whom we are in full altar and pulpit fellowship retain membership in the LWF is a matter of concern to the LCMS.

WHEREAS, LWF is a proponent of women’s ordination, acceptance of the LGBT lifestyle, and the use of a higher critical approach to interpreting Scripture; and

WHEREAS, The LWF defines itself as a global communion of churches united in pulpit and altar fellowship (although many of our partner churches in the LWF do not acknowledge this pulpit and altar fellowship); and

WHEREAS, Some partner churches of the LCMS are members of the LWF, and as partner churches we are in full altar and pulpit fellowship with them; and

WHEREAS, These partner churches have each joined the LWF at various times and have remained in the LWF for different and complex reasons; therefore be it

Resolved, That the Office of the President engage in fraternal dialogue with partner churches regarding this concern and compile accurate information from them on their existing relationship to the LWF; and be it further

Resolved, That the Office of the President report to the 2022 Synod convention with recommendations on addressing the relationship between partner churches and the LWF; and be it finally

Resolved, That the Synod in convention commend these partner churches for their commitment to the Word of God and the Lutheran Confessions and exhort them to remain faithful in that confession.

Action: Adopted (6)

Without discussion, the resolution was adopted by unanimous voice vote.

To Commend and Support the International Lutheran Council

RESOLUTION 5-08

Overture 5-10 (CW, 431–32)

WHEREAS, The International Lutheran Council (ILC) is a growing worldwide association of established confessional Lutheran church bodies, among them The Lutheran Church—Missouri Synod (LCMS), which 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; and

WHEREAS, The ILC is not a church body nor does it carry out churchly functions. It does not intend to prescribe any course of action for its members, but rather seeks to assist and strengthen them in their confessional witness and mission. It exists to encourage, strengthen, and promote confessional Lutheran theology and practice centering in Jesus Christ, both among member churches and throughout the world:

- by furthering a united witness to the Gospel of Jesus Christ and strengthen its member churches in preaching the Gospel to the entire world;
- by furthering united diaconic action through intentional acts and programs of mercy in response to human need and suffering;
- by furthering theological study and the formation of qualified, orthodox, Lutheran pastors;
- by furthering peace and unity by mediating member disputes;

and

WHEREAS, The ILC resolved in its 2015 world conference in Buenos Aires “to strengthen the reach of the ILC” in time for its 25th anniversary celebrated in Antwerp, Belgium, on Sept. 25–28, 2018:

- by adopting revised bylaws to meet the challenges and opportunities of the 21st century;
- by legally incorporating as a non-profit;
- by developing programs that benefit its members;

and

WHEREAS, The ILC has become a beacon to worldwide Lutheranism by upholding the Holy Scriptures as the infallible Word of God and the Lutheran Confessions: in 2018 the ILC received 17 new members, bringing its total membership to 54 Lutheran churches; and

WHEREAS, In his 1956 President’s report, Dr. Behnken reported that the conferences held in Europe afforded “opportunities to exert a real influence for Scriptural Lutheranism ... Some great theologians, not of our Synod, have stated that our Synod and those in fellowship, are the last hope of true Lutheranism. Many are praying fervently for us,” and these conferences and prayers led to the formation of the ILC, which provides hope for true Lutheranism; and

WHEREAS, In 1995, the Synod in convention (Resolution 3-03A) resolved:

That we state our sincere hope that the International Lutheran Council may carry on the task it has assigned to itself, and to that end ask the Lord to grant His greatest blessings so that the witness of the ILC churches may glorify Him and be heard throughout the world; and ...

That ... the LCMS declare that it is a member of the ILC; therefore be it

Resolved, That the LCMS give thanks to God for more than 25 years of membership in and for the expansion of the ILC; and be it further

Resolved, That the ILC be commended for its work to provide a place for worldwide Lutheran churches to be strengthened in the Holy Scriptures and in Lutheran identity as it bears witness to the Gospel of Jesus Christ throughout the world; and be it finally

Resolved, That the LCMS encourage its members to learn more about the work of the ILC, continue its involvement in the ILC, and support the ILC so that Lutheran churches worldwide will have a place to be encouraged, strengthened, and encouraged to remain faithful and bold witnesses.

Action: Adopted (6)

Without discussion, the resolution was adopted by unanimous voice vote.

**To Confess the Biblical Six-Day Creation,
to Encourage Pastoral Conferences to Study
Our Synod's Statements on Creation,
and to Help Congregations
Concertedly Address Issues Related
to the Intersections of Faith and Science**

RESOLUTION 5-09A

Overtures 5-11–24 (CW, 432–38)

WHEREAS, The Holy Scriptures teach that God is the Creator of all that exists (Gen.1:1; Ps. 33:6, 9; Heb. 11:3; Col. 1:16; John 1:1–4); and

WHEREAS, Issues related to the intersection of faith and science continue to top the list of concerns of young people in our church body (see Mark Kiessling and Julianna Shults, “The Search for Young People: 2017 Research of Millennials and the LCMS,” *Concordia Journal* 44, no. 4 [Fall 2018]: 19–32); and

WHEREAS, The number of new discoveries (e.g., in genetics and paleontology) and technology (e.g., artificial intelligence) continues to increase at an exponential pace; and

WHEREAS, Many pastors and other church workers may not be familiar with Synod's statements regarding the scriptural teaching on creation and our place within that creation; therefore be it

Resolved, That the Synod in convention confess that Holy Scripture teaches that:

- God created the world in six natural days. We confess that the duration of those natural days is proclaimed in God's Word, “There was evening, and there was morning, the first day” (Gen. 1:5);
- the creation of the first man, Adam, who was made in the image of God (Gen. 1:27), was an historical event;
- death came into the world as the consequence of Adam's sin (Rom. 5:12);

and be it further

Resolved, That pastors and other church workers be encouraged to confess, witness to, and uphold in their teaching the Synod's publicly stated positions as set forth in *A Brief Statement of the Doctrinal Position of the Missouri Synod*, Article 5 (adopted 1932):

We teach that God has created heaven and earth, and that in the manner and in the space of time recorded in the Holy Scriptures, especially Gen. 1 and 2, namely, by His almighty creative word, and in six days. We reject every doctrine which denies or limits the work of creation as taught in Scripture. In our days it is denied or limited by those who assert, ostensibly in deference to

science, that the world came into existence through a process of evolution; that is, that it has, in immense periods of time, developed more or less of itself. Since no man was present when it pleased God to create the world, we must look for a reliable account of creation to God's own record, found in God's own book, the Bible. We accept God's own record with full confidence and confess with Luther's Catechism: “I believe that God has made me and all creatures.”

And in *A Statement of Scriptural and Confessional Principles*, Article V (adopted 1973):

We believe, teach and confess that God, by the almighty power of His Word, created all things. We also believe that man, as the principal creature of God, was specially created in the image of God, that is, in a state of righteousness, innocence and blessedness.

We affirm that Adam and Eve were real historical human beings, the first two people in the world, and that their fall was a historical occurrence which brought sin into the world so that “since the fall of Adam all men who are propagated according to nature are born in sin” (Augsburg Confession II 1). We confess that man's fall necessitated the gracious redemptive work of Jesus Christ and that fallen man's only hope for salvation from his sin lies in Jesus Christ, his Redeemer and Lord.

We therefore reject the following:

1. All world views, philosophical theories and exegetical interpretations that pervert these Biblical teachings and thus obscure the Gospel.
2. The notion that man did not come into being through the direct creative action of God, but through a process of evolution from lower forms of life, which in turn developed from matter that is either eternal, autonomous or self-generating.
3. The opinion that the image of God in which Adam and Eve were created did not consist of concreated righteousness, that is, a perfect relationship to God.
4. The notion that Adam and Eve were not real historical persons and that their fall was not a real historical event which brought sin and death into the world.
5. The opinion that original sin does not deprive all men of their spiritual powers and make it impossible for them to be in the right relationship to God apart from faith in Jesus Christ.

and be it further

Resolved, That pastors be encouraged to study and discuss within their pastoral conferences (district and circuit) the Commission on Theology and Church Relations reports: *Creation in Biblical Perspective* (1970), *Together with All Creatures: Caring for God's Living Earth* (2010), and *All*

Things Hold Together in Christ: The Intersection of Science and Christian Theology (2015); and be it further

Resolved, That pastors care for and instruct their people, especially their young people, by addressing issues related to the intersection of faith and science by leading thoughtful discussions that:

- help them remain faithful to our confession as set forth in the Scriptures, exhibited in our Confessions, and affirmed in the Synod's publicly stated positions; and
- address accurately and honestly the assumptions, theories, and findings of scientists along with the challenges that they raise for Christian thought;

and be it finally

Resolved, That pastors encourage and equip their people to look for and engage in respectful and thoughtful conversations that give a Christian witness.

Action: Adopted (6)

It was moved and seconded to amend the first bullet of the first resolve to read in its entirety, "God created the world in six days (Genesis 1)." After discussion, the chair, noting the orders of the day, put closure of debate on the amendment to a vote, which carried [Yes: 732; No: 213]; the amendment failed [Yes: 309; No: 662]. The chair put closure of debate on the main motion to a vote; this carried [Yes: 691; No: 268]. Res. 5-09A was adopted as presented by a show of hands. The President noted on this topic that "we try to say only what the Bible says, and otherwise to keep our mouths shut," and thanked the delegates for the way they handled debate on this resolution.

To Commend the Lutheran Church— Canada CTCR Report *Cremation and the Christian*

RESOLUTION 5-10

Overtures 5-29–30 (CW, 440–41)

WHEREAS, The practice of cremation is gaining acceptance in the United States; and

WHEREAS, Questions about the propriety of cremation from a theological perspective have arisen over the years; and

WHEREAS, Such questions have been referred to the Commission on Theology and Church Relations (CTCR) by several previous Synod conventions; and

WHEREAS, The CTCR has, in consultation with the seminaries, examined and commended the report prepared by the Lutheran Church—Canada CTCR, *Cremation and the Christian*; therefore be it

Resolved, That the Synod in convention commend *Cremation and the Christian* to pastors and congregations for study and discussion.

The referenced document may be accessed at:

[www.lcms.org/about/leadership/
commission-on-theology-and-church-
relations/documents/general-resources#statements-
from-church-bodies](http://www.lcms.org/about/leadership/commission-on-theology-and-church-relations/documents/general-resources#statements-from-church-bodies).

Action: Adopted (7)

There being objection to the chair's suggestion to proceed to the main motion, the resolution went to debate but this was shortly closed [Yes: 840; No: 60]; the resolution was adopted [Yes: 828; No: 84].

To Address Questions about Unity in Doctrine and Uniformity and Variety in Practice

RESOLUTION 5-11

Overtures 5-31–32 (CW, 441–42)

WHEREAS, Questions and concerns continue to arise in the Synod about the relationship between unity in doctrine and uniformity and variety in practice (Constitution Article III 7); and

WHEREAS, Certain practices in the church are divinely mandated while other practices are in the realm of adiaphora (neither commanded nor forbidden by the Scriptures but serve to edify the church (see Augsburg Confession VII; Formula of Concord Solid Declaration XI); therefore be it

Resolved, That the Synod direct the Commission on Theology and Church Relations to prepare a study document on the issue of the relationship between unity in doctrine and uniformity and variety in practice, together with a Bible study on this issue specifically designed for congregational use, discussion, and guidance.

Action: Adopted (7)

After discussion, closure of debate was moved and carried; the resolution was also adopted on a voice vote.



JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS



6. PASTORAL MINISTRY AND SEMINARIES

To Support and Participate in the Comprehensive Church Worker Recruitment Initiative

RESOLUTION 6-01

Report R1.2 (CW, 56); Overture 6-18 (CW, 456)

WHEREAS, Jesus instituted and mandated the pastoral office (John 17:18; 20:21) and St. Paul and St. Peter attested to this same pastoral office (1 Cor. 4:1; Rom. 10:14–17; 1 Tim. 3:1–7; 2 Tim. 4:1–5; Titus 1:5–9; 1 Peter 5:1–11); and

WHEREAS, The Lutheran church confesses this one pastoral office, “So that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted” (Augsburg Confession [AC] V) and “Our churches teach that no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call” (AC XIV); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) holds to the words of C.F.W. Walther, “The preaching office is not an optional office but one whose establishment has been commanded to the church and to which the Church is properly bound till the end of time” (Walther, *The Church and the Office of the Ministry*, Ministry Thesis III); and

WHEREAS, The Lutheran church confesses that “The preaching office is the highest office in the Church, from which flow all other offices in the Church” (Walther, Ministry Thesis VIII); and

WHEREAS, These “other offices in the church” are good and salutary auxiliary offices “established in love by the Church to support the Office of the Holy Ministry and to assist the faithful in their God-given vocations (“assist and strengthen Christian fathers and mothers in their God-given responsibility to bring up their children in the nurture and instruction of the Lord”)” (*LSB Agenda*, 214, 218); and

WHEREAS, The declaration of Jesus, “The harvest is plentiful, but the laborers are few. Therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest” (Luke 10:2), is as true today as when it was spoken 2,000 years ago; and

WHEREAS, Enrollment statistics from 2004 to 2018 demonstrate a decrease in students enrolled in our Concordia University church worker programs:

- Pre-seminary (-59%)
- Lutheran Teacher (-61%)
- Director of Christian Education (-56%)
- Director of Christian Outreach (-71%)

- Deaconess (-43%) (numbers do not include seminary deaconess program enrollment)
- Lay Ministry (-95%)
- Director of Parish Music (-47%)
- Director of Family Life (-65%)

and

WHEREAS, Enrollment statistics from 2004 to 2018 demonstrate a decrease in men enrolled in our two seminaries:

- Master of Divinity (MDiv) Concordia Seminary (CSL) (-61%); Concordia Theological Seminary (CTSFW) (-44%)
- Combined MDiv loss (-55%)
- CSL total loss including Alternate Route (AR) and non-residential enrollments (-34%)
- CTSFW total loss including AR and non-residential enrollments (-44%)
- Combined total loss including AR and non-residential enrollments (-38%)

and

WHEREAS, Fifty percent of all active ordained pastors are over 55 years old; and with current enrollment trends into the seminary and active pastor retirement trends, the active pastor population in the LCMS could decrease from 6,000 to 3,000 active pastors in the next 15 years; and

WHEREAS, The current enrollments will not support graduating classes sufficient to meet the needs of the



Committee 6 Chairman John Hill

church in terms of filling upcoming vacancies for ordained and commissioned ministers of religion; and

WHEREAS, The Office of Pastoral Education, under the Chief Mission Officer (CMO), in collaboration with participants of a special Pastoral Formation Summit (Sept. 11–12, 2018; Presidents Harrison, Rast, Meyer, Wenthe, Ferry, Gard, Friedrich; CMO Robson, Director of Pastoral Education Baneck, Senior Assistant to the President Vieker) agreed to move forward with a comprehensive church worker formation initiative, forming church workers from infant Baptism to grave; and

WHEREAS, The CMO and the Office of Pastoral Education have begun a comprehensive church worker recruitment multi-year initiative, soliciting collaboration and cooperation of the participants of the Pastoral Formation Summit (above), the Synod's seminaries, the Concordia University System Board of Directors, Concordia Universities, district presidents, outside marketing experts, LCMS Mission Advancement, and LCMS Communications; and

WHEREAS, \$125,000 from the Schwan Foundation and \$125,000 from LCMS Board of Directors designated funds have been provided as “catalyst” money to launch this initiative; therefore be it

Resolved, That all constituents of the LCMS be encouraged to commend, financially support, and directly participate in this comprehensive, multi-year church worker recruitment initiative with (but not limited to) the following objectives:

- identifying, catechizing, encouraging, and supporting young boys and girls for church worker vocations;
- instilling church worker vocations as sacred and joyful, a “calling from God,” vocations of integrity and fulfillment, grounded in Christ and baptismal salvation;
- developing the “whole person” throughout this formation process: spiritually, in character, confessionally, physically, emotionally, synodically, and intellectually;
- supporting, encouraging, and caring for existing church workers for the welfare of the workers, for the proclamation and witness of the Gospel, and for workers to be healthy advocates of next-generation church workers.

Action: Adopted (2)

An amendment was moved and seconded, to add two new resolves: “Resolved, that the district offices of the Synod work together to compile a database of best practices from congregations and other ministries that have successfully guided people of all ages to heed the Holy Spirit’s call to enter into professional church work; and be it finally” and “Resolved, that this database be made available on the Synod website no later

than the LCMS national convention in 2022.” After debate, it was moved, seconded, and carried unanimously to close debate, and the amendment failed [Yes: 213; No: 685]. A motion to close debate on the main motion prevailed [Yes: 651; No: 265] and the main motion was adopted as presented [Yes: 868; No: 56]. Chairman Hill led the convention in prayer “that the Lord of the harvest send workers into his harvest.”

To Promote Residential Seminary Education as the Preferred Option for the Preparation of Men for Pastoral Ministry

RESOLUTION 6-02

Report R66 (CW, 375–84)

WHEREAS, Jesus said “The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest.” (Matt. 9:37–38); and

WHEREAS, Jesus set an example of the importance of a robust theological education by teaching his disciples for nearly three uninterrupted years during which time he warned them to “beware of the leaven of the Pharisees” (Matt. 16:6), along with many other admonitions to watch, pray, guard, and then to baptize and teach all nations “to observe all that I have commanded you” (Matt. 28:20); and

WHEREAS, After his conversion on the road to Damascus, Paul went away into Arabia to learn the Scriptures anew in light of the death and resurrection of Jesus and after three years went up to Jerusalem to present himself to Peter and to the other Apostles to be recognized as one called by God to preach and teach (Acts 9; Gal. 1:17–18); and

WHEREAS, “Handling the Word of Truth” (2 Tim. 2:15) rightly requires diligent study of God’s Word and our Lutheran Confessions, with a foundational understanding of the original Biblical languages, of the dogmatics and historical texts of the church, of the many heresies that the devil continues to promote, and of hermeneutical principles and homiletical approaches, as well as a good grasp of the entirety of God’s Word coupled with an aptitude to teach; and

WHEREAS, The report of the 2016 Res. 13-03 Task Force provides a useful endorsement of the place and priority of residential seminary education; and

WHEREAS, Both seminaries have achieved the benchmark of guaranteed full tuition coverage; and

WHEREAS, We give thanks for the men who serve the church in limited, specific circumstances through other routes of pastoral formation preparing them for that service; and

WHEREAS, The demographics of The Lutheran Church—Missouri Synod reveal a reduced pool of men to recruit for

the ministry, which is estimated to result in a 50 percent reduction in the number of active pastors by 2032; therefore be it

Resolved, That residential seminary education is the preferred option for the preparation of men for pastoral ministry; and be it further

Resolved, That Synod embark on an intentional recruitment effort for residential seminary education; and be it further

Resolved, That the district presidents and seminaries be strongly encouraged to direct men to residential pastoral ministry routes as the preferred option; and be it further

Resolved, That Synod in convention encourage her districts and congregations to continue to financially support both seminaries; and be it finally

Resolved, That the recommendations of the 2016 Res. 13-03 Task Force be commended to the Pastoral Formation Committee for evaluation and appropriate follow up. The Pastoral Formation Committee will report their evaluation to the 2022 convention.

Action: Adopted (2)

Noting the orders of the day, the President put to the assembly whether it desired to end debate. The motion to end debate carried [Yes: 734; No: 177], and the main motion was adopted as presented [Yes: 675; No: 275].

To Enhance the Specific Ministry Pastor (SMP) Program

RESOLUTION 6-03A

Report R66 (CW, 375–84); Overtures 6-02–03, 6-05–09 (CW, 448–52); Overture L6-22 (TB, 1:33)

WHEREAS, Jesus said “The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest.” (Matt. 9:37–38); and

WHEREAS, The Constitution of the Synod states that “the Synod, under Scripture and Lutheran Confessions, shall...recruit and train pastors” and as part of that duty Synod in its 2007 Convention passed Res. 5-01B establishing the Specific Ministry Pastor (SMP) program; and

WHEREAS, The Pastoral Formation Committee “shall be responsible for ensuring that the Synod’s objective of training pastors is fulfilled consistently,” and “The committee shall consider long term strategic direction of the pastoral formation within the Synod and facilitate discussion of the same with the two seminary boards of regents in their annual joint meeting.” (Bylaws 3.10.4 and 3.10.4.5); and

WHEREAS, The 2016 Res. 13-03 Task Force report noted the existence of *Notprediger*, emergency pastors, in the early Reformation, which were seen as a temporary way of providing more men to serve in the ministry by abbreviating their training, with the full intention of preparing these men and future men with more comprehensive instruction in the future, so that when the church sends a man regularly to preach and teach and administer the sacraments he be called and ordained and thus clearly recognized as a pastor; and

WHEREAS, The task force also recommended that the Pastoral Formation Committee “work with the seminary boards of regents to recommend any needed improvements to the standards for pastoral formation, including the interplay of academics and confession”; and

WHEREAS, The Lord of the Church has blessed and privileged our Synod for over 172 years, providing pastors for the care of souls entrusted to them, and over the years the total number of pastors has been declining, and for over a decade the SMP program has provided our church body an opportunity to care for flocks in specific Word and Sacrament ministry contexts, and the total number of specific ministry pastors continues to increase; therefore be it

Resolved, That the SMP vicars and pastors be commended for their service to the Savior, the congregations, and the Synod, and that the seminaries, districts, district presidents, SMP Committee, and the Pastoral Formation Committee be commended for faithfully carrying out their respective responsibilities by order of, and in the name of, the congregations of the Synod, for the sake of the mission; and be it further

Resolved, That the Pastoral Formation Committee work to enhance the curriculum and standards of the SMP program between the two seminaries, in light of the curriculum and standards of the residential seminaries, including instruction in biblical languages; and be it further

Resolved, That the Pastoral Formation Committee review the SMP program regarding the optimal timing for vicarage and ordination and report its recommendations to the joint boards of regents at its 2020 meeting, as well as to the Synod at large; and be it further

Resolved, That the joint board of regents prepare an overture to the Synod on the timing of vicarage and ordination for the SMP program for consideration in convention in 2022; and be it further

Resolved, That the Council of Presidents in coordination with the Pastoral Formation Committee draft guidelines and training to enhance the mentoring and supervision of specific ministry pastors, taking into account the wide variety of abilities of pastors and the contexts in which they serve, to assist district presidents, circuit visitors, and supervising pastors in supporting the SMP pastors under their care; and be it finally

Resolved, That the LCMS encourage the districts to provide funding for SMP students as needed, so that no one be deprived of entering or completing the SMP program due to financial hardships.

Action: Adopted (7)

In Session 6, Res. 6-03A was read and introduced by the committee, and the Pastoral Formation Committee expressed, through Chief Mission Officer Kevin Robson, its support. The chair, noting the orders of the day, inquired of delegates and found they desired debate; when discussion resumed in Session 7, it was moved and seconded to amend the resolution by adding to Res. 6-03A the third resolve of Res. 6-03 (TB, 1:96), as follows:

Resolved, That the provisions of the SMP program as outlined in 2007 Res. 5-01B be modified to require students enrolling in the SMP programs after the 2020 academic year to finish all academic requirements of the SMP program before ordination and placement on the minister of religion—ordained roster of the Synod; and be it further

After discussion, it was moved and seconded to close debate on the amendment; this carried [Yes: 883; No: 29]. The amendment failed [Yes: 304; No: 617]. There being objection to proceeding to a vote on the main motion, closure of debate was moved, seconded, and carried [Yes: 782; No: 127], whereupon Res. 6-03A was adopted as presented [Yes: 643; No: 272].

To Support, Encourage, and Expect Continuing Education for all Lutheran Church—Missouri Synod Pastors

RESOLUTION 6-04

Overture 6-21 (CW, 458–59)

WHEREAS, The third objective of our Synod Constitution Article III is to “Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth”; and

WHEREAS, “The Chief Mission Officer shall, on behalf of the President, provide leadership, coordination, and oversight for pre-seminary education programs, seminary education, and post-seminary continuing education, and by providing advocacy for pastoral education and health within the Synod” (Bylaw 3.4.3.8), and supervises The Lutheran Church—Missouri Synod (LCMS) Executive Director of Pastoral Education in the execution of these duties; and

WHEREAS, The Council of Presidents’ Self-Evaluation Tool (SET) for pastors was revised to fulfill 2016 Resolution 17-01, to provide the opportunity for pastors and districts to report all continuing education experiences including courses offered by Post-Seminary Applied Learning and Support (PALS), LCMS seminaries, other higher education institutions, and other qualified continuing education experiences; and

WHEREAS, Continuing education for pastors includes, but is not limited to, a desire and energy to learn with growth in exegetics, history, systematics, preaching, teaching, outreach, pastoral care, administration, worship/liturgy, leadership, ministerial well-being, literature, philosophy, humanities, thinking skills, reasoning skills, speaking skills, people skills, growth in wisdom through practical experience, mentorship, use of a father-confessor, stewardship and finance, and community context (categories listed in the pastor’s Self-Evaluation Tool); and

WHEREAS, The LCMS has recognized at every convention since 1998 the need for pastoral continuing education, most recently in 2016 Resolution 17-01, “To Enhance Clergy Continuing Education” (adopted [Yes: 802; No: 123]), which encourages the use of the PALS program in all districts in the Synod; and

WHEREAS, PALS was created to facilitate pastors’ and their wives’ transition from seminary to first call; to assist in first call experiences such as new environment, isolation, new role adjustment, and congregational life and expectations; and to serve as the beginning of their continuing education through personal, spiritual, and vocational formation; and

WHEREAS, Both seminaries are in full support of the PALS program, recommending and encouraging their students to make use of PALS when they arrive at their first call, and inviting PALS staff to host fourth-year seminarians and their wives at an event to introduce the PALS program; and

WHEREAS, The LCMS is blessed with two world-renowned seminaries that are dedicated to the formation of servants in Christ who will (as stated in the ordination vows) faithfully carry out the command of Christ to teach “all that I have commanded you” (Matt. 28:19–20) and hold forth the Lutheran Confessions as the faithful exposition thereof; and

WHEREAS, Both seminaries provide advanced degrees, post-graduate study, and other ongoing educational programs, which benefit our called workers and the Church at large by providing instruction at the highest academic level through skilled and seasoned faculty, as an opportunity for continuing growth; therefore be it

Resolved, That the Synod fully support, encourage, and expect all LCMS pastors to be engaged in continuing education throughout their pastoral ministry from the time of their first call; and be it further

Resolved, That district presidents encourage, prompt, and expect all their pastors to be engaged in continuing education and keep current the self-reporting question number 28 on the SET; and be it further

Resolved, That the district presidents not utilizing PALS and the Executive Director of Pastoral Education, who oversees the PALS program, engage in formal fraternal conversation at least annually to learn from one another to serve all of our pastors graduating from seminary and

transitioning into their first call throughout the Synod; and be it further

Resolved, That pastors be encouraged to utilize courses, programs, and/or degrees of continuing education offered by our two excellent seminaries, as well as other organizations, conferences, and institutions of the Synod; and be it further

Resolved, That congregations be encouraged to support their pastors' continuing education financially and provide the time needed for continuing education; and be it further

Resolved, That the Pastoral Formation Committee consider the establishment of a method to certify post-seminary continuing education programs and resources offered by organizations, institutions, and individuals outside of the Synod, her seminaries and Concordia University System institutions, or by other organizations not owned or under the supervision or oversight of the Synod, and the committee deliver its evaluation and accompanying recommendations in its report and, if appropriate, enable overtures to the 2022 Synod convention; and be it finally

Resolved, That Synod seek, and this resolution be interpreted, to ensure that post-seminary continuing education be conducted in a manner consistent with best practices, recognizing that "We, though many, are one body in Christ" (Rom. 12:5); it is a great blessing and unifying force for our Synod, as we walk together, to look to the Synod in accordance with Bylaw 3.4.3.8 for consistent, high quality, orthodox theological education.

Action: Adopted (7)

After discussion by the assembly, debate was closed by voice vote and the motion also carried by voice vote.

To Thank Those Involved in Rostering Licensed Lay Deacons

RESOLUTION 6-05

Overture 6-12-15 (CW, 454-55)

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) in its 66th convention in Milwaukee in 2016 adopted Resolution 13-02A "To Regularize Status of Licensed Lay Deacons Involved in Word and Sacrament Ministry"; and

WHEREAS, The regional colloquy process authorized by this resolution provided a faithful and locally sensitive means for those licensed lay deacons serving God's people in a pastoral manner with Word and Sacrament to be called and ordained as specific ministry pastors (SMP) recognized and rostered by the whole Synod as such; therefore be it

Resolved, That Synod in convention thank all those who have served and are serving on the LCMS Colloquy Committee and regional colloquy committees established

by Res. 13-02A and commend their work to completion, as well as the district and Synod administrative staff; and be it further

Resolved, That Synod in convention thank for their service all licensed lay deacons (LLD) who through the SMP program or SMP colloquy have joined or will be joining the ministerium of the LCMS; and be it further

Resolved, That Synod in convention thank the faculties of Concordia Seminary and Concordia Theological Seminary for their work in preparing and certifying those in the LLD colloquy programs as specific ministry pastors; and be it further

Resolved, That Synod in convention thank and commend First Vice-President Herbert C. Mueller, Jr., (Chairman of the Colloquy Committee) and all those members of the LCMS Council of Presidents (COP) who worked with him to draft and implement the policies and procedures for LLDs to be colloquized to the roster with SMP status, and that the entire COP be commended by the Synod in convention for working in a Christ-centered, collegial spirit throughout the process of implementing the provisions of 2016 Res. 13-02A; and be it finally

Resolved, That the convention in tribute to our God and in thanksgiving for this fine result, rise and sing "Glory Be to Jesus" (*Lutheran Service Book*, 433).

Action: Adopted (2)

Discussion by the assembly having been exhausted, the resolution was adopted [Yes: 834; No: 45]. The convention rose and joined in signing the hymn "Glory Be to Jesus" "in tribute to God and in thanksgiving for this fine result."

To Give God Praise and Glory for Concordia Theological Seminary Fort Wayne's 175th Anniversary

RESOLUTION 6-06

Overture L6-23 (TB, 1:34)

WHEREAS, Wilhelm Löhe, Friedrich Wyneken, and Wilhelm Sihler established The German Evangelical Lutheran Preacher's Seminary of Fort Wayne, Indiana, in 1846 to form servants who would "cling to the saving doctrine and remain in what has been entrusted to them, just as the right church—called Lutheran—from the beginning accepts God's word, confesses, and teaches it" (Wilhelm Sihler, "The Lutheran Seminary at Fort Wayne," trans. Erika Flores, *Der Lutheraner* vol. 3, no. 5, 29-30); and

WHEREAS, Concordia Theological Seminary, Fort Wayne, (CTSFW) was specifically founded to address two needs: a clear Lutheran confession coupled with a vigorous missionary effort; and

WHEREAS, The vision of its founders continues to shape CTSFW's mission as a vibrant, Christ-centered theological community that engages and resources the church and world, domestically and internationally, with distinctively Lutheran teaching, practice, and worship; and

WHEREAS, CTSFW has grown both in size and in the strength of its academic program. It has been privileged to provide the church with nearly 10,000 pastors and missionaries who have served the Lord of the Church throughout the United States and world; and

WHEREAS, With thanks to God's gracious and generous provision through the gifts of His people, the pastoral and diaconal students on campus have their tuition expenses covered 100 percent. The ongoing support from the people and congregations of the LCMS is essential so our future pastors and deaconesses can enter the service to which God has called them unencumbered by overwhelming material concerns; and

WHEREAS, CTSFW will begin its 175th academic year in September 2020; therefore be it

Resolved, That the people of The Lutheran Church—Missouri Synod (LCMS) be encouraged to give thanks to God for His grace to us through CTSFW these 175 years; and be it further

Resolved, That the people of the church be commended for their support and encouraged to continue partnering with CTSFW in its mission to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all; and be it finally

Resolved, That following the adoption of this resolution the delegates and guests of this The 67th Regular Convention of the LCMS rise and sing the common doxology.

Action: Adopted (6)

Without discussion, the resolution was adopted by the delegates' raising their right fists and saying, "Yea, yea, it shall be so." The common doxology was sung and Concordia Theological Seminary (CTS) President Lawrence Rast offered a thankful response from the CTS community, which is grateful for the Synod's love and support of its seminaries and looking forward to a bright future, in which God will continue to strengthen and preserve, "for the Gospel promise is clear: Jesus Christ is the same yesterday, today, and forever; and He has promised to be with us always to the very end of the age."

To Support and Utilize *Preach the Word*

RESOLUTION 6-07

Overture 6-20 (CW, 457–58)

WHEREAS, The pastor is chiefly called "to administer the Word of God in its full truth and purity as contained in the sacred scriptures of the Old and New Testaments and as set

forth in the confessional writings of the Evangelical Lutheran Church as found in the *Book of Concord*" (*Supplement to the Diploma of Vocation for Pastor*); and

WHEREAS, St. Paul was inspired to write, "...And how are they to hear without someone preaching? ... So faith comes from hearing, and hearing through the word of Christ" (Rom. 10:14, 17) and "I charge you in the presence of God and of Christ Jesus ... preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching." (2 Tim. 4:1–2); and

WHEREAS, Luther writes, "To preach Christ means to feed the soul, make it righteous, set it free, and save it" ("The Freedom of a Christian," in *Luther's Works*, 31:346), and "Here we also see the power of this preaching of the Gospel. Beyond all the might and power of the world and of all creatures, Christ proves His ability to draw the hearts of men to Himself through the Word alone and to bring them to His obedience without any compulsion or external force at all. Apart from Christ, all men are everlastingly subjects and captives in the power of the devil, of sin, and of death; but He rescues them for an eternal, divine freedom, righteousness, and life. This great and marvelous thing is accomplished entirely through the office of preaching the gospel. Viewed superficially, this looks like a trifling thing, without any power, like any ordinary man's speech and word. But when such preaching is heard, his invisible, divine power is at work in the hearts of men through the Holy Spirit." (Commentary on Psalm 110:3, in *Luther's Works*, 13:291); and

WHEREAS, The President's office initiated *Preach the Word* as an ongoing project in The Lutheran Church—Missouri Synod (LCMS) in honor of the 500th anniversary of the Reformation (1517–2017) to help pastors work together to improve their preaching through video modules and by interacting with seminary professors and fellow preachers; and

WHEREAS, Both seminaries and the Council of Presidents energetically support preaching excellence, the *Preach the Word* project, and the Synod's increasing emphasis on continuing education for all pastors; and

WHEREAS, The 2016 Synod convention endorsed and encouraged the use of *Preach the Word*, with 94 percent in favor; and

WHEREAS, Six modules have been completed to date: (1) *The Use of Story in Preaching*, by Dr. David Schmitt; (2) *The Use of Biblical Text in Sermon Preparation*, by Dr. Dean Nadasdy; (3) *Delivering the Gospel Live and In Person*, by Dr. Carl Fickenscher; (4) *Applying God's Word into People's Lives*, by Dr. Glenn Nielsen; (5) *The Use of Technology in Preaching*, by Rev. Matt Peebles; and (6) *Sacramental Preaching*, by Dr. David Petersen; and

WHEREAS, Additional modules in production for future release include: (1) *Preaching the Baptismal Life*, by Dr. Reed Lessing; (2) *Preaching and Mission*, by Dr. Douglas Rutt; (3)

Preaching in a Post-Christian Context, by Dr. Gregory Seltz; (4) *Sermon Structure*, by Dr. Carl Fickenscher; (5) *Catechetical Preaching*, by Rev. Peter Bender; and (6) *Law and Gospel Preaching*, by Dr. Steven Mueller; and

WHEREAS, *Preach the Word* usage continues to accelerate with over 5,243 video plays, 1,587 downloads, and 1,134 finishes (LCMS Communications); therefore be it

Resolved, That the 2019 Synod convention joyfully and vigorously encourage pastors and congregations to participate in the *Preach the Word* project in the continued spirit of the historic event of the Reformation and in remembrance of the 500th anniversary of the Reformation (1517–2017); and be it further

Resolved, That every district president and circuit visitor strongly encourage the pastors under their ecclesiastical supervision to make use of *Preach the Word* for their continued education in crafting their skill in the excellence of preaching; and be it finally

Resolved, That every hearer of the preached Word “fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.” (Small Catechism I, Third Commandment).

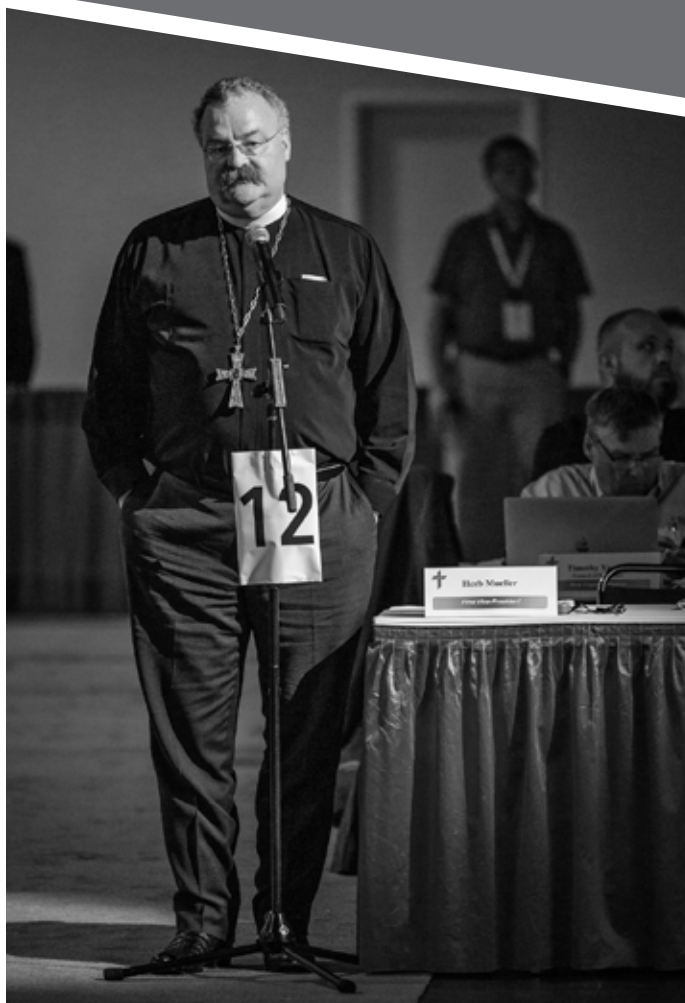
Action: Adopted (6)

Without discussion, the resolution was adopted [Yes: 911; No: 34].

JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS



7. UNIVERSITY EDUCATION

To Amend Bylaws Related to Structure and Governance of the Concordia University System

RESOLUTION 7-01A

Report R16 (CW, 109–10); Overtures 7-01, 7-07–09, 7-19 (CW, 460–63, 466–68, 473–74); President’s Report, Part 2 (TB, 1:23–24)

WHEREAS, The Resolution 7-02B Task Force created by the 2016 convention of the Synod has continued work begun by the 5-01A Task Force created by the 2013 convention, to study matters of structure and governance for the Concordia University System (CUS); and

WHEREAS, During the past triennium, the CUS institution presidents, the president of CUS, and the CUS Board of Directors have also worked toward greater formal and informal collaboration; and

WHEREAS, The Res. 7-02B Task Force has recommended certain bylaw changes, for purposes of clarity, and the formalization of the role of the CUS institution presidents, including various functions currently assigned to them in the Bylaws, as the “Concordia University System Advisory Council”; and

WHEREAS, Within the past triennium, Concordia College Alabama has closed despite millions of dollars in direct financial support from the Synod and numerous attempts by personnel representing the majority of the other CUS schools to seek a path toward viability; and

WHEREAS, these events, as well as the earlier consolidation of Concordia University Ann Arbor into Concordia University Wisconsin, have shown the need for continuing collaboration and communication among CUS itself; its institutions; and the Board of Directors, as custodian of Synod property; therefore be it

Resolved, That the Bylaws of Synod be amended as follows:

PRESENT/PROPOSED WORDING

Concordia University System

3.6.6 Concordia University System, as a corporation under the laws of the State of Missouri, is operated by its members and board of directors in accordance with its Articles of Incorporation and corporate Bylaws to further the objectives of higher education within the Synod. Any amendments to these Articles of Incorporation shall be subject to approval by the members.

3.6.6.1 The Board of Directors of the Concordia University System has authority with respect to the Synod’s colleges and universities. It shall have the overall responsibility to provide for the education of pre-seminary students, ministers of religion–commissioned, other professional

church workers of the Synod, and others desiring a Christian liberal arts education by facilitating prior approval as set forth in Bylaw 3.10.6.7.3 for theology appointments to college/university faculties and by coordinating the activities of the Synod’s colleges and universities as a unified system of the Synod through their respective boards of regents.

3.6.6.2 The members of Concordia University System shall consist of the Synod and the colleges and universities of the Synod. The Board of Directors of the Synod and the Council of Presidents of the Synod each shall ~~elect~~appoint delegates representing the Synod. The boards of regents of the colleges and universities of the Synod shall ~~elect~~appoint delegates representing the colleges and universities. The numbers of delegates ~~elected~~appointed by the Board of Directors of the Synod, the Council of Presidents, and the boards of regents shall be established by the Articles of Incorporation and Bylaws of Concordia University System.

3.6.6.3 The Board of Directors of Concordia University System shall be composed of nine voting members and ~~four~~five nonvoting members (no more than two members elected by the Synod shall be from the same district, and no executive, faculty member, or staff member from a Lutheran institution of higher education may serve on the Board of Directors of Concordia University System as a voting member):

Voting Members:

1. Two ministers of religion–ordained elected by the Synod
2. One minister of religion–commissioned elected by the Synod
3. Two laypersons elected by the Synod



Committee 7 Chairman Timothy Scharr

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4. Three laypersons appointed by the delegates of the members of Concordia University System

5. The President of the Synod or his representative
Nonvoting Advisory Members:

1. A district president appointed by the Council of Presidents

2. ~~The Chief Financial Officer~~Up to two persons appointed by the Board of Directors of the Synod

3. The Chief Mission Officer or his/her representative

4. One university president appointed by the Concordia University System Advisory Council

Persons elected or appointed to the Concordia University System Board of Directors should have demonstrated familiarity and support of the institutions, and shall support the doctrinal positions of the Synod, and shall possess two or more of the following qualifications: theological acumen, an advanced degree, experience in higher education administration, administration of complex organizations, finance, law, investments, technology, human resources, facilities management, or fund development. The Chief Administrative Officer of the Synod (or a designee) and the Secretary of the Synod (or a designee) shall review and verify that nominees are qualified to serve as stated above.

3.6.6.4~~5~~ The presidents and interim presidents of the Synod's educational institutions shall comprise ~~the an advisory council~~Concordia University System Advisory Council, which shall: ~~meet at the call of the Board of Directors of Concordia University System and report the results of its studies to the board for consideration in making its decisions.~~

(a) in consultation with the Concordia University System Board of Directors ("the board"), be responsible for developing, executing, and assessing the long-term strategic direction and plan for Concordia University System, which focuses the mission of the institutions within the broad assignment of the Synod

(b) assist the board in defining standards of viability, integrity, and theological fidelity of the curricula (Bylaw 3.6.6.4 [d]) and in the development of policies and procedures as described in Bylaws 3.6.6.4 (a) and 3.6.6.6;

(c) coordinate collaborative development, by their respective institutions, of policies required by Bylaw 3.6.6.7;

(d) serve as a pool of experts to assist, upon the board's request, in evaluating institutional viability, and regarding the consolidation, relocation, separation, divestiture, or closure of a college or university;

(e) propose standards for ensuring curricular fidelity to the doctrine and practice of the Synod;

(f) contribute to the board's development of search criteria in the selection process for a president of Concordia University System;

(g) upon the board's request, contribute to campus transition reviews and recommendation of search criteria in the selection for a college/university president;

(h) together with districts, congregations, local boards of regents, and national efforts, assist congregations and

districts in student recruitment for both professional church work and lay higher education; and

(i) serve as a resource for the development of lists of potential teachers and administrative personnel.

3.6.6.5~~4~~ In keeping with the objectives and the Constitution, Bylaws, and resolutions of the Synod, the Board of Directors of Concordia University System shall

(a) adopt, in consultation with the Concordia University System Advisory Council, coordinating policies, the system-wide strategic plan, and procedures for cooperative roles and responsibilities of the colleges and universities—after consulting with or receiving recommendations from the colleges or universities of the Synod;

(b) together with boards of regents and the Board of Directors of the Synod, coordinate institutional planning and approve capital projects in relation to campus property-management agreements and changes to institutional master plans of the colleges and universities, upon recommendations of the boards of regents;

(c) review and approve new programs and manage peer review of programs in the interest of the institution(s) and the Synod;

(d) adopt criteria and standards for determining institutional viability of the colleges and universities, subject to approval by the Board of Directors of the Synod, and monitor compliance with these standards and criteria;

(e) adopt standards for ensuring curricular fidelity to the doctrine and practice of the Synod, and monitor compliance with these standards and criteria;

(f) together with districts, congregations, local boards of regents, and national efforts, assist congregations and districts in student recruitment for both professional church work and lay higher education;

(g) serve as a resource for the development of lists of potential teaching and administrative personnel;

(h) assist the President of the Synod in monitoring and promoting the ongoing faithfulness of Concordia University System colleges and universities to Article II of the Constitution of the Synod; and

(i) have authority, after receiving the consent of the Board of Directors of the Synod by its two-thirds vote and also the consent of either one of the appropriate board of regents by its two-thirds vote, the Council of Presidents by its two-thirds vote, or the appropriate board of regents Concordia University System Board of Directors by its two-thirds vote, to consolidate, relocate, separate, or divest a college or university.

3.6.6.6 The Board of Directors of Concordia University System shall, ~~after consulting with the colleges and universities of the Synod~~in consultation with the Concordia University System Advisory Council, adopt policies to assist and ensure that the boards of regents and campus administrators are:

(a) actively working to preserve their Lutheran identity by supporting the objectives of The Lutheran Church—

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Missouri Synod (Constitution Art. III) and complying with an emphasis on mission-focused leadership in service to church and community;

(b) delivering academic and student programs designed to give students Christ-centered values and tools that equip them for vocations within the church and world;

(c) preparing graduates for service as ministers of religion—commissioned and for continued study for service as ministers of religion—ordained for the Synod;

(d) implementing accepted higher education standards, including policies that ensure fiscal and institutional viability, ~~by~~;

- achieving positive annual financial results
- acquiring quality administrators, faculty, and staff
- meeting fiscal and academic benchmarks
- building endowments and managing investment assets for the long-term benefit of the institutions
- acquiring and managing long-term debt carefully and responsibly

(e) sustaining a Concordia experience that reflects strong institutional quality, provides opportunities to be of greater service to the church and society, and mobilizes individuals in a way that aids the campuses in achieving their collective vision with respect to their identity, quality, and viability; and

(f) maintaining accountability of its institutions to the system-wide board.

3.6.6.7 The Concordia University System Board of Directors shall maintain in its policies a list of subject matters that each educational institution must address in its own policies and procedures, to include faculty appointments, employment contracts, contract renewal, contract termination, faculty organization, modified service, sabbaticals, and dispute resolution. Notwithstanding the provisions of any such policy, any person connected with an institution who is a member of the Synod shall also remain under the ecclesiastical supervision of the Synod, and nothing in any such Concordia University System institution policy shall be construed to limit or constrain any action that may be taken or the rights or responsibilities of any party, pursuant to the Synod *Handbook* with respect to a member of Synod.

3.6.6.8 The Concordia University System shall maintain a *Model Operating Procedures Manual*, in consultation with the Commission on Constitutional Matters, regarding the handling of faculty complaints and dispute resolution by college/university boards of regents.

...

F. Concordia University System Boards of Regents

3.10.6 Each college and university of the Synod, with its president and faculty, shall be governed by a board of regents, subject to general policies set by the Synod, including those established by the Concordia University System.

3.10.6.1 In exercising its relationship to the Synod and to the Concordia University System as set forth elsewhere under Bylaw 3.6. ~~6ff.~~ and following, the board of regents of

each institution shall consider as one of its primary duties the defining and fulfilling of the mission of the institution within the broad assignment of the Synod.

...

3.10.6.2 The board of regents of each college and university shall consist of no more than 18 voting members.

1. One ordained minister, one commissioned minister, and two laypersons shall be elected by the conventions of the Synod.

2. One ordained minister, one commissioned minister, and two laypersons shall be elected by the geographical district in which the institution is located. If any board is required by its governing documents to include one or more persons holding residence or church membership in a specific locality, the institution is responsible for ensuring (including by appointment, if necessary) that individual(s) meeting such requirements are included among those persons serving on such board, and after August 1, 2019 no such geographic restriction shall apply to Synod-elected regents.

...

...

3.10.6.4 The board of regents of each institution shall become familiar with and develop an understanding of pertinent policies, standards, and guidelines of the Synod and the Board of Directors of Concordia University System.

(a) It shall develop detailed policies and procedures for governance of the institution, including but not limited to

(1) attention to specific ways that the institution is confessing Jesus Christ in full accord with the doctrinal position of the LCMS (Constitution Art. II) and fulfilling His mission in our world;

(2) ensuring that all faculty receive appropriate formal, ongoing training in the doctrines of Holy Scripture as rightly taught in the Lutheran Confessions as they relate to their academic disciplines, consistent with the CUS Lutheran Identity Statement, to enable faculty to engage in responsible exercise of their academic freedom under the CUS Academic Freedom Policy in effect from time to time;

~~(23)~~ annual certification of the institution's financial viability;

~~(34)~~ creation, modification, and abolition of administrative positions;

~~(45)~~ processes for filling and vacating administrative positions;

~~(56)~~ a clear plan for succession of administration to ensure that the institution continues to function effectively in the case of incapacity or lengthy absence of the president and other executive officers;

(7) handling faculty complaints and dispute resolution under an operating procedures manual approved by the Concordia University System Board; and

(8) all subject matters for which Concordia University System requires policies to be developed (Bylaw 3.6.6.7).

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(b) It shall coordinate institutional planning with other Concordia University System schools and approve master plans for its college or university.

(c) It shall review and approve academic programs recommended by the administration and faculty after assessment of system policies in accordance with Concordia University System standards and guidelines and institutional interests and capacities.

(d) It shall review and approve the institutional budget.

(e) It shall approve institutional fiscal arrangements, develop the financial resources necessary to operate the institution, and participate in its financial support program.

(1) Only the board of regents is authorized to establish a line of credit or to borrow for operating needs, subject to the policies of the Board of Directors of Concordia University System and the Board of Directors of the Synod.

(2) All surplus institutional funds above an adequate working balance shall be deposited with the Concordia University System for investment. Earnings from such investments shall be credited to the depositing institution.

(f) It shall establish appropriate policies for institutional student aid.

(g) It shall participate fully in the procedures for the selection and regular review of the president of the institution and of the major administrators; approve of the appointment of faculty members who meet the qualifications of their positions; approve sabbatical and study leaves; and encourage faculty development and research.

(h) It shall take the leadership in assuring the preservation and improvement of the assets of the institution and see to the acquisition, management, use, and disposal of the properties and equipment of the institution within the guidelines set by the Board of Directors of The Lutheran Church—Missouri Synod.

(i) It shall operate and manage the institution as the agent of the Synod, in which ownership is primarily vested and which exercises its ownership through the Board of Directors as custodian of the Synod's property, the Board of Directors of Concordia University System, and the respective board of regents as the local governing body. Included in the operation and management are such responsibilities as these:

(1) Carefully exercising its fiduciary duties to the Synod.

(2) Determining that the charter, articles of incorporation, constitution, and bylaws of the institution conform to and are consistent with those of the Synod.

(3) Carrying out efficient business management through a ~~business manager~~ financial officer appointed on recommendation of the president of the institution and responsible to him.

(4) Receiving of all gifts by deed, will, or otherwise made to the institution and managing the same, in

accordance with the terms of the instrument creating such gift and in accordance with the policies of the board of regents.

(5) Demonstrating concern for the general welfare of the institutional staff members and other employees, adoption of regulations governing off campus activities, development of policies regarding salary and wage scales, tenure, promotion, vacations, health examinations, dismissal, retirement, pension, and other employee welfare benefit provisions.

~~(4) Determining that the charter, articles of incorporation, constitution, and bylaws of the institution conform to and are consistent with those of the Synod.~~

(5) Serving as the governing body corporate of the institution vested with all powers which its members may exercise in law either as directors, trustees, or members of the body corporate, unless in conflict with the laws of the domicile of the institution or its Articles of Incorporation. In such event the board of regents shall have power to perform such acts as may be required by law to effect the corporate existence of the institution.

(6) Establishing and placing a priority on the capital needs of the institution and determining the plans for the maintenance and renovation of the buildings and property, and purchase of needed equipment, but having no power by itself, without the prior consent of the Board of Directors of the Concordia University System and the Board of Directors of the Synod, to close the institution or to sell all or any part of the property that constitutes the main campus, except that the Board of Regents may close the institution in the event of legal insolvency necessitating immediate closure after consultation with the Board of Directors of the Synod and the Board of Directors of the Concordia University System.

(7) Recognizing that the authority of the board of regents resides in the board as a whole and delegating the application of its policies and execution of its resolutions to the president of the institution as its executive officer.

(8) Establishing a comprehensive policy statement regarding student life and behavior that is consistent with the doctrine and practice of the Synod and that commits the institution to the principles of Christian discipline, an evangelical manner, and good order.

(9) Promoting the public relations of the institution and developing the understanding and cooperation of its constituency.

(10) Requiring regular reports from the president of the institution as the executive officer of the board and through him from other officers and staff members in order to make certain that the work of the institution is carried out effectively.

3.10.6.5 Recognizing its fiduciary duty as a board, as well as the requirements of accrediting bodies that an institution's governing board be clearly defined and have ultimate authority and independence in the operation of the

institution subject to appropriate pre-established policies and rules (e.g., Synod Bylaws), under no circumstances shall a board delegate its authority to, nor commingle its authority with, any other body that includes non-board members. Boards of regents may meet as a “committee of the whole” with advisory groups (e.g., a foundation board; the CUS board) to seek input, but no votes shall be taken at such meetings.

Concordia University System Presidents

3.10.6.6 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.

...

(m) He shall represent the institution on the Concordia University System Advisory Council.

...

3.10.6.6.2 The following process shall govern the selection of a college/university president.

...

(b) The board of regents shall oversee the process of defining the institution’s needs, describing the desired characteristics of the new president, and issuing a request for nominations.

...

(2) The search committee shall prepare a description of the needs of the institution based on listening forums, the findings of the ~~Board for University Education’s~~ Concordia University System’s transition review, and other relevant information. Before publishing a call for nominations, the President of Concordia University System shall convene an in-person conference involving the board of regents, the search committee, and the prior approval panel to discuss the qualifications that will be sought and the search criteria.

Action: Adopted (8)

In Session 4, it was moved and seconded to amend the resolution, striking, on TB 2B:267, the proposed changes to Bylaw 3.6.6.4 (i) (as numbered in the proposal), so as to restore the original bylaw language, “have authority, after receiving the consent of the Board of Directors of the 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 or university.” With the amendment pending and a delegate having requested to hear from the CCM on this topic, the chair called the orders of the day. When discussion resumed in Session 8, it was moved, seconded, and carried to close debate on the amendment [Yes: 596; No: 177]; the amendment failed [Yes: 355; No: 425]. Thereupon closure of debate on the resolution was moved, seconded, and carried [Yes: 655; No: 173]. Res. 7-01A was adopted as presented [Yes: 680; No: 149].

To Nurture Our Lutheran System of Higher Education

RESOLUTION 7-02

Overtures 7-03–06, 12, 14, 16, 18–20 (CW, 464–66, 469–71, 472–74)

...by Affirming the Lutheran Identity of the Concordia University System

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has been blessed by our Concordia colleges and universities for more than 150 years as lights of the Gospel as they seek to confess Christ in an increasingly sinful and darkened world; and

WHEREAS, Higher education is in a time of significant change, including but not limited to demographic shifts in prospective student populations, increasing market competition from non-profit and for-profit providers of education, ongoing innovations in technology and academic program delivery models, and growing financial complexities; and

WHEREAS, Our Concordia University System (CUS) colleges and universities are challenged because of their faithfulness to Christ, as revealed by Holy Scripture and as rightly taught in the Lutheran Confessions, in an increasingly secular culture; and

WHEREAS, We give thanks that the colleges and universities of the CUS desire to preserve and extend their identity and commitment to Lutheran higher education, and have all signed the Lutheran Identity Statement drafted by the CUS institution presidents, approved by all of the respective boards of regents, and adopted by the Synod as 2016 Resolution 7-01A [Yes: 927; No: 43]; and

...by Affirming That the Concordia University System Colleges and Universities Exist to Educate Both Church Workers and Lay People Alike

WHEREAS, The CUS schools are called to provide a distinctively Lutheran education not only for pastors, teachers, deaconesses, other commissioned ministers, and church organists and musicians, but equally and also for laypeople who will serve the Lord Jesus in their various vocations; and

WHEREAS, Our CUS schools, as centers of Evangelical-Lutheran teaching, learning, and life together, thus encourage students to consider ways in which they can serve the Church through their lifelong vocations, whether it be as full-time church workers, through advanced theological study, and/or as faithful laity, to share the saving Gospel of Jesus Christ wherever they are planted; and

...by Affirming and Promoting Educational Opportunities for Our Lutheran Laity at CUS Schools

WHEREAS, Our CUS schools can be of great benefit to all those LCMS students seeking undergraduate and graduate education in an environment of academic excellence where their faith can also be strengthened through daily chapel and Word and Sacrament ministry; and

WHEREAS, Currently, only a small percentage of high school students who are members of LCMS congregations and who are seeking a college education enroll at CUS schools, and an increase in this number would benefit both the Church at large and our CUS schools; and

WHEREAS, Today's predominant culture of higher education presents a particular challenge to the Gospel and the Church, and seeks to destroy the faith of the next generation, due to the prevalence of current academic theories such as post-modernism, relativism, progressive education, constructivism, social/restorative justice, intersectionality, pedagogy of oppression, and other harmful ideologies; and

WHEREAS, Such ideologies war against God's unchanging truth (even denying the fact of His creation of male and female); attack Christianity and the Fourth Commandment; and often seek to divide students against one another by encouraging them (contrary to Matt. 3:9; Gal. 3:28) to "identify" as members of groups based on demographic characteristics, not their baptismal identity as redeemed children of God (Rev.7:9-17); and

WHEREAS, Our Lutheran educational tradition guides us, instead, to enlighten our students with knowledge, beauty, and truth, as embodied in the liberal arts and enhanced with professional programs; to affirm the unique value of each individual as one created in God's own image; and to pass down the timeless scholarship of civilization through the ages; and

WHEREAS, Such an education is a gift of priceless worth for ourselves, our families, and our fellow church members; and

...by Affirming and Promoting Teaching Opportunities at CUS Schools

WHEREAS, Our CUS schools also welcome and educate students from around the country and around the world who may never have heard the Gospel of Jesus Christ, and are therefore a mission field in which to reach the lost with the saving message of the Gospel that they desperately need for the forgiveness of their sins; and

WHEREAS, our CUS schools are able to answer the fundamental human questions: "Who am I?", "How did I get here?", and "How then shall I live?" because they have the Word of God and the freedom to share it as part of their mission and allow its free course in daily life; and

WHEREAS, The faculty and staff members of our CUS schools are thus in a unique position to share the Gospel in

their daily vocations of teaching and serving, including with international students, among increasingly diverse multi-ethnic populations, and with the unchurched; and

WHEREAS, We would not send into the field missionaries who did not know Holy Scripture and the Lutheran Confessions; and

WHEREAS, Sharing the Gospel in an educational environment that is itself a mission field requires a body of faculty members who are Lutheran or, if not possible, at least faculty members who confess the basic doctrines of the Christian faith, and who can without reservation teach their disciplines in accordance with Holy Scripture and the Lutheran Confessions to the unchurched who sit in the classrooms of our CUS schools, as well as those who are already part of the Body of Christ; and

WHEREAS, Our CUS schools face significant challenges in locating and retaining faculty with appropriate educational attainment who are members of LCMS congregations; and

WHEREAS, For all of the foregoing reasons, it is good, right, and salutary that we should stand with and support our CUS colleges and universities as they serve the Church and the world in the name of the Church and her Lord, Jesus Christ; therefore be it

Resolved, That the Synod in convention affirm the Lutheran identity efforts of the CUS colleges and universities by giving thanks to the presidents and boards of regents who have adopted the Lutheran Identity Statement and who are diligently reporting on their compliance with it, as well as for the servant leadership of the CUS board and executive staff who facilitate this process; and be it further

Resolved, That the Synod in convention affirm that the CUS colleges and universities exist to educate both church workers and lay people alike, by urging each congregation to send pastors and several leaders to experience a day on one of the CUS campuses to see the range of available programs, and likewise urging each of the CUS schools toward intentional outreach to congregations in its respective area with a cordial invitation and informative, stimulating agenda, *i.e.*, chapel, tours, visits with faculty, staff, and students, for the visitors' benefit; and be it further

Resolved, That the Synod in convention affirm and promote educational opportunities for our Lutheran laity at CUS schools by

- encouraging Lutheran schools to make students aware, from a young age, of the opportunity to obtain higher education in a Lutheran setting through our CUS institutions, and to create an annual "CUS Week" program for congregations to promote such awareness;
- directing the CUS to promote participation in its database that CUS schools may use to transmit information regarding the opportunities available in the CUS, and encouraging congregations to

make the names, addresses, and email addresses of high school students seeking a college education available to the CUS for such purpose;

- encouraging member congregations to make their members aware of the opportunities for continuing education and advanced degrees available at CUS schools, for those adults considering such educational options; and
- encouraging all pastors, church workers, and congregations of the LCMS to pray for the work done by the CUS schools, and to the Lord of the Harvest to send students to the CUS schools according to His good and gracious will;

and be it finally

Resolved, That the Synod in convention affirm and promote teaching opportunities at CUS schools by

- encouraging, through the Synod's "LCMS U" campus ministry, those students who are enrolled in, or considering entering, graduate educational programs, to explore the possibility of teaching at a CUS school;
- directing the CUS to expand and enhance its current database of members of LCMS congregations who hold advanced academic degrees to include students currently pursuing graduate degrees, and encouraging all such persons to submit their names and resume information for confidential consideration by CUS schools seeking faculty candidates;
- encouraging each CUS school to implement a formal program to assist in "growing" its own LCMS faculty so that members of LCMS congregations with non-terminal degrees in fields where there is a faculty shortage are engaged and financially assisted in obtaining doctoral-level degrees while teaching at the CUS school, subject to an appropriate commitment to ongoing service in the CUS;
- directing each CUS school to urge, and provide reasonable assistance to, those faculty and staff who are members of LCMS congregations but who do not have roster status to seek such status where appropriate; and
- encouraging all pastors, church workers, and congregations of the LCMS to pray for the work done by the CUS schools, and to the Lord of the Harvest to send faculty and staff to the CUS schools according to His good and gracious will.

Action: Adopted (4)

It was moved and seconded to amend the resolution by adding a bullet point to the second-last resolve, to read "encouraging every Lutheran preschool, child development center, elementary school, and high school to develop and implement policies to

establish and exhibit distinctly Lutheran identity, which will include calling and ongoing support of Lutheran educators." After debate, the chair put closure of debate on the amendment to a vote, which carried [Yes: 747; No: 76]; the amendment subsequently failed [Yes: 314; No: 526]. Noting the orders of the day, the chair put closure of debate on the main motion to a vote, which carried [Yes: 781; No: 80]. Res. 7-02 was adopted as presented [Yes: 835; No: 48].

To Direct a Collaborative Process to Propose a New Governance Plan

RESOLUTION 7-03

Overtures 7-02, 13, 15 (CW, 463, 470–71)

WHEREAS, The Concordia University System (CUS) institution presidents, in consultation with the President of the Synod, the CUS Board of Directors, and the President of the CUS, have concluded that greater integration and collaboration would strengthen the individual institutions and the system as a whole, as summarized in the following comments:

Higher Education faces an uncertain future. Most observers anticipate a serious decline in the number of colleges over the course of the next several years. Eager not only to survive but to thrive as the Church's schools, the presidents of CUS institutions are considering various approaches to our colleges and universities' relationship to one another. Presently, the relationship is marked by goodwill and collegiality, but there is very little mutual accountability or responsibility. Based on the premise that we are stronger together than apart, models that would reinforce and enhance our individual identity and authority coupled with a more robust systemic governance are being explored. How best to maintain local campus oversight and engagement on the one hand, while strengthening the ties that bind us together on the other, is the idea. The intention is to help alleviate tensions and conflict of competition. Even more compelling, the quest is to identify ways in which systemic collaboration presents opportunities for broader reach and impact.

and

WHEREAS, Such an effort at greater integration requires significant study of regional and professional programmatic accreditation, legal matters, regulatory issues, and matters of structure and governance; and

WHEREAS, The CUS institution presidents are well-positioned with the best knowledge and expertise to develop a strategic plan for the future of CUS institutions that is attentive to best practices of higher education and the needs of The Lutheran Church—Missouri Synod; and

WHEREAS, The presidents and boards of regents of the CUS institutions have publicly embraced the theological confession of the church and are committed to consulting with the President of the Synod, the CUS Board of Directors, and the President of the CUS; and

WHEREAS, The culture of higher education is changing at an increasing rate that provides opportunities and poses challenges to the institutions of the CUS; and

WHEREAS, Colleges and universities—such as those within the CUS—with modest endowments, competitive recruitment, significant tuition discounting, and narrow financial margins are particularly at risk; and

WHEREAS, The colleges and universities of the CUS have successfully negotiated this challenging environment with the prayerful and financial support of individuals throughout the Synod, effective presidential leadership, and talented faculty and staff; and

WHEREAS, An economic downturn or governmental changes could pose a serious economic challenge to the financial stability of the CUS institutions; and

WHEREAS, The witness to Christ and the Church's theological confession at the university level is strategic and vital for the Church's future; therefore be it

Resolved, That the Synod Board of Directors, with the active involvement of the President of the Synod, the Concordia University System (CUS) Advisory Council (CUS institution presidents), the CUS Board of Directors, the President of the CUS, the institutions' respective boards of regents, and others as needed, and with the concurrence of the CUS Advisory Council and the CUS Board, propose a new governance plan for consideration by the 2022 convention of the Synod; and be it further

Resolved, That the proposed new governance plan specifically address the objectives of 2013 Res. 5-01A and 2016 Res. 7-02B by continuing to:

- strengthen all CUS institutions' connection to the Synod;
- strengthen the confessional Lutheran identity of all CUS institutions;
- review the composition, size, and selection of boards of regents;
- review the process for selecting presidents of institutions;
- review the overall governance of CUS and the boards of regents of the CUS institutions;
- review the financial models for the institutions;

and be it further

Resolved, That a report on the initial governance model proposals be disseminated to the Synod for a six month period of comment commencing not later than 15 months prior to the start of the 2022 convention of the Synod; and be it finally

Resolved, That the Synod in convention give thanks for the presidents, faculties, staffs, boards of regents, and communities of the institutions of the CUS for their clear and faithful witness to Christ and the church's theological confession and practice at the university level by rising and singing the common doxology.

Action: Adopted as amended (3)

It was moved to postpone consideration of Res. 7-03 until after consideration of Res. 7-01A. Upon clarification that the CUS Advisory Council already exists and is functioning, the motion to postpone was withdrawn. It was moved and seconded to amend the second resolve by adding a bullet to "review the financial models for the institutions." With the consent of the body, the resolution was so modified. Following additional discussion, at the chair's initiation, debate was closed [Yes: 882; No: 40]. Res. 7-03 was adopted as amended [Yes: 856; No: 115]; thereupon, the convention rose and sang the common doxology.

To Advance the Prior Review Process for CUS Institution Presidential Candidates

RESOLUTION 7-04A

President's Report, Part 2 (TB, 1:23–24)

WHEREAS, The current election process for presidents of Concordia University System (CUS) colleges and universities was implemented by 2010 Synod convention Resolution 5-06A, which process, including the current system of prior review and approval of presidential candidates, follows almost identically 2010 Overtures 5-30 and 5-31 (2010 CW, 203–204), which were written by the Board of Regents of Concordia University Texas; the Board of Regents of Concordia University, St. Paul; the Faculty of Concordia University, Portland; and the Board for University Education; and

WHEREAS, In this process, Synod Bylaw 3.10.6.6.2 (b)(2) provides that one of the first steps in the presidential search process for CUS institutions, before publishing a call for nominations, is an in-person conference involving the board of regents, the search committee, and the prior approval panel to discuss the qualifications that will be sought and the search criteria for the position; and

WHEREAS, Such in-person meeting allows the board of regents to engage in dialogue with, and pose any questions it wishes to, the prior approval panel that consists of the district president, the Synod President, and the CUS board chairman; the district president sits on the board of regents itself, and boards of regents are free to communicate with both the CUS board chairman and the Synod President at any time during their search; and

WHEREAS, Nonetheless, boards of regents have sometimes waited until late in their process, after conducting initial interviews, to submit their list of

candidates for prior approval, with the result that regents and search committees have invested a great deal of time interviewing candidates; and

WHEREAS, Opportunities for disappointment and misunderstanding can be mitigated by advancing the prior approval process so that it occurs nearer to the outset of the search; therefore be it

Resolved, That Bylaw 3.10.6.6.2 be amended as follows:

PRESENT/PROPOSED WORDING

Concordia University System Presidents

3.10.6.6.2 The following process shall govern the selection of a college/university president.

(a) When a vacancy or an impending vacancy in the office of president is known, the board of regents shall inform the campus constituencies, the Board of Directors of Concordia University System, the President of the Synod, an official periodical of the Synod, and other parties as appropriate. If a vacancy in a presidency occurs, the board of regents shall appoint an interim president, who shall meet the qualifications established for the office of president. He shall bear the title “interim president” and may not serve more than eighteen (18) months without the concurrence of the President of the Synod. Such interim appointee shall be ineligible to serve on a permanent basis without the concurrence of the President of the Synod.

(1) The board of regents shall request that the Board of Directors of Concordia University System authorize the institution to publish a request for nominations for the position of president.

(2) The board of regents shall request that the Board of Directors of Concordia University System schedule a transition review of the campus. The review is to provide a report on the state of the campus for use by the search committee, the board of regents, and the candidates.

(b) The board of regents shall oversee the process of defining the institution’s needs, describing the desired characteristics of the new president, and issuing a request for nominations.

(1) A search committee shall be formed that represents the board of regents, the faculty, and the staff. Faculty members and staff members on the committee shall be members of LCMS congregations.

(2) The search committee shall prepare a description of the needs of the institution based on listening forums, the findings of the ~~Board for University Education’s~~ transition review, and other relevant information. Before publishing a call for nominations, the President of Concordia University System shall convene an in-person conference involving the board of regents, the search committee, and the prior approval panel to discuss the qualifications that will be sought and the search criteria.

(3) The search committee shall develop written criteria that will be utilized by the committee to screen

the candidates and will be utilized by the board of regents to guide the presidential election.

(4) A person designated by the board of regents shall act as its agent to issue a request for the nomination of candidates for the presidency of the institution. The request for nominations shall be submitted to the parties who are authorized to nominate. Candidates may be nominated by congregations of the Synod, the Board of Directors of Concordia University System, the board of regents, and the faculty of the institution. The request for nominations shall state when the nominating period closes.

(5) After the nomination period has closed, the agent of the board of regents shall contact each nominee to notify him of his nomination and to determine whether such nominee will allow his name to stand for election. Nominees who wish to be considered must furnish written consent, along with such documentation as the board of regents has requested from candidates in its call for nominations, to the agent by a date set by the board of regents, which date shall be not less than fifteen days after the last nominee is notified.

(6) After the due date set by the board of regents for nominee responses, the agent of the board of regents shall forward the list of nominees who have agreed to let their names stand, together with all materials received from such candidates, to the President of Concordia University System to enable him to convene a prior approval panel consisting of the President of the Synod, the district president serving on the institution’s board of regents, and the chair of the Board of Concordia University System. The names of the nominees shall not otherwise be disclosed outside the board of regents.

(7) The prior approval panel shall meet to consider the nominees. The panel may choose to remove names from the list by its two-thirds majority vote. The panel shall complete its work within sixty (60) days after receipt of the list of nominees.

(8) After the prior approval panel has completed its work, the President of Concordia University System shall transmit the finalized list back to the agent of the board of regents within 15 days and shall cause such list to be published in an official periodical of the Synod. The board of regents shall then distribute via an announcement to the congregations of the Synod the list of names of nominees who have received approval but shall not publicize the names of those not receiving approval. The announcement shall contain contact information to submit correspondence regarding the nominees and provide a reasonable deadline for receiving correspondence. The board of regents shall establish a procedure for processing correspondence regarding nominees.

(c) The board of regents shall utilize the work of the search committee to establish a short list of candidates ~~continue its search process.~~

(1) The search committee ~~will~~shall provide a report to the board of regents regarding the qualifications of the candidates with its observations and recommendations.

(2) The board of regents shall provide the candidates with a report containing full disclosure of the condition of the institution.

~~(3) The board of regents shall prepare a list of no less than five candidates and submit that short list to the President of Concordia University System.~~

~~(d) The short list of candidates shall receive prior approval before the election.~~

~~(1) The President of Concordia University System shall convene a prior approval panel consisting of the President of the Synod, the district president serving on the institution's board of regents, and the chair of the Board of Directors of Concordia University System.~~

~~(2) The prior approval panel shall meet to consider the short list submitted by the board of regents. The panel may choose to remove names from the list, but only with a two-thirds majority vote.~~

~~(3) After the prior approval panel has completed its work, the President of Concordia University System shall transmit the finalized list back to the agent of the board of regents. If the amended list contains less than two names, the election process is terminated. The board of regents shall determine whether it will utilize the original list of nominees or generate additional nominations as it resumes the election process.~~

~~(ed) The board of regents shall~~may suspend, terminate, or restart its search at any time, but it may only elect the president of the college or university using the from a slate it submitted its slate that received prior approval as described above. The President of Concordia University System (or a designee) shall attend ~~this the~~ the board of regents meeting at which an election occurs as a guest and advisor. The board of regents may require the president-elect to accept or decline within fifteen days.

~~(fe) If the president-elect declines the position, the board of regents is responsible for resuming the effort to fill the vacancy. Candidates from the approved slate shall~~ remain eligible to be elected until a president has been elected and accepted the position.

Action: Adopted as amended (3)

An advisory delegate suggested the addition of the words "within 15 days" after "agent of the board of regents" in the proposed Bylaw 3.10.6.6.2 (b)(8). The committee, amenable, requested the modification. A delegate objected, bringing the amendment to a vote, which succeeded [Yes: 860; No: 58] After further discussion, the question was called; this carried [Yes: 622; No: 306]. Res. 7-04A was adopted [Yes: 576; No: 378].

To Recognize and Give Thanks for Work at Selma

RESOLUTION 7-05A

Reports R1, R1.2, R16, R52, R58 (CW, 6, 62, 109–10, 166, 203–6); Overtures 7-23–29 (CW, 475–77)

WHEREAS, The institution ultimately known as Concordia College Alabama (CC Alabama) was founded in Selma, Ala. on Nov. 13, 1922, to help train teachers for the various mission schools throughout the American South, and on Feb. 21, 2018, the Board of Regents of CC Alabama announced that it had voted to close the institution; and

WHEREAS, CC Alabama served faithfully for nearly a century in training thousands of Lutheran educators and lay people in their godly vocations; and

WHEREAS, There is a time for all endeavors of man, which blossom one day and wither the next like the flowers of the field, but the Word of the Lord and His work of salvation endure forever (Ecclesiastes 3; Isaiah 40; James 1); and

WHEREAS, The impact of CC Alabama will continue in our congregations and communities through its alumni; and

WHEREAS, The LCMS, through the ongoing work of LCMS Black Ministry and the Office of National Mission, continues to explore many avenues for the work of sharing the Word of the Lord in the American South and throughout the African American community, including such efforts as the Black Clergy Caucus, the Black Family Ministry Convocation, the Rosa Young Academies, and the Lifehouse Mentoring Programs; therefore be it

Resolved, That the Synod in convention assembled remember and recognize with thanksgiving to God the good and godly work of the many faculty and staff throughout the history of CC Alabama in the training and instruction of God's Word and Christian life; and be it further

Resolved, That we remember and recognize with thanksgiving to God the good and godly work of the many alumni of CC Alabama which they have done and will continue to do in our congregations and communities; and be it finally

Resolved, That we give voice to our thanks and praise to God for working through CC Alabama over 97 years, and pray His continued guidance, as we rise and sing the second stanza of "A Mighty Fortress Is Our God" (LSB 656:2).

Action: Adopted (9)

In Session 8, with former students, faculty members, and regents of Concordia Alabama, who were later introduced, joining the committee, Res. 7-05 (TB, 1:112) was read and introduced by the committee, with the final resolve modified to conclude as follows: "...pray His continued guidance, as we rise and sing the second stanza of "A Mighty Fortress."

It was moved and seconded to amend the resolution by deleting the sixth whereas, on lines 19–22 of TB 1:112, beginning “WHEREAS, The difficult financial situation was well known to the Synod at large...” After discussion passed the twenty-minute mark, the chair put the question of closing debate on the amendment; this failed [Yes: 472; No: 349]. After further discussion, the chair’s suggestion to close debate succeeded [Yes: 673; No: 123]. The amendment carried [Yes: 545; No: 247].

Discussion continued on the resolution. It was moved and seconded to amend by striking also the third through fifth and seventh whereases on lines 9–18 and 23–25. The President addressed the assembly, stressing the efforts made on behalf of Concordia College Alabama “to find a way forward,” efforts put in by the Board of Directors, Concordia University System and the presidents of its colleges and universities, the Lutheran Church Extension Fund, and the Council of Presidents, as well as by the regents and campus leadership, in “a context that was absolutely impossible to face.” Harrison noted the pain, especially for those directly connected, of losing Selma; the historical challenges of and hardships in Black Ministry; his “feeling horrible” at the loss of the campus “on [his] watch;” and his prayer that “we can go forward.” He noted sadness that the “worst construction” is being put on “what was the effort of decades to make the thing go.” The chair proceeded with the orders of the day, with the amendment to Res. 7-05 pending.

In Session 9, President Harrison returned to the chair and noted that Committee 7 was prepared to accept the amendment pending on Res. 7-05, “To Recognize and Give Thanks for Work at Selma” (TB, 1:112), modifying it to the form found as Rev. 7-05A in TB 6:407. There having been extensive discussion on Wednesday, the chair asked if the body could “give thanks despite our disappointment,” read the resolves and put the question on closure of debate. After a voice vote and a call for division, this carried [Yes: 519; No: 123]. The resolution was adopted, by voice vote, in the form found as Rev. 7-05A in the Thursday issue of Today’s Business (TB, 6:407).

To Celebrate and Give Thanks to God for the 125th Anniversary of Concordia University, Nebraska

RESOLUTION 7-06

Report R16.4 (CW, 116–18); Overture 7-30 (CW, 477)

WHEREAS, Since its founding on Nov. 18, 1894, the Lord of the Church has blessed Concordia University, Nebraska (CUNE) by empowering it to serve The Lutheran Church—Missouri Synod (LCMS) as an educational institution equipping students to learn, serve, and lead in the Church and in the world; and

WHEREAS, The Lord of the Church led the founders of the university to provide the funds and land to locate the institution in Seward, Nebraska so that the institution

would be a blessing to the local community, the Nebraska and surrounding districts, and the entire Synod; and

WHEREAS, The Lord of the Church has blessed CUNE to be a leading preparer of full-time workers in the ministries of the LCMS, as today it places more graduates into the commissioned teaching and director of Christian education ministries of the church than any other institution of the Concordia University System; and

WHEREAS, The Lord of the Church has blessed CUNE to equip men for the pastoral ministry through its pre-seminary and other academic programs so that, historically, each year between 40 and 50 are involved in academic and spiritual preparation to study at a seminary of the LCMS, with the result that seven percent of those serving as pastors in the LCMS today are alumni of CUNE; and

WHEREAS, God, who created all things in six days, has blessed CUNE with opportunities to equip students with a Lutheran higher education for vocations of service in business, laboratories, hospitals, industry, courtrooms, government, the military, their home, and the communities where they reside; and

WHEREAS, God, who is the source of all wisdom and knowledge, has blessed CUNE by enabling it to serve the Church and world through 110 undergraduate and graduate academic programs at its campuses in Seward and Lincoln, through its high school partners, and online; and

WHEREAS, God, who calls His people to serve in joyful response to His good gifts, has blessed the Church and world through the more than 23,000 alumni, sainted and living, of CUNE who have walked by faith and not by sight, and the hundreds of gifted and faithful faculty and staff who served these men and women during their educational studies; and

WHEREAS, God, who grants abundance, has blessed CUNE through the tens of thousands of donors who have faithfully supported the university with their prayers, generous gifts, and referral of students; and

WHEREAS, God, who is gracious and merciful, continues to bless CUNE with record numbers of undergraduate and graduate students, with the university enrolling more than 2,500 learners in all programs during the 2018–2019 academic year; therefore be it

Resolved, That Synod in convention declare Nov. 17, 2019 as a Synodwide “Concordia University, Nebraska Sunday,” encouraging and facilitating prayers, thanksgiving, offerings, gifts, and student referrals to be given in celebration of the Lord’s abundant blessings to the Church through one of its treasured universities, in the name of the Father, Son, and Holy Ghost.

Action: Adopted (4)

The resolution was adopted by the delegates rising and shouting “Amen!”

To Aid Our CUS Schools in Clear Confession

RESOLUTION 7-08

Overture 7-21 (CW, 474); President's Report, Part 2 (TB, 1:24)

WHEREAS, The Lutheran Identity Statement drafted by the Concordia University System (CUS) presidents, approved by the boards of regents of the CUS schools, and adopted by the Synod in convention (2016 Resolution 7-01A, 171), provides:

As educational institutions of The Lutheran Church—Missouri Synod (LCMS), the colleges and universities of the CUS confess the faith of the Church. The Concordias uphold the teachings of Sacred Scripture and its articulation in the Lutheran Confessions. This includes the biblical teaching that Jesus Christ—true God and true man—is the sole way to God's mercy and grace; that at the beginning of time the triune God created all things; that life is sacred from conception to natural death; and that marriage between a man and a woman is a sacred gift of God's creative hand—over against the reductionistic assumptions of many in our culture who view men and women as only transitory and material beings;

and

WHEREAS, As educational institutions of The Lutheran Church—Missouri Synod (LCMS), the CUS schools joyfully welcome all students, including students not of our faith, who want the high-quality, distinctively Lutheran education that the CUS schools offer (1 Cor. 5:9–10); and

WHEREAS, The boards of regents of each CUS school have a responsibility to ensure that “the teachings of Sacred Scripture and its articulation in the Lutheran Confessions” (2016 Res. 7-01A) are confessed clearly and consistently on their campus in all areas of its operations: academic, co-curricular, athletic, administrative, student life, and otherwise; and

WHEREAS, Scripture clearly teaches that all CUS students and all humanity, of whatever background, share the same orientation and possess the same problem: our sinful nature (Ps. 51:5; Eph. 2:1); and

WHEREAS, The CUS schools must bear an intentional, faithful witness of the Gospel and the goodness of God's mercy to all people who encounter The LCMS through its CUS schools; and

WHEREAS, The CUS schools show love for our neighbors (including our neighbors who are CUS students), whether of our faith or not, when they share the Law and Gospel in their truth and purity, rightly divided, thereby proclaiming the vicarious atonement of Christ for all our transgressions, recognizing that “if we say we (or others) have no sin, we

deceive ourselves and the truth is not in us” (1 John 1:1–10); and

WHEREAS, Glorifying in oneself is idolatry, as explained in the Commission on Theology and Church Relations report, *Racism and the Church* (adopted 1994, 9), which states:

“That to which your heart clings and entrusts itself,” Dr. Martin Luther wrote in the Large Catechism, is “really your God.” “If any one boasts,” he continued, “of great learning, wisdom, power, prestige, family, and honor, and trusts in them, he also has a god, but not the one, true God.” If anyone should claim superiority over others and treat them as inferior because of racial origin or characteristics, we may add, that person, too, has a god, but not the one true God”

and

WHEREAS, Therefore, to avoid the sin of idolatry, the CUS schools should not allow activities on campus that are based upon or derived from manifestations of our sinful nature, including but not limited to student clubs; and

WHEREAS, Sacred Scripture is clear, not only in identifying sin, but in identifying the Gospel promise of forgiveness available to all of us (1 Cor. 6:9–11):

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God

and

WHEREAS, Bylaw 3.10.6.6(i) provides that the president of each CUS school, as the spiritual, academic, and administrative head of the institution, “shall carefully watch over the spiritual welfare, personal life, conduct, educational progress, and physical condition of the students and in general exercise such Christian discipline, instruction, and supervision as may be expected at a Christian educational institution”; therefore be it

Resolved, That the Synod in convention affirms that all students at CUS schools who seek to come and learn should be welcomed with love and respect, consistent with the Lutheran identity of the CUS schools as institutions of the church; and be it further

Resolved, That we affirm that “welcoming with love and respect” means loving and serving our neighbors, speaking the truth in love, and caring for souls by calling people away from sinful actions that are destructive to their temporal and eternal well-being, as Christ instructed in Matt. 28:19–20: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and

of the Holy Spirit, teaching them to observe all that I have commanded you”; and be it further

Resolved, That we prohibit the affirmation or celebration of sinful behavior through groups, clubs, or official campus activities; and be it further

Resolved, That those placed in authority over each CUS school continue to recognize that they are responsible to the Synod that founded each of the CUS schools, and to God, for their stewardship of their institution; and be it further

Resolved, That the Synod President, the leadership of CUS, and other appropriate parties be encouraged to exercise diligent ecclesiastical and other supervision over the CUS schools, and be commended for efforts already underway; and be it finally

Resolved, That consistent with his bylaw responsibilities under existing *Handbook* provisions, each president, as spiritual head, is accountable to and subject to the discipline of the Synod for the public confession of his institution.

Action: Adopted as amended (3)

Res. 7-08, “To Aid Our CUS Schools in Clear Confession” (TB, 2B:298–99), was read and introduced by the committee, with changes to the third and fourth resolves, to read:

Resolved, That we ~~thus reject the secular concept of clubs or groups that affirm or celebrate sinful behavior~~ prohibit the affirmation or celebration of sinful behavior through groups, clubs, or official campus activities; and be it further

Resolved, That those placed in authority over each CUS school ~~should continue to~~ recognize that they are responsible to the Synod that founded each of the CUS schools, and to God, for their stewardship of their institution; and be it further

The committee took up a friendly suggestion to strike, in the second-last resolve, “President Harrison”, and to insert “the Synod President,” a modification made without objection.

It was moved and seconded to refer the resolution for further study by the Commission on Constitutional Matters (CCM), to determine whether the parties listed in the second-last resolve have ecclesiastical supervisory authority, or whether this belongs exclusively to district presidents. Aiming to preserve the main motion speaker queue, the chair put the motion to refer to a voice vote, and it failed.

It was moved and seconded to strike the third resolve (as already modified above), that dealing with “sinful behavior.” After debate on the amendment, the chair called for a vote on closure of debate, which carried by a show of hands. The amendment failed [Yes: 226; No: 668].

Discussion of the main motion continued, with the Secretary reading the above changes to the resolves, until a motion to close debate carried by a show of hands. A point of order questioned the constitutionality of the resolution. On a suggestion from the CCM and legal counsel, and by general consent, the word “ecclesiastical” in the second-last resolve was modified to read “ecclesiastical and other.” Proceeding to the vote, Res. 7-08 was adopted as amended [Yes: 728; No: 244].

JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS



8. FINANCE

To Encourage Congregations to Support Pastoral Formation

RESOLUTION 8-01

Overture 8-04 (CW, 479–80)

WHEREAS, Well-trained pastors are essential for the ongoing work of Word and Sacrament ministry in our congregations; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has been blessed by God with two seminaries for the training and equipping of parish pastors and every congregation in Synod has and continues to benefit from the work of our seminaries in training and equipping parish pastors; and

WHEREAS, Every congregation in our Synod has benefited and continues to benefit from the ministry and service of well-trained pastors from our Synod's seminaries; and

WHEREAS, As the cost of seminary education continues to rise, the LCMS continues to search for ways to cover the costs of maintaining the quality of the pastoral education of our seminaries without unduly increasing the financial burden of the students; and

WHEREAS, The occasions of ordinations and/or installations and the ordination anniversaries of pastors provide wonderful opportunities for congregations to show their thankfulness to God for a pastor to carry out the Word and Sacrament ministry in its midst; therefore be it

Resolved, That congregations of the LCMS be encouraged to take a special thank-offering on the occasion of the installation and/or ordination of a new pastor or the anniversary of their pastor's ordination to support the LCMS joint seminary fund or the LCMS seminary of their choice.

Action: Adopted (7)

It was moved and seconded to strike "the LCMS Joint Seminary Fund" from the resolve on lines 19–20. After a delegate objected to the chair's suggestion to move to a vote, another speaker called the question. On a point of order, the mover of the amendment was allowed to speak to his motion. Closure of debate on the amendment carried [Yes: 759; No: 40] and the amendment failed [Yes: 203; No: 623]. The chairman noted the orders of the day, and debate was closed [Yes: 790; No: 29]. Res. 8-01 was adopted as presented [Yes: 786; No: 47].

To Encourage a Synodwide 1.1.1 Funding Model for Defined Mission Outcomes

RESOLUTION 8-02

Overture 8-01 (CW, 478)

WHEREAS, Resolution 2-02 adopted at the 2018 English District convention established a funding model for missions whereby congregations gather significant gifts above and beyond regular offerings to be used for specifically designated mission endeavors (namely, the \$1 per member per week initiative, hereafter "1.1.1"); and

WHEREAS, Congregations of the English District are joyfully participating in this simple model, showing there is power and strength in many giving a little as these congregations offer meaningful extra funds for missions; and

WHEREAS, \$52 per baptized member would make a significant mission impact; and

WHEREAS, The Church is the beautiful Body of Christ that desires more missions to be started, more missionaries to be sent, more pastors and teachers to be trained, more people to be baptized, to hear of Jesus and be saved; and

WHEREAS, Mission funding by member congregations has been a hallmark of The Lutheran Church—Missouri Synod (LCMS) since its founding, as seen in the original Synod Constitution, Chapter I, "Reasons for Forming a Synodical Organization" (tr. Suelflow, *Concordia Historical Institute Quarterly* 16, no. 1 [Apr. 1943]: 1–18):



Committee 8 Chairman Mark Miller

6. The unified spread of the kingdom of God and to make possible the promotion of special church projects. (Seminary, agenda, hymnal, *Book of Concord*, schoolbooks, Bible distribution, mission projects within and outside the Church.);

therefore be it

Resolved, That the Synod in convention encourage congregations to consider the 1.1.1 mission funding model as a way to receive funds for defined mission outcomes; and be it further

Resolved, That the LCMS Board of Directors and each district set before the member congregations the defined mission outcomes that all congregations can see and help achieve through their extra designated funds received via the 1.1.1 mission funding model; and be it finally

Resolved, That the members of the Synod dream big and joyfully work together to fulfill a purpose for which the Synod was originally formed.

Action: Adopted (7)

The first speaker called the question and asked for a point of parliamentary inquiry. It was noted on the point that the first speaker should not call the question and that he was therefore out of order. After discussion by the assembly, the question was called [Yes: 780; No: 56]. The resolution was adopted [Yes: 705; No: 118].

To Ensure Timely and Transparent Financial Reporting in the Synod

RESOLUTION 8-03

Overtures 8-06–10 (CW, 480–85)

WHEREAS, Biblical stewardship requires us to be accountable for the gifts that God has entrusted to His people (Matt. 25:14f.; Luke 12:48; 1 Cor. 4:2); and

WHEREAS, The Synod has historically recognized its responsibility of accountability and faithfulness in the handling of the finances entrusted to it by its members, as is evidenced by Synod bylaws and resolutions (Bylaws 1.5.1–4; 2010 Res. 4-03, *Proceedings*, 120); and

WHEREAS, In response to the 2010 resolution, The Lutheran Church—Missouri Synod (LCMS) Inc. has continued to expand financial transparency, through increased reporting each year, including the November 2013 issue of *The Lutheran Witness*, and leading to the annual report published in November 2018, as well as *Lutherans Engage the World*; and

WHEREAS, The members of the Synod expressed even further the need for full transparency in all areas of financial disclosure of all funding, including special appeals, by adopting 2016 Res. 9-04A, “To Improve

Disclosures Related to Financial Gifts from God’s Stewards for Special Appeals” (*Proceedings*, 189); and

WHEREAS, The Reporter Dashboard (beginning March 2019) and the LCMS website (www.lcms.org/giving/transparency and lcms.org/bod) now include monthly reports and information about the regular Synod budget and special appeals, as stipulated in 2016 Res. 9-04A; and

WHEREAS, The Mission Advancement office is equipped to provide access to additional information and to answer any questions (888-930-4438 or mission.advancement@lcms.org); therefore be it

Resolved, That the Synod give thanks to God for the resources He has entrusted to us, recognizing “That the earth is the Lord’s and the fullness thereof” (Ps. 24:1); and be it further

Resolved, That the Synod, especially its Chief Financial Officer and Accounting department, be commended for the current and improving transparency; and be it further

Resolved, That Synod’s Chief Financial Officer continue to develop reports that are clear, timely and understandable; and be it further

Resolved, That the Synod in convention encourage timely and transparent reporting from her agencies, which include each board, commission, council, seminary, university, college, district, Concordia Plan Services, and each synodwide corporate entity (Bylaw 1.2.1 [a][1]); and be it finally

Resolved, That the delegates report to their circuits and other constituents the avenues through which this reporting is available.

Action: Adopted (7)

The orders of the day were called. The chair asked the assembly if it wished to close debate; it did [Yes: 768; No: 56]. Res. 8-03 was adopted [Yes: 794; No: 21].

9. STRUCTURE AND ADMINISTRATION

To Amend Various Bylaws for Purposes of Clarification

RESOLUTION 9-01

Report R11 (CW, 94–95); Overture 9-41 (CW, 514–16)

Preamble

The Commission on Handbook, responding to a variety of observations from officers, agencies, and members of the Synod, has proposed corrections to bylaws that have given opportunity to confusion or required repeated or non-obvious interpretation by the Commission on Constitutional Matters:

A. DEFINITION OF STAFF IN BYLAW 1.5.1.1

Rationale

The usage of the term *staff* in Bylaw 1.5.1.1 raises practical questions about the extent of the bylaw's prohibition of board membership for staff of "other" agencies of the Synod. The term is used variously throughout the bylaws. In order to provide clarity here while avoiding unintended implications elsewhere, a specific, limiting definition is proposed.

Therefore be it

Resolved, That Bylaw 1.5.1.1 be amended as follows, to clarify the definition of *staff*:

PRESENT/PROPOSED WORDING

1.5.1.1 Unless otherwise specified or permitted by the Bylaws, chief executives and executive directors, faculty, ~~and all staff, and all other employees~~ on either the national or district level shall not be members of the board of the agency under which they serve, nor shall any such executives or staff be members of the board of any other agency of the Synod. For purposes of this bylaw only, staff shall mean:

(a) Employees, other than faculty, rostered as ministers of religion—ordained or ministers of religion—commissioned, whether or not serving in such capacity; or

(b) Employees of Corporate Synod or an agency of Synod, other than faculty, who are responsible for the development and/or implementation of policies, goals, and programs; or

(c) Employees of Corporate Synod or an agency of the Synod who assist chief executives, executive directors and faculty in their work and are supervised by these individuals directly or through a line of supervision.

B. CLARIFICATION OF FACULTY IN BYLAWS 3.1.4.2 AND 3.10.6.7

Rationale

Questions regarding the extent of the term "faculty," whether used in the individual ("faculty member") or collective ("faculty as a decision-making body") sense, have occurred with regard to Bylaws 1.5.1.1 and 3.1.4.2, whether part-time faculty are included (the historical sense has been, for 1.5.1.1, yes, and for 3.1.4.2, no) and with regard to Bylaw 3.10.6.6.2 (b)(4) (and therefore 3.10.5.6.2 [a]) whether it is used in the individual (any faculty member can nominate) or collective (the faculty a whole presents nominations) sense.

The bylaws include two definitions of the collective *faculty* (one for a seminary and one for a college or university), with one clarification/restriction related strictly to the faculty's role in qualification of candidates for first call (Provisions like those of 3.10.5.7 (a)–(b) were removed from Bylaw 3.10.6.7 in 2013, along with many other details of the college/university section):

3.10.5.7 The faculty of each theological seminary of the Synod shall consist of the president, the full-time faculty, and the part-time faculty.

(a) Part-time or temporary faculty members are distinguished by an appropriate prefix or suffix ("visiting, guest, adjunct, emeritus") or the term "graduate assistant."

(b) Part-time or temporary faculty members shall hold nonvoting membership on the faculty.

...



Committee 9 Chairman Donald Fondow

3.10.6.7 The faculty of each college or university of the Synod shall consist of the president, the full-time faculty and the part-time faculty.

...

2.8.2 It shall be the responsibility of colloquy committees or the faculties of educational institutions of the Synod to declare colloquy candidates qualified for first calls. For purposes of declaring candidates qualified for placement and recommending them for membership in the Synod, the Synod considers the “faculty” of an educational institution to be defined as follows: (a) Seminaries: all full-time faculty members who are in good standing on the Synod’s roster of ordained ministers. (b) Colleges and universities: all full-time faculty members who are in good standing as individual members of the Synod or are members in good standing of a member congregation of The Lutheran Church—Missouri Synod.

To alleviate significant confusion, the commission proposes clarifications to the following two bylaws.

therefore be it

Resolved, That Bylaw 3.1.4.2 be amended as follows:

PRESENT/PROPOSED WORDING

3.1.4.2 Each educational institution of the Synod shall be represented at conventions of the Synod.

(a) Educational institutions of the Synod shall be represented by one board member in addition to the district president, by their presidents, and by one faculty member for every 30 full-time faculty members who are members of the Synod.

(b) Fractional groupings shall be disregarded except that each institution having any full-time faculty members on the roster of the Synod shall be entitled to at least one faculty representative.

and be it further

Resolved, That Bylaw 3.10.6.7 be amended as follows:

PRESENT/PROPOSED WORDING

3.10.6.7 The faculty of each college or university of the Synod shall consist of the president, the full-time faculty and the part-time faculty.

(a) Part-time or temporary faculty members are distinguished by an appropriate title.

(b) Part-time or temporary faculty members shall hold nonvoting membership on the faculty.

C. SCOPE OF DOCTRINAL REVIEW STATUS APPEAL

Rationale

Synod’s Commission on Doctrinal Review (CDR) received an appeal to the doctrinal review certification of an item published under Bylaw 1.9.1.1 (d). Since the current bylaws do not deal specifically with this situation, a member of CDR requested an opinion from the Commission on Constitutional Matters (CCM). The resultant opinion (CCM Op. 17-2869) stated that all material referenced in Bylaw 1.9.1.1 is subject to the appeal processes noted in Bylaw 3.9.3.2.1 (Appeals prior to publication) and Bylaw 3.9.3.2.2

(Appeals after publication). Since pre-publication appeal is explicitly mentioned in Bylaw 1.9.2 (l), the commission has recommended that the bylaws make explicit that post-publication appeals are also to be directed to CDR.

Therefore be it

Resolved, That Bylaw 1.9.3 be added as follows:

PRESENT/PROPOSED WORDING

1.9.3 After publication any challenge to material that is subject to doctrinal review, no matter which process is used as listed in Bylaw 1.9.2, shall be handled according to the procedure and criteria specified in Bylaw 3.9.3.2.2.

D. PARTNER CHURCH BODY TRANSFER

Rationale

Bylaws do not mention any procedure for transfer of individual members to or from partner churches (they do mention transfer of congregations in Bylaw 4.1.1.5). The practice has been not to require members who have transferred to a partner church, remained in good standing, and desire to transfer back, to go through reinstatement, so long as there is a procedure for transfer from the partner church body. That this is possible is not evident from existing bylaws.

Therefore be it

Resolved, That Bylaw 2.6.4 be added as follows:

PRESENT/PROPOSED WORDING

2.6.4 Transfers of an individual member to or from the roster of a partner church shall be conducted according to the operating agreement established between the Synod and that partner church, and as further implemented in policies of the Council of Presidents. A former member of the Synod who applies for re-rostering with the Synod after transferring to a partner church shall, provided the member remained continuously in good standing on the roster of a partner church, and insofar as agreements and policies allow, be handled by transfer and shall not require reinstatement (Bylaw section 2.18).

**E. INTERIM PLACEMENT
BY THE COUNCIL OF PRESIDENTS**

Rationale

The Council of Presidents of necessity conducts interim placements of church workers (placements between its regular meetings). Placement is a bylaw-assigned duty of the Council, so the delegation of such a responsibility to a committee is questionable. On this account, the practice has been for the full council to ratify the placements that occurred in the interim prior to the meeting. This raises the question of what would happen if ratification failed of being granted. It would be best to allow explicitly in the bylaws regarding placement for interim placement authority to be delegated.

Therefore be it

Resolved, That Bylaw 3.10.1.3 be amended as follows:

PRESENT/PROPOSED WORDING

3.10.1.3 The Council of Presidents shall serve as the Board of Assignments of the Synod. It shall assign first calls to candidates for the offices of ordained and commissioned ministers and handle or assist with placement of other professional church workers. The Council of Presidents may in its policies delegate authority for interim placement (between its regular meetings) to a committee of its own members or the chairman of that committee.

**F. CLARIFICATION OF
BOARD MEMBERSHIP LANGUAGE**

Rationale

The Commission on Constitutional Matters noted in its Sept. 14–15, 2018, meeting (Op. 17-2808A) that there is a potential unclarity in the language of Bylaw 3.10.6.2, regarding the membership of college and university boards of regents, referring the matter to the Commission on Handbook:

The commission notes, for the attention of ... the Commission on Handbook, one potential issue in relation to the language of advisory [board] members. Synod's bylaws specify that boards of regents, like other governing boards "of the Synod," have members "elected and appointed as otherwise prescribed in these Bylaws [of the Synod]" (Bylaw 3.2.2.1). While Bylaw 3.10.6.2 treats ostensibly only of voting members, Synod's bylaws make no provision for addition of advisory members to governing boards. While boards may have many advisors, the language of board membership has important consequences (e.g., Bylaw 1.5.1's requirement that board members be members of member congregations, and Bylaw 3.10.6.5's requirement that boards not commingle authority with bodies containing non-board members.) Likewise, the commission has identified other instances of officers and staff of agencies being regarded as advisory members of the boards they serve, despite the absolute prohibition of Bylaw 1.5.1.1, which does not distinguish voting from advisory membership. This commission refers this issue to the Commission on Handbook for clarification.

It is proposed that the inference from Bylaw 3.2.2.1—that the total membership of these boards is established by existing provisions of the Synod Bylaws, and that the boards are not free to add non-voting members as they desire (though they may appoint advisors and committees involving non-members, etc., as otherwise provided)—be more clearly embodied in the language of Bylaw 3.10.6.2 and other bylaws evidencing similar unclarity, as follows.

Therefore be it

Resolved, That Bylaws 3.3.4.1, 3.7.1.3, 3.9.2.1, 3.10.5.2, and 3.10.6.2 be amended as follows:

PRESENT/PROPOSED WORDING

3.3.4.1 The Board of Directors shall consist of no more than ~~15 voting~~ 16 members, 15 of them voting, as follows:

... The First Vice-President of the Synod shall be ~~at the~~ nonvoting member.

3.7.1.3 The Board of Trustees of Concordia Plans and the Board of Directors of Concordia Plan Services shall consist of ~~15 voting~~ 16 members. The 15 voting members shall be appointed by the Board of Directors of the Synod. The Chief Financial Officer of the Synod shall be ~~at the~~ nonvoting member. Voting members shall be appointed to three-year terms, which shall not exceed four terms in a successive period. The 15 voting members shall include:

...

3.9.2.1 The Commission on Constitutional Matters shall consist of six ~~voting~~ members, all voting:

...

3.10.5.2 The board of regents of each theological seminary shall consist of no more than thirteen ~~voting~~ members, all voting:

...

4. Four members may be appointed as ~~voting~~ members by the board of regents. Appointed members may not vote on the appointment of other members of the board.

3.10.6.2 The board of regents of each college and university shall consist of no more than 18 ~~voting~~ members, all voting.

...

3. No fewer than four and no more than eight members shall be appointed as ~~voting~~ members by the board of regents according to a process determined by the individual institution.

...

5. One ~~voting~~ member, who may be an ordained minister, a commissioned minister, or a layperson, shall be appointed by the Praesidium of the Synod after consultation with the President of the respective institution and the Board of Directors of the Synod.

Action: Adopted (4)

After discussion by the assembly, a motion to call the question was made, seconded, and succeeded [Yes: 845; No: 66]; the resolution was adopted [Yes: 869; No: 52].

**To Amend Various Bylaws
to Address Practical Considerations**

RESOLUTION 9-02

Report R11 (CW, 94–95); Overtures 9-40, 46 (CW, 512–14, 519); President's Report, Part 2 (TB, 1:24)

Preamble

The following bylaw revisions are presented to address practical considerations in the work and life of Synod.

A. COMMISSION MEETING SCHEDULE**Rationale**

2016 Resolution 11-12 (C) included a new provision in Bylaw 3.9.1.1 to spare the Commission on Handbook (COH) from meeting quarterly (or seeking an excuse), but this provision conflicts with the Commission on Doctrinal Review's meeting frequency provision in Bylaw 3.9.3.2. The general meeting frequency provision of Bylaw 1.5.3 applies to commissions without a specific directive of their own. To resolve apparent conflicts, the provision added as Bylaw 3.9.1.1 should be applied only to the COH.

Therefore be it

Resolved, That Bylaw 3.9.1.1 be struck, and Bylaw 3.9.4 be amended as follows, to apply this meeting frequency provision only to the COH:

PRESENT/PROPOSED WORDING

~~3.9.1.1 — Commissions of The Lutheran Church — Missouri Synod shall meet as they deem necessary but at least two times per year to carry out their assigned responsibilities.~~

Commission on Handbook

3.9.4 The Commission on Handbook provides for the ongoing maintenance and management of the *Handbook*, that is, the Constitution, Bylaws, and Articles of Incorporation of the Synod. The commission shall meet as it deems necessary but at least two times per year to carry out its assigned responsibilities.

B. INAUGURATION OF DISTRICT-ELECTED BOARD OF REGENTS MEMBERS**Rationale**

The COH has performed a non-substantive revision of Bylaw 3.2.4 (a–c) to clarify when appointed members of boards and commissions take up their offices. In that process, it was noted that Bylaw 3.2.4 does not specify a date when regents elected by districts take office, an omission that may affect the schedule for appointment of board-appointed regents.

Therefore be it

Resolved, That Bylaw 3.2.4 (a) be amended as follows, to specify a time at which district-elected regents take office:

PRESENT/PROPOSED WORDING**Terms of Office**

3.2.4 The term of office of all elected officers of the Synod (Bylaw 3.2.1) shall be three years; of the elected members of the Board of Directors and all other boards and commissions of the Synod six years; of all members of college and university boards of regents three years; and of all appointed members of boards, commissions, and standing committees three years, unless these Bylaws specifically provide otherwise.

(a) The President, First Vice-President, regional vice-presidents, Secretary, and members of all boards and commissions of the Synod who are elected by the Synod

convention 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. Members of college and university boards of regents elected by district conventions shall assume office upon the close of the convention at which they are elected.

C. COMMITTEE FOR CONVENTION NOMINATIONS (CCN)**Rationale**

2016 Res. 11-14, noting that the final report of the Committee for Convention Nominations (CCN) is presented at least five months prior to the convention (Bylaw 3.12.3.6 [b]) and that modifications to the slate are often required subsequent to that date, with limited ability of the CCN to reassemble to deal with them (leading to various improvised solutions over the years), resolved that “the Bylaw 3.2.5 committee selected by the CCN be empowered to act on behalf of and in the name of the CCN for actions needed subsequent to the issuing of the CCN’s final report prior to the convention.” This provision should be formalized in the bylaws. The handling of the reserve list and the appointment of the “Bylaw 3.2.5” standing committee also require clarification.

Therefore be it

Resolved, That Bylaws 3.2.5 and 3.12.3.5–7 be amended as follows, to clarify the function of the CCN:

PRESENT/PROPOSED WORDING**Vacancies**

3.2.5 Unless otherwise specified in these Bylaws, vacancies that occur on elected boards or commissions of the Synod shall be filled by the Board of Directors of the Synod.

...

(c) This list shall be determined by the ~~chairman and two members of the Committee for Convention Nominations of the Synod as determined by the committee~~ Standing Committee on Nominations (Bylaw 3.12.3.5 [b]). The Synod’s Director of Human Resources shall be consulted in developing the candidate list.

(d) The appointing board may ~~not~~ amend the list of candidates identified in (a).

...

3.12.3.5 The first meeting of the Committee for Convention Nominations shall be at the call of the Secretary of the Synod at least six months prior to the convention of the Synod.

...

(b) The committee shall elect its own chairman, vice-chairman, and secretary and shall organize its work in whatever way it deems necessary. It shall designate two of its members to serve with the chairman on the Standing Committee on Nominations.

...

3.12.3.6 The Committee for Convention Nominations shall select candidates for all elective offices, boards, and commissions except President, First Vice-President, and vice-president positions requiring regional nominations (Bylaws 3.12.2.7–8; 3.3.4.1; 3.8.2.2; 3.8.3.2).

(a) At least two candidates and at least one alternate shall be selected for each position.

(b) The committee shall determine its complete list of candidates and alternates, obtain the consent of the persons it proposes to select as candidates, and transmit its final report at least five months prior to the convention to the Secretary of the Synod, who shall post the list on the Synod's Website and provide for its publication in a pre-convention issue of an official periodical of the Synod and in the *Convention Workbook*.

(c) The committee's report shall list the qualifications of various positions used in the solicitation of nominees and contain pertinent information concerning each candidate, such as occupation or profession, district affiliation, residence, specific experience, number of years as a member of an LCMS congregation, present position, offices previously held in a congregation, district or the Synod, and qualifications for the office in question, and, if the candidate so desires, also a brief personal statement.

(d) The committee shall prepare a reserve list of nominees for use by the chairman at the convention, should the need arise.

(e) The committee shall, whenever possible, prepare and hold in readiness a slate of candidates for any new board or commission likely to be established at a convention of the Synod, and of these the committee should, whenever possible, be informed in advance.

(f) Any changes to the complete list of candidates and alternates necessitated by unavailability, declination, or ineligibility of candidates occurring after the last meeting of the Committee on Convention Nominations may be effected by the Standing Committee on Nominations. As much as possible, this shall be accomplished by advancing available alternates and by making use of the reserve list of nominees approved by the plenary committee.

3.12.3.7 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 and shall facilitate the amendment of the slate from the floor.

...

~~(e) Whenever possible, chairman of the Committee for Convention Nominations shall have on hand at the convention a reserve list of nominees, approved by the committee, for use if required.~~

~~(f) Whenever possible, the Committee for Convention Nominations should be informed in advance if any new board or commission is likely to be established at a convention of the Synod, so that it may have a slate of candidates in readiness.~~

D. EXCUSE PROCEDURE FOR ADVISORY DISTRICT CONVENTION ATTENDANCE

Rationale

Bylaws 3.1.3 and 4.2.3 for district conventions, like Bylaw 4.8.2 for official district conferences, require attendance of advisory members. Unlike Bylaw 4.8.2, they do not acknowledge that there may be legitimate excuses for non-attendance or suggest that there should be a process for handling such excuses. Changes are proposed along these lines, for the practical reason that attendance of advisory members at conventions is not always possible and that the reasons for their absence should be made known to the district president, whether the result will be to evangelically encourage attendance as an obligation and benefit of Synod membership, or to seek amelioration of whatever circumstances are hindering advisory member attendance.

Therefore be it

Resolved, That Bylaws 3.1.3 and 4.2.3 be amended as follows:

PRESENT/PROPOSED WORDING

Nonvoting Advisory Delegates

3.1.3 Advisory members of the Synod shall, unless they present a valid excuse, attend district conventions, but they shall not be elected by any congregation or by any group of congregations as lay delegates to a national convention of the Synod.

4.2.3 All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall, unless they present a valid excuse, serve as advisory delegates.

(a) They are entitled to voice and vote on a floor committee, if appointed, and to voice in the convention.

(b) All advisory members are expected to attend all sessions of the convention.

(c) Those advisory members whose office in the Synod, district, or other agency imposes professional or service requirements on which full and regular convention attendance makes undue demands, shall nevertheless, in consultation with their supervisory boards, arrange for their own partial or occasional attendance and participation in accordance with policies established by their supervisory boards.

E. TO RAISE THE NUMBER OF OFFICIAL CONFERENCES

Rationale

Synod Bylaw 4.8.2 (b) limits the number of major sections of district worker conferences to four, and there are districts in the Synod that cover vast areas that make this limit of four impractical. Workers in these districts find it difficult to travel these distances for an annual conference as called for by relevant bylaws. Increasing the number of

allowable major sections of the official conferences would benefit their ordained and commissioned members.

Therefore be it

Resolved, That Bylaw 4.8.2 (b) be amended as follows:

~~PRESENT~~/PROPOSED WORDING

4.8.2 Official conferences for all ordained and commissioned ministers on the respective rosters of the Synod shall meet, if possible, in plenary sessions at least once each year.

...

(b) Such conferences may meet more frequently in major sections (not more than ~~four~~^{five} sections) whose geographical boundaries shall be established by the district in convention.

...

Action: Adopted as read (4)

Without discussion, the resolution was adopted [Yes: 937; No: 25].

To Amend Bylaw 3.7.1 to Clarify the Commencement Date for Members of the Board of Trustees—Concordia Plans/Board of Directors—Concordia Plan Services and Eliminate Obsolete Provisions

RESOLUTION 9-03

Overture 9-45 (CW, 517–19)

WHEREAS, Bylaw 3.7.1.3 does not specify when newly appointed members of the Board of Trustees—Concordia Plans (BOT—CP)/Board of Directors—Concordia Plan Services (BOD—CPS) begin service, thereby creating uncertainty, so such specificity should be added; and

WHEREAS, The Pension Plan for Pastors and Teachers (PPPT) was established in 1937 by The Lutheran Church—Missouri Synod (LCMS); and

WHEREAS, The Concordia Retirement Plan (CRP) began in 1965 as the then-new retirement plan established by the Synod; and

WHEREAS, In 1965 the 46th Regular Convention of the Synod resolved that the PPPT be integrated with the CRP if permissible; and

WHEREAS, No new participants have entered the PPPT since 1964; and

WHEREAS, The Protecting Americans from Tax Hikes Act was enacted in late 2015, which for the first time allowed the merger of the PPPT into the CRP; and

WHEREAS, The Synod Board of Directors approved the merger of the PPPT into the CRP, and this merger was effective Dec. 31, 2017; and

WHEREAS, The merger of the PPPT into the CRP means that legally the PPPT no longer exists, with the assets and obligations of the PPPT being absorbed into the CRP; and

WHEREAS, Now-obsolete references to the PPPT in Bylaw 3.7.1 should be eliminated; and

WHEREAS, Requirements in Bylaw 3.7.1 that each of the Concordia Plans are to be published “in booklet form” have been made obsolete by technological advances; and

WHEREAS, Each of the Concordia Plans is available online and Concordia Plan Services (CPS) will print copies of the Concordia Plans upon request, but to produce significant cost savings annually it is desired that the requirements to publish the Concordia Plans “in booklet form” be eliminated; and

WHEREAS, In Bylaw 3.7.1.4 (c) the reference to “Synod’s policies governing trust funds” is obsolete and inaccurate with respect to the Concordia Plans, as Resolution 12-12 of the 1981 Synod convention eliminated the Board of Trustees of Trust Funds (formerly responsible for drafting said policies) and transferred its employee benefit plan investment responsibilities to the Board of Managers—Worker Benefit Plans, the predecessor to the BOT—CP/BOD—CPS; and

WHEREAS, Such policies have not been maintained for, or applicable to, the Concordia Plans, apparently as a result of Res. 12-12; and

WHEREAS, Per Bylaw 3.7.1, the BOT—CP/BOD—CPS is appointed by the Synod Board of Directors (BOD), and includes the Chief Financial Officer of the Synod and laypersons “experienced in the management of benefit plan investments,” and is authorized to “make investment decisions at its own discretion,” and has been so appointed, comprised, and authorized since 1981; and

WHEREAS, Per applicable Bylaws, the BOT—CP/BOD—CPS operates under the oversight of the Synod BOD and CPS is accountable to the Synod for all of its actions, negating the need for such policies and the reference to such in Bylaw 3.7.1.4 (c); and

WHEREAS, The following proposed amendments to Bylaw 3.7.1 were reported to the Synod BOD at its November 2018 meeting, with input prior thereto from the Secretary of the Synod; and

WHEREAS, At its November 2018 meeting, a resolution was adopted by the BOT—CP/BOD—CPS to request the 2019 Synod convention to amend Bylaws 3.7.1.1–4 as described hereafter; therefore be it

Resolved, That Bylaw 3.7.1.1 be amended as follows:

~~PRESENT~~/PROPOSED WORDING

The Concordia Plans

3.7.1.1 Concordia Plan Services is responsible for managing the benefit plans/trusts of The Lutheran Church—Missouri Synod, including the Concordia Retirement Plan, Concordia Disability and Survivor Plan,

Concordia Health Plan, and Concordia Retirement Savings Plan, ~~and Pension Plan for Pastors and Teachers~~, each of which is a separate trust operated under trust laws but collectively known as the Concordia Plans.

(a) The “Concordia Retirement Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies” is the retirement plan adopted by the Board of Directors of The Lutheran Church—Missouri Synod pursuant to Res. 10-02 of the 45th convention of the Synod, as such plan has been heretofore or may hereafter be amended. The text of the plan, as amended from time to time, shall be published ~~in booklet form~~ under the supervision of the Board of Trustees—Concordia Plans.

(b) The “Concordia Health Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies” is the health plan adopted by the Board of Directors of The Lutheran Church—Missouri Synod pursuant to Res. 10-02 of the 45th convention of the Synod, as such plan has been heretofore or may hereafter be amended. The text of the plan, as amended from time to time, shall be published ~~in booklet form~~ under the supervision of the Board of Trustees—Concordia Plans.

(c) The “Concordia Disability and Survivor Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies” is the plan adopted by the Board of Directors of The Lutheran Church—Missouri Synod in accord with directives adopted at a prior convention of the Synod (Res. 10-02 of the 45th convention) to provide for surviving widows and children those benefits previously provided under the Concordia Retirement Plan. This Plan also provides for disability benefits for such workers. The text of the plan, as amended from time to time, shall be published ~~in booklet form~~ under the supervision of the Board of Trustees—Concordia Plans.

~~(d) The “Pension Plan for Pastors and Teachers of The Lutheran Church—Missouri Synod” is the pension plan established by the Synod as of Oct. 1, 1937, as heretofore or hereafter amended. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of the Board of Trustees—Concordia Plans.~~

(ed) The “Concordia Retirement Savings Plan” is the tax-sheltered annuity retirement savings plan adopted by the Board of Directors in August 2003, effective October 1, 2005, as such plan has been heretofore or may hereafter be amended. The text of the plan, as amended from time to time, shall be published ~~in booklet form~~ under the supervision of the Board of Trustees—Concordia Plans.

(fe) The lists of ordained and commissioned ministers appearing on the official roster of the Synod shall be official lists for the purpose of the Board of Trustees—Concordia Plans.

(gf) National inter-Lutheran entities will be eligible to be “employers” under the Concordia Plans of the Synod unless the policies of such a plan preclude such organization as an eligible employer.

and be it further

Resolved, That Bylaw 3.7.1.3 be amended as follows:

PRESENT/PROPOSED WORDING

3.7.1.3 The Board of Trustees of Concordia Plans and the Board of Directors of Concordia Plan Services shall consist of 15 voting members appointed by the Board of Directors of the Synod. All newly appointed members shall begin service on the September 1 following appointment, except with an appointment to fill a vacancy, when service shall begin on the first day of the month in which the next regular meeting of members occurs after appointment. ~~The Chief Financial Officer of the Synod shall be a nonvoting member.~~ Voting members shall be appointed to three-year terms, which shall not exceed four terms in a successive period. The 15 voting members shall include:

1. Two ministers of religion—ordained
2. One minister of religion—commissioned
3. Twelve laypersons, at least five of whom shall be experienced in the design of employee benefit plans, at least five of whom shall be experienced in the management of benefit plan investments, and at least one of whom shall have significant financial/audit experience.

and be it finally

Resolved, That Bylaw 3.7.1.4 be amended as follows:

PRESENT/PROPOSED WORDING

3.7.1.4 The Board of Trustees—Concordia Plans and the Board of Directors—Concordia Plan Services shall have all general and incidental powers and duties appropriate for the performance of their functions. In addition, the Board of Trustees—Concordia Plans will have the powers and duties set forth in the respective plans, as amended from time to time. It may create or amend any plan within limits established by the Board of Directors of the Synod so long as such changes are reported to the Synod’s Board of Directors, since such power is finally vested in the Synod’s Board of Directors.

(a) When the Board of Trustees—Concordia Plans is carrying out its functions with respect to any such separate plan, it may be designated as the board of trustees of such separate plan.

(b) When the board is carrying out its functions generally, it may be designated as the “Board of Trustees—Concordia Plans of The Lutheran Church—Missouri Synod.”

(c) The board ~~shall may, at its own discretion~~, make investment decisions ~~at its own discretion~~ or select and utilize investment counsel and select agents and actuaries, ~~in accordance with the Synod’s policies governing the investment of trust funds.~~

(d) It shall design for the Board of Directors of The Lutheran Church—Missouri Synod’s approval benefit plans which compare favorably with other similar plans

while meeting unique needs of the full-time church workers in the Synod.

(e) It shall provide copies of all audit reports to the Board of Directors of The Lutheran Church—Missouri Synod for information, advice, and counsel.

(f) It shall settle disputes which arise in enrollment in the plans and the payment of claims and benefits.

Action: Adopted as read (4)

Noting the adoption of Res. 9-09, which provides for Board of Directors-appointed representation on the Plans board, the committee struck from the proposed Bylaw 3.7.1.3 the sentence: “The Chief Financial Officer of the Synod shall be a nonvoting member.” Without discussion, the resolution was adopted as so presented [Yes: 940; No: 12].

To Amend Bylaw 3.1.8 to No Longer Require Publication of Delegate Mailing Addresses

RESOLUTION 9-04A

Reports R5, R6 (CW, 83–86); Overtures 9-29–32 (CW, 504–6), President’s Report Part 2 (TB, 1:24)

Rationale

Bylaw 3.1.8 requires the *Workbook* to include “the names and mailing addresses of all voting delegates.” This requirement was imposed by 1989 Resolution 5-18 (*Proceedings*, 139) in response to a number of overtures indicating a desire on the part of parties structurally independent from Synod to communicate easily by mail, before the convention, with lay as well as pastoral delegates. This has provided opportunity over the years for the circularization of delegates with all manner of unofficial convention-related and non-convention-related material.

A lay delegate to the 2016 Synod convention noted, however, that standard best practices for personal and sensitive information require the diligent safeguarding of personal information, its use only in the official conduct of business, and strict limitations on its disclosure, necessitating:

- *a clear privacy policy*: what data are gathered and stored, and how will they be used or shared? Provide opt-in or opt-out for sharing;
- *stewardship, not ownership*: personal identity information is not corporate property to be repurposed or sold, but to be used only for official business;
- *safeguarding of customer identity*: strictly limit the disclosure of personal identity information. Encrypt any Sensitive Personal Information (SPI).

Already in 1986, overtures to require publication of delegate addresses were dismissed with the concern that

publication of lay addresses “might cause potential delegates to refuse service [or] increase legal liability.” Publication of delegates’ addresses demonstrably exposes them involuntarily to unofficial and even convention-unrelated communications. It may expose their addresses to the general public, when for a variety of reasons, they may prefer or even need them to remain private. In the present political climate, the publication in the *Workbook* of delegates’ full postal addresses, available for open download on the internet, creates potential for misuse of lists “by pressure groups who oppose the positions those delegates take in convention.” Elaborating on this point, the delegate noted:

It seems that LCMS has a cherished history of advocacy on internal issues that depends on the delegate addresses being disclosed to LCMS connected groups, but it’s especially bad practice to put delegate postal addresses in the *Workbook* on the public Internet. One only has to think about the resolutions we pass in convention for biblical marriage and sexuality and then remember what happened when Southern Poverty Law Center identified Family Research Council on a map as a hate group. And what happened when opponents of California Prop 8 created an online map with pushpins for anyone who donated in support of traditional marriage. It resulted in violence, harassment, vandalism, and job loss. Without realizing it, we’re exposing our convention delegates and their families to risk by making their personal addresses available openly. We need the bylaws to place some reasonable boundaries on use of delegate and elector personal data.

Responsibility for the list of delegate addresses, physical and email, lies with the Secretary of the Synod (Board of Directors Policy 5.7.3.2.1–5.7.3.2.1.2, adopted Feb. 20, 2016), and administrative steps have already been taken to apply best practices for personal and sensitive information. Delegate email addresses *have not been and will not be* shared outside corporate Synod and will be used by the Synod only for *official*, convention related business. Those in the districts who help to compile and certify this information have been reminded of this policy.

Bylaw 3.1.8 remains, however, and requires publication of full delegate postal addresses, in print and on the Internet. (And, in keeping with longstanding historic practice, delegate postal addresses, as they are included in the *Workbook*, may be shared with outside entities as a matter of convenience, recouping cost of collection and dissemination.)

The convention now has the opportunity to determine if the benefit of *requiring* the publishing of full delegate addresses outweighs the costs and/or risks of such a requirement. It is proposed that delegates be listed with member congregation and city, allowing, with some effort, communication with the delegates on a “care of” basis,

through their congregations, without disseminating private addresses.

therefore be it

Resolved, That Bylaw 3.1.8 be amended as follows, to remove the requirement that delegate mailing addresses be published in print and online in the *Workbook*:

PRESENT/PROPOSED WORDING

Pre-Convention Publications

3.1.8 A *Convention Workbook* containing a convention manual, reports and overtures, the names ~~and mailing addresses~~ and congregations of all voting delegates, and other information shall be published under the editorship of the Secretary subject to approval of the President.

and be it further

Resolved, That the contact information of convention delegates shall not be sold nor distributed apart from official Synod convention business and only to agencies of the Synod for official convention business.

Action: Adopted (4)

After discussion by the assembly, the chair proposed closing debate; this carried [Yes: 763; No: 191] and the resolution was adopted [Yes: 847; No: 120].

To Amend the Constitution to Address Individual Membership and Advisory Representation

RESOLUTION 9-05

Overtures 7-17, 9-13-16, 18, 39 (CW, 472-73, 495-500, 511-12); Overture L9-47 (TB, 1:34-39)

Rationale

Constitution Article V B and XII 10 B catalog the categories of individual members of the Synod (ordained and commissioned ministers) other than those who are the voting pastoral delegates of each congregation-or-parish (*Pfarrgemeinde*, hereafter, *parish*, being understood to be one or more member congregations served by the same pastor[s]) and/or electoral circuit (which voting delegates are listed in Const. Art. XII 10 A and V A, respectively). Const. Art. V B and XII 10 B serve, in the present Constitution of the Synod, a dual purpose. On the one hand, they specify those who are *only advisory* at a convention of a district or the Synod (cf. Bylaws 3.1.2.1 [d] and 3.1.3). On the other hand, they specify who, besides pastors who represent voting member congregations, can be an individual member of the Synod: other ordained ministers, commissioned ministers of various categories, and candidates for these offices, having once been installed to a first call (Bylaw 2.6.2). At present, the language of Const. Art. XII 10 is redundant with that of Const. Art. V A-B, as the latter explicitly treats district and Synod conventions.

The Commissions on Constitutional Matters (CCM) and Handbook (COH) have been presented this triennium with three issues related to these two dual-purpose passages (and their partial reflections in Const. Art. VI 3, 6 and XII 9 c). The COH initially proposed to address the first two issues in two separate overtures, Ov. 9-18 and 9-39. With the third issue (prompted by CCM Op. 19-2903), it became apparent that all three issues were manifestations of the same constitutional problem—an unclarity, compounded with time and change, in the statement of individual membership and advisory representation—and thus could be addressed by a single constitutional amendment. This late overture proposes a unified solution to all three problems: those addressed in Ov. 9-18 and 9-39, as well as the new one of CCM Op. 19-2903.

Briefly, the five problems identified with the Constitution's treatment of individual membership and advisory representation are as follows:

1. **Unclear advisory ordained participation in the district convention (Ov. 9-18):** In an earlier time beginning with the foundation of the Synod, when each parish (*Pfarrgemeinde*) had only one pastor (*Prediger*), all other called pastors being assistant pastors (*Hilfsprediger*), every individual member of the Synod had a clear and constant place under either Const. Art. V A (XII 10 A), as a representative of a voting congregation, or V B (XII 10 B), as an advisory member (or under their pre-1917 predecessors, Const. Ch. III 1 or 2). Since at least 1970-72 (CCM Ag. 54, 377), however, when the CCM ruled (not without a recorded dissent) that *associate pastors* (a term arising in practice rather than by convention adoption) could serve as parishes' voting pastoral delegates—and even more since the ratification of 2016 Resolution 11-09 removed *assistant pastors* from the list of Const. Art. V B (XII 10 B), allowing parishes the option of designating them as voting pastoral delegates—this is no longer the case. Pastors in multi-pastor staffs can now move fluidly between Const. Art. V A and B, between voting and advisory roles, on the basis of a parish choice.

This is of little consequence, except that Const. Art. XII 10 B designates as advisory to the district convention, along with all commissioned ministers of the district, the ordained ministers listed. One pastor of each parish is voting; the others are to be advisory (cf. Bylaw 4.2.3: "All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates"). Const. Art. V B and XII 10 B had this same sense when adopted and translated between 1917-1924, and until the practice of naming *associate pastors* arose. Before that, one pastor was the voting *Prediger*, "the pastor," and all others were

Hilfsprediger, “assistant pastors,” listed as advisory in Const. Art. V B and XII 10 B. This is also the sense of the earlier language between 1847–1917, e.g., 1847 Const. Ch. III 3, “Advisory members are those orthodox pastors not empowered to vote by their parishes, and all candidates for the ministry and the teaching profession, and all representatives of parishes of Synod besides the delegates.” (This is the clear sense of Bylaw 4.2.3: “All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates.”) With the acceptance of *associate* pastors and the removal of *assistant* pastors from the list, however, the constitutional language has been deprived of its original sense in this respect. The constitutional language needs to be adjusted to maintain the original sense in a changed context: that all pastors of a parish other than the designated pastoral voter are advisory to the district convention.

2. Language allowing multi-congregation parishes to send additional *advisory* lay delegates needs to be restored (Ov. 9-18):

The earlier historical practice in the Synod and the custom in certain districts more recently has been to allow for advisory lay representation from the congregations of a multi-congregation parish that did not provide the parish’s voting lay delegate. For example, the 1873 *Handbuch* (Handbook) provided: “While it is hoped for and desired that the various congregations of one pastor might each send its own [lay] delegate...only one at a time can represent [as voting lay delegate] the interests of the parish,” and the 1899: “A parish consisting of several congregations but having only one pastor can send only one voting [lay] delegate. Others sent are...only advisory members.” The commission, noting the continued increase in the number of multi-congregation parishes in the Synod, recommends restoring this historic practice in explicit constitutional language, to guarantee these advisory delegates their voice at district conventions.

3. Confusion of *individual membership* with *convention representation and attendance* demands clarification (Ov. 9-18 and CCM Op. 19-2903):

The dual-purpose nature of Const. Art. V A (XII 10 A) and V B (XII 10 B) has resulted in confusion. Not only are terms *member*, *representative*, and *delegate* commingled, so is the sense. Successive conventions have, on the one hand, added to Const. Art. V B with the intention of adding categories of commissioned ministers, and removed from it, on the other, to grant to assistant pastors the ability to represent their congregations as voting delegates. The lists of Const. Art. V B and XII 10 B are

simultaneously *permissive*, extending the boundaries of individual Synod membership, and *restrictive*, preventing those so listed, including “professors at Synod’s educational institutions” from serving as voting members *even if they are pastors called and installed to member congregations* and otherwise eligible to serve as their congregations’ voting delegates. As “dual calls” become more prevalent, this has deprived at least one congregation *that has regularly called and installed a pastor to its service* (Const. Art. VI 3) of pastoral voting representation. The CCM has suggested that this should be corrected.

4. Opportunity to correct excessive duplication of language and absence of chief categories of individual membership (Ov. 9-39):

Walther’s theses and book on *Church and Ministry*, declared to be the position of the Synod and the “pure doctrine” on Church and Ministry in 1851–2 and reaffirmed in 2001 Res. 7-17A, holds that “The preaching office [*Predigtamt*] is the highest office in the Church, from which flow all other offices in the Church” (Office Thesis VIII, *The Church and the Office of the Ministry* [CPH, 2012], 284). These other public offices are the auxiliary offices [*Hilfsämter*], which flow from the chief office and assist it in various aspects of the work of public ministry. All offices are comprehended under the category of *ministers of religion*; the preaching office consists of *ministers of religion—ordained* (before 1986 and 1992 Bylaw and Constitution changes, respectively, “ministers of the Gospel”), and rostered members of the auxiliary offices comprise the *ministers of religion—commissioned* (before 1986 and 1992 changes, “teachers” or “teachers and deaconesses”; now including many added aspects of auxiliary ministry). The list of categories of commissioned ministries has been adjusted over time, and an attempt is being made to do so again this convention. Were the broad categories to be acknowledged, and the details left to the bylaws, it would relieve the Synod of making many changes to its constitution, requiring congregational ratification, to add to or adjust the names of the various offices. Related unclarity relating to the non-listing of emeriti and the fact that membership is available only to those candidates who have previously been installed to a first call in the Synod, should likewise be corrected.

5. Concordia University Wisconsin (CUW/CUWAA)

wishes to build upon the lay ministry program and adopt new nomenclature in harmony with other offices in the church such as director of Christian education and director of Christian outreach. This change would be reflected in Bylaw 2.6.1.1. The director of church ministries (DCM) major and

minor have been established at CUW/CUWAA, emphasizing confessional theology, the practical application of theology in a variety of auxiliary functions within congregational contexts, and the supporting role that a DCM provides to the Office of Public Ministry.

The solution proposed by COH is the following constitutional amendment, which would address individual membership and advisory representation as follows:

1. To treat *individual membership* in the Synod as distinct from *voting and advisory convention participation*. The former will be treated in Const. Art. V B; the latter, in Const. Art. IX, for the Synod convention, and XII 10, for district conventions (compare Bylaws 1.2.1 [I]; 3.1.2–3.1.2.1; 3.1.3–3.1.4.6).
2. To treat the broadest categories of individual membership more clearly in the Constitution of the Synod, in a manner reflecting Walther's *Church and Office*, leaving commonly-amended details, or those calling for more extensive elaboration than appropriate to the Constitution, to the Bylaws (for example, specifying those auxiliary offices recognized for commissioning in a new Bylaw 2.6.1.1).
3. To have the same sense as existing constitutional language, except where the above-noted problems are addressed.

Therefore be it

Resolved, That the Constitution of the Synod be amended, in the articles here listed, as follows:

PRESENT/PROPOSED WORDING

Article V Membership

Membership in the Synod is held and may be acquired by congregations and individuals, ministers of religion—ordained and ministers of religion—commissioned, ~~such as teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, 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.

A. Voting Members

All organized congregations that have joined the Synod hold voting membership. ~~At the meetings of the districts of the Synod every congregation or parish is entitled to two votes, one of which is to be cast by the pastor and the other by the lay delegate. At the meetings of the Synod a number of congregations shall form a group which shall be represented by two voting delegates, one a pastor and one a lay delegate.~~

B. Advisory Individual Members

Advisory Individual members only of the Synod, who are non-voting except for those pastors exercising the vote of a member congregation or congregations, are the following:

1. Pastors, ordained ministers, called and installed to a member congregation
- ~~2.~~ Pastors, ordained ministers, whose congregations do not hold membership in the Synod
- ~~23.~~ Ministers ~~Ordained ministers, not in charge of called and installed to a congregations, serving in a capacity recognized in the Bylaws of the Synod~~
- ~~3.~~ Professors at the Synod's educational institutions
- ~~4.~~ Teachers of the Evangelical Lutheran Church Commissioned ministers equipped for service in an auxiliary office of ministry designated in, and serving in a capacity recognized by, the Bylaws of the Synod
- ~~5.~~ Directors of Christian education
- ~~6.~~ Directors of Christian outreach
- ~~7.~~ Directors of family life ministry
- ~~8.~~ Directors of parish music
- ~~9.~~ Deaconesses
- ~~10.~~ Parish assistants
- ~~11.~~ Certified lay ministers
- ~~125.~~ Candidates for the office of the ministry, ordained ministers, or for an auxiliary office, commissioned ministers, for that of a teacher of the Evangelical Lutheran Church, for director of Christian education, for director of Christian outreach, for director of family life ministry, for director of parish music, for deaconess, for certified lay minister, or for parish assistant having formerly been installed to a first call within the Synod.
6. Emeriti of the office of the ministry, ordained ministers, or of an auxiliary office, commissioned ministers.

Article VI Conditions of Membership

Conditions for acquiring and holding membership in the Synod are the following:

...

3. Regular call of pastors, ~~teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, certified lay ministers, and parish assistants~~ and any commissioned ministers and regular election of lay delegates by the congregations, as also the blamelessness of the life of such.

...

6. ~~Pastors, teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, certified lay ministers, Ordained and commissioned ministers~~ or candidates for these offices not coming from recognized orthodox church bodies must submit to a colloquium before being received.

...

Article IX Representation

The synodical meetings are composed of regularly elected and delegated representatives and of certain individual persons, as specified in the Bylaws, to wit:

1. Representatives of congregations, entitled to vote. A number of congregations shall form a group which shall be represented by two voting delegates, one a pastor and one a lay delegate.
2. Advisory representatives of ~~the advisory members of the Synod~~ such individual members as are ineligible to represent congregations as voting delegates and ineligible to represent other entities or offices in the Synod as advisory representatives.
3. Advisory representatives of boards, commissions, and educational institutions and such as by virtue of their office are required to attend the Synod.

Article XII Districts of the Synod and Their Regulation

...

7. The district presidents shall, moreover, especially exercise supervision over the doctrine, life, and administration of office of the ordained and commissioned ministers of their district and acquaint themselves with the religious conditions of the congregations of their district. To this end they shall visit and, according as they deem it necessary, hold investigations in the congregations. Their assistants in this work are the circuit visitors, who therefore shall regularly make their reports to the district president.
8. District presidents are empowered to suspend from membership ordained and commissioned ministers for persistently adhering to false doctrine or for having given offense by an ungodly life, in accordance with such procedure as shall be set forth in the Bylaws of the Synod.
9. Furthermore, the district presidents shall

...

- c. Perform, either in person or by proxy, the ecclesiastical ordination of the candidates for the ministry assigned to their districts ~~and the installation of such, as well as the installation commissioning of the candidates for the auxiliary offices of schoolteacher assigned to their districts, and the installation of all ministers and teachers, ordained or commissioned, called by the congregations in to serve within~~ their districts;

...

10. The meetings of the districts of the Synod are composed of the following:

A. Voting Representatives Delegates

~~The pastors of such congregations as hold voting membership in the Synod and the lay delegates elected and deputed by these congregations shall be voting representatives. Every member congregation or multi-congregation parish is entitled to two votes, one of which is to be cast by its pastor and the other by the lay delegate elected and deputed by the congregation or parish.~~

B. Advisory Members Delegates

Advisory ~~members~~ delegates are:

- a. ~~Pastors whose congregations do not hold membership in the Synod~~
- b. ~~Ministers not in charge of congregations~~
- c. ~~Professors at the Synod's educational institutions~~
- d. ~~Teachers of the Evangelical Lutheran Church~~
- e. ~~Directors of Christian education~~
- f. ~~Directors of Christian outreach~~
- g. ~~Directors of family life ministry~~
- h. ~~Directors of parish music~~
- i. ~~Deaconesses~~
- j. ~~Parish assistants~~
- k. ~~Certified lay ministers~~
- l. ~~Candidates for the office of the ministry, for that of a teacher of the Evangelical Lutheran Church, for director of Christian education, for director of Christian outreach, for director of family life ministry, for director of parish music, for deaconess, for certified lay minister, or for parish assistant.~~

all commissioned ministers, and those ordained ministers not presently serving as voting representatives of congregations, who are members of the Synod within the district. In addition, a congregation that is part of a multi-congregation parish, other than the congregation supplying the voting lay delegate, may elect and depute an advisory lay delegate.

...

Article XIII Expulsion from the Synod

...

3. If the member expelled is ~~a pastor or teacher in an~~ ordained or commissioned minister serving a congregation of the Synod, such congregation, unless it has already done so, is held to depose him from office and to deal with him in accordance with the Word of God, notwithstanding an appeal. If it persistently refuses to do so, the respective district is to deal with it. If all negotiations and admonitions fail of their purpose, such congregation forfeits its membership in the Synod.

...

And be it further

Resolved, That the Bylaws of the Synod be amended, as here listed, and upon ratification of the above constitutional amendment, as follows:

PRESENT/PROPOSED WORDING**2.6 Individual Membership**

- 2.6.1 "Ministers of the Gospel," designated by the Synod as "ministers of religion—ordained" (ordained ministers) or "ministers of religion—commissioned" (commissioned ministers), are eligible for membership in the Synod.

- 2.6.1.1 The roster of commissioned ministers shall admit eligible teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry,

directors of parish music, deaconesses, parish assistants, and ~~certified lay ministers~~ directors of church ministries.

2.11 Continued Eligibility of Individual Members

...

Inactive Members

2.11.2 Inactive members ~~are advisory~~ may be retained as individual members of the Synod.

(a) As such, they have all the rights, privileges, and responsibilities of ~~advisory~~ individual membership in the Synod as defined in the Constitution and Bylaws of the Synod.

(b) To remain on the roster of the Synod as an inactive member, an ordained or commissioned minister of religion must be a communicant member in good standing of a congregation which is a member of the Synod and must qualify and make application for one of the following categories.

...

3.1 National Conventions

...

Voting Delegates

...

3.1.2.1 Elections of voting delegates shall take place in accordance with established policy and procedure.

...

(d) All pastors called and installed to circuit congregations who are ~~not advisory members under Article V B of the Constitution and~~ not specific ministry pastors shall be eligible for election.

...

(e) Prior to the meeting of the electoral circuit, each congregation may nominate one layperson (i.e., not a commissioned or ordained minister), either from its congregation or from the circuit. These names must be submitted to the circuit visitor prior to the day of the circuit meeting and shall constitute the slate of candidates. All congregational nominees, except those who have been eliminated through the election of the pastoral delegate, shall be eligible for election.

...

...

...

Nonvoting Advisory Delegates

3.1.3 ~~Advisory members of the Synod shall attend district conventions, but they shall not be elected by any congregation or by any group of congregations as lay delegates to a national convention of the Synod. The advisory delegates of a district convention shall consist of all individual members of the Synod within the district, except those pastors representing member congregations as voting delegates. In a convention of the Synod, advisory members of the district (all commissioned ministers and those ordained ministers not eligible for election as a voting delegate under Bylaw 3.1.2.1 [d]) shall be represented as follows:~~

...

4.2 District Conventions

...

4.2.3 All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates.

(a) They are entitled to voice and vote on a floor committee, if appointed, and to voice in the convention.

(b) All advisory ~~members~~ delegates are expected to attend all sessions of the convention

(c) Those advisory ~~members~~ delegates whose office in the Synod, district, or other agency imposes professional or service requirements on which full and regular convention attendance makes undue demands, shall nevertheless, in consultation with their supervisory boards, arrange for their own partial or occasional attendance and participation in accordance with policies established by their supervisory boards.

Action: Adopted (4)

After discussion by the assembly, the chairman put closure of debate to the assembly, which carried [Yes: 773; No: 154]. The resolution was adopted by the required two-thirds majority [Yes: 873; No: 77], with ratification by the congregations of the Synod to follow the convention.

To Add Bylaw 3.3.4.10 to Clarify Access by the Board of Directors to Information of Synod Agencies

RESOLUTION 9-06

Overture 9-42 (CW, 516)

WHEREAS, The Board of Directors (BOD) of the Synod has oversight responsibilities over all of the property of the Synod under Constitution Article XI E; and

WHEREAS, It is necessary for the BOD to have accurate and complete information when carrying out its responsibilities to the Synod; and

WHEREAS, There have been circumstances in which the BOD has faced challenges when attempting to obtain accurate and complete information and this has hindered the board's efforts to carry out its responsibilities to the Synod; and

WHEREAS, Entities for which the Synod BOD has oversight are expected to comply with oversight requests for information in a reasonable, prioritized, and prompt manner; and

WHEREAS, The BOD desires to fulfill its responsibilities to the Synod in an efficient, effective, and expeditious manner, so that the overall coordination of the Synod affairs can be accomplished, and so that the Synod in convention also is fully informed of the Synod's affairs and when taking action in convention; therefore be it

Resolved, That in light of the above rationale, Bylaw 3.3.4.10 be added as follows:

PRESENT/PROPOSED WORDING

Board of Directors

3.3.4.10 To carry out its obligations under Article XI E of the Constitution and these Bylaws, the Board of Directors may obtain from any agency of the Synod all records and other information (a) relating to property of the Synod, and (b) pertaining to matters for which the Board of Directors has oversight responsibility under the Constitution and other provisions of these Bylaws, including financial records, records of operations, and information regarding legal affairs of such agency of the Synod. Notwithstanding the foregoing, an agency of the Synod shall not be required to deliver: (i) records or information that an agency of the Synod is legally prohibited from disclosing under applicable federal or state law; and (ii) personally identifiable information pertaining to employees, donors, students, beneficiaries, investors, borrowers, and participating employers and plan members of Concordia Plan Services. If any of the records or information requested by the Board of Directors are subject to a confidentiality agreement, the Board of Directors shall maintain such confidentiality. The goal of this bylaw is to permit delivery of records and information to the Board of Directors to the greatest extent possible, subject to clauses (i) and (ii) above. All agencies of the Synod shall cooperate fully with the Board of Directors when responding to requests to provide records and information.

Action: Adopted (5)

After discussion by the assembly, the question was called [Yes: 804; No: 148] and the resolution was adopted [Yes: 800; No: 147].

To Amend Synod Bylaws 3.12.2.1 and 3.12.2.2

RESOLUTION 9-07

Overture 9-24 (CW, 502)

WHEREAS, Prior to the 2013 Synod convention, the slate for President was the five individuals with the highest number of votes in the nominating process who consented to serve if elected; and

WHEREAS, Bylaw 3.12.2.1 allows for only three candidates; and

WHEREAS, There is no possibility for a write-in vote or nominations from the floor; and

WHEREAS, Reintroducing a five-candidate slate would allow for more diversity of candidates for Synod President; therefore be it

Resolved, That Bylaw 3.12.2.1 be amended as follows:

PRESENT/PROPOSED WORDING

3.12.2.1 The candidates for the office of President shall be the ~~three~~^{five} ordained ministers who received the highest number of votes in the nominating process and who consent to serve if elected. The candidates for the office of First Vice-President shall be the 20 ordained ministers receiving the highest number of votes in the nominating process. No opportunity shall be provided for additional nominations.

...

and be it further

Resolved, That Bylaw 3.12.2.2 be amended as follows:

PRESENT/PROPOSED WORDING

3.12.2.2 The Secretary of the Synod shall publish in the *Convention Workbook* and post on the Synod Website brief biographies of the ~~three~~^{five} candidates for President and the 20 candidates for First Vice-President. This report shall contain such pertinent information as age, residence, number of years in the Synod, present position, offices previously held in a district or the Synod, year of ordination, former pastorates, involvement in community, government, or interchurch affairs, and any other specific experience and qualification for the office. Opportunity to provide a personal statement shall be offered to each candidate for publication in an official periodical, this statement also to be posted on the Synod's Website.

and be it finally

Resolved, That the Secretary of Synod adapt the timing of the online voting to accommodate for the increased number of candidates.

Action: Adopted (5)

It was moved to refer the resolution back to the committee for the final resolve to address the specific timing requirements indicated in the bylaws. After discussion, the question was called; this motion carried [Yes: 791; No: 142] and the motion to refer failed [Yes: 263; No: 692]. It was moved to close debate on the resolution; this carried [Yes: 763; No: 192]. Res. 9-07 was adopted [Yes: 677; No: 281].

To Amend Bylaws to Clarify Multi-congregation Parish Representation at the Circuit Forum

RESOLUTION 9-08

Overture 9-10 (CW, 489–90)

Rationale

CCM Op. 11-2617 interpreted Bylaws 3.1.2.1 (c) and Bylaw 5.3.2 to mean that a multi-congregation parish is represented at a circuit forum by a lay representative from each congregation and only one pastoral vote. Bylaws 3.1.2.1 (c) and Bylaw 5.3.2 are unclear in this regard. (Bylaw 5.3.2 is referenced in Bylaw 5.2.2 [c], regarding election of

circuit visitors.) Nonetheless, the interpretation offered by the Commission on Constitutional Matters (CCM)—that circuit elections involve one pastoral vote and as many lay votes as there are in a multi-congregation parish—goes back as far as opinions of Apr. 23–24, 1970, and June 13–14, 1968.

The necessity of these earlier opinions apparently arises because of a change, in 1967, in the procedure for election of circuit delegates. Prior to the 1967 changes, circuit delegates were selected “by the representatives of the respective electoral circuits at the convention of the district preceding the convention of the Synod” (1966 Bylaw 1.51). After 1967, circuits met as they do now to elect the delegates, with “[t]he privilege of voting [...] exercised by one pastor and one layman from each member congregation of the circuit.” (1967 Bylaw 1.51). This was interpreted to mean that each congregation in a parish was entitled to a lay vote, and that the parish’s pastor cast a single vote. The commission, in the noted 1968 and 1970 opinions, gave no explanation of the basis on which the opinion was rendered. The 1973 convention of the Synod added bylaw language reflecting these CCM opinions.

Prior to 2010 changes, the election of the circuit visitor involved nominations by congregational action and an election at the convention (e.g., 1967 Bylaw 3.61b). Since 2010, the circuit visitor has been elected by present procedures at the circuit forum, with a multi-congregation parish voting as it does for delegates.

This practice, in both instances, for election of circuit visitor and for election of circuit delegates, reflects an unusual divergence from the pattern of representation established consistently from the foundation of the Synod—on the basis of equal representation of pastor and those pastored—one pastoral vote and one lay vote per *Pfarrgemeinde*, meaning pastor-congregation or, in modern nomenclature, “congregation or [multi-congregation] parish.” This divergence has, over the years, created significant confusion, and with the increasing number of multi-congregation parishes in the Synod, creates questions of imbalance—either that the number of pastoral votes is diluted by a much larger number of lay voters, or that a pastor with a large number of congregations in his parish may have a great deal of influence over the decisions made by the circuit of which the parish is a part.

The Commission on Handbook therefore recommends the following changes, the effect of which would be to render the basis of representation at the circuit forum the same as at the district convention, each congregation or multi-congregation parish being represented by its pastor and one voting lay representative.

Therefore be it

Resolved, That Bylaw 3.1.2.1 be amended as follows:

PRESENT/PROPOSED WORDING

3.1.2.1 Elections of voting delegates shall take place in accordance with established policy and procedure.

...

(c) The privilege of voting shall be exercised by one pastor and one layperson from each member congregation or multi-congregation parish of the circuit, both of whom shall have been elected in the manner prescribed by the congregation or parish. ~~Multi-congregation parishes shall be entitled to a lay vote from each member congregation. Congregations of a multi-congregation parish not contributing a lay voter may send an advisory representative, with voice but no vote.~~

and be it further

Resolved, That Bylaw 5.3.2 be amended as follows:

PRESENT/PROPOSED WORDING

5.3.2 The circuit forum consists of ~~a one pastor of each congregation~~ and one layperson from ~~member of each member congregation or multi-congregation parish~~ designated by the congregation or parish. Congregations of a multi-congregation parish not contributing a lay voter may send an advisory representative, with voice but no vote.

Action: Adopted (5)

After discussion, the question was called; this motion carried [Yes: 713; No: 226]. The resolution was adopted [Yes: 815; No: 128].

To Amend Bylaws to Change the Board of Directors’ Means of Representation on Synodwide Corporate Entities Boards of Directors

RESOLUTION 9-09

Overture 9-43–44 (CW, 516–17)

WHEREAS, The Chief Financial Officer (CFO) currently is required by Bylaw 3.4.1.3 (e), among others, to serve “as a nonvoting member of the governing boards of the Concordia University System, The Lutheran Church—Missouri Synod Foundation, The Lutheran Church Extension Fund—Missouri Synod, the Concordia Plans, Concordia Plan Services, and Concordia Publishing House, and on the investment committee of the Concordia Plans and Concordia Plan Services” (Bylaw 3.4.1.3[e]); and

WHEREAS, Attendance and meaningful participation in so many corporate boards, along with several others not listed, could be expected to consume the majority of the CFO’s time and energy, leaving, humanly speaking, only a diminished capacity for other aspects of the office; and

WHEREAS, The CFO is charged not only with the task of serving on entity boards, but with important roles of analyzing, planning, guiding, monitoring, and reporting on

the financial and stewardship aspects of corporate Synod and Synod-at-large—these roles demanding an increased proportion of time and effort in periods of demographic and economic change; and

WHEREAS, Already in 2010 the Synod convention called for an evaluation of “all assets, taking action to assure that they are being used effectively to carry out the Synod’s mission and ministry” (2010 Res. 4-02, *Proceedings*, 119) and for the CFO to annually use “widely available means ... to state the financial position of the Synod in a format easily understood by persons unfamiliar with financial terminology” (2010 Res. 4-03, *Proceedings*, 120), and these tasks continue to demand heightened time and attention; and

WHEREAS, The synodwide corporate entities today operate with a much greater degree of operational independence, reducing the necessity of direct, personal, and continuous participation of the CFO of the Synod; and

WHEREAS, The oversight (Bylaws 1.2.1 [o] and 3.3.4.4–6; Constitution Article XI E 2) and coordination (Bylaw 3.3.4.3) roles of the Board of Directors of the Synod, on behalf of the convention (Bylaw 3.3.4), could, in the board’s estimation, be better exercised if the CFO’s board attendance responsibility could be shared with others, while maintaining regular documentary reporting by the entities and the board’s authority to make inquiries and expect response; and

WHEREAS, A suitable model for such an approach may be identified in the President’s authority to “personally or by way of a representative have the option to attend all meetings of all commissions (except the Commission on Constitutional Matters), the boards of all synodwide corporate entities, and the Board of Trustees—Concordia Plans (Board of Directors—Concordia Plan Services), including executive sessions “(the President or his representative already serves as a voting member of the mission boards and serves as a voting member of the Board of Directors of the Synod and the Board of Directors of Concordia Publishing House)” (Bylaw 3.3.1.3 [d]); and

WHEREAS, Such an approach could free the CFO from a significant primary responsibility, allowing more time for the analytic, strategic, and reporting work that has become increasingly important for the long-term financial well-being of corporate and broader Synod; therefore be it,

Resolved, That Bylaw 3.3.4.6 be amended by the addition of subparagraph (d) as follows:

PRESENT/PROPOSED WORDING

Board of Directors

3.3.4.6 The Board of Directors shall exercise general oversight over the operations and activities of the synodwide corporate entities, the Concordia Plans, and Concordia Plan Services as required of it in the Constitution of the Synod and specified in these Bylaws.

...

(d) The board shall have the right to designate a representative (by default, the Chief Financial Officer) to attend, as a non-voting member, all meetings of the boards of The Lutheran Church—Missouri Synod Foundation, The Lutheran Church Extension Fund, Concordia Publishing House, and the Board of Trustees—Concordia Plans (Board of Directors—Concordia Plan Services), including executive sessions. The board’s representative shall serve on the investment committee of the Concordia Plans and Concordia Plan Services. The board and its representative shall, in reasonable time, receive notice of such meetings, the proposed agenda, and minutes thereof.

and be it further

Resolved, That Bylaws 3.4.1.3, 3.6.5.2.1, 3.6.4.3, 3.7.1.3, and 3.6.3.1 be amended as follows:

PRESENT/PROPOSED WORDING

3.4.1.3 The Chief Financial Officer also serves as the Treasurer of the corporation and shall

...

(e) serve, if the board’s representation is not otherwise designated, as a nonvoting member of the governing boards of the Concordia University System, The Lutheran Church—Missouri Synod Foundation, The Lutheran Church Extension Fund—Missouri Synod, the Concordia Plans, Concordia Plan Services, and Concordia Publishing House, and on the investment committee of the Concordia Plans and Concordia Plan Services;

...

3.6.5.2.1 The Board of Trustees of the Lutheran Church—Missouri Synod Foundation shall consist of:

...

5. ~~The Chief Financial Officer of the Synod representative designated by the Board of Directors of the Synod~~ as a nonvoting member

...

3.6.4.3 The board of directors for the Lutheran Church Extension Fund—Missouri Synod shall consist of ...

...

3. ~~The Chief Financial Officer of the Synod representative designated by the Board of Directors of the Synod~~ shall also be a nonvoting member of the board.

3.7.1.3 The Board of Trustees of Concordia Plans and the Board of Directors of Concordia Plan Services shall consist of 15 voting members appointed by the Board of Directors of the Synod. ~~The Chief Financial Officer of the Synod representative designated by the Board of Directors of the Synod~~ shall be a nonvoting member. ...

3.6.3.1 Concordia Publishing House ... shall be operated by a board of directors consisting of:

...

5. ~~The Synod’s Chief Financial Officer representative designated by the Board of Directors of the Synod~~, who will be a nonvoting member

and be it finally

Resolved, that where the CFO presently serves on other boards and commissions of agencies of the Synod, the CFO have the option of sending a designee.

Action: Adopted as read (4)

Res. 9-09 was read and introduced by the committee, with the modification that lines 14–20 be struck (lines dealing with Bylaw 3.6.6.3), being dealt with in Res. 7-01A. After discussion by the assembly, the resolution was adopted as so presented [Yes: 937; No: 31].

To Address Residency Requirements for District Regional Positions

RESOLUTION 9-11

Overture 9-28 (CW, 503–4)

WHEREAS, Bylaw 3.12.1 (b) notes “For purposes of regional elections, individuals will be considered a part of the geographical region in which they reside”; and

WHEREAS, This requirement has also been applied to regional elections on the district level (Bylaw 4.3.1 and 4.3.3); and

WHEREAS, On the district level, there are members and pastors who might live across the state line or regional line from where their congregation is located; and

WHEREAS, This eliminates otherwise qualified candidates; and

WHEREAS, The requirement of membership in a congregation of the region is more feasible on the district level; therefore be it

Resolved, That district regional positions be exempt from this residency requirement; and be it further

Resolved, That congregational membership in a region be applied at the district level; and be it further

Resolved, That Bylaw section 4.3 be amended as follows:

PRESENT/PROPOSED WORDING

4.3 District Officers

4.3.1 A president shall be elected from the clergy roster of the Synod by each district. Two or more vice-presidents, a secretary, and a circuit visitor for each circuit established by the district shall be elected from the clergy roster of the district. In the case of regional selections, nominees shall be from the clergy roster of the district with ~~residence~~ membership in a congregation in the designated region. (This shall also be the case for all other regional selections.)

4.3.2 Each district shall have a treasurer who shall be a layperson and shall be elected or appointed as the bylaws of the district may provide.

4.3.3 All officers and members of boards shall be members of member congregations of the district and, when appropriate, ~~residents be members of congregations~~ of designated regions during the course of their tenure.

and be it finally

Resolved, That this take effect immediately.

Action: Adopted (5)

After discussion by the assembly, the resolution was adopted [Yes: 928; No: 9].

To Clarify the Meaning of *Parish* as it Relates to Congregational Representation at District Conventions and Election of the Synod President, and to Distinguish Assisting Capacity Pastoral Calls

RESOLUTION 9-12

Overture 9-12 (CW, 493–95)

Rationale

At the time of its inception, one of the major founding principles for the polity of the Synod was an equity between the laity and clergy in the decision-making process of the Synod. This was written into the Constitution by designating that the right to vote belongs to the member congregations of the Synod, with each congregation (the German term was *Pfarrgemeinde*, or “pastor-congregation”) receiving two votes: one was the vote of its pastor, and the other was the vote of its lay delegate (in the German, these were *Deputierten der Pfarrgemeinden*). A footnote of the 1847 Constitution of the Synod describes what was understood by the term *Pfarrgemeinde*:

A Pfarrgemeinde is either one single congregation or the sum of the individual congregations which the pastor serves, as in Germany the territory in which he serves is called Kirchspiel or Kirchensprengel. The pastor may serve 3 or 4 or more congregations, locally separated; they are in relation to him essentially only one congregation and must, therefore, jointly send to the convention one delegate.

When the Constitution of the Synod was translated into English in 1924, the term *congregation* was used to refer to a *Pfarrgemeinde* comprising a single *Gemeinde* cared for by a pastor, and the term *parish* was used to refer to a *Pfarrgemeinde* comprising two or more *Gemeinden* cared for by a pastor. Thus, one German term *Pfarrgemeinde* was divided, in English, into two constituent cases. Thus, while the term *parish* was not used until 1924, the concept that a parish is “two or more congregations being cared for by the same pastor (or pastors)” goes back to the 1847 Synod Constitution. This arrangement, that representation was on the basis of *Pfarrgemeinden*, ensures a congregation-pastor parity, a “balance of power,” at the conventions of the Synod between the laity and the clergy. Even more fundamentally, it sees to representation of the congregations—which are *the voting members* of the

Synod—on an equitable basis by units of preaching and hearing. One may be reminded of Luther’s bipartite definition of the Church as comprising hearers and those who preach to them: “*holy believers and lambs who hear the voice of their Shepherd*” (Smalcald Articles III XII 2).

These same apparent desires, for Synod to be composed fundamentally of units of preaching and hearing (*Pfarrgemeinden* or pastor-congregations) and to maintain equity between the laity and the clergy at the conventions of the Synod, led to establishment of *advisory* membership when Synod was formed in 1847. This category was created to allow pastors to fulfill their desire to join the Synod while their congregations yet desired to remain independent. Typically, in the early period of the Synod, a large number of those pastors in attendance at conventions were advisory members, entitled to voice at the convention but no vote.

Thus, while the understanding and intention of the Synod is clear regarding voting representation at conventions of the Synod—a parish being the total number of congregations cared for by a pastor (or pastors)—unique situations occurred and were addressed by the Synod. One of these situations was the practice of forming a *Gesamtgemeinde* as Lutheranism expanded in certain cities. Perhaps the most notable of these was the *Gesamtgemeinde* in St. Louis. In 1847, due to the growth of Trinity Lutheran Church in St. Louis, where C.F.W. Walther was the pastor, the congregation started a school and church on a second location, which took the name of Immanuel. Initially Immanuel was not an independent congregation. In 1856, a third school and then church were added, which caused a re-evaluation of the arrangement. The solution was the division of the *Gesamtgemeinde* into three “districts.” In this arrangement, while the *Gesamtgemeinde* would nominate pastors for a vacant congregation, each “district” or congregation would actually elect him, with the result that each congregation was cared for by its own pastor even though the congregations were related to one another in the *Gesamtgemeinde*.

The question thus arose: at conventions of the Synod and district, was this group of congregations to be understood as one *Pfarrgemeinde*, entitled to only one pair of delegates? The situation was brought to the 1866 convention of the Synod for resolution, and the convention determined that each congregation with its own independent pastor was to be recognized as a congregation entitled to be represented at conventions by an ordained and a lay delegate. The sense of *congregation or parish*, taken together as equivalent to the German *Pfarrgemeinde*, thus is more flexible than the often-applied, modern-day rule, as stated in the since-removed 1963 Bylaw 3.09: “If a pastor serves two or more congregations, these shall be regarded as one parish and shall be entitled to only one lay vote.” While this bylaw was removed in 1981, without replacement, this interpretation

has been consistently applied since. In the early period, however, congregations having pastors in common might still be separate *Pfarrgemeinden*, so long as *each had a distinct pastor to call its own (head) pastor*.

Today as well, there are unique situations occurring which raise complex problems for representation and for which the current bylaws do not provide a means of addressing. To give two examples:

- Congregations A & B have formed a two-congregation parish and have been regularly served by a pastor. After that pastor took a call, the situation of those two congregations was such that it would be difficult to support a pastor. A larger Congregation C, which has its own pastor (Pastor 1), offers to help solve their dilemma by having the new pastor of Congregations A & B (Pastor 2) assist at Congregation C for one day a week and paying a portion of the salary. The pastor of Congregation C has no responsibilities in Congregations A & B. Congregations A & B have their own pastor (Pastor 2), and Congregation C has its own pastor (Pastor 1). Pastor 2 merely assists part-time at Congregation C.
- Congregations D & E both have their own pastor, and because of their size both are in need of some additional pastoral help. However, neither has the size or resources to call an associate pastor on their own. To resolve their situations, Congregations D & E decide, in addition to the pastor that each one has, to call a pastor between them, who would split his time serving both congregations. Here congregations D and E each have their own pastor, but a third pastor is shared, assisting at both and “the (head) pastor” of neither.

In both of these examples, since, in each case one of the pastors is serving all of the congregations, present interpretation makes all the congregations involved become a multi-congregation parish, entitled to one pair of delegates at the district convention and for the President of the Synod.

The resolution adopted in 1866, however, would seem to indicate that in these examples, while these congregations or parishes have some sort of a joint arrangement or relationship, each congregation-or-parish (*e.g.*, the *parish* comprised of A and B, and the *congregations* being C, D, and E) has *its own independent pastor*, and each congregation-or-parish should be allowed to be represented by two delegates at a district convention, one ordained and one lay. Bylaws as they currently exist, however, make no provision for this possibility, and in addition pose significant problems in allowing this to take place. For example, the current bylaws allow any ordained minister called by a congregation to be designated as the pastoral delegate of that congregation. In the example of

Congregations D & E the one individual who is called by both congregations would be eligible to vote for either.

The Commission on Constitutional Matters has proposed the following additions to the bylaws to clarify the definition of the meaning *parish* in Constitution Article V A and the bylaws dealing with district conventions and election of the Synod president, and to provide a means for dealing with these unique situations so that congregations having *their own pastors* are not deprived of the privilege of voting at the conventions of a district and for the President of the Synod.

The following bylaw revision is possible under the Constitution of the Synod because the definition adopted falls within the originally adopted meaning of *Pfarrgemeinde* or *congregation-or-parish*, as the 1866 resolution demonstrates. If adopted, it would replace and supersede the understanding derived from the former 1963 bylaw (removed without replacement in 1981), namely, that any congregations served by any pastor in common are one parish.

Therefore be it

Resolved, That Bylaws 2.5.5–6 be added to Bylaw section 2.5, “Calling Ministers of Religion by Congregations,” under the new heading as indicated:

PRESENT/PROPOSED WORDING

2.5 Calling Ministers of Religion by Congregations

...

Calls and multi-congregation parishes

2.5.5 The total number of congregations regularly cared for (served) by a pastor or pastors constitutes a *parish* as used in Const. Art. V A and as it applies to bylaws dealing with representation at circuit forums (Bylaws 3.1.2.1 [c]; 5.3.2) and district conventions (Bylaw 4.2.2; Const. Art. V A), and in voting for the Synod President (Bylaw 3.12.2.3). However, the called service of a pastor in a designated assisting capacity (Bylaw 2.5.6) does not render the congregations that he assists part of a parish with any other congregations he serves, whether in an assisting or non-assisting capacity.

2.5.6 The call of an ordained minister to a congregation may be designated as in an *assisting capacity* if the call entails service under the supervision of another called pastor of that congregation. A pastor serving in an assisting capacity is not in charge of that congregation (Const. Art. V B 2, XII 10 B b) and is a pastor but not “the pastor” of that congregation (Const. Art. V A, XII 10 A). An assisting capacity call does not, therefore, confer that congregation’s pastoral vote or eligibility to serve as circuit pastoral delegate, or cause the congregation assisted to constitute a parish with other congregations served by the assisting pastor. Those rendering assisting service on a regular basis shall be called, installed, and rostered as such. One serving a congregation in an assisting capacity is, with regard to that congregation, an *assisting pastor*.

and be it further

Resolved, That Bylaws 3.1.2.1 (c) and (d), regarding the election of circuit delegates, and 3.12.2.3 (a), regarding the election of the Synod President, be amended as follows, to indicate that calls to a congregation *in an assisting capacity* do not confer the congregation’s pastoral vote or eligibility to serve as pastoral delegate:

PRESENT/PROPOSED WORDING

3.1.2.1 Elections of voting delegates shall take place in accordance with established policy and procedure.

...

(c) The privilege of voting shall be exercised by one pastor and one layperson from each member congregation of the circuit, both of whom shall have been elected in the manner prescribed by the congregation. Multi-congregation parishes shall be entitled to a lay vote from each member congregation. A pastor serving a congregation in an assisting capacity (Bylaw 2.5.6) is not eligible to cast that congregation’s pastoral vote.

(d) ~~All pastors who are not advisory members under Article V B of the Constitution~~ Each pastor who is serving a congregation of the circuit in a non-assisting capacity and not a specific ministry pastors shall be eligible for election.

(1) Each voter may write in the names of two such pastors on the initial ballot. The three pastors (or more, in case of a tie vote) who receive the highest number of votes in this preliminary ballot shall be placed on the next ballot.

(2) Each voter shall now vote for only one candidate. Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one pastor shall have received a simple majority of all votes cast, whereupon he shall be declared the pastoral delegate.

(3) The congregation or congregations served (in other than an assisting capacity) by the elected pastoral delegate shall be removed from consideration for supplying any other voting delegate or alternate for that particular convention.

...

...

3.12.2.3 The Secretary of the Synod shall compile and maintain the voters list for the election of the President of the Synod. This list and any of its parts shall not be disseminated.

(a) This voters list shall include:

- (1) the pastor of each member congregation or multi-congregation parish (assisting pastors are not eligible)
- (2) a lay person from the congregation or parish

...

and be it further

Resolved, That Bylaw 3.3.1, regarding the service of the President of the Synod, be revised as follows to incorporate the new language of *assisting capacity* rather than the now-removed constitutional category of *assistant pastor*:

PRESENT/PROPOSED WORDING

3.3.1 The President of the Synod shall be a full-time executive and shall serve as a voting member of the Board of Directors of the Synod.

(a) He shall not be in charge of a congregation or hold a chair at any educational institution but may be called ~~as an assistant pastor to a congregation in an assisting capacity~~, provided such services do not interfere with his official duties as President.

(b) He shall, with the approval of the Board of Directors of the Synod, be empowered to engage sufficient staff to carry out the duties of his office.

and be it further

Resolved, That congregations and district presidents be urged to arrange for those regularly assisting congregations with pastoral service to be called, installed, and rostered as such; and be it further

Resolved, That LCMS Rosters & Statistics and the Council of Presidents be directed to coordinate changes to the forms and procedures for multi-congregation parish designation and then to assist congregations in adjusting calls and designations as necessary under these newly-adopted bylaws; and be it finally

Resolved, that the Commission on Handbook be authorized to make the necessary changes and clarification to these bylaws on the basis of constitutional amendments resulting from the ratification of Resolution 9-05.

Action: Adopted (7)

After discussion by the assembly, the chair proposed, and it carried, to end debate [Yes: 798; No: 54]. The resolution was adopted [Yes: 831; No: 32].

To Amend Bylaw 3.1.3.1 regarding the Election of Nonvoting and Advisory Delegates

RESOLUTION 9-14

Overture 9-19 (CW, 500–501)

WHEREAS, The Bylaws of the Synod state in regard to nonvoting advisory delegates for the convention of the Synod, “Each district shall select one advisory delegate for every 60 advisory ordained ministers and specific ministry pastors, and one advisory delegate for every 60 commissioned ministers on the roster of the Synod” (Bylaw 3.1.3.1); and

WHEREAS, The current Bylaws of the Synod do not address balloting methods that are available through current technologies, *e.g.* electronic balloting, to aid in the selection of nonvoting advisory delegates from the districts to the convention of the Synod (cf. Bylaw 3.1.3.1 [a]); and

WHEREAS, The widespread accessibility and overall acceptance of various methods of balloting for elections,

such as electronic technologies and others, are viewed as valid and expedient and are being utilized in the conduct of corporate business in both the secular and church realm; and

WHEREAS, The use of alternate methods of meetings in which an election takes place are currently incorporated in the operation of the Synod with inclusion in the bylaws as a possibility for the election of voting delegates to the convention of the Synod (cf. Bylaw 3.1.2.1[a], “... a circuit may select another manner of meeting [*e.g.* e-meeting technologies] that is suitable and made available to all participants”) and in the election of the President of the Synod (cf. Bylaw 3.12.2.4, “... the Secretary of the Synod shall provide, via a secure and verifiable method, opportunity for two voting delegates from each congregation, as determined according to Bylaw 3.12.2.3, to vote for one of the candidates for President”); and

WHEREAS, The quality of decisions is improved when voting occurs within the auspices of a deliberative body using real-time communication; and

WHEREAS, The current Bylaws of the Synod include alternate methods for the selection of voting delegates to the convention, but such provisions are not provided in the bylaws for the selection of district nonvoting advisory delegates to the convention; and

WHEREAS, The inclusion of alternate methods of balloting, such as the use of electronic technologies, for the selection of district nonvoting advisory delegates for the convention of the Synod would offer an expedient method for this process and assist in meeting the nine-month deadline for selection completion, as official conferences conducted the year before a Synod convention may occur after the nine-month deadline; and

WHEREAS, The inclusion of alternate methods of balloting for the selection of district nonvoting advisory delegates for the convention of the Synod could allow for more widespread involvement and overall greater participation in the selection process for these advisory delegates; therefore be it

Resolved, That current Synod Bylaw 3.1.3.1 (a) be revised to include the opportunity for meetings using electronic technologies, in which voting may occur for the selection of district nonvoting advisory delegates for the convention of the Synod; and be it further

Resolved, That the district secretary, who is currently charged with calling for these elections, be the district officer charged with oversight for any alternate methods of balloting that may be employed; and be it finally

Resolved, That Synod Bylaw 3.1.3.1 (a) be revised to read, as follows:

PRESENT/PROPOSED WORDING**Reports and Overtures**

3.1.3.1 Each district shall select one advisory delegate ...

(a) Selection of district advisory delegates to conventions of the Synod shall be made by the respective groups meeting at the call of the district secretary either during the district convention or at official district conferences of ordained and/or commissioned ministers or via electronic means according to Board of Directors policy (Bylaw 1.5.3).

Action: Adopted (4)

Without discussion, the resolution was adopted [Yes: 926; No: 28].

To Amend Bylaw 3.12.2.3 to Allow District Presidents Access to Congregational Registration Status in the Presidential Vote

RESOLUTION 9-16

Overture L9-48 (TB, 40)

WHEREAS, The election of the President of the Synod is important for all members of the Synod; and

WHEREAS, The Secretary of Synod is involved in that process (Bylaw Section 3.12); and

WHEREAS, The district president represents the Synod in his district (Bylaw 4.4.2); and

WHEREAS, It would be beneficial for district presidents to encourage voter registration; therefore be it

Resolved, That Bylaw 3.12.2.3 be amended as follows:

PRESENT/PROPOSED WORDING

3.12.2.3 The Secretary of the Synod shall compile and maintain the voters list for the election of the President of the Synod. This list and any of its parts shall not be disseminated.

(a) This voters list shall include:

(1) the pastor of each member congregation or multi-congregation parish

(2) a lay person from the congregation or parish

(b) The congregation shall present to the Secretary of Synod 90 days prior to the election a proper credentials form provided by the Secretary, signed by two of the congregation's officers. If a congregation or parish has more than one pastor eligible to vote, the congregation shall designate on the credentials form which pastor will cast a vote on behalf of the congregation.

(c) If one or both delegates are unavailable, congregations shall be provided opportunity to select substitute voters up to a deadline designated by the Secretary.

(d) The registration status of congregations shall be made available to respective district presidents for the sole purpose of their encouraging registration for greater congregational participation. The registration status of congregations shall not be further disseminated.

Action: Adopted (5)

After discussion, the question was called; this motion carried [Yes: 766; No: 168]. The resolution was adopted [Yes: 534; No: 410].

To Study Voting Privilege in the LCMS

RESOLUTION 9-17

Overture 9-22 (CW, 501)

WHEREAS, The Synod celebrates the ministry contributions of teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, parish assistants and certified lay ministers (directors of church ministries) through their inclusion as ministers of religion—commissioned; and

WHEREAS, The Synod highly values commissioned ministers for their eagerness to serve the Lord and His Church; and

WHEREAS, The Synod recognizes the voices and wisdom of our commissioned ministers as gifts from the Lord; and

WHEREAS, The Synod appreciates and gives thanks to God for the unique vocations of ordained ministers, commissioned ministers and lay people alike; and

WHEREAS, Historically, the structure of the Synod is based on the franchise belonging to the *Pfarrgemeinde*, maintaining a balance of clergy and lay voting; and

WHEREAS, The current structure of the Synod does not allow for a third category of voting delegates at district and Synod conventions; and

WHEREAS, Commissioned ministers from across the Synod seek to use their gifts and serve the Church in the fullest way possible; therefore be it

Resolved, That the Commission on Constitutional Matters (CCM) in conjunction with the Council of Presidents (COP), including a number of commissioned ministers chosen by the COP, prepare a report regarding the historic and current voting privileges in Synod; and be it further

Resolved, That this report be made available to the Synod at least 18 months prior to the 2022 Synod convention.

Action: Adopted as read (7)

Res. 9-17 was read and introduced by the committee, removing the first resolved (lines 20–21), which erroneously remained in the draft. During discussion by the assembly, the orders of the day were called; closure of debate carried [Yes: 727; No: 188]. Res. 9-17 was adopted as read [Yes: 669; No: 251].

To Bring Bylaw 3.12.2.4 into Alignment with Bylaw 3.12.2.2, and to Adjust the Election Time Schedule

RESOLUTION 9-19

Overture 9-24 (CW, 502); Resolution 9-07 (TB, 1:133)

WHEREAS, There are now five candidates for President of Synod (2019 Resolution 9-07); and

WHEREAS, Current bylaws provide that: "...If no candidate receives a majority of the votes cast, the two candidates receiving the highest number of votes shall be retained on the ballot..." (Bylaw 3.12.2.4), and eliminating the three candidates receiving the fewest number of votes would undermine the intention of Bylaw 3.12.2.2; and

WHEREAS, The addition of two names to the ballot may necessitate more than one ballot to reach a majority vote; therefore be it

Resolved, That Bylaw 3.12.2.4 be amended as follows:

~~PRESENT~~/PROPOSED WORDING

3.12.2.4 ~~Four~~Six weeks prior to the national convention, the Secretary of the Synod shall provide, via a secure and verifiable method, opportunity for two voting delegates from each congregation, as determined according to Bylaw 3.12.2.3, to vote for one of the candidates for President. The Secretary shall, with the approval of the Board of Directors of the Synod, obtain the assistance necessary to accomplish this task. If no candidate receives a majority of the votes cast, ~~the two candidates receiving the highest number of votes shall be retained on the ballot, a second or succeeding ballots are required for a majority; the candidate receiving the fewest votes and all candidates receiving less than 15 percent of the votes cast shall be dropped from the ballot, unless only one candidate receives 15 percent or more of the votes cast, in which case the three highest candidates shall constitute the ballot,~~ and another vote shall be taken in the same manner.

Action: Adopted (7)

Floor Committee 9 Chairman Fondow, noted appreciatively that issues had been brought to the committee's attention regarding the impact of Res. 9-07, when combined with the election process of Bylaw 3.12.2.4, on the election of the President. The committee read and introduced Res. 9-19, produced in response to the issues identified.

It was moved to substitute the resolution, "To Conform the Election of the Synod President to Longstanding Practice," (TB, 5:389). After speeches by the mover and the committee, the motion to consider the substitute failed [Yes: 230; No: 653]. It was moved to end debate, which carried [Yes: 751; No: 121]. Res. 9-19 was adopted [Yes: 805; No: 86].

10. ECCLESIASTICAL SUPERVISION AND DISPUTE RESOLUTION

To Amend Bylaws to Clarify Dispute Resolution Processes

RESOLUTION 10-01

Overture 10-29 (CW, 535–37)

Preamble

The Commission on Handbook, responding to a variety of observations from officers, agencies, and members of the Synod, has proposed substantive revisions of bylaws regarding dispute resolution processes of the Synod:

A. CONSULTATION IN DISPUTE BETWEEN MEMBER AND ECCLESIASTICAL SUPERVISOR (COH 16-012)

Rationale

Bylaw 2.14.4.1 acknowledges that a district president may be disqualified from handling an expulsion case, but the dispute resolution section (Bylaw section 1.10) makes no such explicit allowance. If a member's dispute is with the member's district president there should be allowance for someone else to conduct the required consultation (CCM Op. 16-2799).

Therefore be it

Resolved, That Bylaw 1.10.5 be amended as follows, to allow an alternate to conduct a dispute resolution consultation if the district president is the respondent:

PRESENT/PROPOSED WORDING

1.10.5 Before any matter is submitted to the formal reconciliation process, the parties involved in a dispute must meet together, face-to-face, in a good-faith attempt to settle their dispute in the manner described in Matthew 18:15 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 the appropriate ecclesiastical supervisor to seek advice and also so that it can be determined whether this is the appropriate bylaw procedure (Bylaw section 1.10) or whether the matter falls under Bylaw sections 1.8, 2.14, 2.15, 2.16, or 2.17, or Bylaws 3.10.5.7.9, 3.10.6.7.1, and 3.10.6.7.5.2. In regard to this consultation:

...

(f) Should the otherwise appropriate ecclesiastical supervisor be the intended respondent, or be disqualified due to conflict of interest, the next qualified district officer without such a conflict shall conduct the consultation and provide the attendant evangelical supervision, counsel, and care.

B. CONSISTENCY OF DISPUTE RESOLUTION AND DISCIPLINE PANEL TIMELINES (COH 16-014)

Rationale

The Bylaw section 1.10 process has a minor unclarity in its timeline, regarding the appointment of the panel, setting of hearing date, and conduct of the hearing. That unclarity can be resolved by reconciliation of the Bylaw section 1.10 timeline with that for Bylaw sections 2.14 and 2.17.

Therefore be it

Resolved, That Bylaws 1.10.7.2–3 be amended as follows, to clarify the timeline for dispute resolution and to increase its consistency with the timelines for discipline panels:

PRESENT/PROPOSED WORDING

1.10.7.2 Each Dispute Resolution Panel shall have a nonvoting hearing facilitator who will serve as chairman of the panel. ~~Within 15 days after the appointment of the panel, the hearing facilitator shall confer with the parties to the dispute and the Dispute Resolution Panel for the purpose of choosing a location and a date for the formal hearing of the matter.~~

1.10.7.3 ~~The formal hearing before the Dispute Resolution Panel, conducted by a hearing facilitator, shall take place within 45 days after the selection of the location and date of the formal hearing, unless there is unanimous consent by the panel members for a short delay beyond such 45 days for reasons the panel deems appropriate. The formal hearing before the Dispute Resolution Panel shall be conducted by the hearing facilitator within 45 days after the Hearing Panel was constituted. The hearing facilitator shall, within 15 days of panel formation, confer with the parties and the Dispute Resolution Panel to select the date and location of the formal hearing. The formal hearing may be delayed for a short time beyond the 45-day period with the unanimous consent of the panel members.~~



Committee 10 Chairman John Wille

C. PROCESSES FOR SEMINARY AND COLLEGE / UNIVERSITY CAMPUS COMPLAINTS (COH 16-013)

Rationale

Seminary complaint bylaws (Bylaw 3.10.5.7.9) should, like Bylaw section 2.17, omit the requirement of a face-to-face meeting in an allegation of sexual misconduct or criminal behavior. They should also include a reminder to notify the member's ecclesiastical supervisor, to provide evangelical supervision, counsel, and care, as required by Bylaws 2.14.3 and 2.17.3. They should also indicate that they are for handling complaints arising from the faculty or administration member's conduct of seminary office, not for complaints regarding any off-campus service (to a congregation, etc.) of the member.

The "standing hearings committee" is a vestigial remnant of an older mechanism for handling complaints (in the days of boards of control) and should be removed (Bylaws 3.10.5.6 [d] and 3.10.5.7.10 [b][3]).

Colleges and universities once had the same bylaw-specified complaint policy as the seminaries, but today have no mandated complaint policy; they are required to develop their own. Inquiries of the Commission on Constitutional Matters (CCM) and Concordia University System (CUS) indicate that these have not been developed by the campuses. In the interests of the Synod and of employment liability protection on the campuses, a standard policy should exist. This has been developed as a *Model Operating Procedure Manual*, for adoption (subject to a degree of local customization) by the institutions. Inclusion of a mention of this manual in Bylaw 3.10.6.7.5.2 will direct institutions to adopt it (customizing as necessary) and clarify that the appeal process for faculty termination specified in that bylaw is also provided according to these procedures.

Therefore be it

Resolved, That Bylaw 3.10.5.7.9 be amended as follows, to clarify the scope of the board's authority, to omit the requirement of a face-to-face meeting in an allegation of sexual misconduct or criminal behavior, and to require notice be given to the relevant ecclesiastical supervisor:

~~PRESENT~~/PROPOSED WORDING

3.10.5.7.9 The board of regents shall have authority to investigate, hear, and act on any complaint regarding the conduct of office of seminary faculty and administration, including those arising out of Bylaw 3.10.5.7.5.

(a) If the board of regents receives a complaint against a member of that seminary's faculty or administration concerning any matter, including those specified under Bylaw 3.10.5.7.5, except in a matter of sexual misconduct or criminal behavior, it shall direct the complainant first to meet face-to-face with the respondent in an attempt to resolve the issue (in the manner described in Matthew 18:15).

(1) The president of the seminary shall assist in this attempt.

(2) If the president himself is the respondent, the chairman of the board shall act in his stead.

(b) Should allegations involve information that could lead to the expulsion of the member from the Synod under Article XIII of the Constitution, the member's ecclesiastical supervisor is to be informed immediately of the accusation (Bylaws 2.14.3 and 2.17.3).

~~(b)c~~ ... ~~(jk)~~ (*succeeding provisions renumbered*)

and be it further

Resolved, That Bylaws 3.10.5.6 (d) and 3.10.5.7.10 (b)(3) be amended as follows, to remove reference to the faculty hearings committee, which is a vestigial remnant of former bylaw procedures for handling complaints:

~~PRESENT~~/PROPOSED WORDING

3.10.5.6 The president of a theological seminary shall be the executive officer of the board of regents. He shall serve as the spiritual, academic, and administrative head of the seminary.

...

~~(d) He shall be the academic head of the faculty, preside at its meetings, and be an *ex officio* member of all standing committees of the faculty and its departments with the exception of the standing hearings committee or of another standing committee to which the functions of such a committee have been assigned.~~

...

~~PRESENT~~/PROPOSED WORDING

3.10.5.7.10 Each seminary shall have established policies and procedures related to salary, faculty organization, faculty involvement in establishing education policies, dispute resolution, modified service, sabbaticals and leaves. It shall also have policies and procedures related to student discipline.

...

(b) The board of regents, on recommendation of the president of the seminary, shall establish an effective faculty organizational structure.

...

~~(3) The faculty shall elect a standing hearings committee or assign the functions of such a committee to another standing committee.~~

...

and be it finally

Resolved, That Bylaw 3.10.6.7.5.2 be amended as follows, to make reference to the *Model Operating Procedure Manual* under refinement by the CCM and the CUS:

~~PRESENT~~/PROPOSED WORDING

3.10.6.7.5.2 An appeal process established by the board of regents of the institution consistent with the Model Operating Procedure Manual for Faculty and Administration Complaints and Appeal of Termination: Colleges and Universities (developed by the Commission on Constitutional Matters in consultation with the Concordia University System) shall be in place for use by faculty members who wish to challenge a termination

decision. Notwithstanding the provisions of any such policy, any person connected with an institution who is a member of Synod shall also remain under the ecclesiastical supervision of the Synod, and nothing in any such CUS institution policy shall be construed to limit or constrain any action that may be taken, or the rights or responsibilities of any party, pursuant to the Synod's *Handbook* with respect to a member of Synod.

D. BLIND DRAW BY SECRETARY OF COUNCIL OF PRESIDENTS (COH 16-033)

Rationale

In its review of the Bylaw section 2.16 *Standard Operating Procedures Manual* (SOPM; Op. 17-2840, Nov. 10–11, 2017), the CCM noted that the blind draw in this bylaw should, for consistency with the rest and in avoidance of any potential appearance of conflict, be conducted by the secretary of the Council of Presidents (COP) (who is functioning as “process administrator”) instead of the chairman of the COP (who is functioning in the place of a “suspending ecclesiastical supervisor”). This is consistent with 2.16.7.2 and the section, generally—and it has been the approach recommended in the *SOPM*, even contrary to the standing bylaw. Therefore be it

Resolved, That Bylaw 2.16.7.1 be amended as follows:

PRESENT/PROPOSED WORDING

2.16.7.1 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:

...

(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~~secretary of the Council of Presidents and audited by witnesses.

Action: Adopted (4)

It was moved and seconded to strike the addition of “except in a matter of sexual misconduct or criminal behavior” in proposed Bylaw 3.10.5.7.9 (a). CCM Chairman George Gude noted that continuing to omit this language would leave a serious inconsistency between this Bylaw and Bylaw section 2.17. It was moved to postpone consideration of this amendment for the CCM to consider the matter; the chair ruled this out of order, CCM Chairman Gude having already spoken for the commission. Noting the orders of the day, the chair put close of debate on the amendment to a vote; this carried [Yes: 791; No: 97]. The amendment failed [Yes: 112; No: 813]. The chair put close of debate on the main motion to a vote; this carried [Yes: 822; No: 88]. Res. 10-01 was adopted as presented [Yes: 879; No: 52].

To Amend Bylaws to Clarify Call and Roster Matters

RESOLUTION 10-02A

Overture 9-38 (CW, 507–11)

Preamble

The Council of Presidents (COP), and in particular its Clergy, Call, and Roster committee, have noted a variety of unclarity in the bylaws dealing with district membership and ecclesiastical supervision of individual members of the Synod. Bylaws have not taken into account the increasing number of members whose calls simultaneously involve multiple calling bodies, or even multiple types of calling bodies, those whose call(s) may involve multiple districts, etc. Accumulation of changes to related bylaws over the years have created redundancies and left gaps, and have dispersed across multiple bylaw sections the answers to simple questions like “to what district will this member belong?”

Certain other items, such as the criteria for obtaining and retaining candidate status, and the administrative procedures associated with such status, were also noted as requiring attention.

The Clergy, Call, and Roster Committee, working with the Secretary of Synod and Commission on Handbook (COH 16-003), and in consultation with the plenary COP, has therefore produced a bylaw proposal intended to rearrange and restate the contents of several bylaw sections, which changes treat three broad topics:

A. DISTRICT MEMBERSHIP AND ECCLESIASTICAL SUPERVISION

Rationale

Bylaw 2.11.1 and Bylaw section 2.12, together in certain circumstances with Bylaws 2.10.3 and 4.4.3, have all come to deal with district membership and ecclesiastical supervision of members of the Synod, in some instances in a confusing or conflicting manner. Workers having calls involving multiple calling entities, multiple types of calling entity, or multiple districts are not handled with clarity. Bylaw changes are necessary to restore order, so that Bylaw 2.11.1 will deal in a more orderly way and exclusively with categories of active roster service, and Bylaw section 2.12 will deal exclusively and conclusively with the question of to which district a member will belong.

For some time there have been confusing instances in which a member's membership and ecclesiastical supervision have rested with different districts. It is proposed that, except for those few members under the ecclesiastical supervision of the President of the Synod, a member should be supervised by the president of the district to which he or she belongs. Changes of district membership imposed by these changes are designed to be

applied in an orderly and gradual way, at the time of a call to new service (proposed Bylaw 2.12.1.9).

With Bylaw sections 2.11 and 2.12 delivering conclusive answers about district membership and ecclesiastical supervision, Bylaws 2.10.3 and 4.4.3 can be simplified and generalized.

In one substantive change (Bylaw 2.12.1.4), missionaries called to foreign service will retain membership in, and ecclesiastical supervision by, the district in which they were located before such calls, meaning that the Missouri District will no longer be required to oversee all installations into foreign fields. (Procedures have been improved since 2016, to ensure that the Office of International Mission will be able to work with every district office to see that the appropriate installations are carried out.)

In another substantive change (Bylaw 2.12.1.6, proposed numbering), an emeritus or candidate member exercising his or her ministry within a given district may be transferred to that district upon request of that district president, with approval of the member's present district president.

In each instance where the proposed bylaws will change the district membership and/or ecclesiastical supervision of the members, the design is intended to improve the practical ability of the district presidents to carry out their evangelical supervision, counsel, and care of the individual members of the Synod.

Therefore be it

Resolved, That Bylaw 2.11.1 and Bylaw section 2.12 be amended as follows, to clarify matters of district membership and ecclesiastical supervision:

PRESENT/PROPOSED WORDING

2.11.1 To remain on the roster of the Synod as an active member, an ordained or commissioned minister of religion must be a communicant member of a congregation which is a member of the Synod (except as provided in paragraph [c] below) and be regularly performing the duties of one of the following:

(a) An ordained ~~minister serving a congregation of the Synod.~~

~~(b) A or~~ commissioned minister serving a congregation of the Synod.

(b) An ordained or commissioned minister serving an educational institution (an "association school") solely governed by congregations of the Synod and recognized by a district of the Synod.

(c) ~~An minister of religion,~~ ordained or commissioned, ~~minister serving a congregation which that~~ is not a member of the Synod, ~~provided that such is~~ approved (on the basis of policies adopted by the Council of Presidents) by the president of the district in which the congregation is located.

(d) An officer, ~~executive, or professional staff member~~ of the Synod, ~~including a district,~~ or other agency of the Synod.

~~(e) An executive or professional staff member serving the Synod, including a district or other agency of the Synod.~~

~~(fe) An executive or professional staff member serving a national inter-Lutheran entity of which the Synod is a member referred to in Bylaw 1.3.8.~~

~~(gf) A missionary serving under a call by the Synod, including a call by a district.~~

~~(hg) A person serving on the faculty or professional staff of an educational institution of the Synod.~~

~~(ih) A military or institutional chaplain endorsed by the Synod.~~

~~(i) A person serving in a or other specialized ministry endorsed by the Synod, including endorsement or by one of its districts.~~

~~(j) An executive or professional staff member called or appointed by a national inter-Lutheran entity referred to in Bylaw 1.3.8.~~

~~(kj) An executive or professional staff member called or appointed by an auxiliary (Bylaw section 6.1) or other recognized service organization (Bylaw section 6.2), or a person serving an educational institution solely governed by congregations of the Synod and recognized by a district of the Synod.~~

...

2.12 District Membership and Ecclesiastical Supervision

2.12.1 ~~Except as otherwise provided in this section,~~ Except for those members under the ecclesiastical supervision of the President of the Synod (Const. Art. XI B 1 and Bylaw section 2.15), a member shall be under the ecclesiastical supervision of the president of the district through which membership in the Synod is held.

2.12.1.1 ~~The district through which an individual holds membership and the district through which a member is ecclesiastically supervised will not be determined in any case on the basis of district membership of the congregation to which the individual belongs. A member may serve multiple concurrent assignments that would, if held individually, be under the supervision of different districts. Prior to any such installation, the involved district presidents shall, by mutual agreement, assign such a member to one of the involved districts.~~

2.12.1.2 An individual member of the Synod who is serving a member congregation shall hold membership in the Synod through the district of which the congregation is a member, whether the congregation is domestic or foreign.

2.12.1.3 An individual member of the Synod who is serving a district shall hold membership in the Synod through that district.

2.12.1.4 ~~A missionary or chaplain~~ An individual member serving under a call by the Synod in a foreign location or as an active-duty military chaplain shall hold membership in the Synod through the district designated by the missionary or chaplain the district in which membership

~~was held prior to installation as such, or in the case of an initial call to foreign service, the Missouri District, if approved by the president of that district after consultation with the president of the district through which membership is currently held and the Office of National Mission or the Office of International Mission, as appropriate.~~

2.12.1.5 An individual member of the Synod ~~who is serving in any other position serving an agency other than a district and other than a missionary or chaplain serving under call by the Synod shall hold membership through the district designated by that person if approved by both the president of that district and the president of the district in which the agency is located, but shall be subject to the ecclesiastical supervision of the president of the geographical district in which the agency place of service is located. When all voting members of the agency are members of, unless serving an agency or mission of a non-geographical district, in which case membership shall be held through that district.~~

2.12.1.6 ~~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/she holds membership.~~

2.12.1.7 ~~An emeritus member having candidate or emeritus status shall continue to hold membership in the Synod through the district through which membership was held at the inception of emeritus status unless the president of the district through which membership is held approves a transfer;~~

~~(a) requested by the member and is approved by both the president of that district and the president of the district to which membership would be transferred; or~~

~~(b) requested by the president of a district within which the member has come to reside or is involved in his or her ministry.~~

2.12.1.8 ~~An inactive member having candidate status shall continue to hold membership in the Synod through the district through which membership was held at the inception of candidate status except when a transfer is approved by both the president of that district and the president of the district to which membership would be transferred.~~

2.12.1.9 ~~A member having restricted status while not serving a congregation or other eligible calling body shall continue to hold membership through the district through which membership was held at the inception of restricted status unless a transfer is approved by both the president of that district and the president of the district to which membership would be transferred.~~

2.12.1.10 ~~A member having suspended status shall continue to hold membership through the district through which membership was held at the time of the suspension.~~

2.12.1.8 Service performed within the boundaries of any geographical district is domestic. Service performed outside the boundaries of every geographical district is foreign.

2.12.1.9 Amendments to Bylaw section 2.12 are to be applied to members at the time of their next installation (whether full- or part-time) or request for transfer.

and be it finally

Resolved, That Bylaws 2.10.3, 4.4.3, and 4.4.7 be amended as follows, to further clarify matters of district membership and ecclesiastical supervision:

PRESENT/PROPOSED WORDING

2.10.3 ~~The president of the district of which the calling congregation is a member or in which the eligible calling agency or other calling body is located or with which it is otherwise identified that will have supervision of the worker (see Bylaw section 2.12) shall be responsible for the rites of ordination and commissioning of candidates for the ministry called to that congregation, agency, or other calling body.~~

(a) The rite of ordination or commissioning should normally take place in the presence of the congregation, agency, or other calling body by which the candidate has been called.

(b) In the case of missionaries called by the Synod, members of a faculty of an institution of the Synod, or non-foreign specialized ministers called by the Synod, the rite shall take place in a setting approved by the district president of the calling entity.

(c) If an unusual circumstance warrants it, as in the case of missionaries and non-foreign specialized ministers, the district president may authorize that the rite take place in the home congregation of the candidate, or another appropriate congregation, with the permission of the calling congregation or other agency or calling body.

(d) A service of celebration on the part of the candidate's home congregation is encouraged.

(e) The district president shall issue a diploma of ordination or commissioning.

4.4.3 ~~The district president of the calling congregation, agency, or other calling body (e.g., in the case of corporate Synod-issued calls, the president of the Missouri District) shall represent the The Synod shall be represented, in connection with all ordinations, commissionings, and installations, by the president of the district that will have supervision of the worker being ordained, commissioned, or installed (see Bylaw section 2.12).~~

(a) An ordained or commissioned minister shall be installed into each called position, whether for full- or part-time service.

(b) Each installation shall be authorized by the appropriate district president and conducted, in accordance with forms and practices developed by the Synod for that purpose, by the district president or by an ordained minister designated by the district president.

~~(a) **First calls:** Ordinations, commissionings, and initial installations shall be conducted by or at the direction of the district president when the The requirements of Bylaw 2.10.2 (a) have been shall be~~

satisfied before a worker is ordained or commissioned and initially installed in a first call.

~~(b) **Missionaries and non-foreign specialized ministers:** The authorization~~ Authorization for the ordination or commissioning and/or installation of ~~a missionary~~ an ordained or commissioned minister called into the foreign fields for foreign service, other than to a foreign member congregation, whether as a first or subsequent call, shall be provided by the appropriate district president upon the request of the Board for International Mission ~~by the president of the Missouri District.~~

~~(e) The authorization~~ Authorization for the ordination or commissioning and/or installation of a Synod-called non-foreign specialized ministers, ~~whether as a first or subsequent call,~~ shall be provided by the appropriate district president upon the request of the Board for National Mission ~~by the president of the Missouri District.~~

~~(e) **Synod staff members:** Ordained and commissioned ministers who are members of the Synod called by the Synod to serve the national Synod shall be installed, in accordance with forms and practices developed by the Synod for that purpose, by the president of the Missouri District, or by his representative.~~

~~(d) **Professors and instructional staff members:** Ordained and commissioned ministers who are members of the Synod called or appointed to serve at the Synod's educational institutions as professors and instructional staff members shall be installed, in accordance with forms and practices developed by the Synod for that purpose, by the president of the district in which the institution is located, or by his representative.~~

~~(e) **Second and subsequent installations of ministers:** Rostered ordained and commissioned ministers who have been duly called to positions of full or part time service shall be installed upon authorization provided by the president of the district from which the call originates. Each installation shall be conducted, in accordance with forms and practices developed by the Synod for that purpose, by the district president or by an ordained minister designated by the district president.~~

...

4.4.7 The district president shall be responsible for maintaining the official rosters of his district.

(a) He shall add the names of those ordained or commissioned ministers initially placed in the district and those accepting a call to or otherwise transferring to the district.

(b) He shall remove the names of those who have died or have resigned their membership or have had their membership in the Synod duly terminated.

(c) An ordained or commissioned minister accepting a call ~~to a congregation in a sister district or to an institution which relates to such district~~ shall immediately report such decision to his district president and ask for a shall request his district membership be evaluated—transfer of membership (Bylaw 2.12.1.1). The district president shall forward such

any requisite transfer to the president of the sister receiving district.

(d) Upon receipt of the transfer and of a request for installation from the minister of religion, the district president of the ~~sister-receiving~~ district shall install or authorize installation of such minister.

(e) He shall regularly forward roster reports to the Secretary of the Synod for publication in *The Lutheran Annual*.

B. CALLING BODY CONSULTATION WITH DISTRICT PRESIDENT

Rationale

It was also found to be desirable for bylaws dealing with call, ordination/commissioning, and installation to deal more uniformly and completely with all types of called service (not simply congregational calls), including a clearer requirement of consultation with the supervising district in every call situation, for the protection of both calling bodies and called workers and for the more effective exercise of ecclesiastical supervision. Obtaining a district president's counsel in the call process is essential for many reasons, most apparently because he has access to ecclesiastical supervisory information on call candidates (including any restrictions that may be in place, Bylaws 2.13.2–2.13.2.4).

Therefore be it

Resolved, That Bylaw section 2.5 be amended as follows, to clarify and extend the requirement of a calling body's consultation with the appropriate district president when it begins the call process:

2.5 Calling Ministers of Religion ~~by Congregations~~

2.5.1 Congregations, school associations, agencies, auxiliaries, and recognized service organizations of the Synod shall seek the counsel of their respective—the appropriate district presidents when calling ordained or commissioned ministers.

(a) A congregation or school association shall seek the counsel of its own district president.

(b) An agency, auxiliary, or recognized service organization shall seek the counsel of the district president who would, by virtue of the call, assume supervision of the minister (Bylaw section 2.12). If the call is such that the district president to assume supervision is not known, the counsel of the president of the district within which the entity is located or with which it is associated shall be sought.

(c) If such a call involves multiple districts (such as by entity location or connection and/or position locale), the presidents of all such districts shall be consulted and mutually agree on which one of them will counsel the entity regarding the call and assume supervision of the worker called.

2.5.2 Congregations that are members of the Synod, association schools, agencies, auxiliaries, and recognized service organizations shall call and be served only by (1)

ordained ministers who have been admitted to their respective ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod; (2) candidates for the pastoral ministry who have satisfied the qualifications and requirements for assignment of first calls by the Council of Presidents acting as the Board of Assignments; or (3) ordained ministers who are members in good standing of church bodies that have been formally recognized to be in altar and pulpit fellowship with the Synod when agreements for such calls are in place.

2.5.3 Congregations that are members of the Synod, association schools, agencies, auxiliaries, and recognized service organizations shall call only (1) commissioned ministers who have been admitted to their ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod; (2) candidates of LCMS colleges and universities who have satisfied the qualifications and requirements for assignment of first calls by the Council of Presidents acting as the Board of Assignments; or (3) commissioned ministers (or those holding positions comparable to commissioned ministers) who are members in good standing of church bodies that have been formally recognized to be in altar and pulpit fellowship with the Synod when agreements for such calls are in place.

2.5.4 Congregations that violate these requirements and persist in such violation shall, after due admonition, forfeit their membership in the Synod.

C. PROCEDURAL CLARIFICATIONS REGARDING INACTIVE STATUS

Rationale

Elimination of non-candidate status and the adjustment of parameters for candidate status (2016 Res. 12-03) left lingering procedural questions, compounded by unclarity in related bylaws. Workers whose calls terminate without having another call in hand also often do not apply timely for candidate status, sometimes for years after their calls have terminated. Bylaws have not dealt with the status of these members between the time their active status terminates (with the conclusion of a call) and the time their candidate status is granted. It is proposed to require candidate status to be applied for and granted within 30 days of call termination, in the case of ordained, and 120 days, in the case of commissioned ministers (the longer period for the latter, because of the number of teachers whose continuation over the summer is in question). Finally, it is proposed to clarify the qualifications for granting or annual continuation of candidate status, and to provide an explicit procedure (namely, reinstatement, Bylaw section 2.18) by which a member can seek to reverse a decision not to grant or not to extend candidate status.

Therefore be it

Resolved, That Bylaws 2.11.2–2.11.2.2 be amended to clarify qualifications and procedures regarding inactive status:

~~PRESENT~~/PROPOSED WORDING

2.11.2 Inactive members are advisory members of the Synod.

(a) As such, they have all the rights, privileges, and responsibilities of advisory membership in the Synod as defined in the Constitution and Bylaws of the Synod.

(b) To remain on the roster of the Synod as an inactive member, an ordained or commissioned minister of religion must be a communicant member in good standing of a congregation which is a member of the Synod and must qualify and make application for one of the following categories.

(c) A member whose active service terminates while awaiting installation to another accepted call to active service shall have candidate status.

(d) A member whose active service terminates without prior acceptance of another call to active service has 30 days, if ordained, and 120 days, if commissioned, to apply for inactive status (candidate or emeritus, as appropriate). Should inactive status not be applied for within said period, membership in the Synod is forfeited.

(e) The district president shall act on all applications within 90 days.

(f) A member may seek to reverse a denial of emeritus or candidate status, whether initial or continuing, by application for reinstatement to the roster of the Synod (Bylaw 2.18.1).

Emeritus

2.11.2.1 An “emeritus” member is one whose membership is held for retention on the roster upon retirement after reaching the age of 55 or for reasons of total and permanent disability. Any unusual case shall be decided by the Council of Presidents if the appropriate district president so requests.

(a) The emeritus member or a representative identified by his district president shall, by January 31, make an annual report to the member’s district president.

(b) This report shall include current contact information and address the criteria for remaining an inactive member of the Synod.

Candidate

2.11.2.2 A “candidate” member is one who is eligible to perform the duties of any of the offices of ministry specified in Bylaw section 2.11 but who is not currently an active member or an emeritus member.

(a) A candidate may be continued on the roster for a period not to exceed ten years by act of the president of the district through which the person holds membership. A candidate may be further continued on the roster for a period not to exceed five additional years upon recommendation of the applicant’s district president and approval of three fourths (75%) of the Council of Presidents.

(b) The candidate shall, by January 31, make an annual report to the district president who shall ~~evaluate~~determine the member’s eligibility ~~for remaining to remain~~ on candidate status. The

candidate's report shall include current contact information and address the criteria for remaining on candidate status.

~~(c) Among criteria for determining whether candidate status should be granted or continued are~~The district president shall determine whether or not to grant or, upon annual review, continue candidate status based on the following criteria:

- ~~(1) The health of the applicant~~member's health;
- ~~(2) A spirit of cooperation in any~~The member's efforts to address any unresolved issues involving fitness for ministry;
- ~~(3) The extent of current involvement on a part-time and assisting basis in his/her respective ministry~~The member's current involvement in ministry; and
- ~~(4) A demonstrated willingness to consider a call or appointment~~The member's written statement addressing any impediments to consideration and acceptance of a call to any of the offices of ministry specified in Bylaw section 2.11-; and
- (5) The member's cooperation in keeping personnel documents up to date.

Action: Adopted (5)

After discussion, the question was called. Before this proceeded to a vote, a delegate contested the ruling of the chair that a single prior non-queue speaker sufficed to render calling the question in order. The ruling of the chair was sustained by a vote [Yes: 532; No: 403], but closure of debate failed [Yes: 607; No: 356].

It was moved to amend the resolution by restoring, in Section A, the original language of Bylaw 2.12.1.5. After clarification by the Secretary that reverting this single bylaw would result in an inconsistency, and as the revision had not been reviewed by the CCM as required, the chair ruled this amendment out of order.

It was moved and seconded to separate Section C of the resolution from Sections A and B; the motion failed [Yes: 286; No: 666]. After additional discussion, it was moved to refer the resolution back to the committee to address the language of Bylaw 2.12.1.5 and its impact on workers whose service may cross district lines. With the orders of the day called, the chair opted to continue, whereupon a motion to end debate was made, seconded, and carried [Yes: 891; No: 75]. The motion to refer failed [Yes: 230; No: 747]. The chair put to a vote the ending of debate on the main motion; this carried [Yes: 868; No: 101]. Res. 10-02A was adopted as presented [Yes: 875; No: 110].

To Give Thanks to All who Worked to Complete the Process Outlined by 2016 Resolution 12-14, "Regarding the Right of an Accuser to Appeal When a District President or President of the Synod Fails to Act or Declines to Suspend"

RESOLUTION 10-03A

Overtures 10-02-03, 16-27 (CW, 520-22, 528-35)

Preamble

Shortly before the 2016 Synod convention, the chairman of Floor Committee 12 (Ecclesiastical Supervision and Dispute Resolution) asked the Commission on Constitutional Matters (CCM) a historical question that would eventually have larger ramifications. The CCM was asked, "In the event that a district president did not take action in matters of expulsion, was the process operative in the bylaws between 1956 and 2004, enabling the President of the Synod or the Praesidium of the Synod to initiate proceedings and present charges in an expulsion matter, in violation of the Constitution of Synod?" The CCM's answer (Opinion 16-2791) showed that not only was the President of Synod not in violation of the Constitution in such a case, but also that the President of Synod's authority and capacity to act was inherent in the Constitution of the Synod. The 1956 Synod convention (Resolution 6-11) explicitly recognized this constitutional authority and capacity. To forbid the Synod President from acting in such a situation is contrary to the Constitution Article XI B 1. Therefore, the bylaws existing at the time when a CCM opinion was requested were not in agreement with the Constitution. It is not permissible for bylaws to contradict the Constitution.

The need for the bylaws to be brought into agreement with the Constitution was the basis for 2016 Res. 12-14, "Regarding the Right of an Accuser to Appeal When a District President or President of the Synod Fails to Act or Declines to Suspend." The resolution authorized the Secretary of the Synod to draft amendments to the Bylaws, to be reviewed by the CCM and the Commission on Handbook (COH), after consultation with the Council of Presidents (COP). Prior to the passage of this resolution, the Council of Presidents had unanimously approved of this proposed plan and the convention passed it by a margin of Yes: 996; No: 67.

The stipulations contained in Res. 12-14 were the subject of thorough consultation and review by the COP, the Secretary, the CCM, COH and Board of Directors (BOD). The revised bylaws drafted by the Secretary were passed by more than the necessary two-thirds majority by the BOD. This Bylaw is 2.14.5 in the current *Handbook*:

2.14.5 If the district president determines not to initiate formal proceedings, he shall in writing so inform the accuser, any other district president involved, and the involved member, which shall terminate the matter, subject to the following:

(a) If a matter of doctrine or practice is involved, the accuser may, within 15 days after receipt of such notice, appeal for action by the President of the Synod (Constitution Art. XI B 1–3). The accuser shall so notify the district president, who shall within 15 days:

(1) notify the accused and any other district president involved that an appeal for action is underway; and

(2) forward the appeal for action, with the record of his investigation and determination and the accuser's formal written accusation, to the President of the Synod.

(b) The President of the Synod shall, within 15 days of receipt of such appeal for action, consult with the district president.

(c) The President of the Synod may consult with the accuser, the accused, and others involved. He may appoint an investigative committee and / or ask an opinion of the CCM or CTCR, which opinion shall be followed. He shall consult with the vice-presidents of the Synod.

(d) The President of the Synod may, in a matter of doctrine and practice, and within 120 days of receipt of notice, suspend the member as provided in Bylaw 2.14.6 and then, as the “suspending ecclesiastical supervisor,” carry out the formal proceedings of Bylaw 2.14.7 and following.

(e) If the determination is made not to initiate formal proceedings, the President of the Synod shall in writing so inform the accuser, any district president involved, and the involved member.

Contained in this bylaw (and related bylaws) is the procedure that is to be followed when a formal written accusation is made against a member of the Synod involving a matter of doctrine or practice, but the District President fails to act or refuses to act. The Synod President may at that point, upon an appeal for action, get involved. No such appeal for action has been initiated in the past two years since this bylaw has been put in place.

WHEREAS, Ecclesiastical supervision is an essential, core aspect of the responsibilities entrusted to both the Synod President and the district presidents in The Lutheran Church—Missouri Synod; and

WHEREAS, Ecclesiastical supervision is a form of church and doctrinal discipline, exercised by the church at large through the offices of Synod President and district presidents; and

WHEREAS, 2016 Res. 12-14 was adopted to address proper ecclesiastical supervision involving the President of Synod and district presidents; and

WHEREAS, 2016 Res. 12-14 was adopted by a margin of Yes: 996; No: 67; and

WHEREAS, CCM Op. 17-2828 states “The Synod is not a confederation of thirty-five Synods with thirty-five sets of objectives, thirty-five standards for doctrine and practice, or thirty-five standards for when a worker must be confronted with his or her error, or thirty-five standards of how, should he or she refuse to repent, upon repeated futile admonition, he or she be expelled from the Synod—not only for the Synod’s good, but as the strongest evangelical admonition against final impenitence (excepting, of course, excommunication). The Synod has one set of objectives and one standard, the application of which is ultimately supervised by and—should the district-level authorities fail to do so—applied by the President of the Synod. This power is inherent in Constitutional Article XI B 1–3. The President of the Synod, who is ultimately responsible for the maintenance of doctrinal and practical unity in the Synod, must be provided the means, ultimately, to carry out that responsibility. And, it should be noted, members under district supervision are well afforded the benefit of another overseer, to make not singly but doubly sure that they are carrying out their offices as the Lord of the Church has commanded, under the reliable norms of the Scriptures and the Lutheran Confessions”; and

WHEREAS, The districts are Synod in their place and the authority of a district president derives from that of the President of Synod. (Bylaw 4.1.1; 4.1.1.1; Const. Art. XII 1–2, 6); therefore be it

Resolved, That 2019 Synod in convention give thanks to the COP, CCM, Secretary of Synod, COH, and BOD, who faithfully worked together to complete the task outlined in 2016 Res. 12-14 to bring the Synod’s Bylaws into line with the Constitution.

Action: Postponed indefinitely (9)

Res. 10-03A was read and introduced by the committee. Dr. George Gude, chairman of the Commission of Constitutional Matters, presented a paper on the history of ecclesiastical supervision in the Synod. [Dr. Gude’s paper is printed in its entirety elsewhere in these 2019 Proceedings.] Discussion began, the chair having previously noted, without objection, that it would be for a minimum 20-minute period, without motions. It was moved to replace Res. 10-03A with Overture 10-02. This was ruled out of order due to the designation of the 20-minute period of debate on Res. 10-03A. After twenty minutes of debate without motions, general discussion was opened. It was moved and seconded to postpone Res. 10-03A indefinitely. After debate, a call of the question carried [Yes: 621; No: 67] and the motion to postpone indefinitely succeeded [Yes: 423; No: 281].



JOY:FULLY
LUTHERAN
1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS

11. CHURCH AND CULTURE

To Give Guidance and Encourage Action on Beginning-of-Life Issues

RESOLUTION 11-01A

Report R60 (CW, 325–29); Overture 11-01 (CW, 538)

Preamble

The 66th Regular Convention of The Lutheran Church—Missouri Synod (LCMS) adopted Resolution 3-04, “To Create Task Force for Study of Issues Relating to Procreation, Fertility, and Care for the Unborn” (2016 *Proceedings*, 143), which affirms the Bible’s teaching that God’s creation of human life begins at conception and that “Children are a blessing from the Lord” (Ps. 127:3, 5). This resolution also identified the complexities and ever-changing landscape of procreation, fertility, and care for the unborn. It noted that science and technology have significantly changed since the publication several decades ago of various Commission on Theology and Church Relations (CTCR) documents and reports on life issues.

The adopted resolution called for the President of Synod to appoint a task force to take up these issues and report back to the next convention. The members of this task force (including representatives from pertinent Synod offices and entities, Lutherans For Life [LFL], the seminaries, and laypersons who have expertise in the fields of medicine, procreative science, theology, ethics, etc.) were specifically asked to do the following:

- identify the important issues to be addressed to best help and support families and parents dealing with the issues of procreation, fertility and care of the unborn;
- identify specific actions leading to the production of appropriate LCMS responses to these issues.

The task force was appointed by the Synod President and met three times during the past triennium. At those meetings, it carefully assessed its assignment from the Synod and heard and discussed reports on specific issues such as procreation, medical advances in areas such as genomics, questions raised by medical consent forms, and questions and concerns about procreative technologies such as in vitro fertilization (IVF).

The task force also determined that while the items raised in the resolution all relate to human reproduction and tend toward a consideration of technological “advances,” there are underlying cultural assumptions and questions that challenge the Christian. The task force agreed that it was important to try to address “foundational matters” relative to these questions and assumptions. For example, the biblical view that parents are blessed with a child as a gift of God today faces a competing view wherein children are

viewed more as a parental reproductive project and an entitlement. In response to this specific concern, one member of the task force, Dr. Gilbert Meilaender, was asked and agreed to prepare a paper for study and discussion. This paper, titled “The Child as a Gift of God” (*Workbook*, 326–29), was thoroughly discussed by the task force, and all members agreed that the paper identifies fundamental issues that deserve broader dissemination, study and discussion.

WHEREAS, Children are not something we choose for ourselves, but more correctly a heritage from the Lord, which God freely gives and takes away in his own grace and wisdom (Psalm 127; Gen. 30:2; Job 1:21); and

WHEREAS, The Resolution 3-04 Task Force was formed with the mandate to study issues relating to procreation, fertility, and care for the unborn in order to identify actions leading to the production of appropriate LCMS responses to these issues, and to make recommendations in the form of appropriate overtures to the Synod’s 2019 national convention; and

WHEREAS, The task force met on three occasions during the past triennium for careful deliberation and discussion of beginning-of-life issues; and

WHEREAS, The task force has identified certain proposed “actions” for the Synod to consider; therefore be it

Resolved, That the following specific recommendations of the task force be adopted and implemented:

- to commend the paper “The Child as a Gift of God” (*Workbook*, 326–29) to members of the Synod and Synod congregations for reflection, study and



Committee 11 Chairman Terry Forke

discussion, in particular, to study this concern: “whether our understanding of the meaning of the presence of children is being formed by the basic Christian belief that a child is God’s gift to those who are married, or whether our attitudes and actions increasingly reflect a belief that what counts is satisfying the desire to have a child of one’s own (and, perhaps even, a particular sort of child)”;

- to urge filling as soon as fiscally possible the vacant position of LCMS Director of Life and Health Ministry since leadership in this office is crucial for moving forward on these critical and time-sensitive issues;
- to urge the CTCR, as it seeks to complete its assignment from the Synod to update its 1981 report on Human Sexuality (2016 Res. 14-03A, *Proceedings*, 242–3), to give new or renewed attention to the virtue of chastity in relation to specific issues such as 1) the vocation of singleness; 2) the nature and significance of Christian marriage; 3) a theology of procreation (including issues relating to contraception); 4) the reality and burden of infertility;
- to ask the CTCR to review and revisit its various documents on beginning of life issues (e.g., *Abortion in Perspective* [1984]; *Christians and Procreative Choices: How Do God’s Chosen Choose?* [1996]; *What Child is This? Marriage, Family, and Human Cloning*, [2002]; *Christian Faith and Human Beginnings: Christian Care and Pre-Implantation Human Life* [2005]) to determine whether and/or where updates to these documents are needed, particularly regarding IVF, and recent developments in genetic testing, and how such potential updates might best and most effectively be communicated to the Synod;
- to request LCMS Life and Health Ministries, in collaboration with supportive entities (e.g., LFL, the Concordia University Wisconsin Center for Bioethics), to continue to sponsor and coordinate conferences and other education on issues such as IVF, embryo adoption, methods of contraception, genomics and other new technologies, surrogacy, and medical consent, for the purpose of enhancing the church’s understanding of and response to these issues;
- to encourage our seminaries and colleges to give increased attention and priority to beginning-of-life issues through coursework, continuing education, and other means;
- to request the Office of National Mission (ONM) to prepare educational resources on beginning-of-

life issues for LCMS campus ministries and youth ministries;

- to encourage districts, circuits, congregations and schools to address these issues as they are able;
- to request the ONM to identify resources and individuals for consultation on beginning-of-life issues;

and be it further

Resolved, That Synod post the paper “The Child as a Gift of God” to its website, perhaps on the CTCR pages, for ease of access and study.

Action: Adopted (2)

Discussion by the assembly having been exhausted, the resolution was adopted [Yes: 914; No: 22].

To Encourage Faithfulness regarding Marriage

RESOLUTION 11-02A

Overtures 11-07–10 (CW, 541–45)

WHEREAS, By confessing the truth of marriage, we confess God as the one who created us male and female (Gen. 1:27); and

WHEREAS, Christ Himself affirmed the truth of marriage, saying, “Have you not read that he who created them from the beginning made them male and female, and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh? ... What therefore God has joined together, let not man separate’” (Matt. 19:4–6 ESV); and

WHEREAS, God established marriage for the procreation of children who are to be brought up in the fear and instruction of the Lord so that they may offer Him their praise (Rite of Holy Matrimony, *Lutheran Service Book*, 275; Gen. 1:28; Psalm 127; Deut. 6:4–9; Eph. 6:4); and

WHEREAS, Our confession of true marriage is tied to our confession of Christ and his bride the church (Eph. 5:22–33); and

WHEREAS, God forbids adultery; sexual relations outside of marriage; and divorce, except for marital unfaithfulness or malicious abandonment (Ex. 20:14; 1 Cor. 7:10–11, 15; Mark 10:6–12; Matt. 5:27–28; 1 Thess. 4:3–5; 1 Cor. 6:9–10); and

WHEREAS, The Scriptures also clearly teach that homosexual acts are intrinsically sinful and violate both revealed and natural law (Rom. 1:18–32); and

WHEREAS, Cultural attacks on marriage have resulted in such problems as high rates of divorce, the dissolution of families, and widespread sexual relations outside of marriage; and

WHEREAS, Public opinion, popular culture, and government actions and decisions cannot change what God has established; and

WHEREAS, In the face of the virulent opposition to God's institution of marriage that is rife in America in these times, faithfulness to the Bible's teaching carries with it the prospect of social and economic costs; therefore be it

Resolved, That The Lutheran Church—Missouri Synod (LCMS) reaffirm its commitment to the biblical definition of marriage as the lifelong union of one man and one woman and to Luther's explanations of the Sixth Commandment and First Article in both his Small and Large Catechisms; and be it further

Resolved, That the Synod in convention reaffirm 2016 Resolution 14-02A, "To Confess the Sanctity of Marriage," and that same-sex "marriage" cannot be recognized as marriage according to God's institution; and be it further

Resolved, That the Synod teach and confess the Scriptural doctrine and practice of marriage with renewed effort, in the conviction that "what God has joined together, let not man separate" (Matt 19:6); and be it further

Resolved, That the Synod continue to teach that this understanding of marriage is incompatible with any sort of sexual relations outside of marriage or the practice of unscriptural divorce; and be it further

Resolved, That the Synod encourage its members and the members of its congregations to remain faithful to the biblical teaching regarding marriage even when they experience negative and hostile reactions to such faithful confession; and be it further

Resolved, That the Synod give thanks for all those who have publicly spoken in support of God's institution of marriage; and be it further

Resolved, That the Synod pledge its support by prayer and all other appropriate means to those in this country and elsewhere who are persecuted for their adherence to the biblical teaching of marriage; and be it further

Resolved, That the Synod make every effort to commend, uphold, and encourage all Christians in our midst who are seeking to live a chaste life even in the face of great sexual temptations from the devil, the world, and their sinful flesh; and be it finally

Resolved, That the church would be a welcome place for all people and would continue to proclaim Christ the friend of sinners, that all people would be called to repentance and that the repentant would be absolved, and that all people would be called to find their identity in Christ alone (1 Cor. 6:9–11).

Action: Adopted as amended (2)

After discussion, it was moved and seconded to amend the first resolving clause, to add, after the words, "one woman," "and to Luther's explanations of the Sixth Commandment in both his Small and Large Catechisms." It was moved to amend the

amendment to include, after "the Sixth Commandment," the words, "and First Article." The committee having responded that it was amenable to both modifications, and without objection from the body, the resolution was so modified. It was moved and seconded to close debate, which carried [Yes: 785; No: 112]. After discussion by the assembly, the resolution as amended was adopted [Yes: 898; No: 34].

To Encourage Synod to Develop Resources to Aid Congregations and Schools regarding Sexual Orientation and Gender Identity Issues

RESOLUTION 11-03A

Overtures 11-11–12 (CW, 545–46)

WHEREAS, In the beginning God created man in his own image, "male and female, he created them" (Gen. 1:27); and

WHEREAS, As the Small Catechism (SC) teaches, "I believe that God has made me and all creatures. He has given me my body and soul, eyes, ears, and all my members ..." (SC II, First Article); and

WHEREAS, After humanity's fall into sin, Jesus again affirmed God's continuing work: that from the beginning he created them "male and female" (Matt. 19:4); and

WHEREAS, All sexual corruption and confusion result from humanity's fall into sin and often lead to rebellious and sinful acts against God's will (James 1:14–15); and

WHEREAS, All sexual acts outside of faithful, biblical marriage, which is between one man and one woman, are sinful and contrary to God's will (Rom. 13:13, 1 Cor. 6:9–11); and

WHEREAS, Gender is now considered by many in our culture as a social construct rather than a physical reality created by God; and

WHEREAS, The Supreme Court of the United States has ruled that marriages may be contracted between two persons of the same sex; and

WHEREAS, Our society includes persons who are uncertain whether they are "truly" male or female (this does not include intersex individuals, see excursus in Commission on Theology and Church Relations [CTCR], *Gender Identity Disorder or Gender Dysphoria in Christian Perspective*), others who present themselves as a member of the opposite sex in dress and physical appearance, and others who participate in hormonal and/or surgical procedures in an attempt to modify their anatomy from male to female or from female to male; and

WHEREAS, The Christian church is not without fault and has too often failed to minister compassionately to those who experience sexual orientation and gender identity

issues, and has too often failed to address the sins of heterosexual members; and

WHEREAS, “There is therefore now no condemnation for those who are in Christ Jesus” (Rom 8:1); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) parochial schools, congregations, seminaries, the Concordia University System, and individuals in our Synod are experiencing mounting pressure as a result of cultural and legal changes; and

WHEREAS, LCMS church workers and laity have asked for guidance in pastoral care for individuals and families struggling with matters of same-sex attraction and gender identity issues; and

WHEREAS, Many faithful Christian individuals who experience sexual orientation or gender identity confusion have not accepted the common assumptions that same-sex acts and sex change therapies are moral, or even God pleasing; and

WHEREAS, The LCMS has produced resources such as the following CTCR reports: *Gender Identity Disorder or Gender Dysphoria in Christian Perspective* (Sept. 2014); *Human Sexuality: A Theological Perspective* (Sept. 1981); *Response to Human Sexuality: Gift and Trust* (April 2012); and *The Creator’s Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church* (Dec. 2009); as well as the treatment of these matters in *Luther’s Small Catechism with Explanation* (Concordia Publishing House, 2017); therefore be it

Resolved, That the LCMS in convention affirm and faithfully confess the biblical truth that God created humanity as male and female; and be it further

Resolved, That we regard all those who experience sexual orientation and gender identity issues as our neighbors, beloved of God, and therefore condemn acts of abuse committed against them; and be it further

Resolved, That the Synod in convention gives thanks for those individuals who, despite same-sex attraction or gender identity confusion, continue to live chaste and decent lives in repentant faith, and that LCMS congregations, districts, and Synod entities seek the counsel and leadership of such individuals in developing faithful approaches to minister to those who experience same-sex attraction and gender identity confusion; and be it further

Resolved, That pastors and congregations of the Synod be encouraged to minister compassionately to those who experience sexual orientation and gender identity issues through prayer, the proclamation of Law and Gospel, the Sacrament of Holy Baptism, corporate and individual confession and absolution, the proper administration of the Lord’s Supper, the mutual conversation and consolation of the brothers and sisters, and pastoral care; and be it further

Resolved, That pastors and congregations of the Synod be encouraged to minister compassionately to the families, friends, and all others impacted by those who experience same-sex attraction, those who are involved in same-sex relationships, and those whose sexual self-understanding is shaped by a distressing conflict between their biological sex and their perceived gender identity through prayer, the proclamation of Law and Gospel, the Sacrament of Holy Baptism, corporate and individual confession and absolution, the proper administration of the Lord’s Supper, the mutual conversation and consolation of the brothers and sisters, and pastoral care; and be it further

Resolved, That church workers and congregations in the Synod be encouraged to utilize the following CTCR reports: *Human Sexuality: A Theological Perspective*; *Response to Human Sexuality: Gift and Trust*; *The Creator’s Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church*; and *Gender Identity Disorder or Gender Dysphoria in Christian Perspective*; as well as the treatment of these matters in *Luther’s Small Catechism with Explanation* (Concordia Publishing House, 2017); and be it further

Resolved, That the CTCR be directed to prioritize the updating of the 1981 study, *Human Sexuality*; and be it finally

Resolved, That the Synod in convention direct the Office of National Mission, Concordia Publishing House, the seminaries, and the Concordia University System to continue to provide resources that enable the church to confess the truth boldly and minister compassionately both to those who experience sexual orientation and gender identity issues and those who care for them.

Action: Adopted as amended (5)

With consent of the body, the committee modified the list of resources commended for use to include the Synod’s Luther’s Small Catechism with Explanation (Concordia Publishing House, 2017). The chair put the close of debate to a vote, which carried [Yes: 671; No: 254]. The resolution was adopted as amended [Yes: 916; No: 30].

To Affirm the Common Humanity of All People and Ethnicities

RESOLUTION 11-04A

Overtures 11-13–14 (CW, 546–47)

WHEREAS, All humanity shares a common origin in Adam and Eve (Gen.1; 2); and

WHEREAS, Scripture affirms that God “Made from one man every nation of mankind to live on all the face of the earth” (Acts 17:26); and

WHEREAS, “God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him” (Acts 10:34–35); and

WHEREAS, Scripture emphasizes humanity’s oneness in Christ’s reconciling work: “For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation” (2 Cor. 5:14–19); and

WHEREAS, Jesus sends His people to bring the Gospel to all nations (*ethnos*): “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt. 28:18–20); and

WHEREAS, God has united all believers in Christ through Holy Baptism (Eph. 4:4–6); and

WHEREAS, The new creation consists of God’s redeemed people from all people groups and ethnicities: “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’” (Rev. 7:9–10); and

WHEREAS, Racism is defined as: (1) A belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race (www.merriam-webster.com/dictionary/racism); (2) Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one’s own race is superior (www.lexico.com/en/definition/racism); and

WHEREAS, Racism denies the biblical truth that all humanity has a common origin in Adam and is contrary to the law of love, “Love your neighbor as yourself” (Matt. 22:39b, cf. John 13:34), and may involve, in its various expressions, the breaking of every commandment of the law; and

WHEREAS, Racism has its roots in the sins of pride and arrogance, which have plagued humankind in every time and every place including the Christian church; and

WHEREAS, Racism harms its victims in body, mind and spirit, and people in our communities and ministries have experienced such harm; and

WHEREAS, Racism has no basis in Scripture or the Lutheran Confessions, but rather is consistent with atheistic evolutionary ideologies and movements that claim the supremacy of one people group over another; and

WHEREAS, The Church is called to condemn sin in every form and manner, both in public and in private, including racism in all its expressions; and

WHEREAS, Our Lord has commanded us, “You shall love your neighbor as yourself” (Matt. 22:39b, cf. John 13:34); and

WHEREAS, The Lutheran Church—Missouri Synod, confessing its own faults, and walking humbly in repentance before God, has addressed racism and discrimination in 10 Synod conventions resulting in convention resolutions (e.g., 1959 Res. 13-12, “Combating Racial Discriminations,” *Proceedings*, 315–17); and

WHEREAS, The Committee on Theology and Church Relations’ (CTCR) February 1994 document, *Racism and the Church*, states: “We in The Lutheran Church—Missouri Synod have before us a wonderful opportunity to commit ourselves to strive toward making racism a thing of the past, and to demonstrate before a watching world how people of all cultures and groups can become one in Christ, who has made of many one body for the edification of all”; therefore be it

Resolved, That Synod in convention publicly condemn the sin of racism in all its manifestations, giving honor to the Father “from whom every family in heaven and on earth is named” (Eph. 3:15); confessing the Son, who, by His Incarnation and sacrificial death gave value and dignity to every human being; and calling on the Spirit to work in us true repentance, renewal of life, and genuine unity with one another; and be it further

Resolved, That the members of Synod be encouraged to utilize the 1994 CTCR document *Racism and the Church* that was commended to the Synod by the 1995 convention (Res. 2-05A, *Proceedings*, 112); and be it further

Resolved, That the members of the congregations of the Synod be encouraged to work toward racial reconciliation and equality within the Church and within society-at-large, praying that those who advocate racist ideologies and those who are deceived by them be brought to repentance, and that justice and healing come to those who have been wounded; and be it finally

Resolved, That as followers of Christ, “we regard no one according to the flesh” (2 Cor. 5:16), that we serve the One who has entrusted “to us the message of reconciliation” (2 Cor. 5:19), and that we celebrate that “in Christ God was reconciling the world to himself” (2 Cor. 5:19).

Action: Adopted as amended (5)

It was moved to amend the resolution by striking the twelfth whereas, beginning, “WHEREAS, Racism has no basis in science...” Committee Chairman Forke noted for the committee

that it had intended to strike "science," while retaining the rest of the whereas, and this modification of the twelfth whereas was received without objection. The chair put the close of debate to a vote, which carried [Yes: 830; No: 121]. The resolution was adopted unanimously as amended by a voice vote, "Yea, yea, it shall be so."

To Encourage Responsible Citizenship and Compassion Toward Neighbors Who Are Immigrants Among Us

RESOLUTION 11-05A

Reports R1.2, R9, R12, R59.5 (CW, 16–71, 92–94, 95–104, 245–47)

WHEREAS, God's Word lifts up the stranger and sojourner: "When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God" (Lev. 19:33–34), "And the word of the LORD came to Zechariah, saying, 'Thus says the LORD of hosts, Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart'" (Zech. 7:8–10); and

WHEREAS, Jesus taught us that the neighbor we are called to serve is the person in need: "Jesus asked, 'Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?' He said, 'The one who showed him mercy.' And Jesus said to him, 'You go, and do likewise'" (Luke 10:36–37); and

WHEREAS, Scripture instructs us: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment" (Rom. 13:1–2) even as the Fourth Commandment indicates; and

WHEREAS, Scripture enfolds our submission to the governing authorities within the mandate of Christ: "You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "You shall love your neighbor as yourself." There is no other commandment greater than these" (Mark 12:30–31; cf. Rom. 13:8–10); and

WHEREAS, In Christ Jesus all the baptized are children of God, through faith. "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" (Gal. 3:26–28); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) began as an immigrant church reaching immigrants with the Gospel, and continues to confess that we are sojourners here on earth: "Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul" (1 Peter 2:11); therefore be it

Resolved, That the LCMS in convention commend for study and discussion the Commission on Theology and Church Relations report, *Immigrants Among Us: A Lutheran Framework for Addressing Immigration Issues* (2012), together with the Bible study based on the report; and be it further

Resolved, That the members of the congregations of the Synod, as part of the body of Christ, be encouraged to recognize their calling to see the immigrant and the stranger as their neighbor, to share the Gospel and make disciples of all people, and to live as responsible citizens; and be it further

Resolved, That the members of Synod give bold witness, in keeping with the Scriptures and Confessions, against inhumane treatment and attitudes toward immigrants, war refugees, and minorities; and be it finally

Resolved, That the members of the Synod be encouraged not to allow political divisions to become church divisions and to heed Paul's words from Ephesians chapter four: "Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Eph. 4:29–32).

Action: Adopted as amended (5)

The chair and President Forke spoke briefly on the Lutheran "two kingdoms" perspective on immigration issues, at the same time loving our neighbors and respecting authorities. After brief discussion by the assembly, the chair put to a vote the close of debate, which failed [Yes: 600; No: 343]. After further discussion, an amendment was offered and seconded to add a resolve to read, "That the members of Synod give bold witness in keeping with the Scriptures and Confessions against inhumane treatment and attitudes toward immigrants and minorities." It was moved and seconded to amend the amendment by adding "war refugees" after "immigrants;" this was adopted by general consent. Noting the orders of the day, the chair put close of debate on the amendment to a vote, which carried [Yes: 836; No: 71]. With consent of the body, the amendment was amended to insert the new resolve as second-last. The amendment carried [Yes: 780; No: 175]. There being objection to the chair's proposal to close debate, it was put to a vote, which also carried [Yes: 758; No: 211]; the resolution was adopted as amended [Yes: 891; No: 106].

To Emphasize the Sanctity of Life and the Dangers of Physician-Assisted Suicide

RESOLUTION 11-06A

Overtures 11-4-5, 15 (CW, 540-41, 547-48)

WHEREAS, Satan's original and continuing temptation invites us to worship at the altar of personal autonomy rather than acknowledge that we have been "bought with a price" (1 Cor. 6:19-20) and that "we are not our own"; and

WHEREAS, Current culture often portrays death as our friend and a means to escape from the sufferings of life, rather than recognizing that Scripture says death is our enemy (Rom. 6:23; 1 Cor. 15:26, 55-57); and

WHEREAS, God forbids murder (Ex. 20:13) and suicide (Ps. 31:14-15a) and "Euthanasia, in its proper sense, is a synonym for mercy killing, which involves suicide and/or murder. It is therefore, contrary to God's Law." (LCMS CTCR, *Report on Euthanasia with Guiding Principles* [1979] First Principle); and

WHEREAS, Advocates for physician-assisted suicide have exploited people's fear of suffering; and

WHEREAS, The underlying logic of physician-assisted suicide denies the inherent, God-given dignity of all human beings regardless of age, physical condition, mental capacity, or any other life circumstance; and

WHEREAS, Physician-assisted suicide is inherently abusive to elderly, disabled and otherwise dependent people, therefore no "safeguards" offer protection from this evil; and

WHEREAS, The "right to die" by means of physician-assisted suicide can be felt by the elderly and disabled as the duty to die; and

WHEREAS, The legalization of physician-assisted suicide may alter the trust relationship between doctors and their patients and families; and

WHEREAS, Physician-assisted suicide introduces financial incentives as insurance companies, financial heirs, government entities, and others may be tempted by financial self-interest to pressure patients into considering physician-assisted suicide; and

WHEREAS, The legalization of physician-assisted suicide may have the effect of normalizing suicide and thus increasing the rate of non-physician-assisted suicide in the community; and

WHEREAS, Cultural impulses are leading many to deny the Scriptural truth that God intends the body to be the temple of the Holy Spirit and he intends the body to be raised to everlasting life (John 11:25; 1 Cor. 6:19-20; 15:20-22); and

WHEREAS, Scripture reveals suffering to be a means by which God can bring blessing; therefore suffering is neither

meaningless nor something to be avoided at all costs (Rom. 8:26-28; 2 Cor. 12:9; Heb. 12:5-10; James 1:2-4; 2 Cor. 1:3-4); and

WHEREAS, Scripture calls us to love our neighbors by protecting their physical well-being; and

WHEREAS, We are called that we "may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world," by "holding fast to the word of life" (Phil. 2:15-16); therefore be it

Resolved, That The Lutheran Church—Missouri Synod (LCMS) in convention declare its opposition to physician-assisted suicide and legislative efforts on state and federal levels to legalize it; and be it further

Resolved, That the LCMS in convention encourage the congregations of the Synod to educate congregational members about the sanctity of life and the dangers of physician-assisted suicide; and be it further

Resolved, That the LCMS in convention encourage congregations and their members to be intentional in reaching out in love to all people impacted by physician-assisted suicide; and be it further

Resolved, That the LCMS in convention encourage the Lutheran Center for Religious Liberty to address the issue of physician-assisted suicide in discussions about public policy; and be it finally

Resolved, That the LCMS in convention encourage congregations and their members to have a voice in the public square opposing physician-assisted suicide.

Action: Adopted (9)

Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted.

To Remember the Persecuted Church

RESOLUTION 11-07A

Overtures 11-16-17 (CW, 548-49)

WHEREAS, Jesus taught us that "they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be your opportunity to bear witness" (Luke 21:12-13); and

WHEREAS, Jesus promised, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you" (Matt. 5:10-12); and

WHEREAS, Jesus also promised, “In the world you will have tribulation. But take heart; I have overcome the world” (John 16:33b); and

WHEREAS, God’s Word calls us to: “[r]emember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body” (Heb. 13:3), and to “[b]ear one another’s burdens, and so fulfill the law of Christ” (Gal. 6:2); and

WHEREAS, The apostle Paul writes that the body of Christ is such that it expresses “care for one another” and that if “one member suffers, all suffer together” (1 Cor. 12:25–26); and

WHEREAS, The Scriptures declare that “we do not wrestle against flesh and blood” (Eph. 6:12) and we are urged to “take up the whole armor of God, that you may be able to withstand in the evil day” (Eph. 6:13); and

WHEREAS, Open Doors USA currently indicates that worldwide every month, on average, 345 Christians are killed for faith-related reasons, 105 churches and properties are damaged or destroyed, and 219 Christians are detained and imprisoned (www.opendoorsusa.org); and

WHEREAS, Society increasingly discriminates against and marginalizes Christians and the Church; and

WHEREAS, Paul, the missionary, requested prayers from the church at large saying, “Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, and that we may be delivered from wicked and evil men. For not all have faith. But the Lord is faithful. He will establish you and guard you against the evil one” (2 Thess. 3:1–3); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) must exercise sensitivity to the vulnerable position of its missionaries, partner churches, and brothers and

sisters in the faith whose identities need to be protected as they follow Christ and serve Him; therefore be it

Resolved, That members of the Synod be encouraged to utilize the Commission on Theology and Church Relations Bible study: “*Why are you persecuting me? A Christian response to hostility and persecution*” [adopted 2014]; and be it further

Resolved, That members of the Synod be encouraged to use the LCMS “Pray For Us Calendar” for missionaries, “Let Us Pray” weekly prayers (www.lcms.org/pray), and other LCMS resources that support prayer efforts for the persecuted church; and be it further

Resolved, That, without jeopardizing missionaries or followers of Christ in nations around the world, the LCMS continues to communicate prayer and support needs for Christians around the world; and be it further

Resolved, That members of the Synod be encouraged to support the Office of International Mission financially in order to maintain the safety of and provision for LCMS missionaries; and be it further

Resolved, That members of the Synod be encouraged to pray regularly for Christians who are being persecuted around the world; and be it finally

Resolved, That the LCMS in convention pray for Christians everywhere who are suffering persecution for the faith and ask the convention chaplain to lead us in prayer upon adoption of this resolution.

Action: Adopted (9)

Without objection, the chair put the resolution to an immediate voice vote, by which the resolution was adopted. Thereafter, its work being concluded, the committee was dismissed with thanks and the President offered prayer for persecuted Christians.

12. RETENTION: SCHOOLS, FAMILY, YOUTH AND YOUNG ADULTS

To Commend and Give Thanks for our
Lutheran Early Childhood Centers,
Elementary Schools, and High Schools

RESOLUTION 12-01A

Reports R1.2, R63 (CW, 43–44, 343–48), Overture 12-01 (CW, 550–51)

WHEREAS, The establishment of Lutheran schools has been a priority of faithful Lutherans since even before they joined to form the Synod; and

WHEREAS, In The Lutheran Church—Missouri Synod (LCMS) in 2018–2019 there were 1,774 early childhood centers, 785 elementary schools, and 96 high schools (2018–2019 *The Early Childhood and School Statistical Report*; www.luthed.org); and

WHEREAS, Early childhood centers, elementary schools, and high schools shared the Gospel with over 200,000 students in 2018–2019 (*ibid.*); and

WHEREAS, 2,249 students were baptized into the faith through our schools in 2018–2019 (*ibid.*); and

WHEREAS, The Office of National Mission (ONM) has identified planting schools as a priority for this triennium (2019 Resolution 4-03); and

WHEREAS, The 2017 *LCMS Study of Young Adults* found that a typical congregation with higher retention rates operated or was associated with a Lutheran school (*Retention of Lutheran Millennials: LCMS Study of Young Adults*, 2017); and

WHEREAS, The Blue Ribbon Committee on Lutheran Schools report (R63) highlights the need for continued development of school ministry; therefore be it

Resolved, That all congregations of the LCMS support and uplift our Lutheran schools in prayer and encourage them to continue to be faithful to God’s Word and strive for excellence in catechizing and educating the students in their care; and be it further

Resolved, That districts, circuits, and congregations investigate the possibility of planting schools and early childhood centers (Office of National Mission priority); and be it further

Resolved, That ONM through LCMS School Ministry develop a process to resource congregations and districts who are developing new school ministries, revitalizing existing ministries, and resurrecting former ministries (2019 Res. 4-03); and be it further

Resolved, That Synod in convention commend the Blue Ribbon Committee for Lutheran Schools for their work in

highlighting the challenges and opportunities facing our Lutheran schools (R63); and be it further

Resolved, That the Synod in convention give thanks to God for congregations that faithfully support our Lutheran schools; and be it finally

Resolved, That the Synod in convention give thanks to God for Lutheran school administrators, teachers, and all who serve in our Lutheran schools.

Action: Adopted (9)

After discussion by the assembly, closure of debate carried by voice vote. Res. 12-01A was adopted by voice vote.

To Exhort the Congregations
of the LCMS to Actively Encourage
Future Lutheran School Teachers

RESOLUTION 12-02A

Reports R1.2, R63 (CW, 43–44, 343–48); Overture 12-01 (CW, 550–51)

WHEREAS, Only 28 percent of teachers serving in Lutheran schools are on the active commissioned minister roster of The Lutheran Church—Missouri Synod (LCMS) (2018–2019 Early Childhood and School Statistical Report; www.luthed.org); and

WHEREAS, The LCMS in the 2016 Synod convention adopted Resolution 8-01A, “To Encourage and Strengthen the Lutheran Ethos of Our LCMS Early Childhood Centers, Elementary Schools, and High Schools”; and



Committee 12 Chairman Roger Paavola

To Encourage Lifelong Catechesis in the Home and Church

RESOLUTION 12-03A

Overtures 12-01–04 (CW, 550–52)

WHEREAS, It is the duty of parents to pass on the faith to their children, even as Paul says, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord” (Eph. 6:4); and

WHEREAS, Moses writes in Deut. 6:6–7, “And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise;” and

WHEREAS, The Large Catechism comments on the promise God makes for those who keep this commandment in reference to Ex. 20:12 and Eph. 6:3 saying, “From this you can see for yourself how serious God is about this commandment. He not only declares that it is well pleasing to Him and that He has joy and delight in it, but He also declares that it shall prosper us and promote our highest good, so that we may have a pleasant and agreeable life, furnished with every good thing” (LC I 131–32); and

WHEREAS, It is clear this command was not meant to be just for the next generation but for succeeding generations as Moses says, “Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you ... that you may fear the LORD your God, you and your son and your son’s son” (Deut. 6:1–2); and

WHEREAS, The life of a Christian involves ongoing catechesis; and

WHEREAS, Dr. Martin Luther in his Small Catechism begins with, “As the Head of the Family Should Teach Them in a Simple Way to His Household”; and

WHEREAS, We hold the doctrines expressed in the Lutheran Confessions contained in the *Book of Concord* to truly represent the beliefs of the Christian faith and we avoid resources contrary to Lutheran doctrine; and

WHEREAS, Faith is given as a gift of grace in Baptism, and faith needs to be fed and nourished throughout the life of each disciple of Jesus; therefore be it

Resolved, That congregations should encourage and train parents, guardians, and members to be active teachers and life-long learners of the faith (2 Tim. 3:15–17); and be it further

Resolved, That we encourage congregations and official youth ministries of the Synod toward providing resources for ongoing catechesis after confirmation, using the Bible and the Small Catechism, with generous references to the Lutheran Confessions and The Lutheran Church—Missouri Synod (LCMS) resources; and be it further

WHEREAS, Res. 8-01A specifically identified that a characteristic of a Lutheran school with a strong Lutheran ethos has “LCMS-trained Lutheran teachers ... who know and are committed to the truths of the Scriptures as confessed in our Lutheran Confessions”; and

WHEREAS, The number of new commissioned teachers has steadily declined since 2005 (Concordia University System [CUS] Board for University Education [BUE] statistics); and

WHEREAS, The fulfillment rate of requests for first-year Synod-trained candidates to LCMS calling entities has declined from 63 percent in 2010 to 30 percent in 2018 because of the lack of available Synod-trained candidates (CUS BUE statistics); and

WHEREAS, The CUS only graduated 23 early childhood educators, 39 elementary educators, and 32 secondary educators in 2018 (CUS BUE statistics); and

WHEREAS, “The Final Report of the Blue Ribbon Committee on Lutheran Schools” (*Workbook*, 343–48) recommended that congregations equip and encourage young Lutherans to become strong Lutheran teachers in academics and in the Christian faith; and

WHEREAS, One of the top factors tied to likelihood to recommend teaching to a young person is support from school administration and Synod (“What’s Happening in our Schools?”, Concordia Plan Services research); therefore be it

Resolved, That the congregations of the LCMS aggressively, financially, and publicly support Lutheran administrators and teachers; and be it further

Resolved, That the congregations of the LCMS and their pastors and teachers, being led by the Holy Spirit, actively encourage future Lutheran school teachers; and be it further

Resolved, That the districts and congregations of the LCMS strongly consider providing financial support for future Synod-trained Lutheran teachers; and be it finally

Resolved, That Synod work to increase the Lutheran identity of our schools by providing scholarships to enable non-rostered teachers to complete teacher colloquy through the CUEnet program.

Action: Adopted as amended (8)

It was moved and seconded to amend by adding a resolve as follows:

Resolved, That Synod work to increase the Lutheran identity of our schools by providing scholarships to enable non-rostered teachers to complete teacher colloquy through the CUEnet program.

It was moved, seconded, and carried to close debate on the amendment [Yes: 804; No: 60] and the amendment was adopted [Yes: 656; No: 269]. At the orders of the day, debate on the resolution was closed and Res. 12-02A was adopted as amended, both by voice votes.

Resolved, That we urge congregations to develop systems of study and preparation that equip parents, guardians, and members to shape the spiritual lives of their children using the Holy Scriptures and the Lutheran Confessions; and be it further

Resolved, That those who serve in vocations as parents, guardians, and congregation members are encouraged to make use of the teachings of the faith, including the Small Catechism and the Lutheran Confessions; and be it further

Resolved, That the Synod in its communications highlight best practices that effectively utilize the study of the Bible and the Small Catechism, with generous references to the Lutheran Confessions and LCMS resources; and be it further

Resolved, That congregations make use of many resources, including but not limited to:

- Luther's Small Catechism;
- Annotated and expanded Large Catechism (forthcoming from the Commission on Theology and Church Relations);
- Upcoming book by Dr. John T. Pless: Luther's Small Catechism – Manual for Discipleship;
- Rev. Peter Bender: Concordia Catechetical Academy (www.lutherancatechesis.org);
- Concordia Publishing House materials;

and be it finally

Resolved, That the Synod in convention encourage LCMS districts to share successful strategies among their congregations, with other districts, and with Synod as a whole.

Action: Adopted (3)

During discussion, it was moved and seconded to amend the second-last resolve by omitting the third and fourth bullet points. A motion to close debate on the amendment was seconded and carried by voice vote; the amendment failed [Yes: 457; No: 506]. Having noted the orders of the day, the chairman initiated a vote to close debate, which carried [Yes: 794; No: 166]. Res. 12-03A was adopted as presented [Yes: 841; No: 148].

To Shape the Faith Formation Paradigm from Generation to Generation

RESOLUTION 12-04A

Reports R1–1.1, R63, R65–66 (CW, 1–16, 343–84);

Overtures 12-03–05 (CW, 551–53)

WHEREAS, The Mid-South District has partnered with Concordia Center for the Family for the *Generation to Generation* pilot initiative to train with Dr. Ben Freudenburg, Director of the Concordia Center for the Family, to empower and deliver family ministry training

and support to district congregations, and to help Christian families in faith formation for the sake of the Gospel; and

WHEREAS, One-quarter of the world's population is under 15 years of age (www.statista.com/statistics/265759/world-population-by-age-and-region/) and their parents are primarily millennials who believe that attending church once a month means they attend regularly; and

WHEREAS, Some children are not raised by their parents; and

WHEREAS, Many grandparents are raising their grandchildren while trying to help with adult children ("When Grandparents Raise Their Grandchildren," *Psychology Today*, 2017); and

WHEREAS, Many adult children have limited parenting skills or may not accomplish their responsibility in passing the faith to their children (Prov. 22:6); and

WHEREAS, 25 percent of children whose primary faith influence is the church will remain faithful in adult life, and 81 percent of children whose primary faith influence is the family will remain faithful into adulthood (Peter L. Benson, *Congregations at Crossroads: A National Study of Adults and Youth in the LCMS* [Search Institute, 1995], 21), which suggests that a home-centered paradigm is more effective for retention than one that is exclusively church-centered; and

WHEREAS, Christian Smith, the author of *Soul Searching*, says, "For better or worse, most parents in fact still do profoundly influence their adolescents often more than do their peers, their children's apparent resistance and lack of appreciation not withstanding...Most teenagers and their parents may not realize it, but a lot of research in the sociology of religion suggests that the most important social influence in shaping young people's religious lives is the religious life modeled and taught to them by their parents" (Smith, 2005); and

WHEREAS, We must recognize children and youth, not as the church-future, but as the church-now (Mark 10:13–16); and

WHEREAS, Beginning in 2019, the Mid-South District began implementing the *Generation to Generation* pilot study in conjunction with the Concordia Center for the Family (Concordia Wisconsin); and

WHEREAS, This pilot study will offer one-day family ministry conferences across the district, focusing on one specific area, beginning with faith formation; and this will affect the lives of everyone in the congregation from cradle to grave; and

WHEREAS, The *Generation to Generation* pilot program is designed to enable congregations to:

- challenge our churches to stop the decline, be intentional, and create a system for families to learn to disciple in the home;

- provide holistic life education training to build and enrich Christ-centered relationships;
- enable their people to become the primary faith influencers in their homes so that families may thrive for the sake of the Gospel;
- equip and encourage Christ-centered marriages;
- equip parents or other primary caregivers with knowledge and skills to influence their child's faith throughout the developmental and family life cycle;
- equip those who are in non-nuclear families;
- place human sexuality in its Biblical context;
- help people learn to manage the resources God has given them;
- incorporate training of families by families experienced in faith sharing;
- become a beacon of hope, pointing the way to Jesus Christ;

and

WHEREAS, The statistics for the number of adults who demonstrate faith in Christ continues to decline and these are the parents of the next generation who are responsible for sharing the faith with their children:

- Builders: Born before 1946—50–60 percent;
- Boomers: Born between 1946 and 1965—40 percent;
- GenXers: Born between 1966 and 1985—25 percent;
- Millennials: Born between 1986 and 2005—4 percent (Dr. Ben Freudenberg, Concordia Center for the Family, 2016);

therefore be it

Resolved, That the district president and staff of the 35 districts receive and read the *Generation to Generation* pilot study report by the end of 2020; and be it further

Resolved, That each district's leadership identify potential participating congregations and education ministries, evaluate, and implement the *Generation to Generation* recommendations as applicable to their own unique settings; and be it further

Resolved, That district presidents would include the results of their participating congregation information in the 2022 *Workbook* district report; and be it finally

Resolved, That the Synod in convention in 2022 would urge district implementation and monitoring of the outcomes and to report *Generation to Generation* faith sharing results.

Action: Adopted (9)

After discussion by the assembly, closure of debate carried by voice vote. Res. 12-04A was adopted, also by voice vote.

To Take Further Steps in the Retention of College-Age Students in Synod Congregations

RESOLUTION 12-05A

Overture 12-8 (CW, 555)

WHEREAS, The 2016 Synod convention resolved, "To Increase Our Efforts to Retain College-Age Youth" (Resolution 16-05), in which it was asserted:

- An annual survey of over 153,000 college freshmen revealed they are increasingly distancing themselves from any religion
- A Gallup poll reported the percentage of Christians among this age group continues to trend lowest among college-age young adults (18–24)

and

WHEREAS, College-age youth includes high school graduates entering the work force, vocational training, and the military as well as universities; and

WHEREAS, We join the apostle John in saying of the young people of the church, "I have no greater joy than to hear that my children are walking in the truth" (3 John 4); and

WHEREAS, LCMS Youth Ministry produced a study called "Retention of Lutheran Millennials: 2017 LCMS Study of Young Adults" (www.youthsource.com/2018/04/02/youth-ministry-symposium-webinar-1/); and

WHEREAS, The "Retention of Lutheran Millennials" found that The Lutheran Church—Missouri Synod (LCMS) retains only one in three member children into adulthood; and

WHEREAS, Experience suggests that reducing the gap of time to less than 30 days before establishing a connection with a new congregation improves the likelihood of long-term retention; and

WHEREAS, The "Retention of Lutheran Millennials" reports congregations that intentionally engage in youth ministry better retain post high school youth as LCMS members; therefore be it

Resolved, That we commend the LCMS Youth Ministry for producing an excellent study of this vital issue; and be it further

Resolved, That pastors and laity be encouraged to read "Retention of Lutheran Millennials: 2017 LCMS Study of Young Adults" (see above); and be it further

Resolved, That we commend the National Youth Gathering and Higher Things for their efforts to encourage and retain youth; and be it further

Resolved, That we commend ordained and commissioned ministers and all who volunteer with our young people; and be it further

Resolved, That the LCMS Youth Ministry develop, promote and distribute to all congregations a resource to help churches in the retention of post-high school youth, especially those relocating to the work force, military service, etc.; and be it further

Resolved, That LCMS U create a user-friendly database accessible to high school graduates, parents, pastors, and youth workers to connect post-high school youth to local ministries in the vicinity of the new school or college; and be it further

Resolved, That we encourage all LCMS families, pastors, youth workers, and congregations to utilize this database and to facilitate efficient connection to a local congregation, no later than the first thirty days after relocation; and be it finally

Resolved, That local congregations be encouraged to work to establish relationships with universities, colleges, technical schools, military service, etc. in their vicinity.

Action: Adopted (8)

After discussion by the assembly, calling of the question succeeded by voice vote and the resolution was also adopted by voice vote.

To Create a Searchable Database for “Cradle-to-Grave” Resources

RESOLUTION 12-06A

Overture 12-07-08 (CW, 554-55)

WHEREAS, Our Synod historically has provided excellent resources for living out the Christian faith in all stages of life; and

WHEREAS, We live in a world that challenges many of the tenets of the Christian faith; and

WHEREAS, An annual survey of over 153,000 college freshmen (*The American Freshman: National Norms* [Los Angeles: Higher Education Research Institute], 2014) demonstrates that college freshmen are increasingly distancing themselves from any religion (28 percent in 2015, compared to 12 percent in 1971); and

WHEREAS, According to a recent Gallup poll in 2015, the percentage of Christians continues to trend lowest among college age young adults (ages 18-24); and

WHEREAS, One of the greatest tasks of each generation is to pass on the faith to the one that follows it (Ps. 145:4); and

WHEREAS, We as a church body have the responsibility and privilege to provide a variety of resources for living out our Christian faith in all stages of life (1 Peter 2:9); and

WHEREAS, The objectives of Synod state that “The Synod, under Scripture and the Lutheran Confessions, shall— ... [a]id congregations to develop processes of thorough

Christian education and nurture” (Constitution Article III); therefore be it

Resolved, That Synod in convention encourage Concordia Publishing House (CPH) to continue to produce the excellent user-friendly, searchable database of their discipling resources, and to provide easy access links on the website, arranged according to stages of life:

- birth and baptism
- early childhood
- elementary
- pre-teen
- teen and youth
- post-education young adult
- adulthood
- single adult
- single parent
- marriage and family
- career/vocation
- mid-life
- caring for aging parents
- grandparenting
- retirement
- end of life;

and be it further

Resolved, That ordained and commissioned ministers and lay leaders make use of this searchable database of discipling resources; and be it further

Resolved, That CPH, in the process of creating a searchable database, identify areas where future resources are needed, seeking counsel from Synod stakeholders; and be it finally

Resolved, That thanks be rendered to CPH and Dr. Bruce Kintz for the wealth of resources they provide for discipling Christians in all stages of life.

Action: Adopted as amended (9)

A suggestion was offered to distinguish early childhood from elementary. Closure of debate was moved and received consent. Res. 12-06A was adopted as modified.

To Strengthen the Family as the Center of Discipleship

RESOLUTION 12-07B

**Reports R1–1.2, R63, R65–66 (CW, 1–18, 343–84);
Overtures 12-03–05 (CW, 551–53); President’s Report,
Part 2 (TB, 1:19–26)**

WHEREAS, The divine purposes for marriage are: 1) “for mutual companionship, help, and support that each person ought to receive from the other, both in prosperity and adversity”; 2) “that man and woman may find delight in one another ... (and) shall take a spouse in holiness and purity, not in the passion of lust, for God has not called us to impurity but in holiness”; and 3) “for the procreation of children who are to be brought up in the fear and instruction of the Lord so that they may offer Him their praise” (*Lutheran Service Book [LSB] Agenda*, 65; *LSB*, 275; Gen. 2:23–24; Matt. 19:4–6); and

WHEREAS, Scripture teaches that marriage between one man and one woman in life-long fidelity to each other is the very image and representation of the Gospel; that is, of Christ’s eternal fidelity and love for His bride, the Church (Eph. 5:22–33; Rev. 19:1–9); and

WHEREAS, It is the duty of parents to pass on the faith to their children: “Train up a child in the way he should go; even when he is old he will not depart from it” (Prov. 22:6), and as Paul says, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord” (Eph. 6:4); and

WHEREAS, Moses writes in Deut. 6:6–7, “And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise”; and

WHEREAS, If the duties of passing on the faith to the next generation are neglected, an entire generation of our children are at risk of not knowing the Lord, such as happened in the time after Joshua’s death, when a whole generation of Israelites did not know the Lord or the things He had done in their midst (Judges 2:10); and

WHEREAS, The Large Catechism comments on the promise God makes for those who keep this commandment in reference to Ex. 20:12 and from Eph. 6:3 saying, “From this you can see for yourself how serious God is about this commandment. He not only declares that it is well pleasing to Him and that He has joy and delight in it, but He also declares that it shall prosper us and promote our highest good, so that we may have a pleasant and agreeable life, furnished with every good thing” (LC I 131–32); and

WHEREAS, It is clear this command was not meant to be just for the next generation, but for succeeding generations, as Moses says, “Now this is the commandment—the statutes and the rules—that the LORD your God

commanded me to teach you ... that you may fear the LORD your God, you and your son and your son’s son” (Deut. 6:1–2); and

WHEREAS, Mothers and fathers are members of the priesthood of all believers (1 Peter 2); and

WHEREAS, The 2016 convention resolved to add “strengthen and support the Lutheran family in living out God’s design” as a seventh priority of the Office of National Mission (Resolution 4-02A; 16-02A); and

WHEREAS, Faith formation has been misunderstood as primarily the responsibility of the church, while the above Scriptures, as well as sociological studies, show that parents are the primary influence on faith formation:

- when the father and mother attend church regularly, 33 percent of their children end up as regular churchgoers;
- when the mother attends regularly but the father is non-practicing, only two percent of their children become regular churchgoers;
- when the father attends regularly but the mother is non-practicing, 44 percent of the children become regular churchgoers (Haug and Warner, *Vol. 2 of Population Studies No. 31*, [Strasbourg, 2000]);
- and the church’s responsibility lies in equipping the parents;

and

WHEREAS, Another study, focused on Sunday School, found similar results on the impact of parents:

- when both parents attend Bible study in addition to the Sunday service, 72 percent of their children attend Sunday school when grown;
- when only the father attends Sunday school, 55 percent of the children attend when grown;
- when only the mother attends Sunday school, 15 percent of the children attend when grown;
- when neither parent attends Sunday school, only six percent of the children attend when grown (Nick Cady, *The Impact on Kids of Dad’s Faith and Church Attendance*, June 20, 2016, www.nickcady.org);

and

WHEREAS, Additionally, the survey found that:

- if a child is the first person in a household to become a Christian, there is a 3.5 percent probability everyone else in the household will follow;
- if the mother is the first to become a Christian, there is a 17 percent probability everyone else in the household will follow;

- when the father is first, there is a 93 percent probability everyone else in the household will follow;

and

WHEREAS, For the past three generations, The Lutheran Church—Missouri Synod has retained only 35 percent of our confirmands into adulthood (President’s Report, Part 2); and

WHEREAS, Prayer has both the command and promise of God (LC III); therefore be it

Resolved, That the Synod in convention instruct the Office of National Mission’s worship department to add a petition in each week’s *LetUsPray* congregational prayers for the Lord’s assistance to fathers and mothers in the task of raising their children in the faith; and be it further

Resolved, That the congregations of Synod are hereby asked to use these prayers, or other such petitions, seeking this divine assistance for families within their daily family devotions and weekly worship services, beginning with this triennium; and be it further

Resolved, That ordained and commissioned ministers, congregations, and schools make an intentional effort to focus on helping provide resources to fathers and mothers who will instill an active Lutheran faith and Christian piety in the home (daily family devotions of Scripture and prayer, meal time prayers, evening prayers, weekly church attendance, instruction in seeking the blessings of a godly spouse with whom you share the Lutheran faith, etc.); and be it further

Resolved, That the Synod in convention give thanks for faithful parents who choose to provide a solid Lutheran homeschool education for their child(ren); and be it further

Resolved, That ordained and commissioned ministers and lay leaders recognize the responsibility to reach present and future generations by equipping adults to be faith leaders; directing, equipping, and encouraging parents and grandparents, and additional faith leaders (such as aunts, uncles, foster parents, etc.) who may influence children of non-nuclear families, not only to share the Good News of Jesus Christ throughout the world, but especially in their own homes, to their own children, grandchildren; and be it finally

Resolved, That ordained and commissioned ministers and lay leaders are hereby encouraged to utilize the *Making Disciples for Life* website to find resources and to attend *Making Disciples for Life* regional conferences to network, share ideas, and learn best practices in order to create systems which embrace and help young people to be Godly daughters and sons, workers, husbands, wives, parents, role models, etc.

Action: Adopted (9)

After discussion by the assembly, it was moved and carried to close discussion [Yes: 613; No: 29]; the resolution carried by voice vote.



JOY:FULLY
LUTHERAN
1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS

OMNIBUS RESOLUTIONS

Responsibility Assigned to Others

OMNIBUS RESOLUTION A

WHEREAS, Certain overtures submitted to the convention for consideration request action for which the responsibility has been previously delegated to a board, office, individual, or commission; therefore be it

Resolved, That the following overtures be referred to the appropriate board, office, individual, or commission indicated below:

<u>Overture</u>	<u>Title</u>	<u>Board, Office, Individual, Commission</u>
Ov. 1-07	To Promote Awareness of and Provide Educational Resources for Specialized Pastoral Ministry	Board for National Mission
Ov. 1-08	To Request that the LCMS Provide Assistance to Workers Crossing the Canada/United States Border to Serve	Council of Presidents
Ov. 1-10	To Limit Mission Fundraising during Advent and Lent	Chief Mission Officer
Ov. L2-14	To Encourage Joint Lutheran Church—Missouri Synod and Lutheran Church—Canada Outreach to Immigrants and People of Quebec	Church Relations, Office of International Mission
Ov. 3-06	To Direct the CTCR to Prepare an Addendum to the Study, <i>Immigrants Among Us</i>	Commission on Theology and Church Relations
Ov. 4-12	To Reaffirm Formula of Concord Article X and the Freedom to Practice Certain Church Ceremonies	Commission on Theology and Church Relations, Council of Presidents, President of Synod
Ov. 4-17	To Care for the Members of the Body of Christ Through Fraternal Communication	Council of Presidents
Ov. 4-18	To Publish Recommended Steps in, and to Study, Orderly Transfers	Council of Presidents
Ov. 4-21	To Uphold the Pastoral Office in the Electronic Age	Commission on Theology and Church Relations, Council of Presidents
Ov. 4-22	To Study How to Amend the Practice of Issuing Calls to Positions Not in the Direct Service of the Proclamation of the Gospel and the Administration of the Sacraments	President of Synod, Board of Directors, Council of Presidents
Ov. 4-23	To Provide Clergy for Word and Sacrament Ministry by Designating Synod Positions to Be Filled with Qualified Laity	President of Synod, Board of Directors, Council of Presidents
Ov. 4-25	To Adjust Benefits of the Concordia Retirement Plan to Reflect an Annual Cost of Living Increase	Board of Trustees/Directors—Concordia Plans / Concordia Plan Services
Ov. 4-28	To Improve the Clarity of Written Communication	LCMS Communications, Concordia Publishing House
Ov. 5-05	To Revise Paragraph 3(a) of the Operating Agreement Between the Lutheran Church—Canada and The Lutheran Church—Missouri Synod	LCMS Board of Directors, President of Synod
Ov. 5-09	To Embrace Our Ecumenical Duty	Commission on Theology and Church Relations

<u>Overture</u>	<u>Title</u>	<u>Board, Office, Individual, Commission</u>
Ov. 5-25	To Preserve the Authority and Clarity of the New Testament Scriptures	Commission on Theology and Church Relations
Ov. 5-28*	To Encourage Clarity in Preaching of the Promise of Everlasting Life	Commission on Theology and Church Relations
Ov. 5-41	To Direct the CTCR to Address the Signing of Public Interfaith and Interdenominational Statements by Members of Synod	Commission on Theology and Church Relations
Ov. 6-01	To Direct a Review of Admission and Certification for Routes to Ordination	Pastoral Formation Committee
Ov. 6-16	To Authorize the Council of Presidents to Create a System for the Placement of Inactive-Candidate Members	Council of Presidents
Ov. 6-17	To Improve a System for the Placement of Members on Candidate Status	Council of Presidents
Ov. 8-05	To Optimize the Stewardship of Gifts to Our Seminaries	Boards of Regents—Concordia Theological Seminary and Concordia Seminary, LCMS Board of Directors
Ov. 8-11	To Exercise Financial Restraint in Salaries of Synod and District Executives and Staff	Board of Directors
Ov. 10-08	To Allow the Use of the Term <i>Bishop</i> in The Lutheran Church—Missouri Synod	Commission on Theology and Church Relations
Ov. 10-11	To Address the Election of the Chairman for the Council of Presidents, The Lutheran Church—Missouri Synod	Council of Presidents
Ov. 10-15	To Direct the Council of Presidents to Include Questions concerning Genesis 1–2, the Six-Day Creation, and the Teaching of Evolutionary Theory as Fact in the Self-Evaluation Tool (SET), Used for Pastors and Pastoral Candidates, and in the Commissioned Minister Information Form (CMIF)	Council of Presidents
Ov. 10-28	To Revise the Synod Dispute Resolution Process	Commission on Constitutional Matters
Ov. 11-02	To Condemn the Abortion Rights Ideology as a Heresy	Commission on Theology and Church Relations
Ov. 11-03	To Condemn the Pro-Choice Ideology as a Heresy	Commission on Theology and Church Relations
Ov. 11-06	To Combine Synod Efforts to Support Marriage, Life, and Family into a Unified Ministry	President, Office of National Mission
Ov. 11-18	To Expand the Mandate of the Lutheran Center for Religious Liberty	Lutheran Center for Religious Liberty
Ov. L11-19	To Encourage Pastors to Refrain from Solemnizing Marriages on Behalf of Civil Governments	Commission on Theology and Church Relations

* **Overture 5-28** (CW, pp. 439–40): The penultimate resolve should read as originally submitted: “Resolved, That the Synod in convention encourage its pastors to clarify for their congregations, if necessary, that ‘Scripture does not speak of soul sleep, but of souls after death in a state of awareness (Rev. 6:10; cf. Luke 16:22–31; “rest” in Rev. 14:13 does not imply sleep; cf. Heb. 4:9–11). When we speak of the dead as sleeping, this refers to the body’ (1975 Lutheran Cyclopedia, ‘soul sleep’); and be it finally”.

Action: Adopted as amended (2) and subsequently Amended (3)

In Session 2, Omnibus Resolution A, as presented in Today’s Business, 2B:249–50, was introduced, with the further correction that Overture 6-16 be referred to the Council of Presidents, and modification that Overture 6-17, “To Improve a System for the Placement of Members on Candidate Status,” also be added and referred likewise to the Council of Presidents. The resolution was moved and seconded. Floor Committee 7 also asked that Omnibus Resolution A be modified to remove Ov. 7-21, “To Resolve the Issues at Concordia University, Portland.” This was done without objection. It was moved and seconded to close debate, a motion that carried by show of

hands. Omnibus Resolution A was adopted as amended [Yes: 771; No: 91]. In Session 3, Committee 5 moved the amendment of the already-adopted Omnibus Resolution A to include Ov. 5-28 (presently included in Omnibus Resolution B) and to refer it to the Commission on Theology and Church Relations. The motion to amend the already-adopted Omnibus Resolution A carried by consent.

Issues Addressed by Previous Convention(s)

OMNIBUS RESOLUTION B

WHEREAS, A number of issues have been presented through overtures to which the Synod, in convention, has previously spoken; and

WHEREAS, After careful consideration of these matters, there appears to be insufficient rationale to change or alter the stated position of the Synod; therefore be it

Resolved, That petitioners offering the following overtures be referred to previous convention action as indicated.

<u>Overture</u>	<u>Subject</u>	<u>Previous Action</u>
Ov. 4-10	To Encourage Every Sunday Communion	1995 Res. 2-08A
Ov. 4-11	To Encourage the Study and Practice of Every Sunday Communion by All Congregations of the Synod/District	1995 Res. 2-08A
Ov. 4-13	To Reaffirm Our Encouragement for the Use of Approved Synod Worship Materials in Missouri Synod Congregations	2016 Res. 4-04A; CCM Op. 18-2873
Ov. 4-19	To Reaffirm the Use of the Names <i>Lutheran</i> and <i>The Lutheran Church—Missouri Synod</i> by All Congregations and Missions of the Districts and/or Synod	1995 Res. 3-13A
Ov. 5-26	To Give Thanks for God’s Holy Word	<i>Brief Statement</i> (adopted 1932), <i>A Statement of Scriptural and Confessional Principles</i> (adopted 1973), LCMS Constitution, Article II
Ov. 5-27	To Reaffirm “By Scripture Alone”	<i>Brief Statement</i> (adopted 1932), <i>A Statement of Scriptural and Confessional Principles</i> (adopted 1973), LCMS Constitution, Article II
Ov. 7-11	To Affirm the Three-Fold Role of Concordia University System Presidents	Commission on Constitutional Matters
Ov. 9-06	To Change the Way Electoral Circuits Are Formed	1966 Bylaw 1.5.1, 1967 Res. 5-18, Bylaws 3.1.3 and 5.1.1–2
Ov. 9-07	To Change the Way Electoral Circuits Are Formed	1966 Bylaw 1.5.1, 1967 Res. 5-18, Bylaws 3.1.3 and 5.1.1–2
Ov. 9-08	To Change the Requirements for Electoral Circuits	1966 Bylaw 1.5.1, 1967 Res. 5-18, Bylaws 3.1.3 and 5.1.1–2
Ov. 9-09	To Eliminate the Distinction Between Electoral and Visitation Circuits and the Communicant Membership Requirements of Same	1966 Bylaw 1.5.1, 1967 Res. 5-18, Bylaws 3.1.3 and 5.1.1–2
Ov. 9-11	To Elect Delegates to the Synod and District Conventions	2013 Resolution 7-07A
Ov. 9-20	To Enable Commissioned Ministers to Serve As Voting Lay Delegates	1953 Memorial 627, 1950 Mem. 201, 1983 Res. 5-09A, 1986 Res. 5-02A Part B, CCM: Minutes of April 24–25, 1969; Ag. 513, 577, 696, 1449; Minutes of Sept. 6, 1985

<u>Overture</u>	<u>Subject</u>	<u>Previous Action</u>
Ov. 9-21	To Enable Commissioned Ministers to Serve as Voting Lay Delegates	1953 Memorial 627, 1950 Mem. 201, 1983 Res. 5-09A, 1986 Res. 5-02A Part B, CCM: Minutes of April 24–25, 1969; Ag. 513, 577, 696, 1449; Minutes of Sept. 6, 1985
Ov. 9-23	To Propose Commissioned Ministers as Voting Members at LCMS District and Synod Conventions	1953 Memorial 627, 1950 Mem. 201, 1983 Res. 5-09A, 1986 Res. 5-02A Part B, CCM: Minutes of April 24–25, 1969; Ag. 513, 577, 696, 1449; Minutes of Sept. 6, 1985
Ov. 10-04	Ecclesiastical Supervision	2013 Res. 7-03B; 2016 Res. 7-04A
Ov. 10-05	Ecclesiastical Supervision	2013 Res. 7-03B; 2016 Res. 7-04A

Action: Adopted as amended (4)

The President introduced Omnibus Resolution B, as printed in TB, 2B:251–52, noting that Overtures 5-28 and 6-17 have both been assigned to Omnibus Resolution A (the former, to the Commission on Constitutional Matters, and the latter, to the Council of Presidents) and are therefore no longer included in Omnibus Resolution B. It was moved and seconded to remove Overtures 9-34, 9-35, 9-36, and 9-37 from Omnibus Resolution B and to refer them to Floor Committee 9. The motion carried [Yes: 497; No: 413]. A motion to call the question on the omnibus failed [Yes: 508; No: 406]. An advisory delegate spoke in favor of removing Overture 9-22 from Omnibus Resolution B and referring it to Floor Committee 9; a voting delegate subsequently moved this as an amendment and obtained a second. The motion carried [Yes: 583; No: 340]. Noting the orders of the day, the chair called the question; closure of debate carried [Yes: 715; No: 164]. Omnibus Resolution B was adopted as amended [Yes: 796; No: 105].

Expressions of Encouragement and Gratitude

OMNIBUS RESOLUTION C

WHEREAS, Many requests for recognition of noteworthy labors of love are brought to the Synod's attention at every convention; therefore be it

Resolved, That the following overtures be received as expressions of encouragement or gratitude:

<u>Overture</u>	<u>Subject</u>	<u>Encouragement / Thanks</u>
Ov. 3-09	To Mark the 75 th Anniversary of Lutheran World Relief (LWR)	Thank God for the work of LWR (an organization unrelated to LCMS World Relief and Human Care)
Ov. 7-10	To Give Thanks for the Concordia University System Presidential Search Process and Those Participating Therein	Dr. Gerhard Mundinger, Rev. Dr. Matthew Harrison, and the Concordia University System Board
Ov. 8-13	To Commend the Work of the LCMS Foundation to the Church	For 60 years of service
Ov. 12-06	To Give Thanks for Campus Ministry and Endorse Best Practices Therein	Sincere thanks and gratitude for Campus Ministry

Action: Adopted (6)

The chair directed the convention's attention to Omnibus Resolution C (TB, 1:45), which was moved, seconded, and, without discussion, adopted [Yes: 703; No: 10]

RESOLUTION ACTION REPORT

Floor Committee (continues on next page)

	1	2	3	4	5	6
01	A/Adopted (3)	Adopted (1)	Adopted (6)	Adopted (1)	Adopted (3)	Adopted (2)
02	Adopted (1)	Adopted (4)	A/Ad. Am. (6)	Adopted (1)	Adopted (3)	Adopted (2)
03	Adopted (1)	Adopted (2)		A/Ad. Am. (4)	Adopted (7)	A/Adopted (7)
04	Adopted (1)	Adopted (5)	A/Ad. Am. (6)	A/Ad. Am. (9)	Adopted (3)	Adopted (7)
05	A/Ad. as read (9)	Adopted (8)		Adopted (9)	Adopted (6)	Adopted (2)
06	A/Adopted (9)	Adopted (8)		A/Adopted (9)	Adopted (6)	Adopted (6)
07	A/Adopted (3)	Adopted (8)		Adopted (9)	Adopted (6)	Adopted (6)
08	Adopted (1)	Adopted (8)		Adopted (9)	Adopted (6)	
09		Adopted (8)		Adopted (9)	A/Adopted (6)	
10		Adopted (8)		Adopted (9)	Adopted (7)	
11				A/Adopted (9)	Adopted (7)	
12				Adopted (9)		
13						
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18						
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20						

Key Adopted / Ad.: Adopted Declined / Dc.: Declined Pending / Pd.: Pending before assembly
 Ad. Am.: Adopted *as amended* (#): Action in session # A/, B/, C/, etc.: Action on published revised resolution

Example: In column 2, row 05: A/Ad. Am. (3): Res. 2-05A was adopted as amended in Session 3.

This table is provided for your convenience and the information contained herein is unofficial. The official record is contained in the convention minutes produced by the Secretary, as published in the *Convention Proceedings*.

Floor Committee (continued from previous page)

	7	8	9	10	11	12
01	A/Adopted (8)	Adopted (7)	Adopted (4)	Adopted (4)	A/Adopted (2)	A/Adopted (9)
02	Adopted (4)	Adopted (7)	Adopted (4)	A/Adopted (5)	A/Ad. Am. (2)	A/Ad. Am. (8)
03	Ad. Am. (3)	Adopted (7)	Adopted as read (4)	A/Postponed indefinitely (9)	A/Ad. Am. (5)	A/Adopted (3)
04	A/Ad. Am. (3)		A/Adopted (4)		A/Ad. Am. (5)	A/Adopted (9)
05	A/Adopted (9)		Adopted (4)		A/Ad. Am. (5)	A/Adopted (8)
06	Adopted (4)		Adopted (5)		A/Adopted (9)	A/Ad. Am. (9)
07			Adopted (5)		A/Adopted (9)	B/Adopted (9)
08	Ad. Am. (3)		Adopted (5)			
09			Adopted as read (4)			
10						
11			Adopted (5)			
12			Adopted (7)			
13						
14			Adopted (4)			
15						
16			Adopted (5)			
17			Adopted as read (7)			
18					Omnibus Resolution A	Ad. Am. (2) Amended (3)
19			Adopted (7)		Omnibus Resolution B	Ad. Am. (4)
20					Omnibus Resolution C	Adopted (6)

Key

Adopted / Ad.: Adopted Declined / Dc.: Declined Pending / Pd.: Pending before assembly
Ad. Am.: Adopted as amended (#): Action in session # A/, B/, C/, etc.: Action on published revised resolution

Example: In column 2, row 05: A/Ad. Am. (3): Res. 2-05A was adopted as amended in Session 3.

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CORRELATION OF REPORTS, OVERTURES, AND RESOLUTIONS

† = indicated resolution was not introduced or died without action during the convention (see *Today's Business*)

<u>Report</u>	<u>Resolution(s)</u>		
R1	Res. 3-01: Adopted (6), Res. 4-03A: Adopted as amended (4), Res. 4-04A: Adopted as amended (9), Res. 7-05A: Adopted (9), Res. 12-04A: Adopted (9), Res. 12-07B: Adopted (9)	R58	Res. 7-05A: Adopted (9)
		R59.5	Res. 11-05A: Adopted as amended (5)
		R60	Res. 11-01A: Adopted (2)
		R63	Res. 12-01A: Adopted (9), Res. 12-02A: Adopted as amended (8), Res. 12-04A: Adopted (9), Res. 12-07B: Adopted (9)
R1.1	Res. 4-03A: Adopted as amended (4), Res. 4-04A: Adopted as amended (9), Res. 12-04A: Adopted (9), Res. 12-07B: Adopted (9)	R65	Res. 12-04A: Adopted (9), Res. 12-07B: Adopted (9)
R1.2	Res. 1-01A: Adopted (3), Res. 1-02: Adopted (1), Res. 1-05A: Adopted as read (9), Res. 1-08: Adopted (1), Res. 2-01: Adopted (1), Res. 2-02: Adopted (4), Res. 2-03: Adopted (2), Res. 2-04: Adopted (5), Res. 2-05: Adopted (8), Res. 2-08: Adopted (8), Res. 2-09: Adopted (8), Res. 3-02A: Adopted as amended (6), Res. 3-05†, Res. 4-03A: Adopted as amended (4), Res. 6-01: Adopted (2), Res. 7-05A: Adopted (9), Res. 11-05A: Adopted as amended (5), Res. 12-01A: Adopted (9), Res. 12-02A: Adopted as amended (8), Res. 12-07B: Adopted (9)	R66	Res. 6-02: Adopted (2), Res. 6-03A: Adopted (7), Res. 12-04A: Adopted (9), Res. 12-07B: Adopted (9)
		President's Report, Part 2	Res. 7-01A: Adopted (8), Res. 7-04A: Adopted as amended (3), Res. 7-08: Adopted as amended (3), Res. 9-02: Adopted as read (4), Res. 9-04A: Adopted (4)
		<u>Overture</u>	<u>Resolution(s)</u>
		Ov. 1-01-02	Res. 1-01A: Adopted (3)
		Ov. 1-03-05	Res. 1-03: Adopted (1)
		Ov. 1-06	Res. 1-06A: Adopted (9)
		Ov. 1-07-08	Omnibus A
		Ov. 1-09	Res. 1-07A: Adopted (3)
		Ov. 1-10	Omnibus A
		Ov. 1-11-13	Res. 1-04: Adopted (1)
		Ov. 2-01	Res. 2-07: Adopted (8)
		Ov. 2-02	Res. 2-01: Adopted (1), Res. 2-06: Adopted (8)
R5	Res. 9-04A: Adopted (4)	Ov. 2-03-08	Res. 2-06: Adopted (8), Res. 2-07: Adopted (8)
R6	Res. 9-04A: Adopted (4)	Ov. 2-09-11	Res. 2-07: Adopted (8)
R7	Res. 1-02: Adopted (1), Res. 4-04A: Adopted as amended (9)	Ov. 2-12	Res. 2-09: Adopted (8)
R8	Res. 4-04A: Adopted as amended (9)	Ov. 2-13	Res. 2-10: Adopted (8)
R9	Res. 11-05A: Adopted as amended (5)	Ov. L2-14	Omnibus A
R11	Res. 9-01: Adopted (4), Res. 9-02: Adopted as read (4)	Ov. 3-01-02	Res. 3-02A: Adopted as amended (6)
R12	Res. 11-05A: Adopted as amended (5)	Ov. 3-03-05	Res. 3-04A: Adopted as amended (6)
R13	Res. 4-05: Adopted (9)	Ov. 3-06	Omnibus A
R16	Res. 7-01A: Adopted (8), Res. 7-05A: Adopted (9)	Ov. 3-07	Res. 3-03A†
R16.4	Res. 7-06: Adopted (4)	Ov. 3-08	Res. 3-03A†, Res. 3-06 (Decline)†
R38	Res. 3-02A: Adopted as amended (6)	Ov. 3-09	Omnibus C
R52	Res. 7-05A: Adopted (9)	Ov. 3-10-12	Res. 3-05†
R54	Res. 3-01: Adopted (6)	Ov. 4-01-07	Res. 4-03A: Adopted as amended (4), Res. 4-04A: Adopted as amended (9)

Ov. 4-08 Res. 4-06A: Adopted (9)
Ov. 4-09 Res. 4-07: Adopted (9)
Ov. 4-10-11 Omnibus B
Ov. 4-12 Omnibus A
Ov. 4-13 Omnibus B
Ov. 4-14-16 Res. 4-11A: Adopted (9)
Ov. 4-17-18 Omnibus A
Ov. 4-19 Omnibus B
Ov. 4-20 Res. 2-07: Adopted (8)
Ov. 4-21-23 Omnibus A
Ov. 4-24 Res. 4-01: Adopted (1)
Ov. 4-25 Omnibus A
Ov. 4-26 Res. 4-10: Adopted (9)
Ov. 4-27 Res. 4-09: Adopted (9)
Ov. 4-28 Omnibus A
Ov. 4-29 Res. 4-08: Adopted (9)
Ov. 4-30 Res. 4-12: Adopted (9)
Ov. L4-31 Res. 4-02: Adopted (1)
Ov. 5-01 Res. 5-01: Adopted (3)
Ov. 5-02 Res. 5-02: Adopted (3)
Ov. 5-03 Res. 5-03: Adopted (7)
Ov. 5-04 Res. 5-05: Adopted (6)
Ov. 5-05 Omnibus A
Ov. 5-06 Res. 5-06: Adopted (6)
Ov. 5-07-08 Res. 5-07: Adopted (6)
Ov. 5-09 Omnibus A
Ov. 5-10 Res. 5-08: Adopted (6)
Ov. 5-11-24 Res. 5-09A: Adopted (6)
Ov. 5-25 Omnibus A
Ov. 5-26-27 Omnibus B
Ov. 5-28 Omnibus A
Ov. 5-29-30 Res. 5-10: Adopted (7)
Ov. 5-31-32 Res. 5-11: Adopted (7)
Ov. 5-33-36 Res. 5-12†
Ov. 5-37 Res. 5-13†
Ov. 5-38 Res. 5-12†, Res. 5-13†
Ov. 5-39-40 Res. 5-13†
Ov. 5-41 Omnibus A
Ov. L5-42 Res. 5-04: Adopted (3)
Ov. 6-01 Omnibus A
Ov. 6-02-03 Res. 6-03A: Adopted (7)
Ov. 6-04 Res. 6-08 (Decline)†
Ov. 6-05-09 Res. 6-03A: Adopted (7)
Ov. 6-10-11 Res. 6-08 (Decline)†
Ov. 6-12-15 Res. 6-05: Adopted (2)
Ov. 6-16-17 Omnibus A

Ov. 6-18 Res. 6-01: Adopted (2)
Ov. 6-19 Res. 6-08 (Decline)†
Ov. 6-20 Res. 6-07: Adopted (6)
Ov. 6-21 Res. 6-04: Adopted (7)
Ov. L6-22 Res. 6-03A: Adopted (7)
Ov. L6-23 Res. 6-06: Adopted (6)
Ov. 7-01 Res. 7-01A: Adopted (8)
Ov. 7-02 Res. 7-03: Adopted as amended (3)
Ov. 7-03-06 Res. 7-02: Adopted (4)
Ov. 7-07-09 Res. 7-01A: Adopted (8)
Ov. 7-10 Omnibus C
Ov. 7-11 Omnibus B
Ov. 7-12 Res. 7-02: Adopted (4)
Ov. 7-13 Res. 7-03: Adopted as amended (3)
Ov. 7-14 Res. 7-02: Adopted (4)
Ov. 7-15 Res. 7-03: Adopted as amended (3)
Ov. 7-16 Res. 7-02: Adopted (4)
Ov. 7-17 Res. 9-05: Adopted (4)
Ov. 7-18 Res. 7-02: Adopted (4)
Ov. 7-19 Res. 7-01A: Adopted (8),
 Res. 7-02: Adopted (4)
Ov. 7-20 Res. 7-02: Adopted (4)
Ov. 7-21 Res. 7-08: Adopted as amended (3)
Ov. 7-22 Res. 7-07 (Decline)†
Ov. 7-23-29 Res. 7-05A: Adopted (9)
Ov. 7-30 Res. 7-06: Adopted (4)
Ov. 8-01 Res. 8-02: Adopted (7)
Ov. 8-02-03 Res. 8-04 (Decline)†
Ov. 8-04 Res. 8-01: Adopted (7)
Ov. 8-05 Omnibus A
Ov. 8-06-10 Res. 8-03: Adopted (7)
Ov. 8-11 Omnibus A
Ov. 8-12 Res. 8-04 (Decline)†
Ov. 8-13 Omnibus C
Ov. 9-01-05 Res. 9-10†
Ov. 9-06-09 Omnibus B
Ov. 9-10 Res. 9-08: Adopted (5)
Ov. 9-11 Omnibus B
Ov. 9-12 Res. 9-12: Adopted (7)
Ov. 9-13-16 Res. 9-05: Adopted (4)
Ov. 9-17 Res. 9-15 (Decline)†
Ov. 9-18 Res. 9-05: Adopted (4)
Ov. 9-19 Res. 9-14: Adopted (4)
Ov. 9-20-21 Omnibus B
Ov. 9-22 Res. 9-17: Adopted as read (7)
Ov. 9-23 Omnibus B

Ov. 9-24	Res. 9-07: Adopted (5)	Ov. 10-12-14	Res. 10-06 (Decline)†
Ov. 9-25-26	Res. 9-15 (Decline)†	Ov. 10-15	Omnibus A
Ov. 9-27	Res. 9-13†, Res. 9-18†	Ov. 10-16-27	Res. 10-03A: Postponed indefinitely (9)
Ov. 9-28	Res. 9-11: Adopted (5)	Ov. 10-28	Omnibus A
Ov. 9-29-32	Res. 9-04A: Adopted (4)	Ov. 10-29	Res. 10-01: Adopted (4)
Ov. 9-33	Res. 9-15 (Decline)†	Ov. 10-30	Res. 10-06 (Decline)†
Ov. 9-34-36	Res. 9-18†	Ov. 11-01	Res. 11-01A: Adopted (2)
Ov. 9-37	Res. 9-18† <i>erroneously omitted from printed reference line</i>	Ov. 11-02-03	Omnibus A
Ov. 9-38	Res. 10-02A: Adopted (5)	Ov. 11-04-05	Res. 11-06A: Adopted (9)
Ov. 9-39	Res. 9-05: Adopted (4)	Ov. 11-06	Omnibus A
Ov. 9-40	Res. 9-02: Adopted as read (4)	Ov. 11-07-10	Res. 11-02A: Adopted as amended (2)
Ov. 9-41	Res. 9-01: Adopted (4)	Ov. 11-11-12	Res. 11-03A: Adopted as amended (5)
Ov. 9-42	Res. 9-06: Adopted (5)	Ov. 11-13-14	Res. 11-04A: Adopted as amended (5)
Ov. 9-43-44	Res. 9-09: Adopted as read (4)	Ov. 11-15	Res. 11-06A: Adopted (9)
Ov. 9-45	Res. 9-03: Adopted as read (4)	Ov. 11-16-17	Res. 11-07A: Adopted (9)
Ov. 9-46	Res. 9-02: Adopted as read (4)	Ov. 11-18	Omnibus A
Ov. L9-47	Res. 9-05: Adopted (4)	Ov. L11-19	Omnibus A
Ov. L9-48	Res. 9-15 (Decline)†, Res. 9-16: Adopted (5)	Ov. 12-01	Res. 12-02A: Adopted as amended (8), Res. 12-03A: Adopted (3)
Ov. 10-01	Res. 10-06 (Decline)†	Ov. 12-02	Res. 12-03A: Adopted (3)
Ov. 10-02-03	Res. 10-03A: Postponed indefinitely (9)	Ov. 12-03-04	Res. 12-03A: Adopted (3), Res. 12-04A: Adopted (9), Res. 12-07B: Adopted (9)
Ov. 10-04-05	Omnibus B	Ov. 12-05	Res. 12-04A: Adopted (9), Res. 12-07B: Adopted (9)
Ov. 10-06	Res. 10-06 (Decline)†	Ov. 12-06	Omnibus C
Ov. 10-07	Res. 10-05A†	Ov. 12-07	Res. 12-06A: Adopted as amended (9)
Ov. 10-08	Omnibus A	Ov. 12-08	Res. 12-05A: Adopted (8), Res. 12-06A: Adopted as amended (9)
Ov. 10-09	Res. 10-06 (Decline)†		
Ov. 10-10	Res. 10-04A†		
Ov. 10-11	Omnibus A		

JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS



ENTERED INTO REST

Ordained Ministers

Rev Louis H Abel Jr	1949–2016	Rev Ronald Junior Briggs	1936–2019	Rev John E Faszholz Sr	1927–2017
Rev Neal K Ahart	1923–2019	Rev Robert A Brockhoff	1936–2019	Rev William J Faust	1931–2019
Rev Walter F Albers	1932–2018	Rev Andrew D Brondos	1929–2018	Rev Walter E Fehrmann	1922–2017
Dr Richard L Alms	1935–2016	Rev Robert E Brown	1929–2018	Rev William Arthur Ferguson	1938–2019
Rev David L Anderson	1931–2017	Rev Ronald W Brusius	1934–2018	Dr David E Fielding	1944–2017
Rev Steven L Anderson	1946–2018	Rev Clarence E Budke	1927–2018	Rev Leonard R Fiene	1930–2018
Rev Gerald John Arndt	1929–2016	Dr Eugene W Bunkowske	1935–2018	Rev Jerald E Firby	1951–2018
Rev Ronald F Astalos	1934–2016	Rev Paul A Bunkowske	1940–2018	Rev Arnold E Fischer	1931–2017
Rev Milan J Babel	1934–2017	Rev Walter L Busby	1936–2017	Rev Carl O Fischer	1924–2016
Rev Norman W Bahlow	1939–2018	Dr Arthur A Callesen Jr	1939–2019	Rev William E Fischer	1926–2017
Rev Donald G Bahr	1931–2018	Rev John Anthony Cantele	1941–2018	Rev Walter F Fisher	1923–2017
Rev Luther J Bajus	1927–2018	Rev Robert G Cardaro	1930–2017	Rev Duane W Florschuetz	1933–2016
Rev Claude H Baker	1940–2018	Rev Albert H Carow	1922–2017	Rev Wilton H Fluegge	1922–2019
Rev Roland R Barkow	1932–2017	Rev Robert L Chadwick	1924–2017	Rev Robert E Foelber	1923–2017
Rev Ralph Bartels	1933–2016	Rev David Wayne Chamberlain	1935–2019	Rev Mark Clifton Follett	1963–2018
Rev Harold J Bauder	1934–2019	Dr Barr T Chittick Jr	1954–2017	Rev Dennis J Franzen	d. 2018
Rev Dean M Bauer	1952–2017	Rev Robert S Cochrane	1952–2017	Rev John H Freed	1933–2018
Rev James Jeffrey Baxter	1953–2019	Rev Alan Richard Coleman	1955–2017	Rev Kenneth L Frerking	1932–2019
Rev Donald V Becker	1928–2017	Rev John S Collier	1932–2017	Rev Orval Daniel Friedrich	1922–2016
Rev Gilbert C Becker	1919–2016	Rev Claude H Constable	1933–2018	Rev Waldemar J Friedrichs	1922–2017
Rev Edward F Behling	1928–2017	Dr J Arthur Cox	1940–2018	Rev Charles D Froehlich	1927–2019
Rev Kenneth Wayne Behnken	1927–2017	Rev Edwin L Coyner Sr	1915–2017	Rev Monte E Frohm	1942–2018
Rev Fred W Behrmann	1924–2019	Rev J Nevin Crowther	1934–2019	Rev Karl A Fuhlbrigge	1933–2017
Rev Luther W Bekemeier	1927–2016	Rev Gregory S Cynova	1947–2019	Dr Gary W Galen	1945–2017
Rev Dean M Bell	1945–2019	Rev Paul T Dannenfeldt	1925–2019	Rev Allen A Gartner	1932–2017
Rev F Richard Benken	1929–2018	Rev John H Davis Sr	1919–2017	Rev Donald R Garvue	1935–2017
Rev Kenneth H Benson	1925–2017	Dr Walter L DeMoss	1942–2019	Rev Reuel C Gauger	1931–2018
Rev Rolland L Bentrup	1927–2018	Rev Darold W Deterding	1935–2018	Rev Gerhard Arthur Gehrs Jr	1935–2019
Rev Richard W Berg	1934–2018	Rev Adam A Dietrich	1935–2017	Rev Herbert G Geisler Sr	1917–2018
Rev Juan G Berndt	1925–2017	Rev Homer L Diggs	1936–2017	Rev Daniel E Georg	1953–2017
Rev William Besler	1938–2017	Rev Richard J Dinda	1927–2017	Rev Arthur H Gerhardt	1917–2016
Rev Norman E Betke	1934–2017	Rev William B Dingler	1928–2017	Rev Kenneth John Gerike	1949–2018
Rev John Handley Betz	1937–2017	Rev Gerhard P Dobberfuhr	1920–2017	Rev Roy G Gesch	1920–2019
Rev David A Beutel	1949–2019	Rev Dale D Doerr	1936–2017	Rev Edward M Geschke	1930–2016
Dr Henry H Biar Sr	d. 2017	Rev Donald J Dominkowski	1939–2017	Rev Gerald V Gettis	1940–2018
Rev Paul E Bittner	1933–2018	Rev Paul C Dorn	1930–2017	Rev Burton F Giese	1933–2017
Rev Randolph Derrick Blech	1943–2016	Rev Venice C Douglas	1945–2018	Rev Edward C Goehner	1925–2017
Rev Roy H Bleick	1925–2018	Rev Roger K Dramstad	1948–2019	Rev Ronald H Goodman	1944–2016
Rev James Hielke Bloch	1941–2017	Rev Gerard W Drum Sr	1934–2018	Rev Herbert C Graf	1929–2019
Rev G David Bluhm	1939–2018	Rev Keith Du Bois	1933–2016	Rev Michael D Graham	1951–2017
Dr Simon Bodley Jr	1932–2019	Dr Arthur C Dueker	1933–2017	Rev Dean Merle Greunke	1933–2018
Rev Thomas V Boehne	1950–2018	Rev Rodel J Eberle	1923–2017	Rev Paul Grexa	1926–2017
Rev Charles F Boerger Sr	1923–2016	Rev David W Ebs	1932–2019	Rev Vernon D Gundermann	1937–2016
Rev David N Boettcher	1941–2017	Rev James M Edge	1958–2016	Rev Donald L Hackbarth	1942–2018
Dr Ralph A Bohlmann	1932–2016	Rev Robert L Eggers Jr	1950–2019	Rev James F Haenftling	1937–2018
Rev Paul L Borgman	1946–2019	Rev Edward F Eggert	1924–2016	Rev Levine K Hagen	1923–2017
Rev Albert M Boysen	1934–2017	Rev Carl P Ehrfurth	1927–2018	Rev Elmer Haight	1919–2017
Rev Orlett D Brack	1923–2018	Rev John E Ellermann	1927–2018	Dr Victor F Halboth	1932–2018
Rev Richard D Brandon	1923–2016	Rev Norman B Elling	1930–2016	Rev Harvey D Hanneman	1938–2018
Rev Gary C Bratz	1941–2018	Dr Luther T Engelbrecht	1928–2017	Rev Donald G Hansen	1932–2017
Rev William R Brege	1949–2018	Dr Stanley E Engram Sr	d. 2018	Rev Eldor J Harmann	1936–2017
Rev Joseph M Brennan	1950–2018	Rev Jack W Evans	1930–2018	Rev Robert W F Harms	1922–2016
		Rev Charles J Evanson	1936–2018	Dr LeRoy Hass	1922–2017
		Rev Allen Fanning	1933–2017	Rev Alan W Havekotte	1942–2016

Rev Jack D Heck	1930–2016	Rev David R Koenig	1928–2018	Rev Duane P Mehl	1931–2016
Dr Jakob K Heckert	1931–2018	Rev Donald F Koenig	1926–2017	Rev Harlan D Meier	1927–2017
Rev Norman W Heidorn	1926–2017	Rev Louis I Koke	1935–2016	Rev Alvin G Meissner	1933–2017
Rev Harold A Hein	1925–2019	Dr Alvin V Kollmann	1929–2018	Rev Arno H Melz	1934–2016
Rev William C Heine	1954–2016	Rev James F Kramer	1948–2019	Rev Francis W Mennenga	1930–2017
Rev Lloyd J Helland	1951–2018	Rev Howard F Kramin	1936–2018	Rev Wallace Merdinyan	1925–2017
Dr William G Hempel III	1942–2018	Dr Thomas D Kraus	1933–2016	Dr Adolf Paul Meyer	1930–2018
Rev Dr Marion Lars Hendrickson	1952–2018	Rev Eugene W Kreutz	1927–2018	Rev David R Meyer	1935–2016
Rev Robert C Hendrix	1958–2019	Rev Paul E Krohn	1924–2018	Rev Keith E Meyer	1953–2018
Rev Eugene W Hicks	1929–2016	Rev Carl Arthur Krueger	1947–2017	Rev Dr William F Meyer	1940–2019
Rev Hilbert P Hilgendorf	1931–2017	Rev Harold Ottomar Krueger	1926–2018	Rev Eldor L Mickan	1917–2018
Rev Ronald P Hilmer	1938–2019	Rev Theodore E Krueger Jr	1927–2018	Rev Tyrus H Miles	1938–2019
Dr Richard Thomas Hinz	1934–2018	Rev Keith Kubitz	1945–2018	Dr Albert H Miller	1926–2016
Rev Donald E Hoeferkamp	1933–2019	Rev Donald A Kuhn	1929–2017	Rev Richard P Miller	1937–2016
Rev Donald H Hoffmann	1929–2016	Dr Arnold G Kuntz	1926–2016	Rev Robert I Miskimen Sr	1925–2019
Rev Peter C Hoffmann	1942–2017	Rev Robert E Kunz	1925–2017	Rev Donald W Moll	1936–2019
Rev Thees C Hoft	1948–2019	Rev Bernhard Frederick Kurzweg	1926–2017	Rev Daniel T Moriarity	1948–2017
Rev Roland E Holder	1932–2017	Rev Norman T Laesch	1931–2018	Rev Paul Morrison	d. 2018
Rev Peter R Holm	1940–2017	Rev Robert E Lange	1950–2017	Rev Donald G Morthole	1931–2017
Dr Edgar W Homrighausen	1924–2017	Rev Orlen W Lapp	1933–2018	Rev Samuel P Mozolak	1915–2018
Rev Joel Abdias Hormachea	1958–2018	Rev James P Lareva	1927–2018	Rev Herman W Mueller	1921–2018
Dr William G Houser	1925–2019	Rev Eugene Edwin Larrabee	1925–2018	Rev Delton L Nack	1940–2016
Rev Joseph S Hu	1927–2019	Rev Rolf E Larsen	1938–2018	Rev Richard Nack	1927–2018
Rev Edwin I Iverson	1947–2019	Rev Vincent Staake Larson Jr	1939–2019	Rev Paul Fredrick Napier	1954–2017
Rev Roger A Janke	1938–2019	Rev Donald W Lau	1920–2017	Rev Norman F Natzke	1924–2018
Rev Mark Allen Jennings	1963–2017	Rev James P Lauer	1934–2017	Rev Roger John Neeb	1931–2019
Rev Charles E Johnson	1948–2018	Rev Ronald H Lawrenz	1926–2019	Rev Raymond E Nelsen	1935–2019
Rev Dwayne A Johnson	1951–2017	Rev Scott William Lawson	1963–2018	Rev Donald A Neumann	1930–2016
Rev Robert L Junkin	1940–2017	Rev Royce C Leckband	1930–2018	Rev Fred W Neumann	1939–2019
Rev Daniel G Jurkovic	d. 2018	Rev Ronald L Leder	1930–2019	Rev Norman G Nibblett	1934–2017
Rev Martin C Kaarre	1953–2018	Rev Walter Alan Ledogar	1938–2017	Dr John M Nickerson	1931–2016
Dr Hugo C Kaeding	1928–2017	Dr William H Lehmann Jr	1926–2017	Rev Edwin J Nicklas	1950–2018
Rev Harold William Kamman	1924–2018	Rev James H Leidholdt	1931–2019	Rev Michael John Nirva	1962–2018
Rev Harvey G Kath	1938–2018	Rev Theodore A Letzring	1929–2018	Dr John Northwall	1927–2019
Rev Robert W Kavasch	1931–2018	Rev Richard F Lewer	1937–2018	Rev Robert C Oberheu	1926–2019
Rev Allen C Kabschull	1932–2018	Rev Lawrence A Lewis	1939–2017	Rev Nolan W Obermueller	1920–2019
Rev Adam G Kegel	1923–2019	Rev Harlan L Limmer	1938–2016	Dr Eugene A Oesch	1930–2017
Rev Alfred T Keller	1926–2018	Rev Albert Henry Lindemann	1913–2017	Dr Carroll D Ohlde	1942–2017
Rev Mervin A Kellerman	1927–2019	Rev Jerald S Lindemann	1937–2016	Dr Thomas N Oie	1946–2019
Rev Peter D Kelm	1972–2017	Rev James C Link	1945–2017	Rev Clifford T Olsen	1926–2018
Rev Terry William Kenitz	1946–2018	Rev Harold A Linn	1937–2019	Rev Timothy W Olson	1966–2018
Rev Timothy Paul Kersten	1960–2018	Rev Henry A Loeber	1929–2018	Rev Chris Duane Ongstad	1953–2018
Dr Robert H King	1922–2016	Rev George L Luecke	1926–2017	Rev Bruce H Opsahl	1925–2017
Rev Lawrence A Kinne	1927–2018	Rev James R Luecke	1929–2016	Rev Ronald David Oravec	1945–2016
Rev Eberhard G Klatt	1935–2017	Rev David J Luhrs	1944–2018	Rev James C Pape	1932–2017
Rev Arno M Klausmeier	1933–2016	Rev Miguel F Luna	d. 2017	Rev William T Parson	1938–2017
Rev Bradley Jay Klein	1962–2017	Rev Michael L Maddick	1959–2018	Rev Delayne H Pauling	1934–2018
Rev Paul A Klemp	1939–2016	Rev Ronald W Mahnke	1941–2016	Rev Eugene R Paulus	1934–2017
Rev Herbert R Klepatz	1932–2017	Rev David W Maki	1955–2019	Rev Clemens W Pera	1931–2019
Rev Harry W Klepper	1931–2018	Dr Albert M Marcis	d. 2017	Rev Gerald W Peterman Sr	1931–2017
Dr Duwayne L Kline V	1931–2017	Rev Elvin H Marquardt	1923–2016	Rev Arthur E Petrowsky	1932–2017
Rev Fred Earl Klopfer	1927–2016	Rev Daniel G Martin	1940–2017	Rev Paul E Pfothenhauer	1924–2016
Rev Donald E Knick	1926–2018	Rev Theodore A Martin	1915–2018	Rev Marion F Pierson	1932–2016
Rev Martin Erich Knippa	1925–2019	Rev Wayne S Martin	1937–2017	Rev Michael G Piper	1962–2017
Dr Charles T Knippel	1927–2018	Rev Ronald P Matson	1939–2015	Rev James J Plackner	1941–2017
Rev James H Knotek	1930–2018	Rev Donald W Matthiessen	1929–2017	Rev Milton N Popp	1921–2017
Rev Edward Knuth	d. 2017	Rev Samuel William Mc Cune	1935–2017	Rev Jose G Puerto	1923–2018
Rev Robert W Koch	1930–2017	Rev Randolph W Mc Hone	1948–2018	Rev Carlos H Puig	1925–2016

Rev George P Raap	1929–2015	Dr Deane L Schuessler	1933–2018	Rev Robert J Weinhold	1930–2017
Rev Wayne R Rasmussen	1938–2018	Rev Martin A Schultz	1962–2017	Rev Carl William Weis	1959–2018
Rev Marvin L Rastl	1924–2017	Rev Richard G Schumm	1930–2018	Rev James M Weis	1936–2017
Rev Douglas D Rathgeber	1944–2018	Rev Paul R Schuth	1947–2016	Rev Robert Lee Weishoff	1935–2018
Rev Eugene L Reddel	1938–2018	Rev Carlos M Segovia	1938–2016	Rev Ronald C Welsh	1943–2016
Dr Robert E Rediehs	1933–2017	Dr Carl Richard Selle	1941–2016	Rev Leland J Wendland	1931–2017
Rev John D Reehl	1934–2017	Dr Leland Settgaast	1939–2017	Rev John T P Werner	1942–2019
Rev Walter T Reese	1927–2018	Rev Maurice G Shackell	1931–2018	Rev Richard P Wertz	1946–2016
Rev James V Rehder	1949–2019	Dr Kenneth J Siess	1931–2018	Rev Donald O Wesener	1930–2018
Rev James W Rehley	1932–2018	Rev Andrew Simcak Jr	1930–2018	Rev Richard W Widmann	1931–2017
Rev Dr Merlin D Rehm	1931–2019	Rev Roberto Simental	1946–2016	Rev Daniel Raul Williams	1929–2017
Rev Raymond D Reich	1932–2017	Rev Aaron Michael Simms	1977–2019	Rev Dr Donn P Williams	1955–2018
Rev Lewis R Reinemann	1929–2019	Rev John M Simon	1940–2017	Rev Douglas R Williams	d. 2016
Rev Calvin E Reinke	1952–2018	Rev Jay Eric Simonsen	1938–2017	Rev Edwin Williams	1934–2018
Rev Elton J Rengstorff	1930–2017	Rev Thomas K Slater	1951–2018	Rev Rodger L Williams	1964–2019
Rev Edward J Richmeyer	d. 2017	Rev Harry D Smith	1924–2017	Rev Ronald E Williams	1932–2016
Dr Milton H Riemer	1933–2018	Rev Ted K Smith Jr	1948–2018	Rev Victor D Willmann	1944–2017
Rev Wesley H Ringhardt	1929–2016	Rev Edwin C Sohn	1923–2017	Dr Albert B Wingfield	1933–2018
Rev David A Robatzen	1959–2018	Rev Bruce R Sommerfield	1936–2016	Rev Rodney A Wise	1956–2017
Dr James R Roberson	1933–2017	Rev Thomas A Sorensen	1928–2019	Rev Robert C Wittler	1926–2016
Rev David K Rockrohr	1935–2017	Dr Roy L Southard	1943–2017	Rev James P Wuebben	1932–2019
Rev Edward B Rogers	1929–2017	Rev Maynard A Spitzack	1937–2019	Rev Reinhard H Wuensche Jr	1945–2017
Rev James C Rogers	1947–2019	Rev Theodore L Staudacher V	1937–2018	Rev Robert W Wyssmann	1927–2017
Rev Daniel E Rohlwing	1950–2019	Rev Jonathan P Stein	1935–2016	Rev Robert E Yount	1928–2016
Dr Wilbert H Rosin	1923–2018	Rev Alan H Steinbach	1930–2018	Rev Richard Lee Zabel	1947–2019
Rev Delbert R Rossin	1937–2019	Rev George P Steinkamp	1934–2018	Rev Wilbur W Zielke	1926–2016
Dr Paul L Rowoldt	1927–2017	Rev David M Stirdivant	1923–2018	Commissioned Ministers	
Rev Walter C Rubke	1923–2016	Rev J Michael Anthony Stock	1977–2016	James Ackmann	1931–2018
Rev James McCall Rush	1924–2017	Rev Harold W Storm	1924–2017	Evelyn M Allensworth	d. 2017
Rev Arlyn A Russert	1929–2018	Rev Luther G Strasen	1933–2019	Richard O Aufdemberge	1936–2017
Rev Wayne E Rutz	1941–2017	Rev William Everett Stroup Jr	1947–2019	Andrew D Bailey	1957–2016
Rev Lawrence W Saeger	1943–2019	Rev Darrell Arthur Stuehrenberg	1951–2018	Leon E Beckendorf	1932–2018
Dr John W Saleska	1929–2017	Rev Dr Edwin S Suelflow I	1924–2018	Elmer H Becker	1920–2018
Rev Herbert A Schiefelbein	1927–2019	Rev Bryan C Sullivan	1941–2018	Lucinda Beckmann	1920–2017
Rev Arthur W Schiemann	1941–2018	Dr Charles R Symmank	1931–2019	Harold Martin Bergt	1920–2018
Rev Gilbert H Schillinger	1937–2018	Rev Theodore R Taykowski	1932–2018	William H Bessert	1924–2017
Rev Ronald J Schlegel	1933–2018	Rev Monroe S Teachenor	1925–2017	David W Bickel	1950–2016
Rev Richard Paul Schlueter	1961–2017	Rev Dean E Tegeler	1928–2017	Eugene M Bickel	1936–2016
Rev William J Schmelder	1933–2018	Rev Elton H Temme	1932–2018	John H Bleeke	1929–2017
Rev Donald W Schmidt	1933–2017	Rev Raymond K Thomas	1933–2018	James T Bode	1935–2016
Dr Eugene E Schmidt	1929–2016	Rev John L Thompson	1950–2018	Ruth E Braun	d. 2018
Rev Harold W Schmidt	1935–2018	Rev Vernon T Trahms	1928–2018	A Kenneth Bruenger	1929–2016
Rev James Allen Schmidt	1938–2016	Rev Warren C Ueckert	1947–2019	Cleo Bude	d. 2016
Rev Karl W Schmidt	1951–2017	Rev William J Uffenbeck	1945–2018	Edith A Burgdorf	1933–2017
Rev Neil R Schmidt	1934–2017	Rev Edward C Ulrich	1923–2018	Sandra Kay Damman	1952–2017
Rev Paul M Schmidt	1930–2018	Dr Donald E Urbach	1931–2018	Russell W Dash	1952–2017
Rev Philip R Schmidt	1941–2017	Rev William Marc Vander Werf	1938–2017	Roger De Meyere	1948–2017
Rev William Edward Schmidt	1940–2018	Rev Bruce Edward Vinecourt	1942–2016	Wilma M Dierker	d. 2016
Rev Keith A Schneider	1946–2018	Rev Robert M Visser	1920–2019	Willard E Doering	1913–2016
Rev Elmer L Schnelle	1926–2018	Rev Gordon H Vogt	1932–2017	William O Doering	1931–2019
Rev Ernest F Schoenborn	1928–2016	Rev Theophil H Voss	1922–2018	Aaron C Dohrmann	1929–2016
Rev Theodore M Schoewe	1919–2018	Rev John V Wackler	1928–2018	Derwin J Dressler	1957–2017
Rev Armond D Schoof	1927–2019	Rev Harold F Wageman	1927–2017	Darwin C Dubke	1935–2016
Rev William Halgren Schreiber	1932–2018	Rev Carl W Waidelich	1932–2019	Deloris E Dunk	d. 2017
Rev Paul H Schroeder	1948–2018	Rev Kermit H Walk	1933–2019	Bernice M Eberhard	1926–2017
Rev Harold W Schroeter	1927–2017	Rev Charles W Weber	1936–2017	Robert L Eggold	1927–2018
Rev Alfred W Schubert Jr	1937–2016	Rev Paul A Weber	1927–2018		
Rev Albert L Schudde	1928–2019	Rev Leslie A Weerts IV	1942–2018		

Dr Glenn C Einspahr	1926–2016	Kenneth A Lamb	1934–2017	Lois Schoech	1929–2018
Weldon W Endorf	1932–2018	Linda Landaverde	1954–2017	Patricia Schrage	d. 2018
Norbert R Engebrecht	1921–2018	Edward W Le Beau	1942–2017	Ralph Edward Schroeder	1943–2016
Allen W Engelbrecht	1934–2018	Thomas B Lentsch Jr	d. 2016	Jerold C Schuknecht	1938–2016
Dr Robert D Fiala	d. 2018	Marilyn K Lindeman	d. 2017	Victor Elmer Schuler	1922–2018
David Fitz Patrick	d. 2017	Alan K Lipke	1941–2018	Cheryl Lee Schultz	1949–2018
Arlyn D Franzen	1936–2018	Joan Carol Lothian	1935–2017	Ruth Seachman	1935–2018
Arthur E Frese	1935–2017	Robert E Marty Sr	1933–2017	Gerald A Seevers	1928–2016
Curtis C Freudenburg	1937–2019	Michelle L Mattsfield	1974–2019	David A Selmeyer	1947–2017
Ruth E Geisler	1948–2017	Deborah S Maxey	d. 2018	William L Sharpe	1954–2017
Elsie A Gerhardt	d. 2016	Debi J Mc Pherson	1953–2017	Joy Short	1976–2017
Paul C Gerlach	1940–2016	Frederick A Meier	1927–2017	Ronald A Snyder	1933–2017
Alyce Kay Glotzhofer	d. 2018	Barbara L Miller	1948–2017	Richard W Soeken	1944–2017
John A Goeke	1940–2016	Herman F Miller	1919–2017	Vernon E Soeken	1909–2019
Glenn William Goeres	1950–2018	Terry W Miller	1952–2017	Miriam Louise Sohn	1951–2016
Robert M Golnitz	1939–2018	Herbert James Mock	1970–2016	Deac Carol Sokofski	d. 2017
Ralph F Granger	1934–2016	Mark C Nebel	1953–2016	Thomas C Sommer	d. 2017
Michael Alan Guymon	1949–2018	Fred W Neidhold	1934–2016	Rolland R Sonstroem	d. 2017
Walter D Haas	1933–2016	Frederick C Nelson	d. 2017	Cynthia L Speed	1957–2018
Donald W Hankel	1932–2017	Frederic A Nitschke	1925–2017	Michelle Lee Sprouse	1966–2018
Scotte Michael Hansen	1973–2018	Deac June A Nuckolls	1952–2018	Dr Frederick August Spurgat	d. 2018
Dorothy H Heidorn	1932–2015	Eugene M Oetting	1932–2019	Deac Ruth S Stallmann	1918–2017
Eric James Heins	1955–2018	Arlo E Otto	1947–2017	Delbert V Stegemann	1926–2019
Edward C Heinz	1941–2018	Leroy W Pabst	1942–2017	Norman C Stuemke	1931–2018
Shar R Heinz	1953–2017	Denise Lynn Pacey	1957–2018	John H Sturmfels	1933–2017
Cynthia D Hellwig	d. 2017	Raymond F Pasche	1930–2017	Anne D Telschow	1938–2018
Christine Amelia Helmreich	1950–2017	Victor C Peper	1933–2019	Edwin A Termuende	1941–2018
Henry K Hermann	1938–2016	Sylvia Pfanku	1932–2016	Roy Elmor Thayer	d. 2017
Dr Richard Heschke	1939–2016	Eunice L Plieseis	1941–2018	Everett I Thies	1947–2018
Pamela J Hight	1955–2017	Gary A Plopper	d. 2017	Deac Corinne R Thompson	1946–2016
Juanita H Hill-Bell	1945–2018	Robert G Popp	1936–2017	Leroy H Tietjen	1943–2018
Dr Vance H Hinrichs	1930–2018	Jean Prochnow	1936–2017	John H Todt	1939–2018
Terry L Hoeft	1948–2017	James A Quade	1932–2018	Joan Trinklein	d. 2019
Norman A Hoerauf	1931–2019	Dr Merle L Radke	1922–2017	Marian Ulmer	1931–2017
Ronald A Hoffmann	1931–2019	Gerald D Rapp	1935–2017	Roger V Varner	1936–2018
Hertha Holstein	d. 2019	Loris W Rather	1936–2018	Jean L Voge	d. 2018
Arnold W Holzerland	1937–2018	Thomas Paul Reck	1945–2017	Paula Von Kampen	1933–2016
Allen C Hoye	1942–2017	Kenneth Loyd Reiner	1938–2017	Le Moyne D Waak	1928–2017
Clifford W Hummel	1947–2018	John F Reuter	1932–2018	Monica L Wagner	1971–2017
Rebecca Ann Igoe	1948–2018	Lavonne Riemer	1929–2018	Margaret J Weerts	1921–2018
Julie Justine Irvin	1976–2019	James H Robinson	d. 2016	Kenneth Louis Wegener	1946–2018
Anita Marie Keith	1960–2019	George R Roggatz	1929–2019	Gladys A Wendt-Foust	d. 2016
Elta L Kell	1926–2018	Sharon K Rohr	d. 2019	Dean D Wengert	1933–2017
Betty Lou Kelly	d. 2017	John B Romero	d. 2017	Pamela B Wenzel	1961–2019
Harold R Kenow	1937–2018	Wilbert F Romp	1931–2017	Barbara J Westpfahl	1947–2017
Oscar L Kieschnick Jr	1942–2017	William P Ronschke	1946–2017	Dr Earl J Westrick	1931–2017
Dr W James Kirchhoff	1935–2017	Donald A Rosenberg	1921–2017	Dr Hal H Whelply Jr	1943–2016
Richard E Klatt	1938–2018	Delores M Rosin	1944–2017	Deac Rosemary Ann Williams	1940–2018
Kathryn G Klintworth	d. 2016	Robert N Rowley	d. 2019	William W Winterstein	1967–2018
Katie Kloess	1987–2016	Ronald John Royuk	1941–2016	Janice Kay Wurm	1939–2018
James L Knittel	1941–2019	Martha L Rupprecht	d. 2018	Christine Hilda Yarroll	1939–2017
Deac Elle Lucinda Louis Konetzki	1957–2017	Marilyn R Sagehorn	1930–2019	George F Zehnder	1930–2017
George M Krach Jr	1929–2017	Reed S Sander	1948–2018	Catherine E Zessin	d. 2017
Arthur E Krafft	1925–2018	Norbert Schaeckel	1929–2018	Dr Richard Allan Zimmer	1930–2016
Janice M Kueck	d. 2016	Raymond L Schilling	1933–2018	Deac Gloria J Zupfer	1934–2019
Brice E Kuhlmann	1933–2018	Orvin L Schlegel	1938–2017	<i>This list reflects all deceases reported to the LCMS Department of Rosters, Statistics, and Research Services between July 15, 2016, and July 7, 2019.</i>	
Roger C Laesch	1935–2019	Edward E Schmidt	1936–2017		
Christopher J Lail	1951–2018	Kristine E Schmitt	1951–2018		

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JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS

